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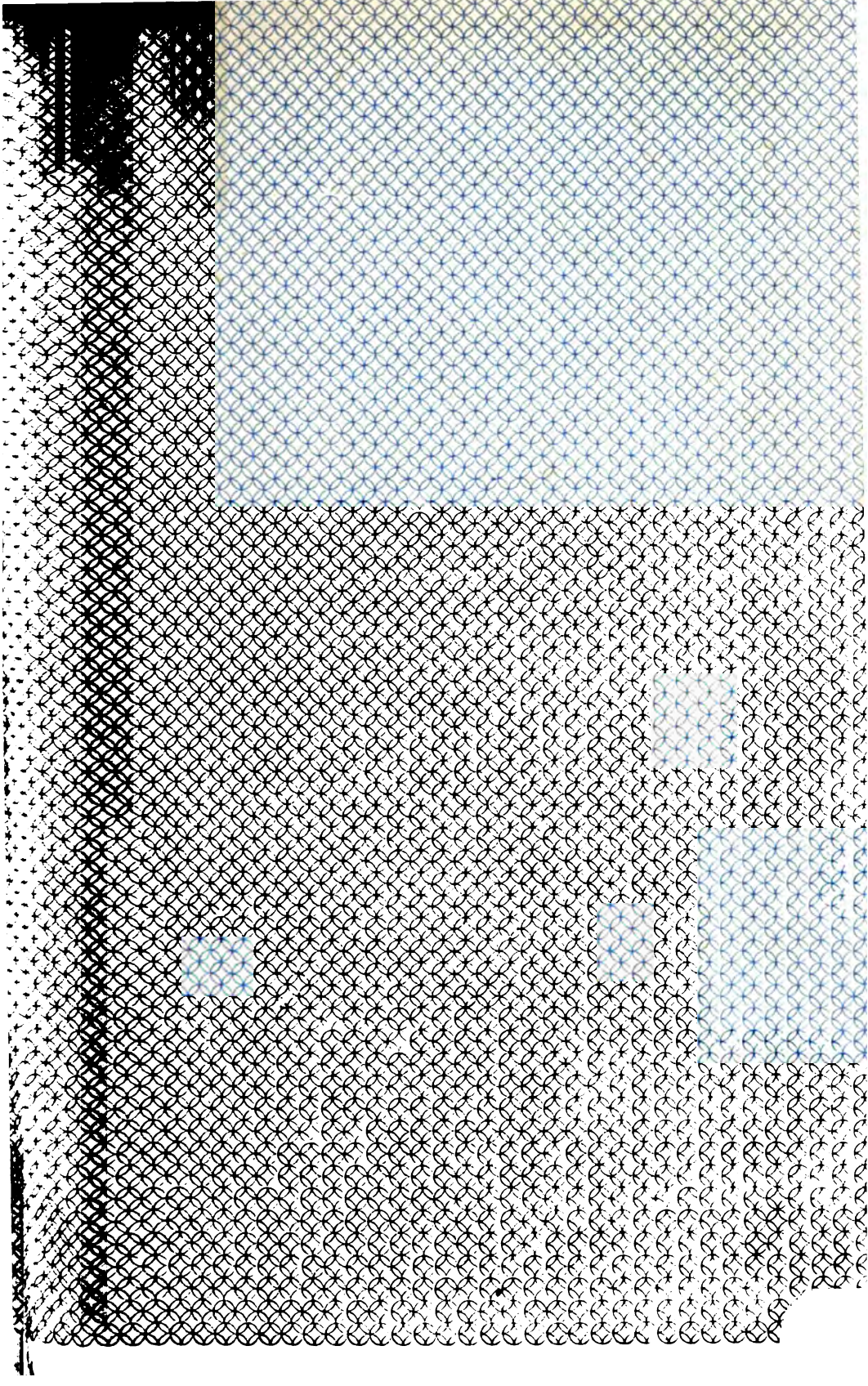
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GREEK AND ENGLISH LEXICON

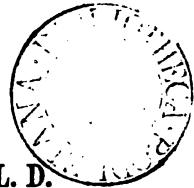
OF THE

NEW TESTAMENT.

BY

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REVISED AND IN GREAT PART REWRITTEN.

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P R E F A C E .

THE Author's earliest effort in the department of New Testament Lexicography, was a translation of the first edition of Wahl's *Clavis Philologica Novi Testamenti*, with some additions, published in 1825. This was followed in 1836 by his own *Greek and English Lexicon of the New Testament*; in the preparation of which several years of diligent labour had been expended. Whatever may have been the deficiencies of the latter work, it would seem to have met and supplied, however imperfectly, a want in the theological literature of the day; as was evinced by its speedy republication in Great Britain, in three rival editions, and the subsequent appearance of two abridgments.

When the time came, three years ago, to prepare for a new edition of this Lexicon, although not desiring to shun any necessary labour, I yet hoped that the task would be comparatively light. The progress of science in this department, as in others, had indeed not ceased to be onward. Wahl and Bretschneider had issued new and corrected editions of their Lexicons, and Winer had revised and enlarged his Grammar; while the labours and improvements of Passow had been carried forward after his decease by able successors, and the more extended results spread before the English public in the very valuable Lexicon of Liddell and Scott. Still more, the Commentaries of De Wette and Meyer on the New Testament had appeared; to say nothing of many others. My own official duties, too, had called me, for the greater portion of the preceding decennium, to the daily interpretation of the New Testament before large classes of young men preparing for the ministry of the Gospel; and, in the meantime, I had visited and partially explored the Holy Land. Under these circumstances, it is not surprising, that, when I sat down to the work of revision, I found many portions of my former labours, and especially the earliest, less satisfactory than I had hoped. The result was, that a large part of the work required, in my judgment, to be rewritten; and it has accordingly been rewritten, without regard to time or labour. The remaining portions have been thoroughly revised; and have received very many additions, corrections, and curtailments.

In its present form, the work may stand as an unpretending memorial of the progress and condition of the Interpretation and Lexicography of the New Testament, at the close of the first half of the nineteenth century.

A full and scientific Lexicon of any language embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and last, though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of this method was given by Gesenius, in his Hebrew Lexicon; and it was ably followed out by Passow, in his Lexicon of the Greek language.

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow was originally constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the science of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are in like manner only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, was made by Gesenius, in his Latin Manual of 1833; but the time is perhaps not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues,

will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which, the different meanings and uses of a word can be traced with more or less distinctness. These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus; its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato; and its decline, after the Macedonian conquest, and still later under the Roman dominion. In this latter period, the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Ælian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramaean, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament Ἑλληνισταί, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramæan; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion. Hence the New Testament was written in the now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connection of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connection. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *kal* as a connective, corresponding to the Hebrew usage of the particle Vav (ו). From Hebraisms of this kind, the writings of Paul are comparatively free; since, from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case, they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη, δικαιοῦσθαι, ἐκλογή, ἀπόστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer may have possessed, for acquiring fluency and accuracy of expression in that tongue.

It follows from all these considerations, that in constructing a Lexicon of the New Testament, it should be a matter of prominent importance, to exhibit each word in its true character and relations, as a component part of the Greek tongue; as compared, on the one hand, with the Hellenistic idiom; and, on the other, with the usage of classic Greek writers. It is just here, that Wahl perhaps has erred in having reference too exclusively to the latter; and Bretschneider, in drawing his illustrations mainly from the former. In the present work I have endeavoured to pursue a middle course, and present a comparison with both; giving, when possible, one or more references to the Septuagint, or, where that fails, to Josephus; at least one (and often more) to the later Greek writers; and one to the Attic, as represented by Xenophon, Plato, or Thucydides. Where a reference is wanting in either of these three classes, except under words well known and of frequent occurrence, it may be presumed, that none such has yet been found. Very many new references have been added, where there were none before; especially from the writings of Plutarch

and Plato. Indeed, this comparison of words used in the New Testament with their usage in classic writers, has cost more time and labour than any other portion of the work.

Let the student not be-startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom; and aid in determining its true character.

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally the Latin.* A general comparison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it, in logical (not historical) order, all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.†—In this connection, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished. Particular attention has also been given, to bring out prominently to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical

* See the articles *ἀμπελ*, *λιβανός*, *ὑσσώπος*, *σουδάριον*, *φραγγέλιον*, etc.

† Comp. the articles *στέλλω*, *φύω*, *ψάλλω*, etc.

rules and to the usage of other writers.—Here some of the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes ; and therefore such terms as *c. acc.* and the like, have been retained without scruple ; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflection of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages ; in order that the work may, in some measure, supply the place of a more extended Commentary. And, if I may be permitted here to give to the student a recommendation founded on the experience of many years, I would counsel him, first to study the New Testament for himself, with only the help of his Grammar and Lexicon, giving close attention to the context and the logical connection. In this way, whatever he acquires will be his own, and will remain with him ; and he will then know what further aid to seek in Commentaries. The true end of a Commentary is not to supersede the student's own investigations ; but to aid him to fill out and complete them.

6. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than nine-tenths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end with the sign +.* In the articles not so marked, my endeavour has been to include the different readings of the *Textus Receptus* and the most approved later editions, as also some of those found in Manuscripts ; without, however, being solicitous to note every minor variation, even when adopted by an Editor.

7. The most sedulous care has been bestowed to verify all the references, especially those to the New Testament ; and although in a work containing so many thousands of them, many errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character. The scriptural references are regularly made to the New Testament of Hahn, to the Septuagint of Mill, and to the Hebrew Bible of Van der Hooght, again edited by Hahn. Those to the Old Testament, where not otherwise specified, are to the Hebrew ; never to the English Version.

Such is the plan of the work now given to the public ; to the execution of which the Author has unweariedly and repeatedly devoted the best powers of many of the best years of his life ; with what success, the theological public must judge. His fervent hope and prayer to God

* The letter A, for example, contains 891 separate articles ; of which only 89 have the mark +. The relative proportion of such articles elsewhere is probably not much (if any) greater.

is, that the work may be still further instrumental in giving facility and impulse to the study of the Holy Scriptures ; and thus aid in promoting the cause of sacred learning, and Christian piety.

The Author would express his gratitude to various friends, by whose advice and encouragement he has been aided. Especially are his thanks due to the Rev. President Woolsey of Yale College, for his counsel, and for the unrestricted use of his valuable private library.

E. ROBINSON.

NEW-YORK, *July*, 1850.

FOR THE STUDENT.

The references to Greek authors are generally to editions in common use; and mainly to such as have been followed in the miniature classics published by Tauchnitz. Thus, Plato is quoted by the pages of H. Stephens; but these are also given by Tauchnitz; and so in other cases. Where the edition is not named, or does not appear from the manner of citation, it may be presumed to be that of Tauchnitz. But from this remark the following are excepted:

ORATORES GRÆCI: *Demosthenes, Æschines, Lysias, Isæus, Antiphon, etc.* ed. Reiske, XII. Tom. Lips. 1770-75.

Anthologia Græca, ed. F. Jacobs, XIII. Tom. Lips. 1794-1814.

Arr. Epict. i. e. Epicteti Dissertationes ab Arriano digestæ, ed. Schweighauser, III. Tom. Lips. 1799.

Dion Cass. ed. Reimar. II. Tom. fol. Hamb. 1750.

Herodiani Historia, ed. Irmisch, IV. Tom. Lips. 1789-1805. The edition of Tauchnitz gives only the larger divisions.

Isocrates, ed. Bekker, in **ORATORES ATTICI**.

Strabonis Geographia, ed. Casaubon, et c. notis, fol. Amst. 1709.

Josephi Opera, ed. Havercamp, II. Tom. fol. Amst. 1726. All later editions have the same divisions.

The following are the full titles of several works often referred to in the following pages:

- | | |
|-------------------------------|--|
| <i>Bibl. Res. in Palest.</i> | i. e. <i>Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa</i> , by E. ROBINSON and E. SMITH, 3 vols. 8vo. Boston, 1841. Lond. 1841. |
| <i>Gr. Harm.</i> | " <i>A Harmony of the Four Gospels in Greek</i> , by E. ROBINSON, 8vo. Bost. 1845. |
| <i>Heb. Lex.</i> | " <i>A Hebrew and English Lexicon of the Old Testament, from the Latin of W. GESSENIUS</i> ; by E. ROBINSON. 8vo. Bost. 1849. |
| <i>Heb. Gr.</i> | " <i>Hebräische Grammatik</i> , von W. GESSENIUS, neu bearbeitet von E. ROEDIGER. 15th Ed. Leipz. 1848.—English, with the same divisions, <i>Hebrew Grammar, etc.</i> by M. Stuart, Andover 1847; also by T. J. Conant, New-York 1847. |
| <i>Lehrgeb. or Lgb.</i> | " <i>Lehrgebäude der Heb. Sprache</i> , von W. GESSENIUS, 8vo. Leipz. 1817. |
| <i>Winer,</i> | " <i>Grammatik des neutest. Sprachidioms</i> , von G. B. WINER, Leipz. 1844. 5th Ed. |
| <i>Winer Realw.</i> | " <i>Biblisches Realwörterbuch</i> , von G. B. WINER, Leipz. 1847. 2 vols. 3d Ed. |
| <i>Lob. ad Phryn.</i> | " <i>Phrynichi Eclogæ Nominum edidit</i> C. A. LOBECK, 8vo. Leipz. 1820. |
| <i>Sturz de Dial. Mac.</i> | " <i>De Dialecto Macedonica et Alexandrina</i> F. G. STURZ, 8vo. Lips. 1808. |
| <i>Tittm. de Synon. N. T.</i> | " <i>De Synonymis in Novo Testamento</i> , Lib. I. II, J. A. H. TITTMANN, Lips. 1829, 1832. |

- Herm. ad Viger.* i. e. F. VIGERI *de præcipuis Græcæ Dictionis Idiotismis Liber*, ed. G. HERMANN, 8vo. Lips. 1834. 4th Ed.
- Buttm.* " *A Greek Grammar for the use of High Schools and Universities*, by PHILIP BUTTMANN, revised by his Son; from the 18th German edition, by E. ROBINSON, New-York 1850. The 18th German edition was published at Berlin late in 1849.
- Buttm. Ausf. Sprachl.* " *Ausführliche Griechische Sprachlehre*, von PHILIP BUTTMANN, 2 Bde, Berlin 1830, 1839. 2d Ed.
- Matth.* " *Ausführliche Griechische Grammatik*, von A. MATTHIÆ, 2 Th. Leipz. 1825, 1827. 2d edition. A third edition with few changes was published after the author's death, Leipz. 1835.—English by E. V. Blomfield, edited by J. Kenrick, Lond. 1832.
- Kühner,* " *Grammar of the Greek Language, for the use of High Schools and Colleges*, by R. KÜHNER; from the German, by B. B. EDWARDS and S. H. TAYLOR; Andover 1844.
- Passow,* " *Handwörterbuch der Griechischen Sprache*, von F. PASSOW, 4 Th. Leipz. 1831.—Also: *A Greek-English Lexicon, based on the German work of F. PASSOW*, by H. G. LIDDELL and R. SCOTT, second edition, Oxford 1845. New-York 1848.
- Dict. of Anti.* " *Dictionary of Greek and Roman Antiquities*, edited by W. SMITH, Lond. 1848. Second edition.

OTHER ABBREVIATIONS.

- Genr.* i. e. generally, in a general sense, ordinarily.
- Spec.* " specially, in a special and particular sense.
- Pr.* " *proprie*, in the proper and literal sense, not figurative.
- Trop.* " tropically, in a tropical or figurative sense.
- Meton.* " metonymically, by metonymy.
- c. dat.* } " *cum dativo*, *cum accusativo*, etc.
- c. acc.* }
- Absol.* " absolutely, without case or adjunct.
- κτλ.* " *καὶ τὰ λοιπὰ*, Lat. *et cætera*, Engl. *etc.*
- [] Brackets usually mark a diversity of reading; sometimes a different numbering of the verses.

For ADDENDA, see end of the Volume.

LEXICON

OF THE

NEW TESTAMENT.

A.

Α, α, alpha, the first letter of the Greek alphabet, corresponding to the Hebrew א. For its power as a privative and intensive particle in composition, see the Grammars, Butt. § 120. 5, and n. 11. Kühner § 237. R. 3. b.—In N. T. τὸ Α or τὸ ἀλφα signifies *the first*, Rev. 1, 8. 11. 21, 6. 22, 13; where the writer himself explains it by πρῶτος and ἀρχή. See Is. 48, 12, comp. 41, 4. 44, 6. So Clem. Alex. Strom. 4. 25 [p. 537. c. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἐν εἰδουμένων καὶ ἐνουμένων· διὰ τοῦτο Α καὶ Ω λόγος εἴρηται.

Ἀαρών, ὁ, indec. *Aaron*, Heb. אַהֲרֹן, pr. n. of a son of Amram and Jochebed of the tribe of Levi, Ex. 6, 20; the elder brother of Moses, and his interpreter (מִדְבָּר) before Pharaoh, Ex. 4, 14 sq. 5, 1 sq. 7, 10 sq. as also the first High Priest, Ex. 28, 1 sq. 40, 12 sq.—In N. T. Acts 7, 40. Heb. 5, 4. 7, 11. 9, 4. By Hebraism, the *family of Aaron*, Luke 1, 5.

Ἀβaddών, ὁ, indec. *Abaddon*, Heb. אֲבַדּוֹן (destruction), the name ascribed Rev. 9, 11 to the angel of Tartarus (τῆς ἀβύσσου), and explained by the Greek ἀπολλύν, *the destroyer*. The usual Heb. word is חַרְחָלִיץ, Sept. ὁ δλοφρεύς, Ex. 12, 23. Wisd. 18, 25; comp. δλοφρευτής, 1 Cor. 10, 10.

ἀβαρής, ἰος, ὁ, ἡ, adj. (*a priv. βάρος*), *not heavy*, e. g. πῦρ ἀβαρές Plut. de

Stoic. repugn. 42. T. VI. p. 98.—In N. T. trop. *not burdensome*, i. e. not causing expense; 2 Cor. 11, 9 ἀβαρῇ ὑμῖν ἐμαυτὸν ἐτήρησα. So ἐπιβαρῶ, q. v. and βαρύς Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. Abba, i. e. *father*, Heb. אָבָא, Chald. אָבָא; Mark 14, 36. Rom. 8, 15. Gal. 4, 6.

Ἀβελ, ὁ, indec. *Abel*, Heb. אָבֶל (a breath), pr. n. of the second son of Adam, Matt. 23, 35. Luke 11, 51. Heb. 11, 4. 12, 24. See Gen. 4, 1–16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah his father), pr. n. of two men in N. T. a) A king of Judah, Matt. 1, 7 bis; see 1 K. 14, 31. 15, 1 sq. b) A priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1, 5. When all the priests were distributed into 24 classes, the eighth class was called from him the *class of Abia*; see 1 Chr. 24, 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֲבִיָּהָר (father of abundance), pr. n. of a high priest, Mark 2, 26; see 1 Sam. 22, 21. 1 K. 2, 26. 27. 35. The high priest at the time referred to by Mark was *Ahimelech*; but his son Abiathar, who was high priest afterwards, is here mentioned perhaps as having been conspicuous in the transaction, and more intimately connected with the history of David.

Ἀβιληνή, ἡς, ἡ, *Abilene*, pr. n. of a district on the eastern declivity of Anti-Lebanon, so called from the city Abila or Abela situated on the mountain 18 Roman miles N. W. of Damascus towards Heliopolis or Ba'albek; known also as Ἀβίλη τοῦ Αὐσαννοῦ to distinguish it from another in Persæ. This district extended apparently along the eastern slope of Anti-Lebanon and Hermon as far as to Paneas and Gaulonitis; and thus bordered on the territories of Philip. So in Luke 3, 1; where Lysanias is said to be tetrarch of Abilene in the fifteenth year of Tiberius, about A. D. 28. Long before this time Josephus speaks of a Lysanias, the son of a Ptolemy who in the days of Pompey was lord of Chalcis under Lebanon, and was a powerful and dangerous neighbour to Damascus; *Ant.* 14. 7. 4, comp. 13. 16. 3 and 14. 3. 2. From this it may perhaps be inferred that he was lord also of Abilene. Lysanias succeeded him B. C. 40; but was put to death by Antony through the intrigues of Cleopatra about B. C. 34; *Ant.* 15. 4. 1. Dio Cass. 49. 32. Some years later a certain Zenodorus is mentioned as having *farmed* the possessions (*οἶκος*) of Lysanias; he also had jurisdiction over Trachonitis and other districts; but having become implicated with robber-hordes, Augustus took away Trachonitis and the adjacent tracts and gave them to Herod the Great, B. C. 22; and on the death of Zenodorus, B. C. 19, Herod received still more of his territories, as Paneas and the district further east; *Ant.* 15. 10. 1, 3. Thus far Josephus does not even name Abilene; but in the first year of Caligula, A. D. 38, more than seventy years after the death of the first Lysanias, and ten years after the statement of Luke, he relates that Caligula gave to the elder Agrippa, the Herod of the book of Acts, the tetrarchy of his uncle Philip, and also "the tetrarchy of Lysanias," or Abilene; and these were confirmed to Agrippa by Claudius on his accession, with the specification that "Abila of Lysanias and whatever was on Mount Lebanon" were districts belonging to the emperor himself (*ἐκ τῶν αὐτοῦ*); *Ant.* 18. 6. 10. *ib.* 19. 5. 1. B. J. 2. 11. 5. At Herod Agrippa's death they went to his son, the younger Agrippa, before whom Paul was brought; *Ant.* 20. 7. 1. Acts c. 26. From all these facts it is probable, that both Ptolemy and his son, the first Lysanias, had possession of Abilene; that after the murder of the latter it was farmed by the emperor to Zenodorus for the benefit

of the family of Lysanias yet in their minority; and that afterwards the children were reinstated in their rights; in which case the Lysanias of Luke may well have been the son or grandson of the former Lysanias. If the son, he must have been near seventy years old at the time specified by Luke. This is not improbable; for ten years later (A. D. 38) his territories had reverted to the emperor, perhaps from the failure of heirs; and were given by him to Herod Agrippa. In this way the testimony of Josephus and that of Luke are in harmony. Indeed, as Josephus nowhere connects the first Lysanias with Abilene, it is not improbable that when he speaks of that district seventy years later as "the tetrarchy of Lysanias," he in fact refers to the second Lysanias, who was actually tetrarch of it, and was then dead.—The site of the city of Abila is occupied by the modern village *Sâk Wady el-Barada*, where the river Barada issues from a wild chasm. Here are seen the remains of ancient walls and foundations of edifices, fragments of columns, rock-hewn sepulchres, and a road along the chasm cut through the rock, with inscriptions. See more in *Biblioth. Sac.* 1848. p. 79 sq. Winer *Bibl. Realw.* art. *Abilene*.

Ἀβισούδ, δ, indec. *Abtūd*, Heb. אֲבִישׁוּד (Judah his father), pr. n. of a son of Zorobabel, *Matt.* 1, 13 bis. Omitted in 1 Chr. 3, 19.

Ἀβραάμ, δ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. n. of the celebrated patriarch and founder of the Israelitish nation, *Matt.* 1, 1. 2. 22, 32. Heb. 11, 8-19. al. In Acts 7, 16 Ἀβραάμ, by an obvious error of transcription, is written for Ἰακώβ; see Gen. 33, 19. *Josh.* 34, 22. +

ἄβυσσος, ου, ἡ, (a priv. βύσος or βύσσος,) pr. adj. *bottomless, deep, profound*, as λίμνη ἄβυσσος *Diod. Sic.* 5. 26. *Hdot.* 2. 28. Sept. for ὠκεῖον, *abyss*, either the ocean, Gen. 1, 2. 7, 11; or the underworld, Ps. 71, 21. 107, 26.—In N. T. Subst. ἡ ἄβυσσος, *the abyss, the place of the dead, orcus*, *ἄδης*, Rom. 10, 7. Spec. *Tartarus*, that part of ἄδης in which the souls of the wicked are represented as confined, Luke 8, 31. Rev. 9, 1. 2. 11. 11, 7. 17, 8. 20, 1. 3; comp. 2 Pet. 2, 4. So Acta Thomæ § 32 ἡ ἄβυσσος τοῦ Ταπράπου.

Ἀγαβος, ου, δ, *Agabus*, pr. n. of a Jewish Christian, who predicted a famine

and the imprisonment of Paul, Acts 11, 28. 31, 10.

ἀγαθοεργέω, ᾧ, f. ἤσω, (ἀγαθός, ἔργον,) Phavarin. εὐεργετῶ καὶ ἐργάζομαι ἀγαθόν.—In N. T. *to do good* to others, absol. 1 Tim. 6, 18; comp. Gal. 6, 10. So ἀγαθοεργός Plut. de Is. et Osir. 48.

ἀγαθοποιέω, ᾧ, f. ἤσω, (ἀγαθοποιός,) but the better form is ἀγαθὸν ποίει, Lobeck ad Phrym. p. 200.

1. *to do good* to others, absol. Mark 3, 4. Luke 6, 9. 35. Acts 14, 17; with acc. of pers. Luke 6, 33 bis. Sept. for צדק Judg. 17, 13. Zeph. 1, 13. So Tob. 12, 13. 1 Mac. 11, 33.

2. *to do well*, to act virtuously, absol. 1 Pet. 2, 15. 20. 3, 6. 17. 3 John 11. Comp. 1 Pet. 3, 11.

ἀγαθοποιῶ, ας, ἡ, well-doing, virtuous conduct, 1 Pet. 4, 19; see ἀγαθοποιῶ no. 2. Others less well *beneficence*.—Test. XII. Pat. ap. Fabric. Cod. Pseudep. I. 722.

ἀγαθοποιός, ὢν, ὁ, ἡ, adj. (ἀγαθός, ποίει,) pr. *doing good, beneficent*, Plut. Is. et Osir. 48; *bland, courteous*, e. g. γυνή Eccles. 42, 14.—In N. T. *doing well, upright, a well-doer*, 1 Pet. 2, 14; see in ἀγαθοποιῶ no. 2. So Athenag. Apol. p. 29 ὁ θεός, τελείως ἀγαθὸς ὢν, αἰδώς ἀγαθοποιῶς ἔσται.

ἀγαθός, ἡ, ὁ, (ἀγαθ,) corresp. to Heb. צדק, Lat. bonus, Engl. good.

1. *good*, i. e. distinguished for good and eminent qualities, character; of persons, Matt. 19, 16 διδάσκαλε ἀγαθὲ. v. 17 bis. Mark 10, 17 sq. Luke 18, 18 sq. (Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἐπείκειν. Xen. Ven. 1. 14.) Of things, Luke 10, 42 τὴν ἀγαθὴν μερίδα. John 1, 47. Sept. for צדק Ezra 8, 27 χαλκοῦ ἀγαθοῦ.—Spec.

a) In a physical sense, *good*, as opp. to bad, e. g. δένδρον ἀγαθόν Matt. 7, 17. 18; γῆ ἀγ. Luke 8, 8. Sept. γῆ ἀγ. for צדק Ex. 3, 8.—Plut. Gryll. 3. Xen. Oec. 16. 7 γῆ ἀγ.

b) In a moral sense, *good, well-disposed, upright*. a) Of persons, Matt. 5, 45 ἐπὶ ποταποῦς καὶ ἀγαθοῦς. 12, 35. 22, 10. 25, 21. Luke 23, 50. John 7, 12. Acts 11, 24. Sept. for צדק Prov. 13, 2. 15, 3. So Xen. Mem. 3. 4. 8 τοὺς κακοὺς καλέειν καὶ τοὺς ἀγαθοὺς τιμᾶν. β) Of things, actions, *good, right, upright*, e. g. καρδιά Luke 8, 15; ἡνολή Rom. 7, 12; λόγος 2 Thess. 2, 17; βέλγημα τοῦ β. Rom. 12, 2. (Sept. τὸ

πνεῦμα τὸ ἀγ. for צדק Neh. 9, 20. Ps. 143, 10. Wisd. 8, 19 ψυχὴ ἀγ.) Hence συνείδησις ἀγαθὴ a *good conscience*, consciousness of rectitude, Acts 23, 1. 1 Tim. 1, 5. 19. 1 Pet. 3, 16. 21. Also ἔργον ἀγαθόν, ἔργα ἀγαθὰ, *good deeds, well-doing, uprightness*, Rom. 2, 7. 13, 3. Eph. 2, 10. Col. 1, 10. 2 Tim. 2, 21. al. Sept. ποιήματα ἀγ. for צדק 1 Sam. 19, 4. Wisd. 3, 15 πόντοι ἀγ.

c) Neut. as Subst. (τὸ ἀγαθόν, (τὰ ἀγαθὰ, *good, good things, right, virtue*, Matt. 12, 34. 35. 19, 16. Luke 6, 45. Rom. 2, 10. 7, 18. 19. al. Rom. 7, 13 τὸ ἀγαθόν *that which is in itself good*. 14, 16 ὑμῶν τὸ ἀγαθόν *your good*, sc. liberty of conscience, Christian liberty. Sept. for צדק Ps. 53, 2. 4.—Arr. Epict. 1. 4. 1. Xen. Mem. 3. 10. 5.

2. *good*, in respect to operation, influence, utility, i. e. *useful, beneficial, profitable*.

a) Of persons, *good, kind, benevolent, doing good*, Rom. 5, 7. 1 Thess. 3, 6. Tit. 2, 5. 1 Pet. 2, 18. Sept. for צדק 2 Chr. 30, 19 ὁ θεός ἀγ. Pa. 73, 1.—Plut. Consol. ad Apoll. 37. Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν.

b) Of things; e. g. δόματα Matt. 7, 11. Luke 11, 13; δόσεις James 1, 17; ἀναστροφὴ 1 Pet. 3, 16; καρπὸς James 3, 17; πίστις Tit. 2, 10. (Sept. for צדק 1 Sam. 12, 23 ἀγ. ὁδός. Neh. 9, 13 ἐντολαὶ ἀγ.) Matt. 12, 35 ἀγ. θησαυρός, *treasure of good things*. Luke 6, 45. So ἔργα ἀγαθὰ, *good deeds, benefits*, Acts 9, 36. 2 Cor. 9, 8. 1 Tim. 2, 10. 5, 10.—Also *good* for any purpose, *suitable, adapted to*, Eph. 4, 29 λόγος ἀγ. πρὸς οἰκοδομήν. Rom. 15, 2. So Jos. Ant. 4. 6. 1 πόλις φωνίλας φέρει ἀγαθὴν. Pausan. Eliac. post. c. 26. 4 χάρπα ἐς καρποὺς ἐκτρέφειν ἀγαθῇ. Plut. Sept. Sap. Conv. 14, p. 367. Plato Rep. 608. e.

c) Neut. as Subst. τὸ ἀγαθόν, *something useful and profitable, a benefit*, Rom. 8, 28. 12, 21. 13, 4. Gal. 6, 10. Eph. 4, 28. 6, 8. 1 Thess. 5, 15. Philem. 6. 14. (Xen. Cyr. 4. 2. 18.) Plur. τὰ ἀγαθὰ, *things good and useful, benefits, blessings*, Matt. 7, 11. Luke 1, 53. 16, 25. Rom. 3, 8. Gal. 6, 6. Heb. 9, 11. 10, 1. (Plut. Periclit. 39. Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.) In the sense of *goods, wealth*, Luke 12, 18. 19. Sept. for צדק Gen. 24, 10. Deut. 6, 11. So Xen. Cyr. 3. 3. 20.

3. *good*, in respect to the feelings excited, i. e. *glad, joyful, happy*. 1 Pet. 2, 10 ἡμέρας ἀγ. Rom. 10, 15 τὰ ἀγαθὰ *happy times*. 2 Thess. 2, 16. Sept. for צדק Ps. 34, 12

ἡμέρας ἀγ. Zech. 8, 19 ἑορτὰς ἀγ. So Eccles. 14, 14. 1 Macc. 10, 55. +

ἀγαθουργέω, ὦ, f. ἦσω, a later form for ἀγαθοεργέω, to do good to others, absol. Acts 14, 17 in some Mss.—Cyrill. Alex. c. Julian. 3. p. 81. a, et in Mich. cap. 2. p. 409. c.

ἀγαθωσύνη, ης, ἡ, pr. for ἀγαθούση, Buttm. §119. 10. c; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921; goodness, e. g. of disposition and character, uprightness, virtue, Rom. 15, 14. Eph. 5, 9. 2 Thess. 1, 11. Sept. for צדק Ps. 52, 5; צדקת 2 Chr. 24, 16.—Also goodness towards others, kindness, beneficence, Gal. 5, 22. Sept. for צדק Neh. 9, 25.

ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of exultation, joy, for צהל Ps. 45, 16. 65, 13; rejoicing, with song, dancing, for רגל Ps. 20, 7. 118, 15. 126, 2. 6; great joy, for צהל Ps. 45, 8. 51, 10. 14; so Tob. 13, 1.—In N. T. joy, gladness, rejoicing, Luke 1, 14, 44. Acts 2, 46. Jude 24. (Acta Thom. §7 ἐν χαρᾷ καὶ ἀγαλλίασει.) Heb. 1, 9 ἔλασον ἀγαλλιάσεως from Ps. 45, 8, oil of gladness, i. e. with which guests were anointed at feasts, here put as an emblem of the highest honour; see Ps. 23, 5. Am. 6, 6.

ἀγαλλιάομαι, ὦμαι, (ἀγαν, ἄλλομαι,) aor. 1 ἡγαλλιάσῃ, also Pass. aor. 1 ἡγαλλιάσθην as Mid. John 5, 35 in later editions; once Act. ἀγαλλιάω, ὦ, Luke 1, 47. Not found in Gr. writers, but often in Sept. for צהל Ps. 2, 11; רגל Ps. 68, 4; רגל Ps. 20, 6; צהל Ps. 40, 17, etc. pr. spoken of rejoicing with song and dance.—Hence in N. T. to exult, to rejoice, absol. Luke 10, 21. Acts 2, 26 ἡγαλλιάσατο ἡ γλῶσσά μου, I rejoiced in words, sang aloud. 16, 34. So χαίρειν καὶ ἀγαλλ. intens. to rejoice exceedingly, Matt. 5, 12. 1 Pet. 4, 13. Rev. 19, 7; comp. Ps. 90, 14. 40, 17. (Acta Thom. §27.) With a noun of the same signif. as dat. of manner; 1 Pet. 1, 8 ἀγαλλιάσθε χαρᾷ ἀνεκλαλήτῃ, rejoice with joy unspeakable, i. e. unspeakably. With ἵνα and the Subjunct. John 8, 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. With ἐπὶ c. dat. Luke 1, 47 ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ ζεφ. Here, as the active form is elsewhere unknown, it should prob. read ἡγαλλιάσεται τὸ πν. comp. Ps. 13, 6 ἀγαλλιάσεται ἡ καρδιά μου. (So ἀγαλλισθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9, 15.) With ἐν c. dat. where a simple dative might stand; John

5, 35 ἀγαλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1, 6. So Ps. 89, 16 ἐν τῷ ὄνματι σου ἀγαλλ. 13, 5.

ἀγαμος, ου, ὁ, ἡ, adj. (a priv. γάμος,) unmarried, either wholly, celebs, 1 Cor. 7, 32. 34; or spoken of those who do not marry a second time, ib. v. 8. 11.—Hom. Il. 3. 40. Plut. Lycurg. 15. Xen. Conv. 9. 7.

ἀγανακτέω, ὦ, f. ἦσω, (ἀγαν, ἄχθος,) pr. to be pained, either in body, Plato Phædr. 251. c; or in mind, i. e. to be solicitous or provoked, Plato Phædo 8, 9. p. 63. b. 64. a.—In N. T. to be displeased, angry, indignant, absol. Matt. 21, 15. 26, 8. Mark 10, 14. Luke 13, 14. (Bel and Drag. 28. Hdian. 8. 7. 6.) Mark 14, 4 ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες, indignantly among themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτοὺς. With περὶ c. gen. Matt. 20, 24. Mark 10, 41. So genr. Plato Ep. 7. p. 345. d. Apollodor. Bib. I, περὶ Τιτάνων ἀγανακτοῦσα.

ἀγανάκτησις, εως, ἡ, indignation, 2 Cor. 7, 11.—Plut. Comp. Pelop. c. Marcell. 3 pen. Thuc. 2. 41.

ἀγαπάω, ὦ, f. ἦσω, (ἀγαμαι, comp. Heb. צהל,) to love; sometimes synon. with φιλέω, implying regard and good-will; but not like it including sexual love, unless in very late writers; comp. Luc. V. H. 2. 25.

1. Pr. of kindred and near friends, to love, to hold dear, c. acc. e. g. wives, Eph. 5, 25 οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν. v. 28. 33. Col. 3, 19; friends, companions, John 11, 5. 13, 1 τοὺς ἰδίους. v. 23. 19, 26. 21, 7. al. So φιλέω Matt. 10, 37. John 11, 3. 36. Sept. for צהל Gen. 24, 67. Ruth 4, 15.—Plut. Pericl. 1. Xen. Cyr. 8. 7. 14 ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι. Mem. 2. 7. 9 σὺ μὲν ἐκείνας [ἀδελφὰς] φιλήσεις . . . ἐκεῖνοι δὲ σὲ ἀγαπήσουσιν.

2. As including the idea of respect, confidence, benevolence, sympathy; e. g. to love a master, Matt. 6, 24. Luke 16, 13; our fellow-men, τὸν πλησίον Matt. 5, 43. 19, 19. Mark 12, 31; also Matt. 5, 46. Mark 10, 21. Luke 7, 5; acc. impl. v. 42. 47; τοὺς ἐχθρούς Matt. 5, 44. Luke 6, 27. 35. Sept. for צהל 1 Sam. 18, 16. So Plut. Pericl. 7. Hdian. 1. 8. 9. Xen. Hi. 11. 9 ὑπὸ πολλῶν πάλαιον ἀγαπῶ ἀν.—Spec. and emphat. of God as loving Christ, John 3, 35. 10, 17. 15, 9. 17, 23. 26 ἡ ἀγάπη, ἣν ἠγάπησάς με, the love (with) which thou hast loved me; so Sept. 2 Sam. 13, 15. Buttm. §131. 4, 5. Kühn. §484. (So φιλέω John 5, 20.) Of Christ as loving the Father, John 14, 31. Of God as loving men,

Christians, John 3, 16. 14, 21 Pass. Rom. 9, 13. 2 Cor. 9, 7. Heb. 12, 6. 1 John 4, 10, 11. al. Of Christ as *loving* believers, his disciples, John 13, 34. 14, 21. 15, 9, 12. Rom. 8, 37. Eph. 5, 2, 25. al. Of Christians as *loving* God, Matt. 22, 37. Mark 12, 30. Rom. 8, 28. 1 Cor. 2, 9. 8, 3. 1 John 4, 10. 19. 20; (Sept. for $\epsilon\lambda\pi\iota\varsigma$ Ex. 20, 6;) Christ, John 8, 42. 14, 15. 21 sq. 21, 16. Eph. 6, 24. 1 Pet. 1, 8; one another, i. e. with mutual love as Christian brethren, ἀλλήλους John 13, 34. 15, 12, 17. Rom. 13, 8. 1 Pet. 1, 22. 1 John 3, 11. al. τὸν ἀδελφόν 1 John 2, 10. 3, 10; also 1 John 3, 14. 1 Pet. 2, 17; acc. impl. ὁ ἀγαπῶν 1 John 4, 7. 8. So of Paul and his spiritual brethren, 2 Cor. 11, 11. 12, 15 *εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν ἦγον ἀγαπῶμαι even though, the more I love you, the less I am beloved..* 1 Thess. 1, 4 ἀδελφοὶ ἠγαπημένοι. Col. 3, 12.

3. Of things, to love, to delight in, to like, c. acc. as *πρωτοκαθεδρίαν* Luke 11, 43; τὸ σκότος John 3, 19; τὸν κόσμον 1 John 2, 15; *δακαιοσύνην* Heb. 1, 9. (So *φιλέω* Matt. 23, 6. al.) Sept. for $\epsilon\lambda\pi\iota\varsigma$ Ps. 45, 8. So Jos. Ant. 7. 1. 6. Plut. Lycurg. 29. Xen. Cyr. 7. 5. 67 *μάλιστα' ἂν ἀγαπῶν τὴν παρ' αὐτῷ διαίταν.*—Spec. Rev. 12, 11 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου *they loved not their lives unto the death*, i. e. they were careless of their lives and voluntarily exposed themselves to death; see in art. οὐ no. 5. Heb. Gr. § 149. So Eccles. 15, 13 οὐκ ἀγαπητὸς *not loved*, i. e. hated, abhorred. +

ἀγάπη, ης, ἥ, (ἀγαπᾶω,) *love*; not found in Gr. writers. Sept. for $\epsilon\lambda\pi\iota\varsigma$ Cant. 5, 8. 8, 6. 7. al. In N. T. not found in Mark, Acts, nor James, and only once in both Matt. and Luke.

1. *love*, e. g. to our fellow-men, John 15, 13. Elsewhere spec. and emphat. as connected with God's mercy to mankind, or with the religious emotions and duties of men; e. g. God's love to Christ, John 17, 26. Col. 1, 13 ὁ υἱὸς τῆς ἀγαπῆς αὐτοῦ *the son of his love*, his beloved son; Heb. Gr. § 104. 2. God's love to men, 1 John 3, 1. 4, 16; so c. gen. ἡ ἀγάπη τοῦ Θεοῦ *the love of God towards men*, Rom. 5, 5. 8 *εἰς ἡμᾶς*. 2 Cor. 13, 13. Eph. 2, 4. Christ's love to men, e. g. Eph. 3, 19 *γνώσκει τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χ.* Rom. 8, 35. 39. 2 Cor. 5, 14; *ἐν τῇ ἀγάπῃ μου* John 15, 10; also with possess. pron. John 15, 9 *μείναι ἐν τῇ ἀγάπῃ τῇ ἐμῇ abide in my love*, remain worthy of it. So of love to God as the duty of men, believers, c. gen.

John 5, 42 τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε. Luke 11, 42. 2 Thess. 3, 5. 1 John 2, 5. 15. 3, 17. 4, 9. 5, 3. Of love to our fellow-Christians, mutual Christian love; e. g. ἡ ἀγάπη εἰς ἀλλήλους 1 Thess. 3, 12. 2 Thess. 1, 3. 1 Pet. 4, 8; *εἰς πάντας τοὺς ἀγίους* Eph. 1, 15. Col. 1, 4. Philem. 5; *εἰς ὑμᾶς* 2 Cor. 2, 4; *ἐν* c. dat. John 13, 35 *ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις*. 2 Cor. 8, 7 *τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ love from you towards us*, your love to us (see Winer § 54. 4); absol. Rom. 14, 15 οὐκέτι κατὰ ἀγάπην περιπατεῖς. 1 Cor. 4, 21. 16, 13. 24. 2 Cor. 2, 8. Eph. 4, 15. al. Of love of the truth, ἡ ἀγ. τῆς ἀληθείας 2 Thess. 2, 10.—Hence, *love* in general, *holy love*, without specifying a definite object, e. g. as an attribute of God, 1 John 4, 7. 8 ὁ Θεὸς ἀγάπῃ ἐστίν. v. 16; as a Christian grace, Rom. 12, 9 ἡ ἀγάπη ἀνυπόκριτος. 13, 10. 1 Cor. 8, 1. 13, 1–13. 14, 1. 1 John 4, 10, 16. al. Matt. 24, 12. Also ἡ ἀγάπη τοῦ πνεύματος *the love the Spirit inspires* Rom. 15, 30. So Wisd. 3, 9, 6, 17. 18.—The gen. after ἀγάπη may express either the subject or object; e. g. ἡ ἀγάπη τοῦ Θεοῦ *the love of God towards any one*, or also *love towards God*; see the examples above. Winer § 30. 1. Heb. Gr. § 112. 2. +

2. Plur. ἀγάπαι, ὧν, αἱ, *agapæ, love-feasts*, Jude 12. (2 Pet. 2, 13.) Comp. 1 Cor. 11, 17 sq. These were public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but they became subject to abuses, and were afterwards discontinued. See Tertull. Apol. c. 39. Neander Hist. of the Ch. I. p. 325. [561.]

ἀγαπητός, ἡ, ὢν, (ἀγαπᾶω,) *beloved, dear*, of things, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ ... ἀγαπητὴ συνεργὸς τεχνίταις. Sept. for $\epsilon\lambda\pi\iota\varsigma$ Ps. 84, 2.—In N. T. *beloved, dear*, spoken only of Christians as united with God or with each other in the bonds of holy love, e. g. Col. 4, 14 Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητός. v. 7. 9. 1. 7. Eph. 6, 21. Philem. 16. 2 Pet. 3, 15. 3 John 1; fem. Philem. 2; Plur. Acts 15, 25. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love. So ἀδελφοὶ ἀγα-

παιδοί in a direct address, *beloved brethren*, Christians, Phil. 4, 1. James 1, 16. 19. 2, 5. Absol. ἀγαπητοί id. Rom. 12, 19. 2 Cor. 7, 1. Heb. 6, 9. 1 Pet. 2, 11. 1 John 3, 2. 21. al. Sing. ἀδελφί 3 John 2. 5. 11. Hence c. gen. ἀγαπητοὶ θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1, 7. 11, 28. Eph. 5, 1. So Sept. ἀγαπητοὶ σου for יְיָיִי, spoken of the worshippers of God, Ps. 60, 8. 108, 7. 127, 2.—Paul applies the term particularly to those converted under his ministry; as when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16, 5; also 16, 8. 9. 12; comp. 1 Cor. 4, 17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1, 2. So too of a whole church gathered by himself; 1 Cor. 4, 14 τέκνα μου ἀγαπητοί. 10, 14. Phil. 2, 12. With dat. 1 Thess. 2, 8 διότι ἀγαπητοὶ ἡμῖν ἐγενήσθητε.—In the phrase: ὁ υἱὸς ὁ ἀγαπητός, *the beloved son, the well-beloved*, as an epithet of an only son, ὁ μονογενής, and spoken in the N. T. only of Christ, as ὁ υἱὸς ἀγαπητός τοῦ θεοῦ, Matt. 3, 17. 12, 18. 17, 5. Mark 1, 11. 9, 7. Luke 3, 22. 9, 35. 2 Pet. 1, 17. So in the parable, Mark 12, 6 ἔνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20, 13. Sept. for יְיָיִי Gen. 22, 2. 12. Jer. 6, 26. Amos 8, 10. Zech. 12, 10. So Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ὁ υἱὸς ἀγαπητός, ὁ μόνος ὃν πατρὶ ἡ μητρὶ. +

Ἄγαρ, ἡ, indec. *Hagar*, Heb. חַגָר (flight), pr. n. of a maid-servant of Abraham, the mother of Ishmael. In Gal. 4, 24. 25, Paul applies this name allegorically to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

ἄγγαρεύω, f. εἰσω, pr. *to send off as ἄγγελος or public courier*. This word is of Persian origin, and being received into the Greek language passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἵππωνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing that came in their way, which might serve to hasten their journey, Xen. Cyr. 8. 6. 17. Hdot. 3. 98. Comp. Esth. 8, 10. 14. Dict. of Antt. art. *Angaris*.—Afterwards ἄγγαρεύω came

to signify, *to press into service in the manner of an ἄγγελος*, Jos. Ant. 13. 2. 3 κελύω μηδὲ ἄγγαρεύεσθαι τὰ τῶν Ἰουδαίων υποζύγια.—Hence in N. T. c. acc. *to compel, to press into service*, e. g. to accompany one, Matt. 5, 41 ὅστις σε ἄγγαρεύσει μίλιον ἓν. So genr. Matt. 27, 32. Mark 15, 21. Comp. Buxtorf Lex. Rab. Chald. Talm. 131.

ἄγγεῖον, ου, τό (dim. ἄγγελος,) *a vessel, utensil*, Matt. 13, 48. 25, 4. Sept. for יָדָה Gen. 42, 25. Num. 4, 9.—Plut. Romul. 20. Xen. An. 7. 4. 3.

ἄγγελια, as, ἡ, (ἄγγελλον,) pr. *message brought, news*, Plut. Pomp. 13. Xen. Cyr. 6. 2. 14.—In N. T. trop. *doctrine announced, precept given*, in the name of any one, 1 John (1, 5.) 3, 11. Sept. for רָצָה Prov. 12, 25.

ἄγγελος, ου, ὁ, (ἄγγελλον,) 1. *a messenger, one who is sent*, in order to announce, teach, perform, or explore any thing, Matt. 11, 10. Luke 7, 24. 9, 52. James 2, 25 comp. Josh. 6, 17. al. Sept. for מַלְאָכִים Mal. 2, 7. al. (Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.) So in Rev. 1, 20 sq. *the angels of the seven churches*, are probably the prophets or pastors of those churches, who were the messengers, delegates, of the churches to God in the offering of prayer, service, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, a being superior to man. The Deity is represented as surrounded by innumerable beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1, 20. 18, 10. 22, 30. Acts 7, 30. al. esp. They are also subject to the Son, and act as his ministers, 1 Pet. 3, 22. Heb. 1, 6. Matt. 16, 27. 24, 31. 2 Thess. 1, 7. al. As to the numbers of the angels, see Matt. 26, 53. Heb. 12, 22. Rev. 5, 11. Sept. for מַלְאָכִים Ps. 104, 4. al. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες τὴν ἐναντίαν ἀρχὴν, 2 Pet. 2, 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου ν. τοῦ Σατάν, *angels of the devil, or of Satan*, Matt. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. al. Rev. 9, 11 ὁ ἄγγελος τῆς ἀβύσσου, *the angel of the abyss, Tartarus*, i. e. the destroying angel; see Ἀβασδδών.—Difficult is 1 Cor. 11, 10 διὰ τοῦτο ἀφελεῖ ἡ γυνὴ ἐξουσίαν ἔχει ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, *for this cause ought the woman to have power (as*

veil) on her head because of the angels, i. e. a veil as the emblem of her being under the power of a husband, and this because of the angels who were regarded as present and taking deep interest in the conduct and worship of Christians; comp. Luke 15, 7. 10. So Paul says of the apostles, 1 Cor. 4, 9 θεάτρον ἐνεκήρυκται τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Others in 11, 10 understand evil angels, demons; others, spies, but against the usus loquendi.—On the angels generally, see Stuart in Biblioth. Sac. 1843, p. 88 sq. +

ἀγρ, (pr. imper. of ἀγω,) a particle of exhortation or incitement, come now, go to, Lat. age, with plur. James 4, 13 ἀγρ νῦν αὖ λέγοντες. 5, 1. Sept. for ἄγρ Judg. 19, 6. See Winer § 47. 3. n.—Plut. Aem. Paul. 31. Xen. Cyr. 4. 2. 47.

ἀγέλη, ης, ἡ, (ἀγω,) a herd; in N. T. only of swine, Matt. 8, 30. 31. 32 bis. Mark 5, 11. 13. Luke 8, 32. 33. Sept. for ἄγρ Judg. 5, 16.—Hid. 7. 2. 9. Xen. Mem. 2. 9. 7.

ἀγενεαλόγητος, ου, ὁ, adj. (a priv. γενεαλογία,) without genealogy, whose descent is unknown, Heb. 7, 3. Found only in N. T. where Melchizedek is so called, because, not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God; his priesthood therefore is of a higher and more ancient order than that of Aaron; comp. v. 4 sq. Gen. 14, 18 sq. Ex. 40, 15. Num. 3, 10.

ἀγενής, εος, ὁ, ἡ, adj. (a priv. γένος,) pr. one who is without ancestors, or without descendants; in N. T. low born, ignoble, base, 1 Cor. 1, 28; opp. to εὐγενής in v. 26.—Plut. Pericl. 24. Pol. 5. 111. 3.

ἀγιάζω, f. ἁλῶ, (ἄγιος,) not found in Greek writers, but often in Sept. for ἁγρ. In N. T. pr. to render ἁγιος.

1. to make clean, to cleanse, e. g. ceremonially, Heb. 9, 13 ἀγιάζει πρὸς τὴν τοῦ σαβῶτος καθάρσιν. Trop. in a moral sense, to purify, to sanctify; Rom. 15, 16 that the offering of the Gentiles may be acceptable, ἡγιασμένη ἐν πνεύματι ἁγίῳ, being purified by the Holy Spirit, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6, 11. Eph. 5, 26. 1 Thess. 5, 23. 1 Tim. 4, 5. Heb. 2, 11. 10, 10. 14. 29. 13, 12. Rev. 22, 11. Hence οἱ ἡγιασμένοι, those who are sanctified, said of Christians in general, Acts 20, 32. 26, 18.

1 Cor. 1, 2. Jude 1. Also 1 Cor. 7, 14 bis ἡγιασται ὁ ἀνὴρ . . . ἡγιασται ἡ γυνή, the unbelieving husband or wife is made clean or sanctified, i. e. is to be regarded, not as unclean, not as an idolater, but as connected with the Christian community. See ἄγιος no. 1.—Hence, to regard or venerate as holy, to hallow, Pass. Matt. 6, 9 ἁγιασθήτω τὸ ὄνομά σου. Luke 11, 2. 1 Pet. 3, 15. Sept. for ἁγρ Is. 9, 13. 29, 23.

2. to make sacred or holy, to consecrate, to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications; e. g. things, Matt. 23, 17 ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν. 23, 19. 2 Tim. 2, 21 σκεῦος ἡγιασμένον. Sept. for ἁγρ Lev. 8, 10 sq. 30.—Of persons, to sanctify and set apart, to consecrate, as being set apart of God and sent by him for the performance of his will, and thus including the idea of holiness. John 10, 36 ὃς ὁ πατὴρ ἡγίασε, whom the father hath consecrated and sent into the world. 17, 17 ἁγιάσων αὐτοὺς ἐν τῇ ἀληθείᾳ σου, consecrate them in or through thy truth, i. e. the preaching of thy truth, i. q. ἐν τῇ λόγῳ (comp. v. 18). v. 19 bis. So Eccus. 45, 4. 49, 7.

ἁγιασμός, ου, ὁ, (ἀγιάζω,) not found in Gr. writers; in N. T. sanctification, purity of heart and life, holiness, Rom. 6, 19. 22. 1 Thess. 4, 3. 4. 7. 1 Tim. 2, 15. Heb. 12, 14. Hence 2 Thess. 2, 13 ἐν ἁγιασμῷ πνεύματος, in sanctification of the spirit, i. e. produced by the Holy Spirit. 1 Pet. 1, 2. Meton. the cause or author of this sanctification, 1 Cor. 1, 30.—Sept. 'consecration' for ἁγρ Judg. 17, 3.

ἁγιος, ια, ιων, rarely found in Attic writers, who prefer ἁγρός, but often in the Sept. for ἁγρ and ἁγρ. Hence the primary idea is pure, clean, (see in ἀγιάζω no. 1. Gesen. Heb. Lex. art. ἁγρ, ἁγρ,) like ἁγρός, but it superadds the notion of respect and veneration, which in the latter is less prominent; see Titm. de Synon. N. T. p. 21 sq.

1. pure, clean, i. e. ceremonially or morally clean, and also worthy of respect, reverence, veneration; so of a sacrifice, ἁγία, without blemish, holy, Rom. 12, 1. Metaph. morally pure, upright, blameless in heart and life, holy; Mark 6, 20 ἁγίον . . . ἁγρ δίκαιον καὶ ἁγιον. 1 Cor. 7, 34. Eph. 1, 4. 5, 27; ὁ νόμος Rom. 7, 12. al. Sept. for ἁγρ Lev. 11, 44. (Plato Soph. p. 249. α, σεμνὸν καὶ ἁγιον νοῦν οὐκ ἔχον.) Spec. of those who are purified and sancti-

fied by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence *ἅγιοι, saints, Christians*, Acts 9, 13 comp. v. 14. 9, 32. 41. 26, 10. Rom. 1, 7. 8, 27. al. Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7, 14; see *ἀγιάω* no. 1. So *ἅγιον φίλημα, the sacred Christian kiss*, the pledge of Christian affection, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12.—Emphat. *holy, hal- lowed, worthy of reverence and veneration*; e. g. God, John 17, 11. Rev. 4, 8. 6, 10. Sept. for *שֶׁדֶּי* Is. 5, 16. 6, 3. So of his name, Luke 1, 49. Sept. for *שֶׁדֶּי* Lev. 22, 2. So *τὸ πνεῦμα τὸ ἅγιον, the Holy Spirit*, Matt. 1, 18, and very often; see *πνεῦμα*, Luke 1, 72 *δαδῆκα ἅγια*. Rom. 1, 2 *ἐν γραφαῖς ἁγίας*. Sept. for *שֶׁדֶּי* Dan. 11, 28. 30.

2. *consecrated, sacred, holy, set apart* from a common to a sacred use, belonging to God; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4, 5. 7, 6. 24, 15. 27, 53. Acts 7, 33. Rev. 11, 2. So of persons, *ἀπαρχὴ ἁγία* Rom. 11, 16. Luke 2, 23; apostles, Eph. 3, 5; prophets, Luke 1, 70. Acts 3, 21. 2 Pet. 1, 21; angels, Matt. 25, 31. 1 Thess. 3, 13. al. So of the temple, Acts 6, 13. 21, 28. Hence *τὸ ἅγιον the sanc- tuary*, spoken of the tabernacle or temple, Heb. 9, 1; oftener Plur. *τὰ ἅγια, the sanc- tuary*, either terrestrial Heb. 9, 2, or celestial Heb. 8, 2. 9, 8. 12. 24. 10, 19. Heb. 9, 3 *τὰ ἅγια ἁγίων, the holy of holies*, the inner sanctuary; see Heb. Gr. § 117. Winer § 37. 2. Sept. for *שֶׁדֶּי* Ex. 26, 33. 2 Chr. 3, 8 sq. 5, 7 sq.—Xen. Hell. 3. 2. 19 *ἱερὸν μᾶλα ἅγιον*. +

ἀγιότης, ητος, ἡ, (ἅγιος), pr. purity, in N. T. metaph. *sanctity of life, holiness*, Heb. 12, 10.—1 Macc. 15, 2. On nouns in *-ότης* see Lobeck ad Phryn. p. 350.

ἀγιοσύνη, ης, ἡ, (ἅγιος), for the comm. ἀγιοσύνη, pr. i. q. ἀγιότης.

1. Metaph. *sanctity, holiness*, 2 Cor. 7, 1. 1 Thess. 3, 13.

2. *the being worthy of veneration and worship, i. e. sanctity, majesty*. Rom. 1, 4 *πνεῦμα ἀγιοσύνης, i. e. Christ's spiritual state of exaltation and majesty as Messiah*, in antithesis to *κατὰ σαρκά* in the preceding verse; comp. 1 Tim. 3, 16. Sept. for *שֶׁדֶּי* Ps. 97, 12; but also for *שֶׁדֶּי* Ps. 96, 6, and for *שֶׁדֶּי* Ps. 145, 6. For the gen. instead of an adj. see Winer § 34. 2. b. Butt. § 132. n. 12. Heb. Gr. § 104. 1.

ἀγκάλη, ης, ἡ, the arm, Luke 2, 28, comp. Mark 9, 36. Sept. for *כַּף* 1 K. 3, 20.—Plut. Amator. 10. Xen. Cyr. 7. 5. 50.

ἄγκιστρον, ου, τό, (kindr. ἄγκυρα,) a fish-hook, Matt. 17, 27. Sept. for *כַּף* 2 K. 19, 28; *כַּף* Hab. 1, 15.—Ælian. V. H. 1. 5. Plat. Soph. 220. c.

ἄγκυρα, ας, ἡ, (kindr. ἄγκος,) an an- chor, Acts 27, 29. 30. 40. Trop. Heb. 6, 19.—Plut. Pomp. 50. Xen. Anab. 3. 5. 10.

ἄγναφος, ου, ὁ, ἡ, adj. (a priv. γναφεύς,) not yet fulled or dressed; hence *new*, Matt. 9, 16. Mark 2, 21; i. q. *καινός* in Luke 5, 36.

ἀγνεία, ας, ἡ, (ἄγνος,) pr. purity, up- rightness, Plato Legg. 917. b.—In N. T. *purity, chastity*, 1 Tim. 4, 12. 5, 2. So Jos. Ant. 3. 5. 1. Soph. Œd. R. 864. An- tiph. 116. 11.

ἀγνίζω, f. ἴσω, (ἀγνός,) 1. to purify, to make clean, e. g. ceremonially, c. acc. John 11, 55 *ἀγνίξω ἐαυτὸν*, to prepare oneself by purification for the sacred festivals; which was done among the Jews by visit- ing the temple, offering up prayers, abstain- ing from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Comp. Ex. 19, 10. 14 sq. Sept. for *כַּף* 2 Chr. 29, 16. 18; *שֶׁדֶּי* Ex. 19, 10.—Plut. Quæst. Rom. 1. Soph. Aj. 656.

2. Mid. *ἀγνίζομαι, Pass. perf. and aor. 1 ἡγνισμαι, ἡγνίστην*, with a Mid. signif. *agere castimoniam, to take upon oneself a vow of abstinence, for the purpose of greater sanc- tity*, like a Nazarite, Acts 21, 24. 26. 24, 18. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution; and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6, 2–21. Sept. for *כַּף* Hiph. Num. 6, 3. See Lightfoot Hor. Heb. p. 1078.—Trop. *to render pure, to cleanse* in a moral sense, c. acc. James 4, 8 *ἀγνίσate καρδίας*. 1 Pet. 1, 22 *τὰς ψυχὰς ὑμῶν ἡγνιστέρας*. 1 John 3, 3. So Apollodor. 2. 928.

ἀγνισμός, ου, ὁ, (ἀγνίζω,) a cleansing, i. e. ceremonial, Sept. for *כַּף* and *כַּף* Num. 8, 7. 8. Dion. Hal. Ant. 3. 22.—In N. T. *abstinence, in consequence of a vow*, Acts 21, 26, see in *ἀγνίζω* no. 2. Sept. for *כַּף* Num. 6, 5; *כַּף* Amos 2, 11.

ἀγνοέω, ὦ, fut. ἡσώ, (a priv. νοέω,) not to perceive, not to know.

1. Genr. *not to know, to be ignorant of*, with acc. of pers. Acts 17, 23; acc. of thing, Rom. 10, 3, 11, 25. 2 Cor. 2, 11. (Xen. Mem. 3. 5. 23. ib. 4. 2. 25.) With *ὅτι*, Rom. 1, 13, 6, 3, 7, 1. 1 Cor. 10, 1; *ἵνα* τὸς *ὅτι*, 2 Cor. 1, 8. (Xen. Ag. 5. 6.) Also *περὶ* τινος 1 Cor. 12, 1. 1 Thess. 4, 13. In 2 Pet. 2, 12 *ἐν οἷς ἀγνοοῦσι βλασφημοῦντες* is by attraction for *ἐν τοῖς*, *ἀγνοοῦσι*, *βλασφημοῦντες*. Winer § 63. Absol. 1 Tim. 1, 13. 1 Cor. 14, 38 *εἰ δὲ τις ἁγνοεῖ, ἀγνοεῖτω*. (Others here, to act foolishly, as Sept. for *ἁγνοεῖ* Num. 12, 11.) Part. pass. *ἀγνοούμενος*, c. dat. *unknown* to any one, Gal. 1, 22; absol. *unknown, ignoble*, 2 Cor. 6, 9. Spec. Part. of *ἀγνοοῦντες*, spoken of those who sin through ignorance and blindness, *the ignorant, the sinful*, Heb. 5, 2; comp. Hos. 4, 6. Sept. for *ἁγνοεῖ*, *ἁγνοεῖ*, Lev. 4, 13, 5, 18.—Pol. 5. 11. 5.

2. Spec. *not to understand, not to apprehend or comprehend*, c. acc. Mark 9, 32 *οἱ δὲ ἠγνόουν τὸ ῥῆμα*. Luke 9, 45. Acts 13, 27; *ὅτι* Rom. 2, 4.—Soph. Trach. 78. Xen. Mem. 1. 2. 33.

ἀγνόημα, *ατος*, τό, (*ἀγνοίω*), pr. *ignorance, involuntary error*, Theophr. H. Pl. 9. 4. 8. Sept. for *ἁγνοεῖ* Gen. 43, 12.—In N. T. *error, sin*, Heb. 9, 7. So Tob. 3, 3. Diod. Sic. 1. 1.

ἀγνοια, *ας*, ἡ, (*ἀγνοίω*), *ignorance*, Acts 3, 17. (Xen. Mem. 1. 2. 34.) Spoken of ignorance of God and divine things, Acts 17, 30. Eph. 4, 18. 1 Pet. 1, 14.

ἀγνός, ὁ, ὅν, *pure, clean*; *δυνος* εἰμὶ *χεῖρας* Eurip. Orest. 1620.—In N. T. *drop, pure, innocent, blameless*; 2 Cor. 7, 11 *ἀγνός* εἶναι ἐν παντὶ πράγματι. Phil. 4, 8. 1 Tim. 5, 22. (Hdian. 1. 11. 12.) Also *modest, chaste*, 2 Cor. 11, 2. Tit. 2, 5. 1 Pet. 3, 2. (Xen. Conv. 8. 15.) Spec. of God, *pure, perfect, holy*, 1 John 3, 3; of his *σοφία*, James 3, 17; comp. Wisd. 7, 22 sq. Sept. for *ῥῆμα* Ps. 12, 7. 19, 10.

ἀγνότης, *τητος*, ἡ, (*ἀγνός*), pr. *purity*; trop. *pureness of life*, 2 Cor. 6, 6.

ἀγνῶς, adv. *with pure intent, sincerely*, Phil. 1, 16 or 17.—Hesiod. Op. et D. 339 *ἀγνῶς καὶ καθαρῶς*.

ἀγνοσία, *ας*, ἡ, (a priv. *γνώσις*), pr. *ignorance*, Thuc. 8. 66.—In N. T. *willful ignorance, blindness*; 1 Cor. 15, 34 *ἀγνοσίαν* θεοῦ. 1 Pet. 2, 15. Sept. Job 35, 16. Wisd. 13, 1.

ἀγνώστος, *ος*, ὁ, ἡ, adj. (a priv. *γνώσις*), *unknown*; Acts 17, 23 *ἀγνώστω* θεῷ,

to an unknown god, i. e. a god whose name was unknown, not necessarily the God of the Jews.—Wisd. 11, 19. Hdian. 1. 1. 14. Plut. Cato Maj. 1.

ἀγορά, *ἄς*, ἡ, (*ἀγέλω*), a *place of public resort*, in towns and cities; any open place, where the people came together either for business or to sit and converse. In oriental cities such open places were at the inside of the gates; and here public business was transacted, and tribunals held, as also the markets; see Ruth 4, 11. Neh. 8, 16. Heb. Lex. art. *ἁγῶ*.—Hence in N. T. a *place, market-place, forum*, Acts 16, 19. 17, 17. Matt. 11, 16 and Luke 7, 32. Matt. 20, 3. 23, 7. Mark 6, 56, 12, 38. Luke 11, 43, 20, 46. Sept. for *παῦ* open street Ecc. 12, 4. 5. (Plut. Demetr. 12. Xen. Conv. 8. 21. Mem. 4. 2. 1.) Mark 7, 4 *καὶ ἀπὸ ἀγορᾶς* [*ἐλθόντες*] *ἐὰν μὴ βαπτίζωνται, οὐκ ἐσθίουσι, and [coming] from the market, except they wash, they eat not*; see Winer § 66. III. e. Eccus. 31, 25 *βαπτίζόμενος ἀπὸ νεκροῦ*. Arr. Epict. 3. 19 *ἂν μὴ εὖρωμεν φαγεῖν ἐκ βαλαυνείου*. Others here take *ἀγορά* as i. q. *things sold in the market, provisions*, and translate: *of what is from the market, unless they wash it, they do not eat*; see Krebs Obs. p. 85. Winer l. c. So *ἀγορά* for grain Jos. Ant. 14. 16. 2.

ἀγοράζω, *ῶ*, ἄσω, (*ἀγορά*), *to market*, Hdot. 2. 35 *αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι*.—In N. T.

1. *to buy, to purchase*, c. acc. Matt. 13, 44 *τὸν ἀγρόν ἐκείνον*. v. 46. Mark 15, 46. 16, 1. al. (Plut. de Fortun. 1. Xen. An. 5. 7. 13.) With acc. and dat. Matt. 14, 15 *ἐαυτοῖς βρώματα*. Mark 6, 36; acc. and *εἰς τινα* Luke 9, 13; acc. impl. Matt. 21, 12. 25, 9. 10. Luke 17, 28. 19, 45. Sept. for *ἁγῶ* Is. 24, 2; *ἁγῶ* Gen. 41, 57. (Xen. An. 1. 5. 10.) Further, acc. and gen. of price, Mark 6, 37 *ἀγοράσωμεν θηναίων διακοσίων ἀρτους*. (Eccus. 20, 12.) Also acc. and *ἐκ* c. gen. of price, Matt. 27, 7 *ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρόν*. (Paleph. Fab. 46.) So too acc. and *παρὰ* τινος, Rev. 3, 18. Sept. Neh. 10, 31.

2. Trop. of persons, *to buy, to redeem*, for a price or ransom paid; spoken of those redeemed by the blood of Christ from the bondage of sin and death; c. acc. 2 Pet. 2, 1 *καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀνθρώπων*. Pass. with gen. of price, 1 Cor. 6, 20 *ἠγοράσθητε γὰρ τιμῆς*. 7, 23. Also with acc. and dat. and *ἐν* of price, Rev. 5, 9 *ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἵματι σου*. (Sept. for *ἁγῶ* 1 Chr. 21, 24.) Pass. with *ἀπὸ* τινος Rev. 14, 3. 4. +

ἀγόραιοι, οὐ, δ, ἡ, adj. (ἀγορά,) *pr. pertaining to the market*, Plato Rep. 425. c; *a market-man*, Hdot. 1. 93.—In N. T.

1. Of persons who loiter in the markets and public places, *a lounger, idler, vulg. a loafer*, Acts 17, 5.—Xen. Hell. 6. 2. 28 τὸν ἀγοραῖον τε δῆλον. Plato Prot. 247. c.

2. Of time or days as held in public, *a court-day, judicial day*; Acts 19, 38 ἀγοραῖοι ἄγονται sc. ἡμέραι. So Jos. Ant. 14. 10. 21 ἄγοντι τὸν ἀγοραῖον. Strabo 13. p. 629. a.—Some editions in Acts 19, 38 have ἀγοραῖοι, but without good reason; see Winer § 6. 2.

ἄγρα, as, ἡ, *a hunting, catching*, Xen. Ven. 1. 1.—In N. T. only of *fishing*, Luke 5, 4. Meton. *draught of fishes*, Luke 5, 9. So Hom. Od. 12. 330. Plut. Timol. 20; meton. Xen. Cyr. 2. 4. 19.

ἀγράμματος, οὐ, δ, ἡ, adj. (a priv. γράμμα,) *illiterate, unlearned*, Acts 4, 13. It here refers rather to Jewish literature and learning; comp. John 7, 15.—Diod. Sic. 12. 13. Xen. Mem. 4. 2. 20.

ἀγραυλέω, ὦ, f. ἦσω, (ἀγραυλος; ἀγρός, αἰδή,) *to remain or live abroad, in the fields or country, sub dio agere*; absol. Luke 2, 8 ποιμένες ἦσαν . . . ἀγραυλοῦντες.—Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτῆναι χειματός τε καὶ Ξέρους ἡγραυλεῖ. Strabo 4. p. 197. Plut. Numa 4.

ἀγρεύω, f. εἴσω, (ἄγρα,) *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10, 16.—In N. T. trop. *to ensnare, to entrap*, by insidious questions, c. acc. Mark 12, 13. Sept. for ἔμψ Prov. 5, 22; ἔμψ Prov. 6, 25.

ἀγριέλαιος, οὐ, δ, (ἀγριος, ἐλαία,) *a wild olive-tree, oleaster*, i. q. κότινος, Rom. 11, 17. 24. 'The wild olive bears little or no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. H. Pl. 2. 2. 5.

ἄγριος, ἰα, ἰον, adj. (ἀγρός,) *wild*, e. g. animals Pol. 12. 4. 1. Xen. An. 1. 2. 7.—In N. T. *wild*, e. g.

1. Of honey, μέλι ἄγριον *wild honey* Matt. 3, 4. Mark 1, 6. Here the honey of wild bees is to be understood, made in hollow trees or crevices of the rocks, i. q. *honey out of the rock* Ps. 81, 17. Deut. 32, 13; or like the honey and honey-comb mentioned 1 Sam. 14, 25–27; comp. Judg. 14, 8. Prov. 25, 16. Maundrell saw many bees on the flowers between Jericho and the Dead Sea (p. 115); and Forskal notes that he often saw honey flowing in the woods of Arabia; Descr. Animal. p. xxiii. Comp.

Diod. Sic. 17. 75. Jos. B. J. 4. 8. 3 καὶ μελισσοτρόφος δὲ ἡ χώρα, i. e. the region of Jericho.—Others understand *honey-dew*, found in Arabia and other regions of Asia upon the leaves of certain species of trees, and similar to the present manna of Sinai; see Theophr. H. Plant. 3. 9. Plin. H. N. 12. 18. lb. 16. 11. Diod. Sic. 19. 94. But the evidence is very slight that this was ever common in Judea, and especially on the high deserts west of the Dead Sea; Burckhardt Syria p. 392. See Bochart Hieroz. II. 518 sq. Œdmann Verm. Samml. VI. p. 136. Rosem. Alterthumsk. IV. ii. p. 425. Winer Realw. art. Honig.

2. Of waves, *wild, fierce, raging*, an emblem of wicked men, Jude 13.—Wisd. 14, 1 ἄγρια κύματα. Plato Legg. 919. a, ὑπὸ χειμάτων ἄγριων.

Ἀγρίηπας, α, δ, Agrippa, see Ἡρώδης.

ἀγρός, οὐ, δ, α, *a field*, i. e. 1. *the open fields, country*, as distinguished from the city or town, Matt. 24, 18 δ ἐν τῷ ἀγρῷ. Mark 15, 21. Luke 17, 7. 23, 26; as including tillage, pasturage, herbage, Matt. 6, 28. 30. Luke 12, 28. 15, 15. Sept. Gen. 2, 5. 2 K. 8, 6. (Xen. Œc. 11. 15, 16.) Spec. *a field in tillage*, but in Palestine not enclosed, Matt. 13, 24. 27. 31. Luke 15, 25. al. Sept. for ἡγρῷ Ruth 2, 17. 23. (Xen. Mem. 1. 1. 8.) Plur. *fields*, i. q. *a farm, farms, land*; Matt. 19, 29 ὅστις ἀφῆκεν . . . ἡ τέκνα ἱ ἀγρούς. Mark 10, 29, 30; Sing. id. Acts 4, 37. Sept. and ἡγρῷ 2 K. 8, 3. 5. So Xen. Mem. 3. 9. 11.—Hence

2. Plur. ἀγροί, *farms, i. q. villas, hamlets*, in the country, Mark 5, 14. 6, 36. 56. Sept. for ἡγρῷ Neh. 11, 30.—Xen. Hell. 4. 7. 3. +

ἀγρυπνέω, ὦ, f. ἦσω, (ἀγρυπνος; a priv. ὕπνος,) *to be sleepless, to watch*, Plut. Themist. 3. Xen. Mem. 2. 1. 3.—In N. T. trop. *to be wakeful, vigilant, to watch*, absol. Mark 13, 33. Luke 21, 36. Eph. 6, 18; c. *inép tiuos over any one*, Heb. 13, 17. So Wisd. 6, 15. Sept. Ezra 8, 29.

ἀγρυπνία, as, ἡ, *a watching, want of sleep*, 2 Cor. 6, 5. 11, 27.—2 Macc. 2, 26. Plut. Philopem. 3. Xen. Mem. 4. 5. 9.

ἄγω, f. ἄξω Acts 22, 5. 1 Thess. 4, 14, also Xen. An. 4. 8. 12, and often in Sept. as Ex. 22, 13. Num. 3, 15; but the usual form is fut. ἄξομαι, Buttm. § 113. 5. Winer § 15. Lob. ad Phryn. p. 287, 735; Aor. 2 with redupl. ἤγαγον Buttm. § 85. n. 3;

Pass. acc. 1 φάγω; *to lead, to conduct*. Sept. often for מִנְיָן, מִנְיָן.

1. Pr. of persons and things in various senses: a) *to lead or bring to a person or place*; with acc. impl. and dat. Matt. 21, 2 ἀγάγετέ μου. (1 Macc. 7, 2.) So ἀγεῖν ἔξω c. acc. et dat. John 19, 4, 13; ἀγεῖν ἔδε c. acc. Luke 19, 27. With acc. and prep. as ἐνί τινα of pers. or place, *to lead to, to bring before*, Matt. 10, 18. Luke 21, 12, 23, 1. Acts 17, 19, 18, 12; also ἐνί σφαγῇ Acts 8, 32 from Sept. Is. 53, 7. Sept. Ex. 22, 13. Jer. 25, 9. Also πρὸς τινα, *to lead or bring to any one, adducere*, Mark 11, 7. Luke 4, 40, 18, 40, 19, 35. John 1, 43, 8, 3, 9, 13. Acts 9, 27, 23, 18 bis. Sept. Gen. 2, 19, 22. (Xen. Cyr. 4. 6. 1.) With ἔως c. gen. of place, Luke 4, 29. Acts 17, 15. With acc. simply, id. Matt. 21, 7. Mark 11, 2. Luke 19, 30. John 7, 45, 10, 16. Acts 5, 21, 26, 27, 19, 37, 20, 12, 25, 6, 17, 23. b) *to lead or bring with one*, e. g. ἄξει σὺν αὐτῷ 1 Thess. 4, 14 comp. v. 17; ἀγε μετὰ σεαυτοῦ 2 Tim. 4, 11; simply c. acc. impl. Acts 21, 16 ἀγοντες παρ' ὃ ξηνοῦμεν Μνάσων, *bringing with them Mnason*, by attract. for Μνάσωνα, see Buttm. § 143. 4. Kühn. § 657. Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἰγύπτου ἀγων καὶ τὸν Ἰερμίου. Plato Soph. 216. a. c) *to lead out or away, deducere*; c. acc. simply, Mark 13, 11 ὅταν δὲ ἀγῶσιν ὑμᾶς παραδόντες. Luke 22, 54; Pass. Luke 23, 32; also with εἰς τινα of place etc. to which, Luke 4, 1, 9, 10, 34. John 18, 28. Acts 6, 12, 9, 2, 11, 25, 21, 34, 23, 5, [24] 23, 10, 31; εἰς τὸν δῆμον Acts 17, 5; εἰς δόξαν Heb. 2, 10. (Jos. Ant. 2. 7. 3 εἰς ἀπολαύσιν ἀγαθῶν ἡγαγον τοῦτον.) With ἐπὶ τινα of pers. Acts 9, 21; absol. John 19, 16. d) By Hebr. *to bring forth*, i. e. *to cause to come, to raise up*; Acts 13, 23 in later editions: ἡγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others ἡγειρε. Sept. for מִנְיָן Zech. 3, 8. Is. 46, 11. e) Trop. *to lead, to incite, to idolatry*; with acc. and eis, Rom. 2, 4 εἰς μετάνοιαν σε ἀγει. (Pol. 5. 16. 2 εἰς μετάνοιαν ἀγειν τὸν βασιλεῖα.) Pass. 1 Cor. 12, 2 ὡς ἂν ἡγεσθε just as ye were led away, sc. to idolatry. Also ἀγεσθαι πνεύματι θεοῦ Rom. 8, 14. Gal. 5, 18; ἀγ. ἐπιθυμίας 2 Tim. 3, 6. So Dem. 228. 11 τοῖς ἔξωθεν λόγοις ἡγμένους.

2. Intrans. with εαυτὸν or the like implied, *to lead off, to go away, to depart*; see Buttm. § 130. n. 2. Kühn. § 338. b. So Subj. ἀγομεν, *let us go*, Matt. 26, 46. Mark 14, 43. John 11, 16; ἀγομεν ἑνθεῖν John 14, 31; see Buttm. § 139. n. 1. 2. With εἰς

τινα of place Mark 1, 38. John 11, 7; πρὸς τινα of pers. John 11, 15.—Dem. 608. 14. Xen. Hell. 4. 2. 18, 19.

3. In respect to time, *to lead on, to pass*, impers. c. acc. Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει σήμερον, *to-day one is passing this third day*, the third day is passing. Also *to keep, to hold*, i. e. *to celebrate*; Pass. γενομένων δὲ ἀγομένων τοῦ Ἡράδου Matt. 14, 6; ἀγόραιον ἀγοντας Acts 19, 38. Sept. for מִנְיָן Esth. 9, 18 sq.—2 Macc. 2, 16. Pol. 8. 37. 1. Xen. Cyr. 6. 2. 6.

ἀγωγῆ, ης, ἡ, (ἀγω,) pr. a *leading*, so of a horse Xen. Eq. 6. 4; a *training, education*, Xen. Eq. 3. 4.—In N. T. the *life which one leads, manner of life*, 2 Tim. 3, 10. Sept. Esth. 2, 20. So Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. Pol. 1. 2. See Lösen Obes. e Phil. p. 420 sq.

ἀγών, ὄνος, ὁ, (ἀγω,) a *place of assembly*, Hom. Il. 18. 376; also where games were held, a *place of contest, stadium*, Thuc. 5. 60.—In N. T. only trop. a *contest, conflict, fight*, held in the stadium, as an emblem of the efforts, toils, and trials of the Christian life; 1 Tim. 6, 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πιστεύσεως. 2 Tim. 4, 7. With the idea of peril, affliction, Phil. 1, 30. Col. 2, 1. 1 Thess. 2, 2. So pr. 2 Macc. 4, 18. Pol. 7. 10. 2. Xen. CEC. 7. 9; trop. Pol. 4. 56. 4.—Spec. a *race*, in the same tropical sense; Heb. 12, 1 τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα.

ἀγωνία, ας, ἡ, (ἀγών,) a *contest, conflict*, pr. Xen. Cyr. 2. 3. 15.—In N. T. trop. *agony, conflict of mind*, Luke 22, 44. So 2 Macc. 3, 16. Pol. 8. 21. 2 πῆλῃς ἀγωνίας.

ἀγωνίζομαι, f. ἴσους, (ἀγών,) Mid. dep.

1. *to contend for a prize, to be a combatant in the public games*; Part. ὁ ἀγωνίζμενος 1 Cor. 9, 25. (Xen. Mem. 3. 12. 1.) Hence *to contend, to fight with an adversary*, absol. John 18, 36; acc. of corresp. noun, ἀγ. τὸν καλὸν ἀγῶνα 1 Tim. 6, 12. 2 Tim. 4, 7; see in ἀγών. So 2 Macc. 8, 16. Plut. Arat. 38. Xen. An. 4. 6. 7.

2. Genr. *to strive, to struggle*, with effort, absol. Luke 13, 24. Col. 1, 29. [1 Tim. 4, 10]; ἀγ. ὑπὲρ τινος Col. 4, 12.—Dem. 129. 5; comp. 314. 16.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (ruddy), pr. n. of the first man, Luke 3, 38. Rom. 5, 14 bis. 1 Cor. 15, 22. 45. 1 Tim. 2, 13. 14. Jude 14. See Gen. 1, 27 sq.—In 1 Cor. 15, 45 Jesus is called ὁ ἔσχατος Ἀδάμ, as being the author of spiritual life

and the first to rise from the dead; comp. v. 20-22.

ἀδάπανος, ου, ὁ, ἡ, adj. (a priv. δαπάνω,) *without expense, gratuitous*, 1 Cor. 9, 18.—Diod. Sic. 1. 80. Plut. Mor. II. p. 49.

Ἀδδῖ, ὁ, indec. Adḏi, pr. n. of a man, Luke 3, 28. It is probably Heb. but does not occur in the O. T.

ἀδελφή, ἡς, ἡ, (ἀδελφός,) *a sister*, born of the same parents, Luke 10, 39. 40. John 11, 1. 3. 5. Acts 23, 16. al. (Xen. Cyr. 2. 4. 5.) So too Matt. 13, 56. Mark 6, 3; where others understand *a relative, kinswoman*, as Sept. and ΓῆΠΞ Gen. 24, 59. 60.—Trop. for a female friend, esteemed and beloved as *a sister*, Matt. 12, 50. Mark 3, 35. 1 Tim. 5, 2. (Comp. Sept. Cant. 4, 9 sq.) Spec. *a sister* of the same faith, *a female Christian*, Rom. 16, 1. 1 Cor. 7, 15. 9, 5. James 2, 15. +

ἀδελφός, οῦ, ὁ, from *a* collect. and δελφός, see Buttm. § 120. n. 11. 2. Kühner § 333.

1. *a brother*, whether from the same father only, Matt. 1, 2. Luke 3, 1. 19; or also born of the same mother, Matt. 4, 18. 13, 55. Luke 6, 14. John 1, 41. 11, 2. al. (Xen. Hell. 3. 4. 29.) Sometimes it is to be supplied before the gen. of a pronoun, as Acts 1, 13. Luke 6, 16; comp. Jude 1.—But ὁ ἀδελφός, like Heb. אָחִי, is often employed in other and wider senses, e. g.

2. For *a kinsman, relative*, in any degree of blood, as Sept. for אָחִי Gen. 13, 8. 14, 16. Here some refer Matt. 12, 46. 47. 13, 55. John 7, 3. Acts 1, 14, as implying *the kinsmen* of Jesus; but more prob. they were his uterine brothers; see Matt. 1, 25. 13, 55. Mark 6, 3. Luke 2, 7. John 2, 12.

3. For one of the same nation, *a fellow-citizen, countryman*, Matt. 5, 47. Acts 2, 29. 3, 17. 22. 7, 2. 23. al. Sept. and ΓῆΠΞ Ex. 2, 11. 4, 18. So in a wider sense, *a fellow, fellow-man*, like ὁ πλησίον, but still as descended from a common ancestor and belonging to the same stock, Matt. 5, 22-24. 7, 3-5. Luke 6, 41 sq. Heb. 2, 17. 8, 11. al. Sept. and ΓῆΠΞ Lev. 19, 17.

4. For *a friend, companion*, e. g. of equals Matt. 23, 8; comp. Sept. and ΓῆΠΞ Job 30, 29. Prov. 18, 9. Also *an associate, colleague*, in office or dignity, 1 Cor. 1, 1. 2 Cor. 1, 1. 2, 12. In Rev. 6, 11 οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν. 19, 10. 22, 9. Sept. and ΓῆΠΞ Ezra 3, 2.

5. Trop. for a friend beloved as *a brother*, one in the place of *a brother*, e. g. of those

whom Christ calls brethren, Matt. 12, 50 and Mark 3, 35. Matt. 25, 40. Heb. 2, 11. 12. (Comp. ΓῆΠΞ, Sept. ἑγγίματος, Job 6, 15.) Spec. *a brother* of the same faith, *a Christian brother*, 1 Tim. 6, 2 εἰ ἀδελφοὶ εἰσιν. Acts 9, 30. 10, 23. Rom. 8, 29. 1 Cor. 5, 11. Eph. 6, 23. Phil. 1, 14. Rev. 1, 9. al. So in direct address, Acts 6, 3. Gal. 4, 12. 28. 1 Thess. 5, 1. +

ἀδελφότης, ητος, ἡ, (ἀδελφός,) *brotherliness*, 1 Macc. 12, 10. 17. Dio Chrys. 472. d.—In N. T. *a brotherhood*, e. g. of Christians, 1 Pet. 2, 17. 5, 9.

ἄδηλος, ου, ὁ, ἡ, adj. (a priv. δηλός,) *not manifest* to the eye, *unseen, hidden*, τὰ μυστήρια Luke 11, 44. So Soph. Aj. 674. Xen. Cyr. 6. 3. 13.—Also to the ear or mind, *indistinct, uncertain*, as a sound 1 Cor. 14, 8. So of hopes 2 Macc. 7, 34. Pol. 8. 3. 2.

ἄδηλότης, ητος, ἡ, (ἄδηλος,) *uncertainty*; 1 Tim. 6, 17 ἐπὶ πλούτου ἀδηλότητι in *uncertain riches*, for ἐπὶ πλούτῳ ἀδήλῳ; see Winer § 34. 2. a. Buttm. § 132. n. 12.—Plut. Camill. 32. Pol. 36. 4. 2.

ἄδηλως, adv. (ἄδηλος,) *not openly, secretly*, Plut. Sulla 10. Pol. 2. 47. 9.—In N. T. *uncertainly*, in an uncertain irresolute manner, 1 Cor. 9, 26. Comp. μὴ εἰς ἄδηλον Plato Conv. 181. d.

ἀδημονέω, ῶ, f. ἦσω, (ἀδήμων, ἀδέω,) pr. to be *sated, wearied*; then to be *heavy, dejected*, absol. Matt. 26, 37. Mark 14, 33. Phil. 2, 26.—Xen. Hell. 4. 4. 3 ἀδημονῆσαι τὰς ψυχάς. Plut. de profect. in Virt. 4. Plato Phædr. 251. d.

ᾗδης, ου, ὁ, (a priv. ἰδεῖν,) for αἰδης, in Hom. pr. n. *Hades*, i. q. *Pluto*, II. 15. 188; in later Gr. writers put for Pluto's domain, *the infernal regions, Hades, Orcus*, the abode of the dead, Luc. D. Mort. 13. 3. de Luctu 2. Diod. Sic. 1. 92. Xen. Œc. 21. 12. The Hebrew שְׁאוֹל Sheol signified in like manner *the under world*, and was held to be a vast subterranean place (ἐπὶ χθονός Jos. Ant. 18. 1. 3), full of the thickest darkness, where dwelt the shades (ψυχαί) of the dead; but no distinction of place is indicated in the Sheol of the O. T. between the righteous and the wicked; see Deut. 32, 22. Job 10, 21. 22. 11, 8. Ps. 30, 4. 86, 13. Prov. 23, 14. Is. 14, 9 sq. Heb. Lex. sub voce. For Heb. שְׁאוֹל the LXX have almost every where put ᾗδης; and in accordance with this usage, the idea of Sheol is found among the later Jews more developed and assimilated to the Greek Hades. The souls of the righteous and the wicked

were held to be separated; the former inhabiting the region of the blessed, the inferior *Paradise* (Luke 23, 43) or Eden of the Rabbins; while lower down was the abyss called *Gehenna* or *Tartarus*, in which the souls of the wicked are in torment; see Jos. Ant. 18. 1. 3. Lightfoot Hor. Heb. on Luke 23, 43. Lowth Lect. on Heb. Poetry VII.—In N. T. ἄδης is represented as a dreary prison with gates and bars; hence πύλαι ἄδου Matt. 16, 18, see in πύλη. Also αἱ κλείς τοῦ ἄδου Rev. 1, 18; εἰς ἄδου sc. δῶμα Acts 2, 27, 31; see Buttm. § 132. n. 30. Comp. Sept. and בִּישָׁף Ps. 16, 10. (So ἐν ἄδου Luc. D. Mort. 13. 3.) Also *Hades* as personified, 1 Cor. 15, 55. Rev. 6, 8. 20, 13. 14. Put in antithesis with ὁ οὐρανός for the lowest depths, Matt. 11, 23. Luke 10, 15. Once meton. the abyss of *Hades*, *Gehenna*, Luke 16, 23.

ἀδιάκριτος, ου, ὁ, ἡ, adj. (a priv. διακρίνω.) not separated, chaotic, Symm. for ἡρῶ Gen. 1, 2; not separable, undistinguishable, confused; as voices Pol. 15. 12. 9.—In N. T. not doubtful, unambiguous, sincere; James 3, 17 ἡ δὲ ἀνὴρ σοφία... ἀδιάκριτος καὶ ἀνυπόκριτος. Others undistinguishing, impartial.

ἀδιάλειπτος, ου, ὁ, ἡ, adj. (a priv. διαλείπω.) unceasing, constant, Rom. 9, 2. 2 Tim. 1, 3.—Clem. Alex. Strom. 7. 1 ἀδιάλειπτος ἀγάπη. Plato Locr. 98. e.

ἀδιαλείπτως, adv. unceasingly, i. e. in N. T. assiduously, Rom. 1, 9. 1 Thess. 1, 3. 2, 13. 5, 17.—2 Macc. 15, 7. Pol. 9. 3. 8.

ἀδιαφθορία, as, ἡ, (a priv. διαφθείρω.) pr. incorruptibleness; in N. T. metaph. uncorruptness, purity in doctrine, Tit. 2, 7.—Dem. 325. 14 ἀδιαφθορος τῆς ψυχῆς.

ἀδικέω, ὦ, f. ἤσω, (ἄδικος,) to do wrong, to act unjustly, e. g.

1. In respect to law, to break the law, to transgress, absol. Acts 25, 11. 2 Cor. 7, 12. Col. 3, 25. Rev. 22, 11 bis. Sept. for πῦρ Jer. 37, 18; πῦρ 1 K. 8, 47. Ps. 106, 6.—Aristot. Rhet. 1. 9 τὸ ἀδικεῖν ἐστὶ τὸ βλάπτειν ἑκάστα παρὰ τὸν νόμον. Xen. Cyr. 5. 1. 21.

2. In respect to persons, to do wrong to any one, to wrong, to injure, c. acc. Matt. 20, 13. Acts 7, 26. 27. 25, 10. 1 Cor. 6, 8. 2 Cor. 7, 2. With two accus. Gal. 4, 12. Philem. 18 εἰ δὲ τι ἡδίκησέ σε. Pass. ἀδικίωμα, to be wronged, to suffer wrong or injury, Acts 7, 24. 2 Cor. 7, 12. Mid. to let oneself be wronged, to suffer wrong, 1 Cor.

6, 7; see Buttm. § 135. 8.—Hdian. 2. 4. 5. Xen. An. 5. 4. 6.

3. Intens. to hurt, to harm, c. acc. Luke 10, 19. Rev. 2, 11. 6, 6. 7, 2. 3. 9, 4. 10. 19. 11, 5 bis. Sept. for חָרַךְ Is. 10, 20; פָּשַׁע Lev. 6, 2; נָשַׁךְ Is. 3, 15.—Hdian. 7. 5. 9. Plato Conv. 188. b.

ἀδικημα, atos, τό, (ἀδικέω,) wrong, iniquity, wrong done, Acts 18, 14. 24, 20. Rev. 18, 5. Sept. for חָרַךְ 1 Sam. 26, 18. חָרַךְ 1 Sam. 20, 1.—Dem. 188. 19. Plato Gorg. 480. c.

ἀδικία, as, ἡ, (ἄδικος,) 1. wrong-doing, wrong, injustice; Luke 18, 6 ὁ κριτὴς τῆς ἀδικίας the unjust judge, comp. v. 2. Rom. 9, 14. Sept. for לָךְ Deut. 32, 4. (Xen. Mem. 4. 2. 12.) As done to others; 2 Cor. 12, 13 χάρισαςτέ μοι τὴν ἀδικίαν ταύτην. Sept. for חָרַךְ Mic. 3, 10.—Thuc. 3. 66.

2. By Hebr. unrighteousness, iniquity, wickedness; Sept. for עָוֶן, חָטָא, חָרַךְ; comp. by antith. δικαιοσύνη, Heb. דִּיקְיָה. Luke 16, 8 τὸν οἰκονόμον τῆς ἀδικίας the unrighteous (i. e. unfaithful) steward. v. 9 ἐκ τοῦ μαμωνᾶς τῆς ἀδικίας, i. e. which is so often the occasion of wickedness. (Eurip. Helen. 911 ὁ πλοῦτος ἄδικος.) Luke 13, 27 ἐργάται τῆς ἀδ. workers of iniquity, wicked men. John 7, 18. Acts 1, 18. 8, 23. Rom. 1, 29. 3, 5. 6, 13. 2 Tim. 2, 19. Heb. 8, 12 (Sept. for חָרַךְ Jer. 31, 34). 2 Pet. 2, 13. 1 John 1, 9. 5, 17 see in ἀμαρτία. James 3, 6 see in art. κόσμος. Sept. for עָוֶן Gen. 6, 11. 13; חָרַךְ 1 Sam. 3, 13. 14. Zech. 3, 9; חָרַךְ Ez. 28, 18.—Opp. to ἡ ἀλήθεια, religious and moral truth, the truth of God; Rom. 1, 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those holding (having) the truth of God, but living in idolatry. Rom. 2, 8. 1 Cor. 13, 6. 2 Thess. 2, 10. 12. 2 Pet. 2, 15.

ἄδικος, ου, ὁ, ἡ, (a priv. δίκη,) not right, wrong, i. e. unjust towards others, Luke 18, 11. Rom. 3, 5. Heb. 6, 10. So Hdian. 2. 3. 23. Xen. Mem. 4. 4. 10.—By Hebr. unrighteous, wicked, see in ἀδικία no. 2. 1 Cor. 6, 9 οὐκ οἴσθε ὅτι ἄδικος βασιλεύει θεοῦ οὐ κληρονομήσουσι. So δίκαιοι καὶ ἄδικοι the righteous and the wicked Matt. 5, 45. Acts 24, 15. 1 Pet. 3, 18; opp. τὸ εὐσεβὲς, 2 Pet. 2, 9; opp. to πιστός, i. e. unfaithful Luke 16, 10 bis. Also Luke 16, 11 ἐν τῷ ἀδίκῳ μαμωνᾷ in the unrighteous mammon, i. e. so often acquired by unrighteous means. Sept. for חָרַךְ Ex. 23, 1. Job 16, 11; חָרַךְ Prov. 15, 26.—Hence οἱ ἄδικοι as an epithet for the heathen, the gentiles, 1 Cor. 6, 1, opp. οἱ ἄγιοι and i. q. οἱ ἄπιστοι in v. 6.

ἀδίκως, adv. *wrongfully, unjustly*, 1 Pet. 2, 19. Sept. for שׁוֹר Prov. 17, 24.—Hdian. 4. 4. 14. Xen. Cyr. 1. 2. 7.

ἀδόκιμος, ου, ὁ, ἡ, adj. (a priv. δόκιμος,) *not approved, rejected*, e. g. metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25, 4. Plato Legg. 742. a.—In N. T. trop. *worthy of condemnation, reprobate*, of persons, Rom. 1, 28. 2 Tim. 3, 8; *disapproved, disallowed*, 1 Cor. 9, 27. 2 Cor. 13, 5. 6. 7. (Pol. 16. 14. 19.) Hence *worthless, unworthy*, of persons Tit. 1, 16 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. (Xen. Lac. 8. 3.) Of land, *worthless, waste*, Heb. 6, 8.—Hesych. ἀδόκιμον· ποιητὸν, ἀπόβλητον, ἀχρηστον.

ἄδολος, ου, ὁ, ἡ, adj. (a priv. δολος,) *guileless*, of persons Thuc. 5. 18, 47.—In N. T. of milk, *unadulterated, pure*, trop. for pure doctrine and nourishment, 1 Pet. 2, 2. So Poll. On. 3. 86 ἀργύριον ἄδολον.

Ἀδραμυττινός, ἡ, ὠν, gentile adj. of *Adramyttium*; Acts 27, 2 πλοῖον Ἀδ. Derived from Ἀδραμύτειον v. Ἀδραμύττειον, the name of a maritime city in Æolia, a colony of the Athenians.

Ἀδρίας, ου, ὁ, sc. πόντος, the *Adriatic sea*, Acts 27, 27. Not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece; so Strabo 2. p. 123 ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. 7. p. 317. Hesych. Ἰόνιον πέλαγος· ὁ νῦν Ἀδρίας.

ἀδρότης, ητος, ἡ, (ἀδρός,) pr. *ripeness, fulness, of stature*, Hom. Il. 16. 857. Theophr. C. Pl. 4. 12. 1.—In N. T. *fulness, abundance*, 2 Cor. 8, 20. So Hesych. ἀδρότης· δύναμις, μέγεθος.

ἀδυνατέω, ᾶ, f. ἦσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23.—In N. T. of things, *to be impossible, unable to be done*; only in fut. 3 sing. So with dat. of pers. Matt. 17, 20 οὐδὲν ἀδυνατήσει ὑμῖν. (Sept. Job 42, 2. Wisd. 13, 16.) With παρά c. dat. Luke 1, 37 οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα. So Sept. Gen. 18, 14.

ἀδύνατος, ου, ὁ, ἡ, adj. (a priv. δυνατός,) *wanting strength, unable*, Sept. Joel 3, 10. Xen. Mem. 2. 1. 7.—In N. T. *impotent, weak*, in body, c. dat. Acts 14, 8 δὲ τοῖς ποσίν. (Xen. Mem. 2. 1. 31 τοῖς σώμασιν ἀδύνατοι.) Trop. in faith, knowledge, Rom. 15, 1.—Neut. of things, *impossible, unable to be done*; Rom. 8, 3 τὸ ἀδύνατον τοῦ νόμου that which the law could not do. So ἀδύνατον εἶναι, *to be impossible*, c. παρά τινι

with or for any one, Matt. 19, 26. Mark 10, 27. Luke 18, 27. With ἐντὶ impl. and an infin. Heb. 6, 4. 18 ἀδύνατον φέυσσασθαι Θεόν. 10, 4. 11, 6. So Xen. Mem. 2. 6. 16.

ἄδω, f. ἄσομαι, (contr. for ἀείδω,) *to sing*, c. acc. Rev. 5, 9 καὶ ἄδουσιν ψῆδὴν καινὴν. 14, 3. 15, 3. Sept. for רָצָה Ex. 14, 32. (Plut. Sept. Sap. Conv. 18. p. 375. Xen. An. 4. 4. 27 φῃδός.) With dat. o. pers. *to sing to any one*, in his praise and honour, Eph. 5, 19 ἄδοντες καὶ ψάλλοντες... τῷ κυρίῳ. Col. 3, 16. Sept. for רָצָה Ex. 15, 21. 1 Chr. 16, 28. So Hdian. 4. 2. 10 et Xen. Lac. 12. 7 εἰς τοὺς Θεούς.

ἀεί, adv. *always, at all time, ever*, 2 Cor. 6, 10. Tit. 1, 12. 1 Pet. 3, 15. Sept. Ia. 51, 13. (Hdian. 1. 6. 3. Xen. Hell. 1. 4, 15.) Also for *assiduously, diligently*, 2 Pet. 1, 12. In a more limited sense, i. q. *on every occasion*, 2 Cor. 4, 11 δεῖ γὰρ παραδιδόμεθα. Acts 7, 51. Heb. 3, 10. Mark 15, 8 καθὼς δὲ ἐποίησεν ὡς ἡ ἀεί, i. e. *as he was accustomed to do every year*. Sept. Ps. 95, 10. 2 Macc. 14, 15. Judg. 16, 21 Cod. Alex. ποιήσω καθὼς ἀεί. So Pol. 1. 15. 13. Xen. Cyr. 1. 4. 15.

ἀετός, οῦ, ὁ, *an eagle*, Rev. 4, 7. 8, 13. 12, 14. Sept. for רָצָה Ps. 103, 5. (Xen. Cyr. 2. 4. 19.) Proverbially, Matt. 24, 28 and Luke 17, 37 ἐπου τὸ σῶμα (τὸ πᾶμα), ἐκεῖ συναχθήσονται οἱ αἰετοί, i. e. *where there is crime, there God's judgments follow surely and speedily*. Here ὁ ἀετός seems to denote some species of *vulture*; like Sept. and רָצָה Job 39, 27–30. Prov. 30, 17. The proper eagle feeds only on fresh or living prey.

ἄζυμος, ου, ὁ, ἡ, adj. (a priv. ζύμη,) *unleavened*; so ἄζυμοι ἄρτοι, ἄζυμα λάγανα, Heb. רִצְצֵה, Sept. Lev. 2, 4. Num. 6, 15.—In N. T.

1. Trop. *unleavened*, i. e. *morally uncorrupted, pure*, 1 Cor. 5, 7; also v. 8 ἐν ἄζυμοις εὐκρινεῖσθε with the unleavened bread of sincerity, i. e. with the pureness of sincerity and truth.

2. Spec. ἡ ἑορτὴ τῶν ἄζυμων the *festival of unleavened bread* Luke 22, 1; αἱ ἡμέραι τῶν ἄζυμων the *days of unleavened bread* Acts 12, 3. 20, 6; also τὰ ἄζυμα id. Mark 14, 1; all referring to the seven days immediately following the paschal supper, during which the Jews were to eat unleavened bread; see Ex. 12, 17. 18. Deut. 16, 3. 4. So ἡ πρώτη ἡμέρα τῶν ἄζυμων, the *first day of unleavened bread*, i. e. the day of the passover meal, Matt. 26, 17. Mark

14, 19; called in Luke 22, 7 ἡ ἡμέρα τῶν ἀζύμων. See Gr. Harm. p. 212.

Ἀζόρ, ὁ, indec. Azor, (helper, r. אָזֹר,) pr. n. of a man, Matt. 1, 13, 14.

Ἀζωτος, ου, ῆ, Azotus, Heb. אֲשְׁדּוֹד Ashdod, pr. n. of one of the five chief cities of the Philistines, Acts 8, 40; comp. Josh. 13, 3. 1 Sam. 5, 1. 6, 4. It lay within the limits of the tribe of Judah, Josh. 15, 47. Now Esdūd, a small village; see Bibl. Res. in Palest. II. p. 368.

αἶθρ, αἶρος, ῆ, (ἀω, ἀρμ,) the lower vapoury atmosphere, opp. ὁ αἰθήρ the higher and purer region, Hom. II. 14. 288. Pol. 18, 3. 7.—In N. T. genr. the air, atmosphere, Acts 22, 23. 1 Thess. 4, 17. Rev. 9, 2. 16, 17. (Hdian. 8. 3. 20. Xen. Mem. 4. 3. 8.) Proverbial are: εἰς αἶρα λαλεῖν to speak into the air 1 Cor. 14, 9, comp. Lat. 'ventis verba profundere' Lucrēt. 4. 929; also αἶρα δέπειν to beat the air 1 Cor. 9, 26, comp. Lat. 'verberare ictibus auras' Virg. Aen. 5. 376; the sense of both is, 'to speak or act in vain.'—Spec. Eph. 2, 2 ὁ ἀρχὼν τῆς ἐξουσίας τοῦ αἶρος, the prince of the power of the air, i. e. Satan the prince of evil spirits which dwell often in the air, according to the Jewish belief; see Elsner Obs. in N. T. ad loc. Stuart in Biblioth. Sac. 1843. p. 139. Others less well: darkness, comp. Col. 1, 13.

ἀθανασία, ας, ῆ, (ἀθάνατος, θάνατος,) immortality, 1 Cor. 15, 53. 54. 1 Tim. 6, 16.—Wisd. 3, 4. Plut. Aristid. 6. Plato Conv. 208. b.

ἀέμετος, ου, ὁ, ῆ, adj. (a priv. ἀεμετός, αἴμετος,) unlabourful, Acts 10, 28. 1 Pet. 4, 3.—2 Macc. 7, 1. Plut. Aem. Paul. 19. Pol. 29. 6. 17.

ἄθεος, ου, ὁ, ῆ, adj. (a priv. θεός,) godless, impious, Xen. An. 2. 5. 39.—In N. T. without God, estranged from the knowledge and worship of the true God, Eph. 2, 12.

ἄθεσμος, ου, ὁ, ῆ, adj. (a priv. θέσμος,) lawless, wicked, 2 Pet. 2, 7. 3, 17.—3 Macc. 5, 12. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

ἀθετέω, ᾧ, f. ἴσω, (ἀθετος, τιθέναι,) to displace, to put away, i. e. a) Of things, to reject, to make void or null, a. acc. Mark 7, 9 τὴν ἐντολήν. Luke 7, 30 τὴν βουλὴν τοῦ θεοῦ. 1 Cor. 1, 19 (comp. Is. 29, 14). Gal. 2, 21. 3, 15. Sept. for אָרַב Ps. 33, 10. (1 Macc. 11, 36. Pol. 2, 58. 5.) So to cast off, to violate, e. g. a law Heb. 10,

28; one's faith 1 Tim. 5, 12. Sept. for אָרַב Jer. 3, 20. So Pol. 15. 1. 9. b) Of persons, to reject, to despise, to treat with neglect or scorn, c. acc. Mark 6, 26 αἰκῇ ἐβέλησεν αὐτὴν ἀθετῆσαι, where αὐτὴν includes also the idea of her request. Luke 10, 16 quater. John 12, 48. 1 Thess. 4, 8 bis. Jude 8. Sept. for אָרַב 1 Sam. 2, 17, אָרַב Ex. 21, 8.

ἀθετῆσις, εως, ῆ, (ἀθετέω,) a putting away, an annulling, Heb. 7, 18. 9, 26.—Cic. ad Att. 6. 9.

Ἀθῆναι, ᾧ, αἰ, Athens, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth-place of an unusual number of illustrious men. Acts 17, 15. 16. 18, 1. 1 Thess. 3, 1. See Leake's Topography of Athens, Lond. 1841. 2 vols.

Ἀθηναῖος, α, ου, Athenian, Acts 17, 21, 22.

ἀθλέω, ᾧ, f. ἴσω, (ἀθλος,) to combat, to contend, as a champion in the public games of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2, 5 bis.—Ael. V. H. 10. 1. Plato Legg. 830. a.

ἀθλησις, εως, ῆ, (ἀθλέω,) combat in the public games, Ael. V. H. 2. 23. Pol. 5. 64. 6.—In N. T. trop. a conflict, struggle, with afflictions, Heb. 10, 32.

ἀδυμέω, ᾧ, f. ἴσω, (ἀδυμος,) to be discouraged, disheartened, absol. Col. 3, 21. Sept. for אָרַב Gen. 4, 5.—Pol. 3. 54. 7. Xen. An. 3. 2. 18.

ἀδύος, ου, ὁ, ῆ, adj. (a priv. ἀδύς,) pr. unpunished Pol. 2. 60. 1; c. gen. τῆς ἀδύης Dem. 646. 13.—In N. T. innocent, Matt. 27, 4 αἷμα ἀδύου. Sept. Jer. 26, 15. Deut. 27, 25. With ἀπό c. gen. Matt. 27, 24 ἀδύος ἀπὸ τοῦ αἵματος, and so Sept. for Heb. יָד אָרַב 2 Sam. 3, 28. Comp. καθάρως ἀπὸ Jos. Ant. 4. 8. 16.

αἰγυεῖος, εἰη, εἰων, (αἰξ,) caprinus, of goats; Heb. 11, 37 ἐν αἰγυείοις δέρμασιν, in goat-skins. Sept. for אָרַב Ex. 25, 4.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349. Plato Ion 538. c.

αἰγυαλός, οῦ, ὁ, (ἀγνυμ, ἀλα,) the shore, coast, of a sea or lake, Matt. 13, 2. 48. John 21, 4. Acts 21, 5. 27, 39. 40. Sept. for

ἡν Judg. 5, 17.—Hdian. 3. 4. 4. Xen. An. 6. 2. 1, 7.

Αἴγυπτιος, ου, ὁ, an *Egyptian*, Acts 7, 22. 24. 28. Heb. 11, 29. In Acts 21, 38 the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet, and gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἴγυπτος, ου, ἡ, *Egypt*, a country of northern Africa, watered by the Nile, and celebrated both in sacred and profane history. The whole region was known to the Hebrews by the name מִצְרַיִם *Mizraim*; and the princes who governed it were styled in virtue of their office *Pharaoh*, i. e. *king*, until the time of Solomon; after which they are mentioned in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2, 13. 14. 15. Acts 2, 10. al. In Rev. 11, 8 *Egypt* is put as a symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. +

αἰδιος, ου, ὁ, ἡ, adj. (ἀελ.) *always existing, eternal, everlasting*; Rom. 1, 20 αἰδιος αὐτοῦ δυνάμεις. Jude 6 δεσμοὶ αἰδίου everlasting bonds.—Wisd. 7, 26. Hdian. 4. 14. 10. Xen. Cyr. 7. 5. 73.

αἰδώς, ὅς, οὗς, ἡ, 1. *shamefacedness, modesty*; 1 Tim. 2, 9 μετὰ αἰδοῦς καὶ σωφροσύνης.—Plut. Thes. 6. Xen. Conv. 1. 8. 2. *reverence, before God* Heb. 12, 28.—Jos. Ant. 6, 12. 7 αἰδώς ἐπὶ γέρονσιν. Hdian. 6. 1. 24. Xen. An. 2. 6. 14.

Αἰθιοπία, ορος, ὁ, (αἰῶ, ὄψ.) an *Ethiopian*, Heb. מִצְרַיִם *Cushite*, Acts 8, 27 bis. See Jer. 13, 23. Is. 18, 1. Ez. 30, 4. 5. 9. The Ethiopia of the N. T. lay south of Egypt on the Nile, including the island of Meroë, and corresponding to the modern Nubia and the adjacent parts of Abyssinia. It formed a separate kingdom governed by a succession of females, all bearing the name *Κανδάκη* q. v. Plin. H. N. 6. 29 or 35. Rosenm. Bibl. Geogr. III. p. 349, 358.—For the *Cush* or *Ethiopia* of the O. T.

which included portions of Arabia, see Heb. Lex. art. שֶׁמֶר.

αἷμα, ατος, τό, *blood*; Sept. everywhere for דָּם. The Jews regarded the blood as the seat of life; they were to offer it in atonement to God, but were strictly forbidden to eat of it; see Lev. 17, 10–14. Gen. 9, 4. Deut. 12, 23sq. Jos. Ant. 3. 11. 2.

1. Pr. and genr. *blood*; Mark 5, 25. 29. Luke 8, 43. 44. 13, 1. (Xen. An. 5. 8. 15.) So anything is said to be or become *blood* or as *blood*, by turning to a dark red colour, Acts 2, 20 καὶ ἡ σελήνη (μεταστροφήσεται) εἰς αἷμα, also Rev. 6, 12 ὡς αἷμα, see Joel 3, 3. 4 [2, 30. 31]. Rev. 8, 8. 11, 6. 16, 3. 4. Of *blood* which has been shed, e. g. of victims or other slaughtered animals, Heb. 9, 7. 12. 13. 18–25. 10, 4. 11, 28. al. Hence ἀπέχεσθαι τοῦ αἵματος to abstain from eating *blood*, as unlawful, Acts 15, 20. 29. 21, 25. So of men, Luke 13, 1. John 19, 34. al. In Rev. 14, 20. 17, 6, human blood is spoken of under the symbol of the *blood of grapes*, i. e. *wine*, αἷμα σταφυλῆς, comp. Gen. 49, 11. Deut. 32, 14. Ecclus. 39, 26. So αἷμα δικαίων and αἷμα δίκων *righteous or innocent blood*, the blood of righteous or innocent persons, Matt. 23, 35. 27, 4. (Sept. for דָּם בְּנֵי 1 Sam. 19, 5. 1 K. 2, 5. Hist. of Sus. v. 62.) So of the *blood of Christ* shed on the cross, αἷμα τοῦ Χριστοῦ, e. g. in connection with the Lord's supper, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 10, 16. 11, 25. 27; perhaps too 1 John 5, 6. 8; and espec. John 6, 53–58, where the phrase φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ, to eat the flesh and drink the blood of Christ, signifies, “to receive Christ wholly into oneself, so that he may become wholly united and incorporated with us, as food with the body, and we thus become partakers of that life which is in him;” comp. Gal. 4, 19. Col. 1, 27. 3, 10. Further, in relation to his church, Acts 20, 28. Col. 1, 20. Eph. 2, 13; to the atonement made by his death, Rom. 3, 25. 5, 9. Eph. 1, 7. Heb. 9, 12. 14. 1 Pet. 1, 2. 19. 1 John 1, 7; and to the new covenant, Heb. 10, 29. 12, 24. 13, 20. So too αἷμα τοῦ ἀνθρώπου, Rev. 7, 14. 12, 11. 19, 13.—Spec. a) σὰρξ καὶ αἷμα, *flesh and blood*, i. e. the human body, man, with the idea of frailty and mortality, Matt. 16, 17. 1 Cor. 15, 50. Gal. 1, 16. Eph. 6, 12. Heb. 2, 14. Comp. Ecclus. 14, 18. b) αἷμα ἐκχύνειν, to shed blood, i. e. to kill, put to death, Luke 11, 50. Acts 22, 20. Rom. 3, 15. Rev. 16, 6. So Sept. for דָּם הָרָצָח Gen. 9, 6. Ez. 18, 10.

2. Trop. blood, for bloodshed, i. e. violent death, slaughter, murder, Matt. 23, 30. 27, 6. Acts 2, 19. Rev. 6, 10. 18, 24. 19, 2. So Sept. and \square Gen. 4, 10. Ez. 24, 6. 9. So Heb. 12, 4 $\mu\epsilon\chi\rho\iota\varsigma$ αἵματος, unto death, i. e. with exposure of life.—Further, by Hebr. for the guilt of murder, blood-guiltiness, the guilt and punishment of shedding blood, Matt. 23, 35. 27, 25. Acts 5, 28. 18, 6. 20, 26. Sept. and \square Num. 35, 27. Josh. 2, 19. So Dem. 548. ult.

3. Trop. blood, for blood-relationship, kindred; Acts 17, 26 $\epsilon\tilde{\iota}\varsigma$ ἐνὸς αἵματος of one blood, kindred. Sept. 2 Sam. 21, 1. So Jos. Ant. 2. 6. 3 $\epsilon\sigma\mu\epsilon\tilde{\iota}\nu$ ἀδελφοὶ καὶ κοινὸν αἷμα. ib. 20. 10. 1 $\epsilon\tilde{\iota}\varsigma$ αἵματος Ἀαρῶντος. Plat. Soph. 268. d.—John 1, 13 οἱ οὐκ $\epsilon\tilde{\iota}\varsigma$ αἱμάτων born not of blood, i. e. sons of God not by virtue of their blood as being descended from Abraham; the Plur. being here for the Sing. as in Eurip. Ion. 693 ἄλλων γραφεὶς ἀφ' αἱμάτων, spoken of a mother. Comp. Jos. Ant. 4. 8. 45 $\tau\iota\varsigma$ $\epsilon\tilde{\iota}\varsigma$ αἵματος, i. e. an Israelite. +

αἱματεκχυσία, as, ἡ, (αἷμα, ἔκχυσις,) a shedding of blood, Heb. 9, 22.

αἱμορρέω, ᾧ, (αἱμόρροος; αἷμα, ῥέω,) to have a flow or issue of blood, absol. Matt. 9, 20.—Sept. Lev. 15, 33.—Plut. de Fluv. 21. 3.

Αἰνέας, ου, ὁ, Æneas, pr. n. of a man, Acts 9, 33. 34.

αἰνεσις, εως, ἡ, (αἰνέω,) praise; Heb. 13, 15 $\epsilon\upsilon\sigma\iota\alpha$ αἰνέσεως. Sept. for \square Ps. 26, 2; \square Ps. 66, 2.—Eccles. 32, 2 $\epsilon\upsilon\sigma\iota\alpha\zeta\omega\upsilon$ αἰνέσεως. Clem. Alex. Strom. 7. 6.

αἰνέω, ᾧ, f. ἦσω or ἴσω, (αἶνος,) to praise, in N. T. only of God, c. acc. Luke 2, 13. 20. 24, 53. Acts 2, 47. 3, 8. 9. Rom. 15, 11. Rev. 19, 5; acc. and $\pi\epsilon\pi\epsilon\iota$ $\tau\iota\omega\varsigma$ Luke 19, 37. Sept. for \square Gen. 49, 8; \square 1 Chr. 16, 4. 10; \square Ps. 100, 4.—Eurip. Suppl. 707. Soph. Antig. 1157. The prose writers used $\epsilon\pi\alpha\iota\omega\iota\varsigma$.

αἰνύγμα, ατος, τό, (αἰνύσσομαι,) an enigma, riddle, Sept. for \square 1 K. 10, 1. Eccles. 39, 3. Dem. 184. ult.—In N. T. trop. a dark hint, obscureness; 1 Cor. 13, 12 $\epsilon\iota\varsigma$ αἰνύγματι, i. e. enigmatically, obscurely. Sept. for \square Num. 12, 8, opp. $\tau\acute{o}$ $\epsilon\iota\delta\omicron\varsigma$ the distinct reality.

αἶνος, ου, ὁ, pr. discourse, narration, i. q. $\mu\upsilon\theta\omicron\varsigma$, Hom. Od. 14. 508.—In N. T. praise, Matt. 21, 16 (comp. Ps. 8, 3). Luke 18, 43. Sept. for \square Ps. 8, 3. So Wisd.

18, 9. Hom. Od. 21. 110. Pind. Ol. 6. 18. An old poetic word, Buttm. Lexil. II. p. 112.

Αἰνών, ἡ, indec. Enon, (Chald. plur. $\eta\eta\eta$ fountains, Buxt. Lex. 1601,) pr. n. of a place with fountains near Salim, John 3, 23; see $\Sigma\alpha\lambda\epsilon\iota\mu$. Situated prob. in one of the lateral valleys running down to the valley of the Jordan from the west.

αἶρεσις, εως, ἡ, (αἰρέω,) pr. capture of a city, Thuc. 2. 58 ἡ αἶρεσις τῆς πόλεως. Also choice, 1 Macc. 8, 30. Plato Rep. 618. e.—In N. T. 'a chosen way of life,' i. e. a sect, school, party, Acts 5, 17. 15, 5. 24, 5. 14. 26, 5. 28, 22. (Diod. Sic. 2. 29 αἰρέσεις τῶν φιλοσόφων.) Hence discord, dissension, arising from difference of views, 1 Cor. 11, 19. Gal. 5, 20. 2 Pet. 2, 1.

αἰρετίζω, f. ἴσω, (αἰρετός, αἰρέω,) a word of the Alexandrine age, i. q. αἰρέομαι, to choose (1 Macc. 9, 30), and so to love, c. acc. Matt. 12, 18, comp. Is. 42, 1. Sept. for \square Judg. 5, 8; \square Num. 14, 8.—1 Esdr. 4, 19. Hesych. $\eta\pi\epsilon\tau\iota\sigma\acute{\alpha}\mu\eta\eta$ ἡγάγησα, ἐπέβύμησα, ἡβέλησα. See Sturz de Dial. Alex. p. 144.

αἰρετικός, οὔ, ὁ, (αἰρετίζω, αἶρεσις,) pr. adj. -ός, ἡ, $\delta\upsilon$, capable of choosing, Plato Def. 412. a.—In N. T. Subst. a sectarist, partisan, one who founds or belongs to a αἶρεσις, Tit. 3, 10.—Often in the ecclesiastical writers, i. q. a heretic; see Suic. Thes. Ecc. h. v.

αἰρέω, ᾧ, f. ἦσω, aor. 2 $\epsilon\iota\lambda\omicron\nu$, to take, to capture, e. g. a city or camp, Pol. 14. 9. 4. Xen. Ag. 1. 32.—In N. T. only Mid. αἰρέομαι, f. ἦσομαι, aor. 2 $\epsilon\iota\lambda\omicron\mu\eta\eta$, to take for oneself, to choose, to prefer, c. acc. 2 Thess. 2, 13; infin. Heb. 11, 25. Phil. 1, 22 $\tau\acute{\iota}$ αἰρήσομαι οὐ γνωρίζω, where for the fut. instead of the Subj. see Winer Gr. § 42. 4. b. So 2 Macc. 11, 25. Hadian. 4. 14. 3 αἰροῦντα βασιλεία Ἀδοῦεννον.

αἶρω, f. ἀρῶ, (ἀήρ; for δείρω,) aor. 1 ἦρα, perf. ἦκα Col. 2, 14; Pass. perf. part. ἡρμένον John 20, 1; to take up, corresp. to Heb. $\הָרָא$.

1. to take up, to lift up, to raise, c. acc. as stones, John 8, 59. Rev. 18, 21; serpents Mark 16, 18; a boat into a ship, Acts 27, 17. (Xen. Eq. 6. 7. ib. 10. 15.) So of anchors, Acts 27, 13 $\delta\pi\alpha\nu\tau\epsilon\varsigma$ sc. ἀγκύρας, as is fully written Pol. 31. 22. 13. Plut. Pomp. 50. Hence in Gr. writers $\delta\pi\alpha\varsigma$, $\delta\pi\alpha\nu\tau\epsilon\varsigma$, is often i. q. to sail away, to depart, Arr. Exp. Alex. 6. 21 $\delta\pi\alpha\varsigma$ ἐκ Πατράων. Thuc. 2. 23 med. and is even used of an

army on land, as Thuc. 2. 23 init. Jos. Ant. 3. 1. 7 ἐκείθεν ἄραρες εἰς Παφιδὸν ἦκον, spoken of the Israelites in the desert.—Spec. of parts of the body, to lift up, e. g. the hand, Rev. 10. 5. Sept. and ἄρῃ Deut. 32, 40. (Xen. An. 7. 3. 6.) The eyes, John 11, 41. Sept. and ἄρῃ Ps. 121, 1. al. Also to lift up the voice, to cry aloud, Luke 17, 13; πρὸς τὸν θεόν Acts 4, 24. Sept. and ἄρῃ Judg. 21, 2. 1 Sam. 11, 4.—Trop. αἰρεῖν τὴν ψυχὴν τινας to lift up the soul of any one, to excite to expectation, John 10, 24. Comp. Jos. Ant. 3. 2. 3 οἱ δὲ ἦσαν ἐπὶ τὸν κίνδυνον τὰς ψυχὰς ἡρμένοι, καὶ πρὸς τὸ θεῶν ἐτοίμως ἔχοντες. 3. 5. 1 ἡρημένοι τοῖς διανοίαις. Philostr. 2. 4 καμὲ πᾶν αἰρεῖ ὁ λόγος ὃν εἰρήκεν. Others, to lift up in suspense, doubt.

2. to take up and bear, to bear, to carry, c. acc. Matt. 4, 6 ἐπὶ χειρῶν ἀποῦσί σε (Sept. and ἄρῃ Ps. 91, 12). Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς (comp. Sept. and ἄρῃ Lam. 3, 17). So τὸν σταυρόν Matt. 27, 32. Mark 16, 21. (Luke 23, 26 τὸν σταυρόν φέρειν.) Trop. Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23.—Spec. to take or carry with or about oneself, Mark 6, 8. Luke 9, 3. 22, 36.

3. to take up and away, to take away, to remove, by taking up; c. acc. e. g. a bed Matt. 9, 6. John 5, 8–12; a person Matt. 22, 13; a dead body Matt. 14, 12. John 20, 2. 13. Acts 20, 9. (1 Macc. 9, 19. So ἄρῃ Sept. λαμβάνω Judg. 16, 31.) Also for use, as fragments of food, Matt. 14, 20. 15, 37. Mark 8, 8. 19. 20; and so Matt. 17, 27. Acts 21, 11. Pass. ἄρῃ, be thou removed, Matt. 21, 21. (Plato Rep. 578. e.) Trop. αἰρεῖν τὴν ἀμαρτίαν τινας to take away one's sin, i. e. the penalty of sin, by making an expiation or atonement, comp. ἀφαιρέω. John 1, 29. 1 John 3, 5. So ἄρῃ Sept. αἰρεῖν τὸ ἀμάρτημα 1 Sam. 15, 25; ἴν' ἄρῃ Sept. ἀφαιρέω τὴν ἀμαρτίαν Lev. 10, 17. Others less well, to bear the sin of any one, i. e. its penalty, comp. Matt. 8, 17. 1 Pet. 2, 24; so ἴν' ἄρῃ Sept. λαβεῖν τὴν ἀμαρτίαν Lev. 5, 17. Num. 5, 31.

4. Simply to take, to take away, the idea of lifting being lost; usually with the notion of violence, authority, or the like. a) Of things; c. acc. Luke 6, 29. 30 ἀπὸ τοῦ αἵματος τὰ σὰ μὴ ἀπαίτει. 11, 22. Matt. 9, 16 αἰρεῖ γὰρ τὸ πλῆρωμα αὐτοῦ (τὸ) ἀπὸ τοῦ ὑμᾶριον. Mark 2, 21; of branches, i. q. to prune, John 15, 2. Sept. for ὤρῃ Mic. 2, 3. b) Of persons, to take away or remove, e. g. from a church, i. q. to excom-

municate, Pass. 1 Cor. 5, 2 ἵνα ἀρῇ ἐκ μου ὁ ἄνθρωπος, where others ἐξαρῇ. Comp. Sept. for ὤρῃ Gen. 35, 2. So to take away by death, out of the world, c. acc. John 17, 15. Matt. 24, 39. Also stronger, to kill, to destroy, John 11, 48 τὸν τόπον καὶ τὸ θεῖον. Imperat. αἰρε, ἄρον, sc. αὐτόν, away with him! put him to death! Luke 23, 18. John 19, 15. Acts 21, 36. 22, 22. Sept. for ὤρῃ Is. 57, 1. 2. 1 Macc. 5, 2. (Dion. Hal. 4. 4.) So in the difficult passage Acts 8, 33 bis: ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη... αἰρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ, in his humiliation his condemnation was taken away... his life is taken from the earth, i. e. in the first clause 'from his state of humiliation and condemnation he was set free by death;' quoted from Sept. Is. 53, 8, where Heb. מָצַח מִכָּל עֲוֹנוֹתָיו מִן הָאָרֶץ from (through?) oppression and condemnation he was taken away. In the second clause, Heb. מָצַח. c) Trop. c. acc. 1 Cor. 6, 15 ἄρας τὰ μέλη τοῦ Χρ. taking away the members of Christ, wrongfully. So a law, ἐκ τοῦ μέσου Col. 2, 14. (1 Macc. 3, 29.) With ἀπὸ τινας, to take away from any one, e. g. the kingdom of heaven Matt. 21, 43; the word, τὸν λόγον Luke 8, 12. 18. Mark 4, 15 (with ἀπὸ implied); gifts Mark 4, 25; joy John 16, 22. (Sept. ἀρῃσεται εὐφροσύνη, Heb. הִסְתָּרָה, Is. 16, 10. Eurip. El. 942 τὰ κακά.) Also vices, to put away, with ἀπὸ τινας Eph. 4, 31. +

αἰσθάνομαι, f. -θήσομαι, Mid. depon. (αἶω, αἰσθῶ.) aor. 2 ἡσθόμην, to perceive, pr. with the external senses, Xen. Mem. 1. 2. 31.—In N. T. trop. to perceive, to understand, c. acc. Luke 9, 45. Sept. for ὤρῃ Job 23, 5; רָאָה Prov. 24, 14. So Plut. de Profect. in Virt. 7. Xen. Hell. 3. 2. 4.

αἰσθησις, εὖς, ἡ, (αἰσθάνομαι,) pr. perception by the external senses, Xen. Mem. 1. 4. 5.—In N. T. trop. understanding, the power of discerning, Phil. 1, 9. Sept. for ὤρῃ Prov. 1, 4. 22; רָאָה Ex. 28, 3. So Judith 16, 17. Dem. 1417. 5.

αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pr. seat of the senses, Hesych. αἰσθητήριον· τὰ μέλη δι' ὧν αἰσθόμεθα. Plato Ax. 366. a; also sense, external, Galen. de dignot. Puls. ὅς μὲν γὰρ... τὸ αἰσθητήριον ἔχει γεγυμνασμένον ἱκανῶς.—In N. T. trop. internal sense, faculty of perceiving and judging, Heb. 5, 14. Sept. Jer. 4, 19 τὰ αἰσθητήρια τῆς καρδίας.

αἰσχροκερδής, εὖς, οὖς, ὁ, ἡ, adj. (αἰσχροός, κέρδος,) eager for unworthy gain,

sordid, 1 Tim. 3, [3.] 8. Tit. 1, 7.—Plut. de aud. Poetis 13. Xen. Ag. 11. 3.

αἰσχροκερδῶς, adv. for the sake of unworthy gain, sordidly, 1 Pet. 5, 2; comp. Tit. 1, 11.

αἰσχρολογία, as, ἡ, (αἰσχρολογέω), unbecoming discourse, improper language, Col. 3, 8.—Diod. Sic. 5. 4. Xen. Lac. 5. 6.

αἰσχρός, ὁ, ὁν, (αἰσχος), pr. ugly, deformed, opp. to καλός, Xen. Conv. 4. 19. Sept. for 57 Gen. 41, 3. 4.—In N. T. trop. unbecoming, indecorous, shameful; spoken of what is offensive either to modesty and Christian purity, Eph. 5, 12. Tit. 1, 11; or to the manners and customs of a community, 1 Cor. 11, 6. 14, 35. So Jos. Ant. 4. 8. 23. Hdian. 1. 15. 15. Xen. Mem. 3. 10. 5.

αἰσχρότης, ητος, ἡ, (αἰσχρός), pr. ugliness; trop. unbecomingness, impropriety, either in words or actions, only Eph. 5, 4.—Plato Gorg. 525. a. Comp. αἰσχρολογία.

αἰσχύνη, ης, ἡ, (αἰσχος), shame, i. e.

1. Subjectively, the feeling of shame, fear of disgrace, Luke 14, 9.—Ecclus. 4, 21. Plut. de rect. rat. Aud. 17. Xen. Anab. 3. 1. 10.

2. Objectively, disgrace, reproach, infamy, Heb. 12, 2. Sept. for תּוֹכַח Job 8, 22; תּוֹכַח Is. 50, 6; תּוֹכַח Ps. 69, 20.—Ecclus. 25, 23. Luc. Pisc. 32. Xen. Anab. 2. 6. 6.

3. a cause of shame, a shameful deed or thing, disgraceful conduct. 2 Cor. 4, 2 τὰ κρυπτά τῆς αἰσχύνης, the hidden things of shame, which bring shame upon those who practise them. Phil. 3, 19. Jude 13. Rev. 3, 18 ἡ αἰσχύνη τῆς γυμνότητός σου the shame of thy nakedness, arising from thy nakedness.—Æschin. 23. 40 κατέγνωκε τοῦ πράξαντος αἰσχύνην.

αἰσχύνω, f. νῶ, (αἰσχος), pr. to de-form Xen. Eq. 1. 12; to shame, to put to shame, Plato Menex. 246. d.—In N. T. Pass. depon. αἰσχύνομαι, aor. 1 ἥσχυν-ε and fut. 1 αἰσχυθήσομαι, Buttin. § 113. 4; to shame oneself, to feel or be ashamed, 2 Cor. 10, 8. 1 Pet. 4, 16; ἐν οὐδενί Phil. 1, 20; infin. Luke 16, 3 ἐπαυτεῖν αἰσχύνο-μαι. Prægn. with ἀπό, 1 John 2, 28 καὶ μή αἰσχυθῶμεν ἀπ' αὐτοῦ and not be ashamed before him, pr. 'so as to turn away from him;' comp. Ecclus. 21, 22 αἰσχ. ἀπὸ προσώπου. Sept. for תּוֹכַח Ezra 8, 22. 9. 6. So Dem. 1022. 25. Xen. Cyr. 1. 4. 26.

αἰτέω, ᾶ, f. ἦσω, to ask; also Mid. αἰτέομαι, οὔμαι, to ask for oneself, in one's own behalf, but in common usage not distinguished from the Active.—Hence

1. to ask, to request, to entreat, to beseech.

a) Genr. and construed: a) With acc. of pers. Matt. 5, 42 τῷ αἰτούντι σε δίδου. Luke 6, 30. John 4, 10. Comp. Dem. 255. 15. β) With acc. of thing, Matt. 7, 10 καὶ ἐὰν ἔχῃς αἰτήσῃ. Luke 11, 12. (Hdian. 3. 11. 18.) Mid. Matt. 14, 7. 20, 22 οὐκ οἶ-δατε τί αἰτήσῃτε. 27, 58. Mark 6, 24. 10, 38. 15, 43. Luke 23, 52. Acts 12, 20. So Xen. Cyr. 1. 6. 6 σωτηρίαν αἰτεῖσθαι. γ) With two acc. of pers. and thing, Matt. 7, 9. Mark 6, 22 αἰτήσόν με δὲ ἐὰν βέλῃς. v. 23. Luke 11, 11. So Sept. Ps. 21, 5. Xen. Cyr. 8. 3. 41. δ) With acc. of thing and παρά τινος of pers. Matt. 20, 20 αἰτούσά τι παρ' αὐτοῦ. John 4, 9. Acts 3, 2. So Xen. An. 1. 3. 16. e) Absol. Matt. 7, 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. Luke 11, 9. 10. Mid. c. part. Mark 6, 25 πῆσας λέγουσα.

b) Spec. of persons asking of God, to ask, to entreat, to pray for, in the like constructions, e. g. Aec. of pers. Matt. 6, 8. 7, 11. Luke 11, 13. Acc. of thing, Mark 10, 35. John 14, 13. 14. 15, 7. 16, 24; Mid. Matt. 21, 22. Mark 11, 24. Acts 13, 21. 1 John 5, 14. 15; by attract. οὐδ' ἔστιν αἰτῶν, 18, 19. Eph. 3, 20. With two acc. John 16, 23; Mid. John 11, 22. 15, 16. With acc. and παρά c. gen. 1 John 5, 15. James 1, 5; so Xen. Cyr. 1. 6. 5. Also Mid. with inf. of object, Acts 7, 46. Eph. 3, 13; with ἵνα Col. 1, 9. Absol. Act. Matt. 7, 7. John 16, 24. James 1, 6. 4, 3 bis. 1 John 5, 16; Mid. John 16, 26. James 4, 2.—For the interchange of the Act. and Mid. compare John 16, 26 with vv. 23. 24. James 4, 3; see Winer § 39, 6.

2. In a stronger sense, to ask for, to require, to demand, construed as above; e. g. acc. of things, Acts 16, 29 αἰτήσας δὲ φῶτα. Luke 1, 63. 1 Cor. 1, 22; so Xen. An. 2, 1. 10 ὁ βασιλεὺς αἰτεῖ τὰ ὄπλα. Mid. Acts 25, 3. 15 αἰτούμενοι κατ' αὐτοῦ δίκην. Matt. 27, 20. Mark 15, 6. Luke 23, 25; so Pol. 28. 13. 1.—With two acc. Act. Luke 12, 48. 1 Pet. 3, 15; so Xen. An. 1. 3. 14, 16.—With acc. and παρά τινος Mid. Acts 9, 2. Sept. c. παρά τινος for תּוֹכַח Deut. 10, 12. Pol. 28. 11. 7, 10.—Also Mid. with acc. and inf. Luke 23, 23. Acts 3, 14; acc. of pers. and inf. of object, Acts 13, 28; c. καὶ δὲς κτλ. Mark 15, 8.

αἴτημα, ατος, τό, (αἰτέω,) a request, petition, pr. thing asked for, e. g. from God,

Phil. 4, 6. 1 John 5, 15. Sept. for תְּבַחֵם 1 Sam. 1, 17. 27. Ep. Pseudo-Socr. 24.) Emphat. *a requirement, demand*, Luke 23, 24. So τὸ τυραννικὸν αἷμα Plat. Rep. 566. b.

αἰτία, as, ἡ, *a cause*, i. e. 1. *a motive, reason*, why something takes place, Matt. 19, 3 κατὰ πάσαν αἰτίαν. Luke 8, 47. Acts 10, 21. 23, 28. 28, 20; δι' ἣν αἰτίαν for *what cause*, wherefore, Acts 22, 24. 2 Tim. 1, 6. 12. Tit. 1, 13. Heb. 2, 11. So 2 Macc. 4, 28. 35 δι' ἣν αἰτίαν. Pol. 4. 76. 5.—Spec. *a matter, case*, Lat. *causa* i. q. res, Matt. 19, 10. So Lat. *causa* Cic. Off. 3. 27.

2. In a forensic sense, e. g. a) *a charge, accusation*, Acts 25, 18. 27. Matt. 27, 37. Mark 15, 26. So Plut. M. Ant. 6 fin. Xen. Hell. 1. 4. 14. b) *fault, guilt*, John 18, 38 οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19, 4. 6; αἰρία θανάτου *a fault* worthy of death Acts 13, 28. 28, 18. Sept. for חַטָּא Gen. 4, 13. So Xen. Mem. 2. 8. 6.

αἰτίαμα, στος, τό, (αἰτιάομαι,) *a charge, accusation*, Acts 25, 7 Rec.—Plut. Coriolan. 31. Thuc. 5. 72.

αἰτιάομαι, ὤμαι, Mid. depon. (αἰρία,) *to accuse, to charge*, c. inf. as object, Rom. 3, 9 in Mss.—Plut. Pericl. 29. Xen. Mem. 1. 1. 2.

αἴτιος, ια, ιων, adj. (αἰρία,) pr. *causing*; in N. T. used substantively.

1. Masc. ὁ αἴτιος, *the causer or author* of any thing; αἴτιος τῆς σωτηρίας Heb. 5, 9.—Jos. Ant. 3. 3 θεὸν... τῆς σωτηρίας αἴτιον. Luc. Tim. 38. Xen. Cyr. 1. 4. 24 αἴτιον... ὄντα τοῦ ἔργου.

2. Neut. τὸ αἴτιον, *a cause*, i. q. ἡ αἰρία, e. g. a) *a reason, motive*, Acts 19, 40. So Jos. Ant. 7. 4. 1. Xen. An. 4. 1. 17 τὸ αἴτιον τῆς σπουδῆς. b) *fault, guilt*, Luke 23, 4. 14; αἴτιον θανάτου v. 22. So αἴτιος guilty Hist. of Sus. 53. Xen. Hell. 1. 7. 6.

αἰτίωμα, στος, τό, (αἰτιάομαι,) *a charge, accusation*, Acts 25, 7; *a later form* for αἰρίαμα, received by Griesbach and other editors.

αἰφνιδιος, ιου, ὁ, ἡ, adj. (kindr. ἀφνω, ἀφανής, φαίνω,) *unforeseen, sudden*, with the force of an adverb, Luke 21, 34. 1 Thess. 5, 3.—Wisd. 17, 5. Hdian. 1. 6. 8. Thuc. 4. 125.

αἰχμαλωσία, as, ἡ, (αἰχμή, ἀλωσις,) *captivity*, pr. in war, Rev. 13, 10 εἰς αἰχμαλωσίαν. Sept. for עֲבָדָה Deut. 28, 41. So Jos. Ant. 10. 4. 5. Plut. Themist. 31.—

Meton. concr. *captives*, a captive multitude, Rev. 13, 10 εἰς τὰς αἰχμαλωσίας συνάγει. Eph. 4, 18 quoted from Ps. 68, 19 where Sept. for עֲבָדָה. So Diod. Sic. 17. 70.

αἰχμαλωτεύω, f. εἴσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, c. acc. Eph. 4, 8. Trop. 2 Tim. 3, 6 Rec. Sept. for עֲבָדָה Ps. 68, 19; עֲבָדָה Ez. 29, 13.—Constant. Porphy. Adm. 30. 94. b. Nicet. Annal. 16. 5. A late word for the earlier αἰχμάλωτον ποιεῖν, Lobeck ad Phryn. p. 442.

αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος,) *to make prisoner, to lead captive*, Pass. Luke 21, 24. Sept. for עֲבָדָה 1 K. 8, 36. (Diod. Sic. 13. 59.) Trop. 2 Tim. 3, 6 in later editions; comp. Judith 16, 9 τὸ κάλλος αὐτῆς ἡχμαλωτίσει ψυχὴν αὐτοῦ.—Trop. also *to bring into captivity, subjection*, e. g. the mind or will, c. acc. Rom. 7, 23. 2 Cor. 10, 5.—A late word for the earlier αἰχμάλωτον ποιεῖν, Lob. ad Phryn. p. 442.

αἰχμάλωτος, οὔ, ὁ, ἡ, (αἰχμή, ἀλίσκομαι,) *one captured in war, a captive*, Luke 4, 18 or 19. Sept. for עֲבָדָה Is. 61, 1.—1 Macc. 2, 9. Hdian. 7. 2. 18. Xen. Cyr. 3. 1. 7.

αἰών, ὦνος, ὁ, poet. ἡ, (kindr. αἰεῖ, or perh. from αῶ,) pr. *duration, the course or flow of time*, in various relations as determined by the context, viz. A) For human life, existence, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. Xen. Cyr. 3. 3. 3 ἡδίων τὸν αἰῶνα διάγειν, for the more usual τὸν βίον διάγειν. Plato Gorg. p. 448. c. B) For time indefinite, *a period of the world, the world*, in Gr. writers, and also in Sept. and N. Testament; see below in no. 1. C) For *endless duration, perpetuity, eternity*; e. g. as distinguished from ὁ χρόνος, Plato Tim. p. 37. d, εἰκόνα δ' ἐπινοεῖ κινήτην... τινα αἰῶνος ποιῆσαι, καὶ διακοσμῶν ἅμα οὐρανόν, ποιεῖ, μένοντος αἰῶνος ἐν ἐνί, κατ' ἀρισμὸν τοῦσαν αἰῶνος εἰκόνα, τοῦτον δὲ δι' χρόνον ἀνορακάμεν. Ib. p. 38. a. Plato Locr. p. 97. d, οὐ γὰρ ἦν πρὸ κόσμου ἄστρα· διόπερ οὐδ' ἐνιαυτός· οὐδ' ὥραν περίοδοι, αἷς μετρίεται ὁ γεννατὸς κόσμος οὗτος· εἰκὼν δὲ ἐστὶ τῷ ἀγεννάτω χρόνῳ, ὃν αἰῶνα ποταγορέομεν, κτλ. Diod. Sic. 1. 6. 92; see in no. 2. a. Sept. mostly for Heb. עֲלֵי 'hidden time,' *duration, eternity*.—Hence in N. T. of *long-continued time, indefinite duration*, in accordance with Greek usage, but modified as to construction and extent by the example of the LXX, and the Rabbinic views.

1. Of time indefinite, Lat. *aevum*, an age

or *period of the world, the world*; see above in B. Thus

a) Of time long past, as in Gr. writers, *time immemorial, the olden time, of old*, referring to high antiquity, e. g. ἀπ' αἰώνος *from of old, since the world began*, Luke 1, 70 διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰώνος προφητῶν αὐτοῦ. Acts 3, 21. 15, 18. Plur. ἀπὸ τῶν αἰώνων *from past ages, from of old*; Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Eph. 3, 9. So too ἐκ τοῦ αἰώνος; id. John 9, 32 ἐκ τοῦ αἰώνος οὐκ ἠκούσθη, i. e. *never*. Also πρὸ τῶν αἰώνων, *before the ages, worlds, from eternity*, 1 Cor. 2, 7; i. q. πρὸ χρόνων αἰωνίων 2 Tim. 1, 9. Tit. 1, 2. In the same sense, Jude 25 πρὸ παντός τοῦ αἰώνος, in some editions.—Sept. ἀπ' αἰώνος and ἀπὸ τοῦ αἰώνος for עוֹלָם לְעוֹלָם Gen. 6, 4. Is. 64, 4; also πρὸ αἰώνων for עוֹלָם לְעוֹלָם Ps. 55, 19. Tob. 4, 12. So Ael. V. H. 6. 13 ἐξ αἰώνος καὶ εἰς ἔγγονος. Diod. Sic. 4. 83 of the temple of Venus: *μόνον δὲ τοῦτο τὴν ἐξ αἰώνος ἀρχὴν λαβόν*. Lycurg. 216. 4 ἐξ ἀπαρχῆς τοῦ αἰώνος συνηθροισμένη δόξα.

b) Of time present, according to the Jewish usage, *ὁ αἰὼν οὗτος, this age, this world, the present scene and order of things in its course or flow, corresponding to the Rabb. עוֹלָם הַזֶּה*, see Buxtorf Lex. 1620.

a) With the idea of *evil* both moral and physical, as frailty, transiency, care, corruption, sin. Matt. 13, 22 ἡ μέριμνα τοῦ αἰώνος τούτου. Mark 4, 19; comp. Luke 21, 34. Luke 16, 8 οἱ υἱοὶ τοῦ αἰώνος τούτου *the sons of this world, worldly men*. 20, 34. Hence called αἰὼν πονηρός *evil world* Gal. 1, 4; and Satan is said to be *ὁ θεὸς τοῦ αἰώνος τούτου* 2 Cor. 4, 4. So Rom. 12, 2. 1 Cor. 1, 20. 2, 6 bis. 8. 3, 18. [Eph. 6, 12.] 1 Tim. 6, 17. 2 Tim. 4, 10. Tit. 2, 12. Eph. 2, 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου *according to the course or lapse of this world, the present age or period of ὁ κόσμος, q. d. as it is wont to go in this world. In antith. to the future*; Matt. 12, 32 οὐτε ἐν τούτῳ τῷ αἰῶνι, οὐτε ἐν τῷ μέλλοντι, comp. Mark 10, 30 where it is ἐν τῷ καιρῷ τούτῳ. Eph. 1, 21. So Sept. and Heb. עוֹלָם לְעוֹלָם Ecc. 3, 11; comp. 8, 17.—The present age or period of the world is spoken of as succeeded by the reign of the Messiah, the world to come (see in no. 2. b); hence *the end of the world* is sometimes the coming of Christ and the introduction of the gospel, i. e. the end of the Jewish dispensation, see in ἔσχατος no. 2. b; so ἡ συντέλεια τοῦ αἰώνος Matt. 24, 3; ἡ συντ. τῶν αἰωνίων Heb. 9,

26; τὰ τέλη τῶν αἰωνίων 1 Cor. 10, 11. Or also it is referred to his second coming at the day of judgment; so ἡ συντέλεια τοῦ αἰώνος Matt. 13, 39. 40. 49. 28, 20 ἐγὼ μετ' ὑμῶν εἰμι... ἕως τῆς συντ. τοῦ αἰώνος. β) Meton. *the world*, as created and existing; only in Plur. as including the upper and lower worlds, the heavens and the earth, *the universe*; see Winer § 27. 3. Heb. 1, 2 δι' οὓς τοὺς αἰῶνας ἐποίησε 11, 3 πιστεῖ νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ.—So perh. Wisd. 13, 9 εἰ γὰρ τοσούτου ἰσχύσαν εἰδέναι, ἵνα δύνανται στοχασσῶναι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιστα οὐχ εὐρον, comp. v. 7. Eccles. 36, 17. Tob. 13, 6. Greg. Syncell. p. 47 Dindorf. ὁ βασιλεὺς πάντων τῶν αἰώνων.

2. Put for *endless duration, eternity, ever, everlasting*, as in Gr. writers; see above in C. Thus

a) Genr. 1 Tim. 1, 17 τῷ δὲ βασιλεῖ τῶν αἰώνων *to the king of eternity, the king eternal*; the Plur. being here used perh. as implying eternity both *ante* and *post*; see Winer § 27. 3. So Eccles. 36, 17 [19] σὺ κύριος εἰς θεὸς τῶν αἰώνων. Tob. 13, 6. Philo de Mund. p. 1157 κύριος βασιλεύων τῶν αἰώνων. Jos. Ant. 1. 18. 6 δέσποτα παντὸς αἰώνος. Others in all these passages take αἰὼν, αἰῶνες, in the sense of *the world, the universe*; see Bleek Hebräerbr. II. p. 39.—Spec. a) Of eternity *ante*; Plur. Eph. 3, 11 ἡ σοφία τοῦ θεοῦ κατὰ πρόθεσιν τῶν αἰώνων, *according to his eternal purpose, from eternity*. So Diod. Sic. 1. 6 ἀπεφάναντο καὶ τὸ γένος τῶν ἀνθρώπων ἐξ αἰώνος ὑπάρχειν. Plato as quoted above in C. β) Of eternity *post*; once simply, 2 Pet. 3, 18 εἰς ἡμέραν αἰώνος, i. q. εἰς ἡμέραν αἰώνιον, i. e. *time without end, eternal duration, for ever*; comp. Sept. εἰς τὸν αἰῶνα χρόνον for עוֹלָם לְעוֹלָם Ex. 14, 13; Ps. 13, 20. Elsewhere only with εἰς, and always implying duration without end; so εἰς τὸν αἰῶνα *for ever*, spoken of God and his word 1 Pet. 1, [23]. 25; of Christ's priesthood Heb. 5, 6. 6, 20. 7, 17. 21. 24. 28. John 12, 34; of the happiness of the righteous, John 6, 51. 58. 2 Cor. 9, 9. 1 John 2, 17. 2 John 2; of the punishment of the wicked, εἰς αἰῶνα id. 2 Pet. 2, 17. Jude 13; and so genr. Luke 1, 55 (others ἕως αἰώνος). John 8, 35 bis. 14, 16. 1 Cor. 8, 13. With a negat. *never*, Matt. 21, 19. Mark 3, 29 οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα. 11, 14. John 4, 14. 8, 51. 52. 10, 28. 11, 26. 13, 8. Sept. for עוֹלָם לְעוֹלָם Is. 40, 8. 51, 6. 8; עוֹלָם לְעוֹלָם Deut. 29, 29; עוֹלָם לְעוֹלָם Jer. 50,

39. Is. 28, 28. Eccclus. 18, 1 δ ὥν εἰς τὸν αἰῶνα sc. Σεός. Comp. Lycurg. 211. 19 οὐ μόνον εἰς τὸν παρόντα κίνδυνον, ἀλλ' εἰς ἅπαντα τὸν αἰῶνα κτλ. Diod. Sic. 1. 72 διὰ τὸν φόβον τῆς . . . βλασφημίας εἰς ἅπαντα τὸν αἰῶνα. ibid. 1. 92 ὡς τὸν αἰῶνα διατρίβειν μέλλοντος καθ' ἑδου, spoken of a shade in Hades.—Plur. εἰς τοὺς αἰῶνας id. for ever, comp. οὐράνους καὶ οὐρανοί, σάββατον καὶ σάββατα, see Winer ῥ 27. 3. So of Christ Luke 1, 33 καὶ βασιλεύσεις . . . εἰς τοὺς αἰῶνας, parall. οὐκ ἔσται τέλος. Elsewhere only of God in ascriptions, [Matt. 6, 13.] Rom. 1, 25. 9, 5. 11, 36. 16, 27. 2 Cor. 11, 31; of Christ Heb. 13, 8. Sept. for עוֹלָם Ps. 104, 31; עוֹלָם לְעוֹלָם Ps. 77, 8.—Intens. in Plur. εἰς τοὺς αἰῶνας τῶν αἰώνων, for ever and ever; comp. Heb. עוֹלָם לְעוֹלָם, עוֹלָם לְעוֹלָם, τὰ ἅγια ἁγίων, the holy of holies, see Gesen. Lehrs. p. 691, 692. Heb. Gr. ῥ 117. Winer ῥ 37. 2. So of God, in ascriptions, Gal. 1, 5. Phil. 4, 20. 1 Tim. 1, 17. 2 Tim. 4, 18. 1 Pet. 5, 11. Rev. 1, 6. 4, 9. 10. [5, 14.] 7, 12. 10, 6. 15, 7; and so in the still stronger expression: εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων Eph. 3, 21. Of Christ Heb. 13, 21. 1 Pet. 4, 11. Rev. 1, 18. 5, 13. 11, 15; of the happiness of the saints in heaven Rev. 22, 5; of the punishment of the wicked, Rev. 19, 3. 20, 10; also εἰς αἰῶνας αἰώνων id. Rev. 14, 11. Once Sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος id. Heb. 1, 8, quoted from Ps. 45, 7 where Sept. for Heb. עוֹלָם לְעוֹלָם. So Sept. εἰς αἰῶνα αἰῶνος for עוֹלָם Ps. 19, 10. 110, 3. 10; also ἕως αἰῶνος τῶν αἰώνων Dan. 7, 18. (Tob. 6, 17 εἰς τὸν αἰῶνα τοῦ αἰῶνος.) The same is εἰς πάντας τοὺς αἰῶνας Jude 25.

b) In the later Jewish and Rabb. usage, the world to come, always including the idea of endless duration, eternity, and corresponding to the Rabb. עוֹלָם הַבָּא; so Buxtorf Lex. 1620: "Mundum futurum, sive עוֹלָם הַבָּא, quidam intelligunt mundum, qui futurum est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animæ cum corporibus suis rursum conjungentur . . . Quidam per עוֹלָם הַבָּא intelligunt מְשִׁיחַ הַבָּא, dies Messiae, quibus scilicet venturus Messias, quem Judæi adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel in Pirke Aboth c. 4." In accordance with this distinction, the world to come, i. e. the kingdom of the Messiah, the new gospel dispensation, is regarded as beginning with the coming of Christ on earth at the close of the Jewish dispensation; but as

fully developed and established in its glorious spiritual character only at Christ's coming to judgment at the last day; see in βασιλεία no. 3; ἔσχατος no. 2. b; and comp. above in no. 1. b. a. E. g. δ αἰὼν ὁ μέλλων, Heb. 6, 5 δυνάμεις τε μέλλοντος αἰῶνος, comp. Heb. 2, 5; so with αἰὼν impl. Matt. 12, 32. Eph. 1, 21; δ αἰὼν ὁ ἐρχόμενος, Mark 10, 30. Luke 18, 30; δ αἰὼν ἑκείνος Luke 20, 35. Plur. οἱ αἰῶνες οἱ ἐπερχόμενοι id. Eph. 2, 7; see above in lett. a. β.

αἰώνιος, ἰόν, δ, ἡ, adj. (αἰών,) also fem. αἰωνία 2 Thess. 2, 16. Heb. 9, 12. Plat. Tim. 38. b; ever enduring, perpetual, everlasting, corresponding in usage to αἰὼν q. v.

1. Of time long past and indefinite, of past ages, primeval, most ancient, of old, since the world began; Rom. 16, 25 μυστηρίον χρόνους αἰώνιους σκεπηγμένου, the mystery kept secret in the times of old, since the world began. So πρὸ χρόνων αἰώνων before the times of old, from eternity, 2 Tim. 1, 9. Tit. 1, 2; i. q. πρὸ τῶν αἰώνων 1 Cor. 2, 7; see in αἰὼν no. 1. a. Sept. for עוֹלָם Ps. 77, 6. Prov. 22, 28. Hab. 3, 5.

2. Of endless duration, eternal, everlasting, for ever, e. g. a) Genr. as implying eternity both ante and post, see in αἰὼν no. 2. a. So of God, Rom. 16, 26 κατ' ἐπεταγήν τοῦ αἰωνίου Θεοῦ. Of the Spirit which was in Christ, Heb. 9, 14 διὰ πνεύματος αἰωνίου. Sept. Σεός αἰώνιος for עוֹלָם לְעוֹלָם Gen. 21, 33. Is. 40, 28. So Baruch 4, 8. 10. 14. Plato Locr. 96. d. Σεὸν δὲ τὸν αἰώνιον νόον ὁρῶ μόνος. b) Elsewhere of the future without end, eternity post; so genr. τὰ δὲ μὴ ἐλεπόμενα αἰώνια, opp. πρόσκαιρα, 2 Cor. 4, 18; οἰκία ἐν τοῖς οὐρανοῖς 5, 1; σκηναὶ Luke 16, 9; διαθήκη Heb. 13, 20; λῆραις 9, 12; εὐαγγέλιον Rev. 14, 6; and in ascription to God, φ τμὴ καὶ κράτος αἰώνιον 1 Tim. 6, 16; adverbially, Philem. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς, see Buttm. ῥ 123. 6. Kühn. ῥ 588. Sept. διαθήκη αἰώνιος for עוֹלָם Gen. 9, 16. 17, 7. sarp. So Eccclus. 45, 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰωνία. Diod. Sic. 1. 1, 93 εἰς τὴν αἰώνιον οἰκισιν. Plato Legg. 904. a, ἀνάλεθρον δὲ ἐν γενόμενον, ἀλλ' οὐκ αἰώνιον.—Hence of Christ's kingdom 2 Pet. 1, 11; and of the happiness of the saints in heaven, in the world to come, see in αἰὼν no. 2. b; so σωτηρία αἰώνιος Heb. 5, 9; δόξα 2 Cor. 4, 17. 2 Tim. 2, 10. 1 Pet. 5, 10; παράκλησις 2 Thess. 2, 16; κληρονομία Heb. 9, 15; espec. ζωὴ αἰώνιος, life eternal, Matt. 19, 16. 29. 25, 46. Mark 10, 17. 30. Luke 10, 25. 18, 18.

30. John 3, 15. 16. 36. 4, 14. 36. 5, 24. 39. 6, 27. 40. 47. 54. 68. 10, 28. 12, 25. 50. 17, 2. 3. Acts 13, 46. 48. Rom. 2, 7. 5, 21. 6, 22. 23. Gal. 6, 8. 1 Tim. 1, 16. 6, 12. 19. Tit. 1, 2. 3, 7. 1 John 1, 2. 2, 25. 3, 15. 5, 11. 13. 20. Jude 21. Sept. for $\epsilon\beta\eta\varsigma$ Dan. 12, 2. 2 Macc. 7, 9. Contra, of the punishment of the wicked, e. g. $\kappa\acute{o}\lambda\alpha\sigma\iota\varsigma$ αἰώνιος Matt. 25, 46; $\kappa\rho\acute{\iota}\sigma\iota\varsigma$ Mark 3, 29; $\kappa\rho\acute{\iota}\mu\alpha$ Heb. 6, 2; $\delta\lambda\epsilon\tau\acute{o}\varsigma$ 2 Thess. 1, 9; $\pi\acute{\iota}\rho$ Matt. 18, 8. 25, 41. Jude 7. Sept. αἰσχύνῃ αἰώνιον for $\epsilon\beta\eta\varsigma$ Dan. 12, 2.

ἀκαθαρσία, ας, ἡ, (a priv. καθαίρω,) *uncleanness, impurity, filth*; physical, Matt. 23, 27. Sept. for $\epsilon\beta\eta\varsigma$ 2 Sam. 11, 4. Plut. de placit. Philos. 5. 6. Plato Tim. 72. c.—Moral, mostly as opp. to purity of mind, chastity, i. q. *lewdness*, Rom. 1, 24. 6, 19. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 4, 7, comp. v. 3. Sept. for $\epsilon\beta\eta\varsigma$ Ez. 22, 15. 36, 25. Once of impure motives, covetousness, 1 Thess. 2, 3, comp. v. 5. So genr. wickedness, depravity, Dem. 553. 12. Arr. Epict. 4. 11. 5.

ἀκαθάρτης, ητος, ὁ, (a priv. καθαίρω,) *uncleanness*, i. e. *lewdness*, trop. for idolatry, Rev. 17, 4 Rec. Others $\tau\alpha$ ἀκάθαρα. Not found in classic writers.

ἀκάθαρτος, ου, ὁ, ἡ, adj. (a priv. καθαίρω,) *unclean, impure, filthy*, pr. not cleansed, Xen. Eq. 5. 10.—In N. T.

1. Levitically, ceremonially, see Lev. 5, 2; *unclean*, e. g. of food, Acts 10, 14. 11, 8; of birds Rev. 18, 2. See Lev. 11, 4 sq. Deut. 14, 7 sq. where Sept. for $\epsilon\beta\eta\varsigma$. Transferred to persons, e. g. heathen, not Jews, Acts 10, 28; unbelievers, not connected with the Christian community, 1 Cor. 7, 14 see in ἀγίαζε and ἅγιος no. 1. 2 Cor. 6, 17, quoted from Is. 52, 11 where Sept. for $\epsilon\beta\eta\varsigma$.

2. Morally, i. q. *lewd, lascivious*, Eph. 5, 5. Trop. of idolatry, $\tau\alpha$ ἀκάθαρα Rev. 17, 4 in later editions; see in ἀκαθάρτης. Symm. for $\pi\omega\tau\eta\rho$ Hos. 4, 14.

3. In a wider sense, *wicked, depraved*; so of *unclean or foul spirits*, πνεύματα ἀκάθαρα, devils, demons, (called also πνεύματα πονηρά Matt. 12, 45. Luke 7, 21.) Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 33. 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2; comp. Sept. for $\pi\omega\tau\eta\rho$ Zech. 13, 2. So called as the authors and promoters of all uncleanness, e. g. *lewdness*, Tob. 3, 8. 6, 14, comp. Gen. 6, 2; *wickedness, idolatry*, Sept. Ps. 96, 5. Bar. 4, 7. 2 Cor. 4, 4; dwelling also in

unclean places, Bar. 4, 35. Sept. Is. 13, 21. 34, 14. See in δαιμόνιον no. 2.—So genr. Sept. for $\epsilon\beta\eta\varsigma$ Is. 6, 5: $\epsilon\beta\eta\varsigma$ Job 15, 16. Dem. 403. 14. Plato Legg. 716. e, ἀκάθαρτος . . . τὴν ψυχὴν δ' γε κακός.

ἀκαιρέομαι, οὔμαι, (ἀκαιρος, καιρός,) *to lack opportunity*, absol. Phil. 4, 10. A word of the later Greek, Lob ad. Phryn. p. 126.

ἀκαιρως, adv. (ἀκαιρος, καιρός,) *unseasonably*; 2 Tim. 4, 2 *ἐν καιρῷ ἀκαιρως in season and out of season*, i. e. for the hearers, whether they will listen or not; comp. Ez. 2, 5. 7.—Ecclus. 35, 4 ἀκαιρως μὴ σοφίζου. Pluto Tim. 33. a.

ἀκακος, ου, ὁ, ἡ, adj. (a priv. κακός,) *without evil*, i. e.

1. *unsuspecting, simple-minded*, Rom. 16, 18. Sept. for $\epsilon\beta\eta\varsigma$ Prov. 1, 4. 14, 15.—Pol. 3. 98. 5. Plato Alcib. II. 140. c.

2. *harmless, blameless*, Heb. 7, 26. Sept. for $\epsilon\beta\eta\varsigma$ Job 2, 3. 8, 20.—Plato Tim. 91. d.

ἀκανθα, ης, ἡ, (kindr. ἀκμή,) *a thorn, thorn-bush*, Matt. 7, 16. Luke 6, 44. Heb. 6, 8, comp. Gen. 3, 18 where Sept. for $\gamma\acute{\iota}\nu\epsilon\iota$. Also στέφειν v. πεσεῖν ἐπὶ ἀκανθᾶς Matt. 13, 7 bis. 22. Mark 4, 7 bis. 18. Luke 8, 7 bis. 14; Sept. σπ. ἐπὶ ἀκ. for $\gamma\acute{\iota}\nu\epsilon\iota$ Jer. 4, 3. Spec. στέφανος ἐξ ἀκανθῶν, *a crown of thorns*, i. e. of thorn-branches, Matt. 27, 29. John 19, 2.—Sept. also for $\epsilon\beta\eta\varsigma$ Cant. 2, 2. Diod. Sic. 5. 41. Hdot. 2. 96.

ἀκάνθινος, ου, ὁ, ἡ, adj. (ἀκανθα,) *made of thorns*, of thorn-branches, Mark 15, 17. John 19, 5.—Hdot. 2. 96 ἰστέος ἀκάνθινος.

ἀκαρπος, ου, ὁ, ἡ, adj. (a priv. καρπός,) *unfruitful, barren*, e. g. δένδρα ἀκαρπα Jude 12. Sept. Jer. 2, 6 ἐν γῇ ἀκαρπῃ. So Pol. 12. 3. 2 χώρα.—Trop. *unfruitful*, yielding no good fruit of knowledge or virtue, Matt. 13, 22. Mark 4, 19; or of beneficence 1 Cor. 14, 14. Tit. 3, 14. 2 Pet. 1, 8. So Eph. 5, 11 $\tau\alpha$ ἔργα $\tau\alpha$ ἀκαρπα τοῦ σκοτίου, *the unfruitful works of darkness*, i. e. evil, wicked; opp. ὁ καρπὸς τοῦ φωτός (πνεύματος) in v. 9.—Plato Phædr. 277. a, οἱ λόγοι . . . οὐχὶ ἀκαρποι.

ἀκατάγνωστος, ου, ὁ, ἡ, adj. (a priv. καταγνώσκω,) *not to be condemned, blameless*, e. g. discourse, Tit. 2, 8.—2 Macc. 4, 47 of persons on trial.

ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (a priv. κατακάλυπτω,) *unveiled*, 1 Cor. 11, 5. 13.—Sept. Cod. Alex. Lev. 13, 45. Pol. 15. 27. 2.

ἀκατάκριτος, ου, ὁ, ἡ, adj. (a priv. κατακρίνω,) *uncondemned*, Acts 16, 37. 22, 25.

ἀκατάλυτος, ου, ό, ή, adj. (a priv. καταλύνω,) *indissoluble*; hence, *enduring, everlasting*, Heb. 7, 16.—Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

ἀκατάπαυστος, ου, ό, ή, adj. (a priv. καταπαύω,) *unceasing, continual*, Pol. 4. 17. 4 ἐν ἀκαταπαύστοις στάσεσιν. Diod. Sic. 11. 67.—In N. T. c. gen. *not ceasing from any thing*; 2 Pet. 2, 14 ὀφθαλμοὶ ἀκ. ἀμαρτίας *eyes not ceasing from sin*, i. e. from lascivious gazing.

ἀκαταστασία, ας, ή, (ἀκατάστατος,) *pr. instability*; hence *disorder, commotion, tumult*, Luke 21, 9. 1 Cor. 14, 33. 2 Cor. 6, 5. 12, 20. James 3, 16. Sept. for ἡττηρ Prov. 26, 28.—Tob. 4, 13. Pol. 1. 70. 1.

ἀκατάστατος, ου, ό, ή, adj. (a priv. καίσταμαι,) *unstable, inconstant*, James 1, 8. Sept. for ἡβ Is. 54, 11.—Pol. 7. 4. 6. Plut. Symp. 7. 10. 1.

ἀκατάσχετος, ου, ό, ή, adj. (a priv. κατέχω,) *not to be held fast, unrestrainable, untamable*, James 3, 8.—Sept. Job 31, 11. Diod. Sic. 14. 53, 54. Plut. C. Mar. 44. fin.

Ἀκελδαμά, indec. Aram. כּחַד בְּרֵחַ, *the field of blood*, the field purchased with the money for which Judas betrayed Jesus, and appropriated as a place of burial for strangers; Acts 1, 19. Now shown on the south of Jerusalem beyond the valley of Hinnom; see Bibl. Res. in Pal. I. p. 524.

ἀκέρατος, ου, ό, ή, adj. (a priv. κέρανυμι,) *unmixed, simple*, as ή γῆ Plato Crit. 111. b.—In N. T. trop. *simple, blameless, without guile*, Matt. 10, 16. Rom. 16, 19. Phil. 2, 15. So Jos. Ant. 1. 2. 2 ἀκέρατος βίος. Diod. Sic. 13. 20. Plato Polit. 268. b.

ἀκλινής, έος, ους, ό, ή, adj. (a priv. κλίνω,) *not inclining or leaning*, Plato Phædo 109. a.—In N. T. trop. *unwavering, inflexible, firm*, Heb. 10, 23. So Symm. Job 61, 4. Æl. V. H. 12. 64 βασιλεία ἀσφαλής καὶ ἀκλινής.

ἀκμάζω, f. άσω, (ἀκμή,) *to be at the highest point, to be in full bloom or vigour, to flourish*, Jos. Ant. 1. 18. 3. Plato Ax. 367. b.—In N. T. *to be fully ripe*, as fruits in their best state, absol. Rev. 14, 18. So Plut. Lucull. 31. Xen. Hell. 1. 2. 4.

ἀκμή, ης, ή, (ἀκή,) *a point, edge of a weapon* Pol. 15. 16. 3; of time, life, *acme, flower*, ἐν ἀκμῇ τοῦ βίου Xen. Cyr. 7. 2. 20.—In N. T. only acc. ἀκμήν as Adverb, for the earlier κατ' ἀκμήν χρόνον, *at this point of time*, i. e. even now, yet, still, Matt.

15, 16. So Pol. 1. 13. 12. Xen. An. 4. 3. 26. See Lob. ad Phryn. p. 123.

ἀκοή, ης, ή, (ἀκούω,) 1. *the hearing*, i. e. a) The sense of hearing, 1 Cor. 12, 17 bis. 2 Tim. 4, 3. 4; the act of hearing, 2 Pet. 2, 8. (Xen. Mem. 1. 4. 6.) So by Hebr. ἀκοή ἀκούετε *with the hearing ye shall hear*, Matt. 13, 14. Acts 28, 26; quoted from Is. 6, 9, where Sept. for inf. absol. שְׁמַע. b) Plur. αἱ ἀκοαί, the instrument of hearing, *the ears*; Mark 7, 35 διηνοιχθῆσαν αὐτοῦ αἱ ἀκοαί. Luke 7, 1. Acts 17, 20. Heb. 5, 11 ὡς οἱ ταῖς ἀκοαῖς dull as to your ears, dull of hearing; see Winer § 31. 3. So 2 Macc. 15, 39. Plato Epin. 985. c.

2. Meton. *what is heard*, viz. a) The thing announced, *message, teaching, preaching*. John 12, 38 and Rom. 10, 16 τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν, i. e. *our message*, quoted from Is. 53, 1, where Sept. for שְׁמַע. So *what is heard, the message heard*, Rom. 10, 17 bis. Gal. 3, 2. 5 ἐξ ἀκοῆς πίστεως *from the message or preaching of faith*, opp. ἐξ ἔργων νόμου. 1 Thess. 2, 13 and Heb. 4, 2 ὁ λόγος τῆς ἀκοῆς *the word of the message*, the word preached. So Xen. Hi. 1. 14. b) Genr. *a report, rumour*, Matt. 4, 24. 14, 1. 24, 6. Mark 1, 28. 13, 7. Sept. for שְׁמַע 2 Sam. 13, 30; שְׁמַע Jer. 50, 43. So Dem. 597. 12. Thuc. 2. 41.

ἀκολουθῶ, ῶ, f. ήσω, (a of unity, κέλυσος,) *to follow, to go with, to accompany any one*. a) Genr. and construed with a dat. Matt. 4, 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. 8, 1. 9, 19. 27. Mark 5, 24. Luke 9, 11. John 11, 31. Acts 12, 8. 9. Rev. 14, 4. al. sæp. Sept. for הִלֵּךְ בְּאַרְבֵּי 1 Sam. 25, 42. (Hdian. 6. 7. 17. Xen. Hell. 5. 2. 26.) Absol. Luke 22, 54. Acts 21, 36. 1 Cor. 10, 4 ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *of the spiritual rock that followed them*, i. e. which miraculously gave them water both at Horeb and Kadesh; see Ex. 17, 6. Num. 20, 8 sq. With μετὰ τινος Rev. 6, 8; see Lobeck ad Phryn. p. 353 sq. So Dem. 608. 14. b) Spec. *to follow a teacher, to accompany him personally*, as was usual with the disciples of Jewish doctors and Greek philosophers, c. dat. Matt. 4, 20. 22. 9, 9. 19, 27. 28. Mark 1, 18. John 1, 41. al. With a negat. Mark 9, 38; μετὰ τινος Luke 9, 49 see above in lett. a. So Sept. ἀκολ. ὁσίως for הִלֵּךְ בְּהִלָּה 1 K. 19, 20.—Also in the sense: *to be or become the disciple of any one as to faith, doctrine, practice, to follow his teaching*, c. dat. Matt. 16, 24. Mark 8, 34. Luke

9, 23. John 8, 12, 12, 26; with ὁπίσω μου Matt. 10, 38. [Mark 8, 34.] See above Sept. 1 K. 19, 20. Comp. ἀκολ. τοῖς νόμοις 2 Macc. 8, 36. Jos. Ant. 4. 6. 11. c) to follow one after another, c. dat. Rev. 14, 8. 9. So Ecclus. Prol. init. d) Of acts, deeds; so c. μετὰ τινος; Rev. 14, 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their works do follow them*, their good deeds accompany them to the judgment-seat and receive an immediate reward. Also of sins, absol. Rev. 18, 5 Rec. ἡκολούθησαν, where others read ἐκολλήθησαν. So Judith 12, 2 τὰ ἡκολούθησάν μοι, 'things accompanying me,' brought with me. +

ἀκούω, f. ἀκούσομαι, perf. ἀκήκοα; Pass. perf. ἤκουσμαι, aor. 1 ἤκούσῃν; Buttm. § 85. 2. § 98. n. 6. Kühn. §§ 222, 223. Later and less usual is fut. ἀκούσω Matt. 12, 19. 13, 14. 15. John 10, 6. Sept. Is. 6, 9. Luc. Navig. 11; see Winer § 15. Passow s. v.—To hear, Sept. everywhere for ἤκου.

1. Intrans. to hear, to have or recover the faculty of hearing; e. g. of those deaf, Matt. 11, 5 and Luke 7, 22 κωφοὶ ἀκούουσι. Mark 7, 37. Rom. 11, 8 ὅρα τοῦ μὴ ἀκούειν, ears so as not to hear. (Xen. Mem. 4. 8. 8. Apol. Socr. 6.) So βαρύνει ἀκούειν to hear heavily, to be dull of hearing, Matt. 13, 15. Acts 28, 27.

2. Trans. to hear, to perceive by the ear, in various constructions both of the object heard and the person from whom it is heard. Thus,

a) Genr. in the following constructions:
a) Absol. the thing heard and person being implied from the context. Matt. 13, 16 καὶ (μακάριοι) τὰ ἔργα ὑμῶν, ὅτι ἀκούει. v. 17. Mark 4, 15. Luke 6, 27. Rom. 10, 14. al. (Xen. Hell. 4. 2. 3.) John 9, 27 τί πάλιν ἔλεγε ἀκούειν. So τοῖς ὡσιν ἀκούειν Matt. 13, 15. Acts 28, 27; ἀκοῇ ἀκούειν Matt. 13, 14. Acts 28, 26, see in ἀκοή no. 1. a; with its Part. in the like intensive sense, ὡς...ἀκούοντες ἀκούωσι Mark 4, 12; see Winer § 46, 10. (Comp. Plut. de Lib. educ. 18 μὴ ἀκούειν ἀκούοντας.) Part. ἀκούσας, ἀκούσαντες, often thus serves for transition or connection; Matt. 2, 3 ἀκούσας δὲ Ἡρώδης...ἐταράχθη. 8, 10. 9, 12. John 6, 60. Acts 4, 24. 14, 14. (Xen. Cyr. 1. 4. 13, 14.) With παρά τινος of pers. John 1, 41. 6, 45.
β) With acc. of object; Matt. 10, 27. 12, 19 οὐδὲ ἀκούσει τις...τὴν φωνὴν αὐτοῦ. 13, 17. 19. 20. Luke 1, 41. John 3, 8. Acts 4, 20. 5, 24. 1 John 1, 1. al. ssp. Luke 23, 6 ἀκούσας Γαλιλαίων hearing the name Galilee. Eph. 4, 21 εἴγε αὐτὸν (Χριστὸν) ἤκού-

σατε, i. e. Christ as the sum and substance of the apostolic preaching. (Dem. 240. 12. Plato Rep. 565. e.) Pass. Matt. 2, 18 φωνὴ ἡκούσθη. Luke 12, 3. Acts 11, 22. Rev. 18, 22. Heb. 2, 1 τοῖς ἀκουσθεῖσι sc. ῥήμασι, i. e. the doctrines heard. With an adjunct of pers. superadded; e. g. in the genit. Acts 1, 4 ἣν ἡκούσατέ μου which ye have heard of (from) me; so with ἐκ τινος 2 Cor. 12, 6; ἀπὸ τινος 1 John 1, 5; παρά τινος pr. with any one, while with him, John 8, 26. 40. 15, 15. Acts 10, 22. 28, 22. 2 Tim. 1, 13 (ἐν by attr. for δ). 2, 2. Soc. gen. Xen. Cyr. 3. 1. 1; ἐκ τινος Hom. Od. 15. 374; ἀπὸ τινος Thuc. 1. 125; παρά τινος Xen. An. 1. 2. 5. γ) With genit. of object; Mark 14, 64 ἀκ. τῆς βλασφημίας. Luke 6, 47 ἀκ. τῶν λόγων. 15, 25. John 5, 25. 6, 60. Acts 7, 34. 9, 7. Heb. 3, 7. Rev. 16, 1. al. ssp. So Dem. 226. 21. Xen. Cyr. 6. 2. 13. δ) With genit. of pers. to hear one speaking, Luke 2, 46. 47. 21, 38. John 3, 29. 10, 20 τί αὐτοῦ ἀκούετε. Acts 22, 22. al. (Xen. Mem. 2. 6. 31.) So with a participle added; as Mark 14, 58 ἡμεῖς ἡκούσαμεν αὐτοῦ λέγοντος, as in Engl. we heard him saying. Acts 2, 6. 11. Rev. 6, 3. 5. 16, 5. 7; see Winer § 46. 1. (Xen. Eccl. 1. 1.) With περὶ τινος of object super-added, to hear one concerning any thing, Acts 17, 32. 24, 24; comp. Xen. Mem. 4. 8. 4. ε) With ἀπὸ τινος of pers. and περὶ τινος of object; Acts 9, 13 ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου. ζ) With acc. of pers. and particip. Rev. 5, 13 πάν κτίσμα...ἤκουσα λέγοντας, an example of the 'constructio ad sensum.' η) With ὅτι, Acts 22, 2 ἀκούσαντες δὲ, ὅτι τῇ Ἐβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς. So Xen. Hell. 5. 1. 26.

b) Spec. to give ear, to hearken, to listen, to hear with attention. So in a direct address, Imper. ἀκουε, ἀκούετε, hear! absol. Mark 4, 3. 12, 29. Acts 7, 2. 13, 16; acc. of thing, Acts 2, 22; gen. of pers. Mark 7, 14. (absol. Xen. Cyr. 2. 4. 16. ib. 7. 2. 11.) Of those who listen to a teacher; absol. Luke 19, 48; acc. of thing Luke 5, 1; gen. of thing John 12, 47. John 6, 60 τίς δύναται αὐτοῦ ἀκούειν, comp. v. 61; gen. of pers. Mark 6, 20. Luke 15, 1. Rev. 3, 20. Part. ἀκούοντες hearers, listeners, disciples, Luke 6, 27.—Spec. a) i. q. to give heed to, to hear and obey, with acc. of thing, Matt. 10, 14 δε εἰν...μηδὲ ἀκούσῃ τοῦς λόγους ὑμῶν. John 5, 24. Gal. 4, 21. Rev. 1, 3; gen. of pers. or of voice, Matt. 17, 5 αὐτοῦ ἀκούετε. 18, 15. 16. Mark 6, 11. Luke 9, 35. 16, 29. 31. John 10, 8. Acts 3, 22. 23. 4, 19. 1 John 4, 5. 6; so ἀκ. τῆς

φωνῆς id. John 10, 3. 16. 27. 18, 37. Sept. for שָׁמַע Gen. 3, 17. Ex. 16, 20; שָׁמַע 2 Chr. 20, 14. Is. 48, 18. (1 Esdr. 5, 69. c. gen. Ael. V. H. 3. 16. Xen. Cyr. 8. 6. 1.) Here belongs the phrase: *ὁ ἔχων οὖς (ἄτα), ἀκούσασθε, whosoever hath ears, let him hear*, i. e. give heed and obey, Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. Matt. 11, 16. 13, 9. Luke 14, 35. Comp. the phrases *ὁ ἔχων νοῦν* Rev. 13, 18 and *ὁ ἔχων σοφίαν* Rev. 17, 9. β) By Hebr. of God, *to hear and answer prayer*, i. e. *εἰσακούω*, only in John; so c. gen. John 9, 31. 11, 41. 42. 1 John 5, 15. So Heb. שָׁמַע Sept. *εἰσακούω* Ps. 10, 17. 28, 2. Comp. Plato Legg. 712. b. Soph. Oed. R. 903.

c) In a judicial sense, *to hear*, e. g. testimony, a prisoner, ec. as a judge or magistrate; absol. *καθὼς ἀκούω, κρίνω* John 5, 30; with gen. of the person heard Acts 24, 4. 25, 22. 26, 3; c. *παρά τινος* John 7, 51. Sept. for שָׁמַע 2 K. 15, 3.—Xen. Cyr. 1. 2. 14 *οἱ δὲ γεραίτεροι ἀκούσαντες ἐκρίνουσιν*.

d) Also *to hear of a thing, to learn by hearing, to be informed, to know*, constr. as above in lett. a. a) Absol. i. e. without a case of the object; Mark 6, 14 *καὶ ἤκουσεν ὁ βασιλεὺς . . . καὶ ἔλεγεν*. Rom. 10, 18. 15, 21. Part. Matt. 14, 13. 22, 7. Mark 3, 21. β) With acc. of object; Matt. 11, 2 *ἀκ. τὰ ἔργα τοῦ Χρ.* 24, 6 and Luke 21, 9 *πολέμους κτλ.* Acts 23, 16 *τὴν ἐνέδραν*. Gal. 1, 13. Eph. 1, 15. 3, 2. Philem 5. James 5, 11. (Hdian. 4. 4. 19. Xen. Cyr. 1. 1. 4.) With acc. and particip. 3 John 4 *ἵνα ἀκούω τὰ ἐμά τέκνα ἐν ἀληθείᾳ περιπατοῦντα*. Luke 4, 23. Acts 7, 12. (Xen. Cyr. 2. 4. 12 *ὅτι ἀκούει τοὺς πολεμίους προσιώντας ἐφ' ἡμᾶς*.) Pass. 1 Cor. 5, 1 *ἀκούεται ἐν ὑμῖν πορνεία fornication is heard of (reported) among you*, I hear of it. Matt. 28, 14. Also acc. with *περί τινος*, Luke 16, 2 *τί τοῦτο ἀκούω περὶ σοῦ*. Luke 9, 9. So Xen. An. 7. 7. 30. γ) With genit. of the object; Rom. 10, 14 *πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν*. So Xen. Mem. 3. 5. 9. δ) With *περί τινος* of object; Mark 5, 27 *ἀκούσασα περὶ τοῦ Ἰησοῦ*. So Xen. An. 2. 5. 26. e) With *ὅτι*, Matt. 2, 22. 4, 12. 5, 21. 27. Mark 16, 11. Luke 1, 68. Gal. 1, 23. Phil. 2, 26. 1 John 2, 18. (Xen. OEc. 15. 5. Vect. 4. 14.) Pass. c. *ὅτι*, Mark 2, 1. John 9, 32. So with *ἐκ τινος* of the source, John 12, 34. ζ) With acc. and infin. 1 Cor. 11, 18. So Xen. Mem. 3. 1. 1. η) With *εἰ*, followed by the indicative in an indirect inquiry; Acts 19, 2 *οὐδὲ εἰ πνεῦμα ἄγιόν ἐστιν ἠκούσαμεν*. See Winer § 42. 4.

e) Spec. *to hear and understand, to comprehend*; absol. Mark 4, 33 *καθὼς ἠδυνάωτο ἀκούειν*. 1 Cor. 14, 2. Sept. for שָׁמַע Gen. 11, 7. 42, 23.—Ael. V. H. 13. 45. Porphyrt. de Abstin. 3. 22. p. 248, *Ἀραβες μὲν κοράκων ἀκούουσιν, Τυρῆνοι δὲ ἀετῶν*. Athen. 9. 383. a, *ἔλεγεν ῥήματα ἀ οὐδὲ εἰς ἤκουσεν ἄν.* +

ἀκρασία, as, ἡ, (ἀκρατής,) *incontinence, inabstinence*, 1 Cor. 7, 5; also Matt. 23, 25 where Griesb. *ἀδικία*.—Jos. Ant. 8. 7. 5 *τὴν τῶν ἀφροδισίων ἀκρασίαν*. Xen. Mem. 4. 5. 6.

ἀκρατής, ἑός, οὖς, ὁ, ἡ, adj. (a priv. κράτος,) *incontinent, impotens sui*, 2 Tim. 3, 3.—Pol. 8. 11. 2. Xen. Mem. 1. 2. 12.

ἀκρατος, ου, ὁ, ἡ, adj. (a priv. κεράννυμι,) *unmixed, undiluted*, spoken of the wine of God's wrath, as strong and intoxicating, Rev. 14, 10. So Sept. for יַיִן יְהוָה wine of wrath Jer. 25, 15; for יַיִן Ps. 75, 9.—Pr. 3 Macc. 5, 2. Xen. An. 5. 4. 29.

ἀκριβεία, as, ἡ, (ἀκριβής,) *exactness, strictness, extreme accuracy*. Acts 22, 3 *παιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρὸς νόμου*, i. e. instructed in all the exactness, the precise discipline and observance, of the traditional law.—Ecclus. 42, 4. Jos. Vit. 38 *οἱ (Φαρισαῖοι) περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν*. Plato Phædr. 271. a, *πάσῃ ἀκριβείᾳ γράψει*.

ἀκριβής, ἑός, οὖς, ὁ, ἡ, adj. (ἀκρος,) *pr. pointed*; hence *exact, strict, precise*, Jos. Ant. 2. 5. 1. Plato Rep. 342. d, *ὁ ἀκριβής ιατρός*.—In N. T. Superl. *ἀκριβεστάτος*, η, ον, *most exact, strictest*; Acts 26, 5 *κατὰ τὴν ἀκριβεστάτην αἵρεσιν*, i. e. strictest in the exposition and observance τῶν ἐξῶν καὶ ζητημάτων in v. 3. (Plato Parm. 134. ε, *ἔχειν τὴν ἀκριβεστάτην ἐπιστήμην*.) Neut. compar. *ἀκριβεστέρον* as Adv. *more accurately, more perfectly*, Acts 18, 26. 23, 15. 20. 24, 22. So Plato Phil. 57. c.

ἀκριβόω, ῶ, f. ὥσω, (ἀκριβής,) *to know or do accurately*, Pol. 20. 22. 7. Plato Charm. 156. a.—In N. T. *to inquire accurately, diligently*; with acc. and *παρά τινος* Matt. 2, 7. 16; comp. *ἀκριβῶς ἐξετάζω* in v. 8. So Xen. OEc. 20. 10 *ἀκριβοῦντες ὡς γίγνεται*.

ἀκριβῶς, adv. (ἀκριβής,) *with exactness, accurately, diligently*, Matt. 2, 8. Luke 1, 3. Acts 18, 25. Eph. 5, 15. 1 Thess. 5, 2. So Xen. OEc. 2. 3. Plato Rep. 346. b, d.—Compar. *ἀκριβεστέρον*, see in ἀκριβής.

ἀκρίς, ἴδος, ἡ, *a locust*, Matt. 3, 4. Mark 1, 6. Rev. 9, 3. 7. Sept. for חָגָבִים Ex. 10, 4. 12. 13; חָגָבִים Lev. 11, 22; חָגָבִים Jer. 51, 14. 27. al. So Hom. II. 21. 12. Theophr. Fr. 14. 3-5. Plut. Sept. Sap. Conv. 2. p. 343.—Locusts are one of the most terrific scourges of oriental countries; see Ex. 10, 12 sq. Joel 1, 4. 2, 2 sq. They are enumerated in Lev. 11, 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; comp. Matt. 1. c. Mark 1. c. They are eaten in the East to the present day; Niebuhr Arabien p. 171. Burckh. Trav. in Syria p. 239. Plin. H. N. 9. 50. ib. 11. 35. Winer Realw. art. *Heuschrecken*.

ἀκροατήριον, ἰου, τό, (ἀκροατής), Lat. *auditorium*, *a place of hearing, place of trial*, Acts 25, 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arr. Epict. 3. 23. 8. Lat. *auditorium* was also a place where public trials were held; see the lexicons.

ἀκροατής, οὐ, ὁ, (ἀκροάομαι), *a hearer*, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3.—In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, *a hearer of the law, of the word*, i. e. one who merely hears, but does not regard; Rom. 2, 13. James 1, 22. 23. 25. So Plut. Lucull. 42. Thuc. 2. 35 ἀκροατής ξυνειδὸς καὶ εὐνοῦς.

ἀκροβυστία, ας, ἡ, not found in Gr. writers; prob. a corrupt form for the common ἀκροαυστία, (ἀκρον, πόσση), which has the same signification; see Aristot. de part. Anim. 2. 18.

1. *the foreskin, prepuce*; Acts 11, 3 ἀκροβυστίαν ἔχοντες *having the foreskin, uncircumcised*. Sept. for חָגָבִים Gen. 17, 11. 14. Lev. 12, 13.—Judith 14, 10.

2. Meton. *uncircumcision*, the state of being uncircumcised, Rom. 2, 25. 26 ult. 4, 9. 10 bis. 11 bis. 12. 1 Cor. 17, 18. 19. Gal. 5, 6. 6, 15. Col. 2, 13 ἐν...τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν.—Abstr. for concr. *the uncircumcised*, the gentiles, opp. ἡ περιτομή the Jews; so Rom. 2, 26 init. 27. 3, 30. Gal. 2, 7. Eph. 2, 11. Col. 3, 11. The Jews called all other nations in scorn, *the uncircumcised*; Judg. 14, 3. 15, 18. Is. 52, 1.

ἀκρογωνιαίος, αἰα, αἰων, (ἀκρον, γωνία), *forming the extreme corner*; only of a stone, ὁ λίθος, *a corner-stone*, laid first at the foundation, and on which, as it were, the whole building rests; spoken of Christ, Eph. 2, 20. 1 Pet. 2, 6 quoted from Is. 28,

16, where Sept. for חֹמֶת יְהוּדָה; comp. Job 38, 6. (Barnab. Ep. c. 6.) The same is Heb. חֹמֶת שָׂמַר, Sept. κεφαλὴ γωνίας, Ps. 118, 22; comp. Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. The word שָׂמַר here refers to the *head* or point where two walls meet; not to the *highest* point or coping; see Heb. Lex. שָׂמַר no. 4.

ἀκροβύσιον, ἰου, τό, (ἀκρον, βίσις), mostly in Plur. τὰ ἀκροβύσια, pr. *the top of the heap*, put for the first fruits of grain or other things offered to the gods; Hesych. ἀκροβύσιον: ἀπαρχὴ τῶν βιωτῶν βίσις δέ εἰσιν οἱ σαρκοὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213. [210].—In N. T. Plur. *the first of the spoils*, Heb. 7, 4. In Grecian armies a portion of the spoils was consecrated to the gods before the remainder was divided; this was called τὰ ἀκροβύσια; see Potter's Gr. Ant. II. p. 107, 108. Dict. of Antt. art. *Donaria*. So Hdot. 8. 121, 122. Xen. Cyr. 7. 5. 35. Sing. Plato Legg. 946. b.

ἄκρος, α, ον, (ἀκμή), pr. 'what is at the end,' *extreme, uttermost, highest*, Xen. Ven. 3. 4. ib. 5. 10.—In N. T. only Neut. τὸ ἄκρον as Subst. *a point, end, extremity*, Matt. 24, 31. Mark 13, 27. Luke 16, 24. Heb. 11, 21. Sept. for חֶסֶד Deut. 4, 32. Is. 13, 5. So Pol. 1. 42. 1. Xen. Cyr. 7. 3. 5.

Ἀκύλας, ου, ὁ, *Aquila*, pr. n. of a Jew born in Pontus, who with his wife Priscilla was banished from Rome with the other Jews by a decree of Claudius; comp. Suet. Claud. c. 25. Being tent-makers, they established themselves at Corinth, where Paul joined them; and they would seem to have been converted under his preaching. They accompanied Paul from Corinth to Ephesus; and were afterwards in Rome. Acts 18, 2. 18. 26. Rom. 16, 3. 1 Cor. 16, 19. 2 Tim. 4, 19.

ἀκυρώω, ᾤ, ῥ. ᾤσω, (ἀκυρος; a priv. κύρος,) *to invalidate, to make of no effect, to annul*, c. acc. ἐντολήν Matt. 15, 6; λόγον Mark 7, 13; διαθήκην Gal. 3, 17. Comp. Sept. Prov. 1, 26.—1 Esdr. 6, 32. Diod. Sic. 16. 24. Plut. Lycurg. 9.

ἀκωλύτως, adv. (a priv. κωλύω,) *without hindrance*, Acts 28, 31.—Hdian. 8. 2. 1. Plato Crat. 415. d.

ἄκων, οσσα, ον, adj. (for ἀέκων; a priv. ἐκόν,) *unwilling*, of one who acts against his will, not spontaneously, 1 Cor. 9, 17.—Sept. Job 14, 17. Plut. Pomp. 32 fin. Xen. Mem. 2. 1. 17.

ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, compact gypsum, the *alabastris* of Pliny, sometimes called also *onyx*, as having the colour of the human Hdian. 3. 15. 16. Pliny H. N. 3. 3. The ancients used it for perfume-vases, in the form of vials with long necks, the mouths of which were sealed; 'unguenta optime servantur in alabastris' Plin. H. N. 13. 3. Poll. Onom. 10. § 120. Hence, *an alabaster*, pr. a box or vase of alabaster for perfumes, Hdot. 3. 20. Athen. 6. 19. ib. 15. 13.—In N. T. in a wider sense, *an alabaster*, genr. for a *perfume-vase*, an *unguent-box*, made of any materials, as gold, glass, stone; Matt. 26, 7. Mark 14, 3 bis. Luke 7, 37. In Mark 14, 3, the woman breaks the neck of the vase. So genr. Æl. V. H. 12. 18. Theocr. Id. 15. 114 χρυσία ἀλάβαστρα. Etym. Magn. ἀλάβαστρον σκεῦος τι ἐξ ὑέλου, ἢ μυροθήκη. See Poll. On. l. c.

ἀλαζονεία, as, ἡ, (ἀλαζών,) *boasting, ostentation, pride*, James 4, 16. 1 John 2, 16.—Wisd. 5, 8. Pol. 5. 33. 8. Xen. Mem. 1. 7. 1.

ἀλαζών, ονος, ὁ, (kindr. ἀλη,) *a boaster, braggart*, Rom. 1, 30. 2 Tim. 3, 2. Sept. for רִיחַ Hab. 2, 5.—Hdian. 6. 2. 15. Xen. Cyr. 2. 2. 12, where ὁ ἀλαζών is defined.

ἀλαλάζω, f. ἀέω, (ἀλαλή,) *to shout aloud, to raise the battle-cry*, Sept. for שָׁרַח Josh. 6, 20. Xen. Cyr. 3. 2. 9; hence genr. *to utter a cry, to cry aloud*, e. g. in joy, *to shout*, Sept. for שָׁרַח Ps. 47, 2. 66, 1. Judith 14, 9. Soph. Ant. 133.—In N. T.

1. Of mournful cries, *to lament aloud, to wail*, absol. Mark 5, 38. Sept. for שָׁרַח Jer. 25, 34. 47, 2.—Eurip. Elect. 848; of a host in flight, Plut. Lucull. 28.

2. Of cymbals, Part. neut. ἀλαλάζον, *clanging, clattering*, 1 Cor. 13, 1.

ἀλάλητος, ου, ὁ, ἡ, adj. (a priv. λαλέω,) *unspeoken, unutterable*, not to be expressed in words, Rom. 8, 26.—Anthol. Gr. ed. Jac. II. p. 74.

ἄλαλος, ου, ὁ, ἡ, adj. (a priv. λαλέω,) *speechless, mute, dumb*, Mark, 7, 37 ποιεῖ... τοὺς ἀλάλους λαλεῖν. Symm. for עֵם Hab. 2, 18.—Also πνεῦμα ἄλαλον *a dumb spirit* Mark 9, 17. 25, i. e. obstinately silent, contrary to their usual character, comp. Mark 1, 24. 34. 5, 7. Luke 4, 34. 8, 28. So Plut. de defect. Orac. 51 ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

ἅλας, τό, dat. ἅλατι, (in the usage of common life for ὁ ἅλας,) *salt*, Matt. 5, 13.

Mark 9, 49. 50 bis. Luke 14, 34 bis. Sept. for מֶלַח Lev. 2, 13. Judg. 9, 45. al.—Trop. as salt preserves and seasons food, so the apostles were to have a wisdom from above to direct their lives and teachings, so as to save themselves and others; Matt. 5, 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. Mark 9, 50 ult. Col. 4, 6 λόγος... ἅλατι ἡρτυμένος. Comp. Diog. Laert. 8. 1. 19.

ἀλείφω, f. ψω, (a copul. λίπος,) *to oint, to anoint*, c. acc. τὴν κεφαλὴν Matt. 6, 17. Luke 7, 46; τοὺς πόδας Luke 7, 38. 46. John 12, 3; τὸν κύριον, i. e. his feet John 11, 2; the sick Mark 6, 13. James 5, 14; a dead body, Mark 16, 1. Sept. for מָשַׁח Gen. 31, 13; 2 Sam. 12, 20. So Judith 16, 8. Æl. V. H. 3. 38. Xen. Cœc. 10. 5.—The Jews anointed the head at their feasts in token of rejoicing; see Ps. 23, 5. 45, 8. 104, 15. Ecc. 9, 8. Judith 16, 8. The anointing of the feet was unusual; and testified to extraordinary respect and devotedness. In respect to a dead body, comp. Gen. 50, 2. John 19, 40. For the sick, and also genr. see Lightfoot Hor. Heb. ad Matt. 6, 17 et Mar. 6, 13.

ἀλεκτοροφωνία, as, ἡ, (ἀλέκτωρ, φωνή,) on the form see Lob. ad Phryn. p. 229; *cock-crowing*, pr. Æsop. Fab. 79.—In N. T. *cock-crowing, the third watch* of the night, from midnight to cock-crowing or dawn, Mark 13, 35; see in art. φυλακή. *So Niceph. Greg. 9. 14. p. 284. c.

ἀλέκτωρ, ορος, ὁ, (ἀλεκτρος, λέκτρον,) a poetic form, see Lob. ad Phryn. p. 229; *a cock, gallus*, Matt. 26, 34. 74. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27.—Aristoph. Vesp. 1490. Æsch. Agam. 1656.

Ἀλεξανδρεὺς, έως, ὁ, *an Alexandrian*, i. e. *a Jew of Alexandria* in Egypt, Acts 6, 9. 18, 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants; Philo. in Flacc. p. 971. c. Jos. Ant. 19. 5. 2.

Ἀλεξανδρίνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship of Alexandria in Egypt, Acts 27, 6. 28, 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. n. a) A man whose father Simon was compelled to bear the cross of Jesus, Mark 15, 21. b) A former high priest, Acts 4, 6. c) A certain Jew of Ephesus, Acts 19, 33 bis. d) A brazier or copper-smith, χαλκεύς, 1 Tim. 1, 20. 2 Tim. 4, 14.

ἄλευρον, ου, τό, (ἀλέω,) *flour, fine meal*, Matt. 13, 33. Luke 13, 21. Sept. for $\pi\upsilon\rho\eta$ Num. 5, 15. Judg. 6, 19.—Plut. Agesi. 36 pen. Xen. Cyr. 5. 2. 5.

ἀληθεία, ας, ἡ, (ἀληθής q. v.) *truth, reality*, opp. to what is false, unreal.

1. Genr. *the truth*, conformity to the nature and reality of things. a) Absol. of what is true in itself; Rom. 2, 2 τὸ κρίμα τοῦ θεοῦ ἐστὶ κατὰ ἀλήθειαν. Opp. to mere appearance, pretext, form; Phil. 1, 18 εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται. 1 John 3, 18. So John 4, 23. 24 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν, in spirit and in truth, i. e. with the heart and with that true worship of which the external form is but the symbol; comp. Heb. 10, 1. 9, 9 sq. 23. 24; see also Sept. and $\pi\upsilon\rho\eta$ 1 Sam. 12, 24. 1 K. 2, 4. 3, 6. So Xen. An. 7. 7. 24. Plato Legg. 730. b) In relation to what is spoken, declared, taught, known; so λέγειν v. λαλεῖν τὴν ἀλήθειαν, to speak the truth; 1 Tim. 2, 7 ἀλήθειαν λέγω, οὐ ψεύδομαι. John 16, 7. Rom. 9, 1. Eph. 4, 25. Mark 5, 33 εἶπεν αὐτῷ π. τὴν ἀλήθειαν. John 5, 33. 2 Cor. 12, 6 ἀλ. γὰρ ἔρω. Acts 26, 25. 2 Cor. 7, 14 ult. So ἐν ἀληθείᾳ in truth, truly, according to the truth, Matt. 22, 16. 2 Cor. 7, 14. Col. 1, 6; ἐκ ἀληθείας id. Mark 12, 14. 32. Luke 20, 21; emphat. of a truth, truly, Luke 4, 25. 22, 59. Acts 4, 27. 10, 34. Sept. for $\pi\upsilon\rho\eta$ 2 Chr. 18, 15. 1 K. 22, 16. Sept. ἐκ ἀληθείας for $\pi\upsilon\rho\eta$ Job 9, 2. So Xen. Mem. 2. 6. 36. Plato Apol. 20. d. 33. c) Meton. *truthfulness*, the love and practice of truth, sincerity, faithfulness. John 8, 44 bis, ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν, διὸ οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, he abode not in the truth (as a rule of duty), because there is no love of truth in him. Rom. 3, 7 ἡ ἀλήθεια τοῦ θεοῦ the truthfulness of God, comp. v. 3. 4. Rom. 15, 8. 1 Cor. 5, 8. 2 Cor. 11, 10. Eph. 5, 9. Sept. for $\pi\upsilon\rho\eta$ Josh. 2, 14; $\pi\upsilon\rho\eta$ Ps. 36, 5. So Eccles. 7, 20.

2. Spec. in N. T. *divine truth, religious truth*, the faith and practice of the true religion; so called as proceeding from the true God and declaring what is true of himself and of his counsels and will. Thus a) In respect to God; John 1, 14. 17 ἡ χάρις καὶ ἡ ἀλήθεια διὰ I. X. ἐγένετο, i. e. the grace or love of God and the truth of God's being, character, and will, as fully revealed in the gospel; see v. 18. Rom. 1, 18, comp. v. 19. 20; see in ἀδικία b. Rom. 1, 25 τὴν ἀλ. τοῦ θεοῦ, the true being and character of God.

So ἀλήθεια of God 1 Esdr. 4, 33—41. b) Of Christ; John 14, 6 ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλ. καὶ ἡ ζωὴ I am the way and the truth and the life, i. e. I am the way to the Father as being the personal manifestation of the truth and life which are in him; comp. Heb. 10, 19. 20. c) Of the Spirit; John 14, 17 τὸ πνεῦμα τῆς ἀληθείας the Spirit of truth, i. e. the Spirit of God, which itself is truth, and reveals all truth and guides believers into it. John 15, 26. 16, 13 bis, τὸ πνεῦμα τῆς ἀλ. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. 1 John 4, 6. 5, 6. d) Of the truth shadowed forth in the Mosaic dispensation, i. e. ἡ μόρφωσις...τῆς ἀληθείας ἐν τῷ νόμῳ Rom. 2, 20. e) Of the truth of God as revealed in the gospel, *gospel truth*, as opp. to heathen and Jewish fables; John 8, 32 bis, καὶ γνώσεσθε τὴν ἀλ. καὶ ἡ ἀλ. ἐλευθερώσει ὑμᾶς. v. 40 τὴν ἀλ. ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ. v. 45. 46. 17, 17 bis, ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθεύει ἔστι, sanctify (and consecrate) them in thy truth, in and through their relation to thy truth as believers and preachers, see v. 18. John 17, 19. 18, 37 bis. 38 τί ἐστὶν ἀλήθεια what is truth? referring to religious truth. Rom. 2, 8. 2 Cor. 4, 2. 13, 8 bis. Gal. [3, 1.] 5, 7. Eph. 4, 21. 24 ἐν... ὁσιότητι τῆς ἀληθείας in... holiness of the truth, such as the gospel requires and imparts. Eph. 6, 14. 2 Thess. 2, 10. 12. 13. 1 Tim. 2, 4. 7 ult. 3, 15. 4, 3. 6, 5. 2 Tim. 2, 18. 25. 3, 7. 8. 4, 4. Tit. 1, 1. 14. Heb. 10, 26. James 3, 14. 1 Pet. 1, 22. 2 Pet. 1, 12. 2, 2. 1 John 1, 8. 2, 4. 21 bis. 3, 19. 2 John 1 bis. 2. 3. 3 John 1. 8. 12 ὑπ' αὐτῆς τῆς ἀληθείας by the truth itself, personified. So ἡ ἀλήθεια τοῦ εὐαγγελίου the truth of the gospel as fully understood and received, Gal. 2, 5. 14. Col. 1, 5; ὁ λόγος τῆς ἀληθείας the word of the truth, the doctrine and preaching of the gospel, Eph. 1, 13. Col. 1, 5. 2 Tim. 2, 15; λόγος ἀληθείας id. 2 Cor. 6, 7. James 1, 18. So Heb. $\pi\upsilon\rho\eta$, Sept. ἀλήθεια, the true religion, Ps. 25, 5. 26, 3. 86, 11. Dan. 9, 13. f) Of practical truth, a life and conduct conformed to the truth of the gospel; John 3, 21 ὁ δὲ ποιῶν τὴν ἀλήθειαν but he that doeth the truth, practises it, lives according to it; opp. ὁ φαῦλα πράσσων in v. 20. 1 John 1, 6. 1 Cor. 13, 6 opp. ἡ ἀδικία. James 5, 19. 2 John 4. 3 John 3 bis. 4. So Sept. for $\pi\upsilon\rho\eta$, opp. ἀδικία, Ps. 119, 30; $\pi\upsilon\rho\eta$ Prov. 28, 6.

ἀληθεύω, f. εἶσω, (ἀληθής,) to be truthful, to deal truthfully, in word and deed, Eph. 4, 15; c. dat. to or with any one Gal.

4, 16. Sept. for Γῆς Γῆς Gen. 42, 16. Sept. Prov. 21, 3.—Plut. de cap. ex inimic. Util. 4. Xen. Cyr. 1. 6. 36. Comp. Plato Demod. 383 c, πότερον ἀληθεύει, ἢ ψεύδεται.

ἀληθής, εὖς, οὖς, ὁ, ἡ, adj. (a priv. λῆς,) pr. unconcealed, open; hence *true*, *real*, opp. to false, unreal.

1. Genr. *true*, conformed to the nature and reality of things, e. g. a) Of what is *true* in itself, opp. to what is mere appearance; Acts 12, 9 οὐκ ἴδαι, ὅτι ἀληθές ἐστι τὸ γινόμενον. So Plato Phædr. 69. b, ἀληθὲς ἀρετή. b) Of what is spoken, declared, testified, etc. John 4, 18 τοῦτο ἀληθές εἶρηκας. 10, 41. 19, 35; so of a proverb 2 Pet. 2, 22. Of testimony, ἡ μαρτυρία, John 5, 32. 8, 14. 21, 24. Tit. 1, 13. 3 John 12; and hence of what is to be received *as true*, *valid*, *credible*, John 5, 31. 8, 13. 17. Sept. for Γῆς Deut. 17, 4. So Xen. Œc. 8. 21. c) Meton. *truthful*, loving and practising the truth, sincere, faithful; Matt. 22, 16. Mark 12, 14. 2 Cor. 6, 8 ὡς πλάνοι, καὶ ἀληθεύς. So Plato Hipp. min. 368. e.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion. a) Of God and his gifts, e. g. ἡ χάρις τοῦ Θεοῦ 1 Pet. 5, 12; also *truthful*, faithful to his word and promises, John 3, 33. 8, 26. Rom. 3, 4. So Wisd. 1, 6. b) Of Christ and his decisions; John 8, 16 ἡ κρίσις ἡ ἐμὴ ἀληθὲς ἐστίν, opp. κατὰ τὴν σάρκα in v. 15; so of his anointing or teaching 1 John 2, 27; of his body as the true bread of life, John 6, 55 bis, Iachm. c) In relation to the gospel and its truth; Phil. 4, 8 ὅσα ἐστὶν ἀληθῆ, i. e. conformed to the truth of the gospel. So ἐντολὴ καὶνὴ 1 John 2, 8. d) Of a person whose conduct is thus conformed; John 7, 18 οὗτος ἀληθὲς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. Sept. for Γῆς 2 Chr. 31, 20; Γῆς Is. 41, 26.

ἀληθινός, ἡ, ὦν, (ἀληθής,) *true*, *real*; opp. to false, unreal.

1. Genr. *true*, as conformed to the nature and reality of things, not false; so ὁ λόγος John 4, 37; οἱ λόγοι Rev. 19, 9. 21, 5. 22, 6; ἡ μαρτυρία John 19, 35. Sept. λόγος ἀλ. for Γῆς 1 K. 10, 6. Dan. 10, 1.—Æl. V. H. 2. 3. Plato Rep. 522. a, λόγος ἀληθινός.

2. Spec. in N. T. *true* in a religious sense, conformed to the being and character of the true God, and to the faith and practice of the true religion; e. g. a) Of God, John 7, 28 ἐστὶν ἀληθινὸς ὁ πῦμας

με. 17, 3 τὸν μόνον ἀληθινὸν Θεόν. 1 Thess. 1, 9. [Heb. 9, 14.] 1 John 5, 20 ter. Rev. 6, 10. So of God's ways, αἱ ὁδοὶ Rev. 15, 3; his judgments, αἱ κρίσεις Rev. 16, 7. 19, 2. Sept. ὁ Θεὸς ὁ ἀληθινός for Γῆς Is. 65, 16; also κρίσις ἀλ. for Γῆς Is. 59, 4. b) Of Christ, the Messiah, Rev. 3, 7. 14. 19, 11; of his decisions [John 8, 16]. Trop. as τὸ φῶς τὸ ἀληθινόν John 1, 9; also ἡ ἀμπελος ἡ ἀληθινή John 15, 1; comp. Jer. 2, 21. c) In relation to the gospel, *true* as being conformed to the gospel and its truth; so Luke 16, 11 τὸ ἀληθινόν *the true* good, opp. to this world's goods. Trop. τὸ φῶς τὸ ἀληθινόν *the true light* of the gospel 1 John 2, 8; ὁ ἄρτος τοῦ οὐρανοῦ *the true bread from heaven*, opp. to the manna, John 6, 32; ἡ σκηνὴ ἡ ἀληθινή Heb. 8, 2, and τὰ ἅγια τὰ ἀληθινὰ 9, 24, *the true tabernacle* or *sanctuary* in heaven, from which those on earth were copied; comp. Heb. 8, 5. Rev. 11, 19. 15, 5; also Wisd. 9, 8. Eccclus. 24, 8–12. d) Of persons, whose heart and life are conformed to the gospel truth, *true*, sincere, faithful; e. g. John 4, 23 οἱ ἀληθινοὶ προσκυνηταί, comp. in ἀληθεία no. 1. a. So of the heart, Heb. 10, 22.

ἀληθῶς, f. ἀλῆσω, a later pres. form for Att. ἀλέω, Lob. ad Phrym. p. 151; *to grind*, with a hand-mill, absol. Matt. 24, 41. Luke 17, 35. Sept. for Γῆς Judg. 16, 21. Ecc. 12, 3. So Diod. Sic. 3. 13.—The grinding in the east was mostly done by female slaves: see Ex. 11, 5. Bibl. Res. in Palest. II. p. 181.

ἀληθῶς, adv. (ἀληθής,) *truly*, in *very truth*, i. e. really, in *very deed*; John 1, 48 ἴδε, ἀληθῶς Ἰσραηλῆτης. 4, 42. 6, 14. 55 bis. [7, 26 ἀλ. ὁ Χρ.] 7, 40. 8, 31. 1 Thess. 2, 13. 1 John 2, 5. Sept. for Γῆς Gen. 20, 12. So Hdtian. 8. 3. 21. Plato Rep. 490. d.—Hence *truly*, *certainly*, in *very truth*; John 7, 26 ἀληθῶς ἔγνωσαν. 17, 8. Acts 12, 11. Emphat. before a declaration, *truly*, of a *truth*, verily, Matt. 14, 33. 26, 73. 27, 54. Mark 14, 70. 15, 39; with λέγω, Luke 9, 27. 12, 44. 21, 3. Sept. for Γῆς Jer. 28, 6.

ἀλιεύς, εὖς, ὁ, (ἄλς, ἄλιος,) a *fisher*, *fisherman*, Luke 5, 2; trop. Matt. 4, 18. 19. Mark 1, 16. 17. Sept. for ἄλς Jer. 16, 16; ἄλς Ez. 47, 11.—Plut. M. Anton. 29. Xen. Œc. 16. 7.

ἀλιεύω, f. εὖσω, (ἀλιεύς,) *to fish*, absol. John 21, 3. Sept. for ἄλς Jer. 16, 16.—Luc. Piscat. 47. Plut. M. Anton. 29.

ἀλίζω, f. *ισα*, (*δλς.*) *to salt, to sprinkle or season with salt*; only Pass. Matt. 5, 13 *ἐν τῇ αἰσθήσει σου, ὅπου ἂν ἴδῃς* (the salt) *be salted*, i. e. recovered, made salt again; comp. Mark 9, 50.—Trop. Mark 9, 49 *ἅς, πᾶς γὰρ πυρὶ ἀλισθήσεται, καὶ πᾶσα θυσία δὲ ἀλισθήσεται*, *for every one shall be salted with fire, and every sacrifice shall be salted with salt*. Since *ἀλισθήσεται* expresses only a salting or seasoning in order to preserve and make better, it follows that τὸ πῦρ cannot here be the fire of eternal punishment as in vv. 43–48, but rather the purifying fire of the trials and conflicts of the Christian life, including the self-denial required in vv. 43–48; comp. 1 Pet. 1, 7. Is. 10, 16. 17; and πᾶς therefore stands for *every one* who is approved, every Christian. Hence we may paraphrase thus: *Every believer shall be salted, seasoned, made acceptable to God, with the fire of conflict and trial; and every sacrifice*, every one who consecrates himself, *shall be salted with the salt of wisdom from above*; see in *δλς.* The last clause is quoted from Lev. 2, 13, where Sept. pr. for *ἡ ἁγία ἡ ἁγία*.

ἀλισθημα, *σος*, τό, (*ἀλισθίω*), *a pollution, an abomination*, any thing polluted, abominable; once Acts 15, 20 τοῦ ἐπέχεσθαι ἀπὸ τῶν ἀλισθημάτων τῶν εἰδώλων, i. q. εἰδωλάσματα in v. 29; i. e. the flesh of victims offered to idols, which remained over and was eaten by the worshippers, or was sometimes sold in the markets; see Hom. Od. 3. 470. Theophr. Char. 10. 1 Cor. 10, 25. Potter's Gr. Ant. I. p. 232 sq. Dict. of Ant. art. *Sacrificium*. To partake of this knowingly was unlawful to the Jews, and was prohibited to Christians; Ps. 106, 28. Acts 15, 29. 1 Cor. 10, 20 sq. Rev. 2, 14. Lightfoot and Schöttgen Hor. Heb. ad 1 Cor. c. 8.—Hesych. ἀλισθημάτων τῆς μεταλήψεως τῶν μιαιφάνων θυσίων. Not found elsewhere. The verb *ἀλισθίω* is found only in Sept. for *בָּלָא* Dan. 1, 8. Mal. 1, 7. 12; also Ecclus. 40, 29.

ἀλλά, part. adverbative, *but*; pr. for ἄλλα, neut. plur. of ἄλλος, and serving to introduce a clause or sentence expressing *something else*. According to the nature of the preceding clause, ἀλλά marks either the direct *contrary* and *opposite* of that clause, as after a negative; or it indicates only *something different* from what the first clause expresses, and thus serves to modify or limit it. See Buttm. §149. 16. Kühner §322. 6. Id. Ausf. Gr. §741. Rarely found in Sept.

1. After a negat. clause it marks the contrary, *but, but on the contrary*, Germ. *sondern*. Once with τούναντίον added, Gal. 2, 7 ἐμοὶ οἱ δοκοῦντες οὐδὲν προσωπεύοντο, ἀλλὰ τούναντίον ἰδοτες κτλ.

a) Genr. Matt. 5, 17 οὐκ ἤλθον καταλύσαι, ἀλλὰ πληρῶσαι. v. 39. 7, 21. 10, 20. 34. Mark 9, 8. 37. 10, 8. 13, 11. Luke 20, 38. John 3, 15. 36. 10, 18. 11, 51. Acts 5, 4. Rom. 2, 13. 29. 1 Cor. 2, 4. 5. 2 Cor. 2, 4. 3, 3. Heb. 9, 24. al. saepias. (Plato Gorg. 452. e, οὐχ αὐτῷ, ἀλλὰ σοί. Xen. Hi. 1. 8 οὐχ οὕτως ἔχει ταῦτα, ἀλλ' κτλ.) Sometimes in the clause after ἀλλά there is a species of anacoluthon, e. g. in Paul's writings where he introduces a scriptural quotation, as Rom. 15, 3 καὶ ὁ Χρ. οὐχ ἑαυτῷ ἤρρεσεν, ἀλλὰ, καθὼς γέγραπται· οἱ ἀνεπίστομοι κτλ. v. 21. 1 Cor. 2, 9; see Winer §64. II. 2. d, ult. In other cases the verb after ἀλλά is to be supplied; Matt. 20, 23 οὐκ ἔστιν ἐμοὶ δοῦνα, ἀλλ' οἷς ἠπολείσται κτλ. supply δοθήσεται. Mark 10, 40. John 1, 8. 9, 3. Eph. 4, 29. Sometimes the idea to be supplied is the opposite of that in the first clause; 1 Cor. 7, 19 ἡ περιτομή οὐδὲν ἐστὶν... ἀλλὰ τήρησις ἐπιτολῶν Θεοῦ sc. ἐστὶν τι. See Winer §66. 1.—The negative of the preceding clause may be expressed by an interrogative implying negation; e. g. John 7, 48. 49 μή τις ἐκ τῶν ἀρχόντων ἐπιστευσεν εἰς αὐτόν;... ἀλλ' ὁ δόλος οὗτος κτλ. 1 Cor. 10, 19. 20; so too Luke 17, 7. 8, where ἀλλά is followed by an interrogation implying an affirmative.

b) Emphat. when preceded by οὐ μόνον, so that οὐ μόνον... ἀλλά, *not only... but*, marks gradation; John 11, 52 καὶ οὐχ ὑπὲρ τοῦ ἐθνοῦς μόνον, ἀλλ' ἵνα καὶ κτλ. 12, 9. Acts 19, 26. 1 John 5, 6; with πολλὰ μάλλον added Phil. 2, 12. (So without καί, Hdtian. 3. 4. 19. Xen. Mem. 1. 6. 2. Plato Phædr. 228. a, οὐ μόνον ἀπαξ... ἀλλὰ πολλάκις.) In like manner with καί, e. g. οὐ μόνον... ἀλλὰ καί, *not only... but also*, Matt. 21, 21. John 5, 18. Rom. 1, 32. 5, 11. 8, 23. 9, 10. 2 Cor. 7, 7. 8, 10. 19. 9, 13. Phil. 2, 27. 2 Tim. 4, 8. 1 John 2, 2. So Luc. D. Deor. 6. 3. Plato Gorg. 449. 6. Xen. Cyr. 1. 6. 17. See in no. 3. c.

2. After a clause not negative, ἀλλά is i. q. *but*, Germ. *aber*, and marks something *different*, but not *contrary*; implying a modification or limitation of what the first clause expresses, or a transition to something else. See Kühner §322. 6. Ausf. Gr. §741. 3.

a) Genr. as modifying, limiting, etc. Matt. 24, 6 δὲ γὰρ πάντα γενέσθαι, ἀλλ' οὕτως

ἐστὶ τὸ τέλος. Mark 11, 32. 13, 20. 14, 28. John 10, 8. 11, 42. 16, 20. Acts 7, 48. Rom. 4, 2. 5, 14. 15. 10, 16 comp. v. 11–13. 1 Cor. 6, 12. Phil. 3, 7 comp. v. 5. 6. Heb. 4, 2. 1 Pet. 3, 14. al. *sæpiss.* So in a parenthetic clause; Rev. 2, 9 οὐδὲ σου . . . τὴν πτωχείαν (ἀλλὰ πλούσιος εἶ) καὶ τὴν κτλ. Sometimes μέν stands in the first clause and serves to prepare the antithesis; Acts 4, 17 comp. 16. Rom. 14, 20 πάντα μέν καθάρᾳ, ἀλλὰ κτλ. 1 Cor. 14, 17. So Luc. D. Deor. 8 pen. Xen. Cyr. 7. 1. 16. Plato Gorg. 448. d.—Sometimes a word or phrase drawn from the context is to be supplied after ἀλλά, e. g. Mark 14, 49 ἀλλ' [τοῦτο γέγονεν] ἵνα πληρωθῶσιν αἱ γραφαί, comp. Matt. 26, 56. Also John 13, 18. 14, 31. 15, 25. 1 John 2, 19 ἀλλ' [ἐξ ἡμῶν ἐξηλθόν] ἵνα κτλ.—The repetition of ἀλλά serves for emphasis, 1 Cor. 6, 11; comp. Xen. An. 1. 3. 3. Winer § 67. 2. b.—For ἀλλά combined with other particles, see no. 3.

b) Spec. and frequently ἀλλά is employed in abrupt transitions, where the discourse or train of thought is interrupted or partially broken off; see Winer § 57. 4. Kühn. § 619. 5. Thus a) By an objection; 1 Cor. 15, 35 ἀλλ' ἐρεῖ τις. Rom. 10, 18. 19. So Sept. Job 11, 5. Xen. Cyr. 1. 3. 11. β) By a correction of what precedes; Mark 14, 36 παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω. 2 Cor. 11, 1. Heb. 3, 16. See in lett. a. γ) By an interrogation in like manner corrective; Matt. 11, 8. 9 τί ἐξήλθετε εἰς ἐρημον θαλάσσης; . . . ἀλλὰ τί . . . ἀλλὰ τί κτλ. Luke 7, 24. 25. 17, 8. Heb. 3, 16. δ) By a phrase of incitement or command, with the imperat. Acts 10, 20 ἀλλὰ ἀναστὰς κατὰβηθαι κτλ. 26, 16. Matt. 9, 18. Mark 9, 22. 16, 7. Luke 7, 7. 22, 36. So Sept. Job 12, 7. Xen. Cyr. 5. 5. 24 ἀλλὰ λέγε. An. 2. 3. 4. e) By an appeal to God as the source of truth; John 8, 26.

c) Genr. as marking transition to something else, viz. α) Where something is said to be or to be done *notwithstanding* what precedes, *but, yet, nevertheless.* Mark 14, 28 ἀλλὰ μετὰ τὸ ἐγεργηναί με προῦξω ὑμᾶς εἰς τὴν Γαλιλαίαν, comp. v. 27; see also Matt. 26, 32 where it is δέ. John 16, 7. Acts 20, 24. 1 Cor. 4, 4. 9, 12. 10, 5. 2 Cor. 13, 4. So Sept. Job 36, 10. β) In an antithetic clause expressing something additional, *but, but now, but further.* Mark 13, 24 ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις . . . ὁ ἥλιος σκοτισθήσεται. Luke 6, 27. 11, 42. John 6, 36. 64. Gal. 2, 14. Eph. 5, 24. al. So Jos. Ant. 5. 10. 4 ἀλλὰ σήμαινε πρὸς αὐτόν. γ) Emphat. like ἀλλά καί, where there is a

gradation in the sense, *but still more, yea, even*; see in no. 3. c. John 16, 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἐρχεται ὥρα κτλ. 2 Cor. 1, 9. 7, 11 where the repetition is intensive.

d) After conditional clauses with εἰ, ἐάν, the apodosis is sometimes introduced by ἀλλά, implying strong antithesis, *yet, nevertheless, yet at least*; Mark 14, 29 καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 1 Cor. 4, 15 εἰ γὰρ μυρίους παιδαγωγούς ἔχετε . . . ἀλλ' οὐ κτλ. 8, 6. 2 Cor. 4, 16. 5, 16. 11, 6. Col. 2, 5.—Xen. Cyr. 5. 5. 33 εἰ μὴ ταῦτα, ἀλλὰ τοιαῦτα. An. 7. 7. 43.

3. Joined with other particles, viz.

a) ἀλλὰ γε or ἀλλὰ γέ, found twice in N. T. α) Implying modification or limitation, *but indeed*; see no. 2. a. Luke 24, 21. So Plato Phæd. 58. d, ἀλλὰ σχολάζω γε. β) After a conditional clause with εἰ, *yet at least, yet surely*; see in no. 2. d. 1 Cor. 9, 2 εἰ ἅλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι. So Xen. Cyr. 1. 3. 6 εἰ τοίνυν οὕτω γινώσκεις, ἀλλὰ κρίεα γε εὐαχού.—In Gr. writers ἀλλά and γε are usually thus separated by one or more words; Winer § 65. 5.

b) ἀλλ' ἤ, only after a negative clause, *other than, except, unless*; pr. for ἄλλο ἤ, Winer § 57. 4. a. note. Butt. § 150, 13. Kühn. § 619. 3. Ausf. Gr. § 751. 5. Found thrice in N. T. Luke 12, 51 οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισθῶν. [1 Cor. 3, 5.] 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἀναγνωσκете ἢ καὶ ἐπιγνωσκете, i. e. *other than what ye read or also acknowledge*.—1 Macc. 9, 6. Xen. An. 7. 7. 53 ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι.

c) ἀλλὰ καί, *but also.* α) After a negative clause, as οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also*, see above in no. 1. b. Once after μή, Phil. 2, 4. β) Without a preceding negative, and marking gradation, *but also, yea also, yea even*; see in no. 2. c. Luke 12, 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφ. ὑμῶν πάσαι ἠριθμῶνται. 16, 21. 24, 22. John 11, 22. Phil. 1, 18. (Luc. D. Deor. 3. 1. Xen. Mem. 2. 7. 9.) Once after a conditional clause with εἰ, see no. 2. d. Rom. 6, 5.

d) ἀλλὰ μὲν οὖν, *emphat. yea therefore, yea indeed*; see no. 2. c. γ. Once Phil. 3, 8 ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι κτλ. *yea assuredly, and I count all things, etc.*

e) ἀλλ' οὐδέ, *but not even, but neither*, after a negative clause, and marking gradation; Luke 23, 15 ἀλλ' οὐδὲ Ἡρώδης, *but not even Herod.* 1 Cor. 3, 2. 4, 3. Where a preceding negative is implied; Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστίν ἠκούσαμεν. Gal.

2, 3. So Jos. B. J. 4. 2. 3. Xen. Mem. 2. 3. 8. οὐκ ἂν δυναίμην οὐτ' εὖ λέγειν, οὐτ' εὖ ποιεῖν, ἀλλ' οὐδὲ πειράσσομαι. +

ἀλλάσσω v. -ττω, f. ἄξω, (ἄλλος,) to make *otherwise*, to *alter*, to *change*, c. acc. e. g. τὴν φωνὴν Gal. 4, 20; τὰ ἔθη the customs, to do them away, Acts 6, 14. Sept. for אָפִי Jer. 13, 23. So Diod. Sic. 1. 73. Plato Rep. 380. d.—Pass. to be changed, either for the better 1 Cor. 15, 51. 52; or for the worse, as οἱ σὺνάνοι, to grow old and pass away, Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for הָיָה; comp. Is. 51, 6. So Act. Wisd. 4, 11. Luc. D. Deor. 4. 1.—Also to change one thing for another, to exchange; with ἐν, Rom. 1, 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιωματι κτλ. they changed the glory of God for the likeness, etc. quoted from Ps. 106, 20, where Sept. for הָיָה. So c. ἐν Soph. Antig. 945.

ἀλλαχόθεν, adv. (ἄλλος,) from elsewhere, another way, John 10, 1.—Sept. Alex. Esth. 4, 14. AEL V. H. 6. 2. Plut. Fab. M. 6.

ἀλληγορέω, ᾠ, f. ἦσω, (ἀλλός, ἀγορίων,) to allegorize, Pass. Gal. 4, 24 ἀτινά ἐστιν ἀλληγορούμενα, which things are allegorized, spoken allegorically, i. e. may be taken or used as an allegory.—Jos. Ant. Preem. 4. Clem. Alex. Protr. 11 ὅφρις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα. Plut. de Is. et Osir. 32. Id. Vit. Hom. 96.

ἀλληλουῖα, indec. alleluia, Heb. הַלְלוּיָהּ ἡallelujah, praise ye Jehovah, Rev. 19, 1. 3. 4. 6. Comp. Ps. 104, 35.—Tob. 13, 18.

ἀλλήλων, Gen. plur. of the recipr. pronoun; Dat. οἰς, αἰς, οἰς; Accus. οὖς, ας, α; each other, one another, Matt. 24, 10. John 15, 12. 17. al. sēp. Buttm. § 74. 4.—Xen. Œc. 8. 13. +

ἀλλογενής, ἑός, οὖς, ὁ, ἡ, adj. (ἄλλος, γένος,) of another race or nation, a stranger, not a Jew, Luke 17, 18, comp. v. 16. Sept. for אֵי Ex. 29, 33; אֵי־נֶחֱדָה Ex. 12, 43. Is. 56, 3. 6.—1 Macc. 3, 36. 46.

ἀλλομαι, f. ἀλοῦμαι, Mid. depon. aor. 1 ἤλαμν, Buttm. § 114, to leap, to spring, intrans. Acts 3, 8. 14, 10. Sept. for אָפִי Job 6, 10; אָפִי 1 Sam. 10, 10. (Wisd. 5, 21. Plut. M. Crass. 31. Xen. Anab. 5. 9. 5.) Spoken of a fountain, John 4, 14; so Lat. salio, Virg. Ecl. 5. 47.

ἄλλος, ἡ, ο, other, not the same; used with or without the article; Buttm. § 127. 10.

1. Without the article, other, another, some other. a) Simply, Matt. 2, 12 δι' ἄλ-

λης ὁδοῦ. 13, 33. 26, 71. 27, 42. Gal. 1, 7. al. sēpiss. Other, another of the same kind, Mark 7, 4. 8. John 21, 25; another besides, Matt. 26, 16. 17. Mark 12, 32. 15, 41. John 6, 22. 14, 16 ἄλλον παράκλητον. So as marking succession, i. e. in the second or third place, Mark 12, 4. 5. Rev. 12, 3. 13, 11. John 20, 30 πολλὰ μὲν οὖν καὶ ἄλλα many truly and other things, i. e. many other also, not only these but also others; for this καὶ see Herm. ad Viger. p. 835. Sept. mostly for אֵי, as Gen. 41, 3. Num. 23, 13. 1 K. 13, 10. So Hadian. 8. 5. 13. Xen. Cyr. 1. 4. 15. b) Distributively, when repeated or joined with other pronouns; e. g. οὗτος... ἄλλος, this... that, one... another, Matt. 8, 9; οἱ μὲν... ἄλλοι δέ, some... others, Matt. 16, 14; ἄλλοι... ἄλλοι, some... others, Matt. 13, 5-8. Mark 4, 7. 8. 6, 15. 8, 28. 1 Cor. 12, 8. 9. 10. So Acts 2, 12 ἄλλος πρὸς ἄλλον one to another. Acts 19, 32 and 21, 34 ἄλλοι μὲν οὖν ἄλλο τι ἔρκαζον, some cried one thing and some another.—Xen. An. 2. 1. 15 ἄλλος ἄλλα λέγει. Wisd. 18, 18 ἄλλος ἀλλοχῇ.

2. With the article, ὁ ἄλλος, the other, Matt. 5, 39. 10, 23. 12, 13. John 18, 15. 16. al. sēp. Rev. 17, 10 ὁ ἄλλος, the other, the remaining one. So οἱ ἄλλοι, the others, the rest, 1 Cor. 14, 29. John 21, 8. al. sēp.—Xen. Cyr. 3. 3. 4. +

ἀλλοτριεπισκόπος, ὅπου, ὁ, (ἀλλότριος, ἐπίσκοπος,) found only in N. T. once 1 Pet. 4, 15, pr. i. q. ἀλλοτρίων ἐπίσκοπος, an overseer of other men's matters, perh. an indiscreet zealot against heathen manners and customs.

ἀλλότριος, ἰα, ἰων, (ἄλλος,) another's, belonging to another; so of things Luko 16, 12. Rom. 14, 4. 15, 20. 2 Cor. 10, 15. 16. 1 Tim. 5, 22. Heb. 9, 25. Sept. for אֵי Hos. 8, 12. So AEL V. H. 6. 1. Xen. Cyr. 3. 1. 39.—In the sense of strange, foreign, e. g. a land, γῆ, Acts 7, 6. Heb. 11, 9. Sept. for אֵי־נֶחֱדָה Ex. 2, 22. 18, 3. Ecclus. 39, 4. Of persons not belonging to one's family or country, a stranger, foreigner, John 10, 5 bis. Matt. 17, 25. 26. Sept. for אֵי Ps. 49, 11; אֵי־נֶחֱדָה 1 K. 8, 41. 43. 1 Macc. 15, 33. Once of foreign enemies, gentiles, Heb. 11, 34. So Sept. for אֵי Is. 1, 7. Adj. hostile Pol. 28, 4. 4. Xen. An. 3. 5. 5.

ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος, φυλή,) one of another race or nation, a foreigner, stranger, not a Jew, Acts 10, 28. Sept. for אֵי־נֶחֱדָה Is. 61, 5; אֵי־נֶחֱדָה Is. 2, 6.—2 Macc. 10, 2. Plut. J. Cæs. 56. Plato Legg. 629. d.

ἄλλως, adv. (ἄλλος,) *otherwise*; 1 Tim. 5, 25 καὶ τὰ (ἔργα) ἄλλως ἔχοντα, *and those works that are otherwise*, i. e. not κατὰ ἔργα.—Sept. Job 11, 12. Dem. 1466. 5. Xen. An. 3. 2. 37.

ἀλοάω, ᾧ, f. ἦσω, (ἀλωή,) *to tread out grain* sc. by driving cattle round and round upon the threshing-floor, *to thresh* with cattle; spoken of the animal, absol. 1 Cor. 9, 9 and 1 Tim. 5, 18, quoted from Deut. 25, 4 where Sept. for שׁוּר. Also of the person, absol. 1 Cor. 9, 10; Sept. for שׁוּר Is. 41, 15. For the modes of treading out grain in Palestine, see Bibl. Res. in Palest. II. p. 277, 371. III. p. 143.—Xen. CEC. 18. 2, 3; comp. Schol. in Aristoph. Thesm. 2.

ἄλογος, ου, ὁ, ἡ, adj. (a priv. λόγος,) *without reason*, i. e.

1. *irrational, brute*, 2 Pet. 2, 12. Jude 10 ἀλογα ᾧα.—Wisd. 11, 15. Plut. Symp. 7. 5. 2. Xen. Hi. 7. 3.

2. *unreasonable, absurd*; Acts 25, 27 ἀλογον γάρ μοι δοκεῖ.—Pol. 3. 15. 9. Xen. Ag. 11. 1.

ἀλοή, ἡς, ἡ, *aloe, aloe-wood*, once John 19, 39; i. q. Heb. מִי־הָאֵלֶּם Num. 24, 6 and מִי־הָאֵלֶּם Ps. 45, 9; in Gr. writers ἀγαλλόχον and later ξυλαλοή. It is the name of a tree, *excaecaria agallochon* Linn. growing in India and other oriental regions; the wood of which is highly aromatic and is greatly prized as a perfume. It is of course entirely different from the *aloes* of the shops. See Dioecor. 1. 21. Celsius Hierobot. I. p. 168. Rosenm. Bibl. Alterthumsk. IV. i. p. 225–228.

ἄλς, ἄλς, ὁ, *salt*, once Mark 9, 49; see in ἀλίζω, comp. ἄλς. Sept. for מֶלַח Lev. 2, 13.—Plut. Symp. 5. 10. 1. Hdot. 4. 181, 183.

ἀλυκός, ἡ, ὄν, (ἄλς,) adj. *salt, briny*, e. g. water, James 3, 12. Sept. for מֶלַח Num. 34, 3. 12.—Plut. Quæst. natural. 5. Plato Tim. 65. e.

ἄλυπος, ου, ὁ, ἡ, adj. (a priv. λύπη,) *without sorrow*; Phil. 2, 28 καὶ γὰρ ἀλυπότερος ὤ and *that I may be the less sorrowful*.—Luc. D. Mort. 20. 4. Plato Ax. 372. a, ψυχὴ ἀλυπος.

ἄλυσις, εως, ἡ, (a priv. λύω,) pr. ἄλυσις, Schäfer ad Greg. Cor. p. 523; *a chain*, Rev. 20, 1. Acts 21, 33. So Luc. Hist. conser. 55. Xen. Eq. 10. 9.—Spec. for binding prisoners, Mark 5, 3. 4 bis. Luke 8, 29. (Pol. 3. 82. 8. Dem. 778. 20.) In Acts 28, 30, comp. v. 16, it refers to the chain by which a prisoner was bound to a

soldier; sometimes also to two soldiers, Acts 12, 6. 7; see Jos. Ant. 18. 6. 7. Dict. of Antt. art. *Catena*. Trop. *bonds, imprisonment, state of custody*, Eph. 6, 20. 2 Tim. 1, 16; comp. Wisd. 17, 17.

ἀλυστελής, έος, ους, ὁ, ἡ, (a priv. λυστελής,) *gainless, unprofitable*, Xen. Vect. 4. 6.—In N. T. *unprofitable, hurtful*, Heb. 13, 17. So Pol. 3. 116. 13. Xen. Mem. 1. 7. 4.

Ἀλφαῖος, αἰον, ὁ, *Alpheus*, pr. n. of two men in N. T.

1. The father of James the less, Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and husband of Mary the mother of James, Matt. 27, 56. Mark 15, 40. Luke 24, 10; who also was the sister of our Lord's mother, John 19, 25. In this last passage the husband of Mary is called Κλωπας, the two names (Ἀλφαῖος and Κλωπας) being different modes of pronouncing in Greek the Heb. name אֶלְפָּאִי. Matt. and Mark give it without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for אֶלְפָּאִי Hag. 1, 1; while John exchanges the π for the Gr. κ, as Sept. in φασέκ for פֶּסַח 2 Chr. 30, 1.

2. The father of Matthew or Levi, Mark 2, 14.

ἄλων, ωνος, ἡ, *a threshing-floor, area*, Sept. for תֶּרֶם Gen. 50, 10. 11; in Gr. writers usually ἡ ἄλως, Dem. 1040. 23. Xen. CEC. 18. 6, 7, 8.—In N. T. meton. *the produce of the threshing-floor, corn, grain*, Matt. 3, 12. Luke 3, 17. Sept. for תֶּרֶם Job 39, 12. Ruth 3, 2. See in ἀλοάω.

ἄλωπηξ, εκος, ἡ, *a fox*, Matt. 8, 20. Luke 9, 58. Trop. of Herod Antipas, Luke 13, 32. Sept. for לְפָנָיו Judg. 15, 4.—Æl. V. H. 1. 5. Xen. Ven. 3. 1; trop. Plut. Sull. 28.

ἄλωσις, εως, ἡ, (ἀλίσκω,) *a taking, capture*; 2 Pet. 2, 12 γεγενημένα εἰς ἀλωσιν, *made for capture*, to be taken, caught. Aquil. for מַלְכָּה Job 24, 5.—Of a city, Hdian. 1. 1. 5. Plato Legg. 685. c.

ἅμα, adv. (kindr. is a copul.) *at one time, at the same time*, viz.

1. Genr. and simply, Acts 24, 26. 27, 40. Col. 4, 3. 1 Tim. 5, 13. Philem. 22. So Pol. 3. 31. 2. Xen. An. 1. 8. 10.—Of persons doing any thing at the same time, in company, i. e. *together, alike*; Rom. 3, 12 πάντας ἐξέκλιαν, ἅμα ἡχρειώθησαν, *they are together become unprofitable*, all alike; quoted from Ps. 14, 3 where Sept. for יַחְדָּם; also Gen. 13, 6. 22, 6. (Xen. Cyr. 1. 3. 10.) So ἅμα σὺν, *together with*, as

ἁμαρτία σὺν αὐτοῖς 1 Thess. 4, 17. 5, 10. Comp. Xen. Cyr. 8. 8. 12.

2. With dat. like a preposition, *together with*, *with*, Butt. § 146. 3. Matt. 13, 29 μὲντοι ἁμαρτία αὐτοῖς ἐκφύωσθε τὸν σῖτον. Sept. for חַטִּי Deut. 33, 5; יִשְׁתָּחֲוֶה Jer. 34, 24. So Jos. Ant. 5. 7. 4 ἁμαρτία γυναιξὶ καὶ ῥίκοις. Xen. Mag. Eq. 5. 13 ἁμαρτία ἰπποῖς.—Of time, Matt. 20, 1 ἐξῆλθεν ἁμαρτία πρωὶ, *with the dawn*, at dawn. Comp. ἁμαρτία τῇ ἡμέρᾳ Mic. 2, 1. 1 Macc. 4, 6. Xen. An. 4. 1. 5; ἁμαρτία Jos. Ant. 6. 3. 5.

ἁμαρτία, ἴος, οὖς, ὁ, ἡ, adj. (a priv. μανθά-
νω.) *unlearned, uninstructed*, 2 Pet. 3, 16.—
El. V. H. 2. 8. Xen. Mem. 1. 2. 49.

ἁμαράντινος, ον, ὁ, ἡ, adj. (a priv. μα-
ραίνωμαι.) *unfading, enduring*, 1 Pet. 5, 4.—
Philostr. Heroic. 19. Hesych. ἁμαράντι-
νος· ἀσθρον.

ἁμαράντος, ον, ὁ, ἡ, adj. (i. q. ἁμαράν-
τινος.) *unfading, enduring*, 1 Pet. 1, 4.—
Wisd. 6, 12.

ἁμαρτάνω, f. ἁμαρτήσω Butt. § 112.
11; aor. 1 ἡμαρτήσα, aor. 2 ἡμαρτον. The
forms ἁμαρτήσω and ἡμαρτήσα belong to
the later Greek; the earlier fut. was ἁμαρ-
τήσομαι, Lobeck ad Phryn. p. 732. Butt.
§ 114. Pr. to miss, to err from a mark or
way, Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311.
—In N. T. trop. and only in a moral or
religious sense, to err, to do wrong, to turn
away from the truth, i. e. genr. to sin, absol.
Matt. 27, 4. John 5, 14. 8, 11. 9, 2. 3.
Rom. 2, 12 bis. 3, 23. 5, 12. 14. 16. 6, 15.
1 Cor. 7, 28 bis. 36. 15, 34. Eph. 4, 26.
1 Tim. 5, 20. Tit. 3, 11. Heb. 3, 17. 10,
26. 1 Pet. 2, 20. 2 Pet. 2, 4. 1 John 1, 10.
2, 1 bis. 3, 6 bis. 8. 9. 5, 16. 18. Sept. for
ἁμαρτία Ex. 9, 28. 35. So ἁμαρτάνειν ἁμαρτί-
ω, to sin a sin, 1 John 5, 16. Butt. § 131.
4. Kühn. § 278. 1. Sept. for חַטִּי Gen. 4, 14.
Ex. 32, 29. 30. So Xen. Cyr. 3. 1. 40. Plato Rep. 336. e. ib. 379. d. ἁμαρ-
τῶς ἁμαρτάνειν.—With els c. acc. to sin
against any one, to offend, to wrong, Matt.
18, 15. 21. Luke 15, 18. 21. 17, 3. 4. Acts
25, 8 οὕτως εἰς τὸν νόμον τῶν Ἰουδαίων...
οὕτως εἰς Καίσαρά τι ἡμαρτον. 1 Cor. 6, 18.
8, 12 bis. Sept. for חַטִּי Gen. 20, 6. 9.
1 Sam. 2, 25. So Xen. Hell. 2. 4. 21.
Plato Rep. 396. a.—By Hebr. ἁμαρτάνειν
ἐνώπιον τινος, to do evil before or in the
sight of any one, i. e. to sin against, to
wrong, as above, Luke 15, 18. 21. Sept. for
חַטִּי 1 Sam. 7, 6. 12, 23; also Susan.
23 ἐνώπιον τοῦ κυρίου.

ἁμαρτήμα, ατος, τό, (ἁμαρτάνω,) pr. a
mistake, error, Polyb. 34. 3. 11. Thuc. 4.

89.—In N. T. a fault, sin, Mark 3, 28. [29.]
4, 12. Rom. 3, 26. [5, 16.] 1 Cor. 6, 18.
[2 Pet. 1, 9.] Sept. for חַטִּי Gen. 31, 36;
יִשְׁ Ex. 28, 38; שָׁחַב Is. 58, 1. So Dem.
131. 4. Xen. Cyr. 3. 1. 27.

ἁμαρτία, as, ἡ, (ἁμαρτάνω,) a miss, mis-
take, error in judgment, Thuc. 1. 32 δόξης
δὲ μᾶλλον ἁμαρτία. Plato Crat. 437. b.—In
N. T. only in a moral or religious sense,
sin, i. e.

1. Abstr. sin, i. q. τὸ ἁμαρτάνειν, a sin-
ning, the act of sinning, a voluntary depart-
ure from right, duty, law, and including the
idea of exposure to penalty. Hence ἁμαρτία
differs from and includes ἀνομία 'transgres-
sion of law'; and also ἀδικία 'wrong-doing,
unrighteousness'; comp. 1 John 5, 17 πᾶσα
ἀδικία ἁμαρτία ἐστὶ all unrighteousness is
sin, is wrong in itself and exposes us to
penalty; comp. 3, 4. John 8, 46 τίς ἐλέγχει
με περὶ ἁμαρτίας; v. 34. 16, 8. 9. 2 Cor.
11, 7. 1 John 3, 4. 8. 9. So Eccles. 25,
24 [20] ἀπὸ γυναικὸς ἀρχὴ ἁμαρτίας.—Spec.
in Rom. Paul uses ἁμαρτία for sin, sinful-
ness, as the ruling attribute in man; partly
as a principle Rom. 7, 8; partly as the state
or condition of sinning described in Rom.
1, 18 to 3, 20. Thus Rom. 3, 9 πάντας ὑφ'
ἁμαρτίαν εἶναι, to be all under sin, under its
power, sinful, i. q. πάντες ἡμαρτον v. 23.
Rom. 5, 12 δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς
τὸν κόσμον ἐσθλάσε. v. 13. 6, 1. 6 τὸ σῶμα
τῆς ἁμαρτίας, i. e. the body as the seat of
sin, in which sin rules. vv. 10. 11–14. 17.
18. 20. 22. 23. 8, 10. Gal. 3, 22. Heb. 3, 13.
Rom. 7, 7 ὁ νόμος ἁμαρτία; is the law sin?
i. e. the principle or cause of sinning; or
perh. better, sinful, opp. ἅγιος v. 12.
The apostle in c. 7 rises also to a personifi-
cation of ἁμαρτία as an indwelling princi-
ple; Rom. 7, 8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρ-
τία. vv. 9. 11. 13. 17 ἡ οἰκοῦσα ἐν ἐμοὶ
ἁμαρτία. vv. 20. 23. 25. 8, 2. 3. 1 Cor. 15,
56. A similar prosopopoeia see in James
1, 15. Prov. 8, 1 sq. Also 2 Thess. 2, 3 ὁ
ἀνθρώπος τῆς ἁμαρτίας the man of sin, in
whom sin is personified and represented, as
is righteousness in Christ.

2. Meton. sin as committed, a sin, fault,
i. q. ἁμαρτήμα, spoken of actual transgres-
sion; comp. ἁμαρτία περὶ τοὺς θεοὺς Plato
Rep. 379. d. Thus Rom. 7, 5 τὰ παθή-
ματα τῶν ἁμαρτιῶν the affections of sins,
leading to sins, sinful. Matt. 12, 31 πᾶσα
ἁμαρτία καὶ βλασφημία. Heb. 4, 15 χωρὶς
ἁμαρτίας. So in phrases, as ἀφέναι ἁμαρ-
τιῶν Matt. 26, 28. Acts 2, 38; ἀφίναί τας
ἁμαρτίας Matt. 9, 2. 5. 6; αἶρει τὰς ἁμαρ-

1 John 3, 5; ἀφαιρεῖν τὰς ἁμ. Rom. 11, 27; ἀνεγκεῖν ἁμαρτίας to bear sins, i. e. their punishment, Heb. 9, 28; see more fully under art. ἀφεσις, ἀφήμι, αἶρω no. 3, ἀφαιρῶ, ἀναφέρω. So too καθαρίζειν ἀπὸ πάσης ἁμαρτίας to cleanse from all sins, 1 John 1, 7; σῶζειν ἀπὸ τῶν ἁμ. Matt. 1, 21. In most of these expressions the sin is represented as removed out of God's sight, and so not punished, but pardoned. Opp. is Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην, let not this sin stand against them, lay it not to their charge; also John 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει, your sin remaineth, is not taken away, but is punished.—In other constructions, e. g. ὁμολογεῖν τὰς ἁμ. 1 John 1, 9. Matt. 3, 6; ἁμαρτίαν ἔχειν to have sin, to be a sinner, John 9, 41. 15, 22. 24. 19, 11. 1 John 1, 8; ἐργάζεσθαι ἁμαρτίαν to commit sin James 2, 9, comp. Eccclus. 27, 10; ποιεῖν ἁμαρτίας id. James 5, 15; i. q. ἁμαρτάνειν ἁμαρτίαν 1 John 5, 16, see in ἁμαρτάνω. Also θυσία ὑπὲρ ἁμαρτιῶν a sin-offering Heb. 5, 1. 3. 7, 27; προσφορά περὶ ἁμ. id. Heb. 10, 18; θυσία περὶ ἁμαρτίας id. Heb. 10, 26; ellipt. v. 6. 8, comp. 13, 11, quoted from Ps. 40, 7 where Sept. περὶ ἁμαρτίας for ἡμαρτίῃ. Further, John 9, 34 ἐν ἁμαρτίαις οὐ ἐγεννήθης ὁλος, thou wast wholly born in sins, wast infected from the womb with the sins of thy parents; comp. Ps. 51, 7. 58, 4. 1 Cor. 15, 17 ἐτι ἐστὶ ἐν ταῖς ἁμαρτίαις ὑμῶν, ye are yet in your sins, they are not taken away, forgiven. Heb. 9, 28 χωρὶς ἁμαρτίας, i. q. χωρὶς τοῦ ἀνεγκεῖν ἁμαρτίας, see the context. 2 Cor. 5, 21 τὸν γὰρ μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, him who knew no sin hath he made sin for us, i. e. hath put him in the place of sin, hath laid on him the burden of our sins; opp. ἵνα ἡμεῖς γινώμεθα δικαιοσύνην θεοῦ.—Collect. sometimes in John, sins; John 1, 29 ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου, comp. 1 John 3, 5 τὰς ἁμαρτίας ἡμῶν ἀφῆ, see in αἶρω no. 3. John 8, 21, comp. v. 24. So Sept. 2 K. 21, 17.—Sometimes the specific sins intended may be gathered from the context; e. g. unbelief, ἀπιστία, John 8, 21. 24. 15, 22; falsehood, deceit, John 8, 46; lewdness, 2 Pet. 2, 14; apostasy, Heb. 11, 25, 12, 1. 4. etc.—Sept. for κατὰ Gen. 41, 9. 2 K. 14, 6. Lys. 694. 2. Plato Rep. 342. b. Xen. Ag. 11. 6. x

ἁμάρτυρος, ου, ὁ, ἡ, adj. (a priv. μάρτυς,) without witness, unattested, Acts 14, 17.—Jos. Ant. 14. 7. 2. Plut. de Solert. Anim. 23. Thuc. 2. 41.

ἁμαρτωλός, ου, ὁ, ἡ, adj. (ἁμαρτάνω,) sinful, living in sin, wicked.

1. Pr. as Adj. Mark 8, 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ. So ἀνὴρ ν. ἄνθρωπος ἁμαρτωλός, a sinful man, a sinner, Luke 5, 8. 19, 7. 24, 7. John 9, 16. 24. Also γυνὴ ἁμαρτωλός Luke 7, 37. 39. So Sept. for κατὰ Num. 32, 14; κατὰ Is. 1, 4. (Eccclus. 27, 30. Plut. de audiend. Poet. 7.) Luke 13, 2 ἁμαρτωλοὶ παρὰ πάντας more wicked than all others. 18, 13. Rom. 3, 7. 5, 8. 5, 19 ἁμαρτωλοὶ καταστάσονται οἱ πολλοί, opp. δίκαιοι κατὰ οἱ πολλοί. 7, 13. Gal. 2, 17.

2. Subst. a sinner, Matt. 9, 10. 11. 13. 11, 19. 26, 45. Mark 2, 15. 16 bis. 17. 14, 41. Luke 5, 30. 32. 6, 32. 33. 34. 7, 34. 15, 1. 2. 7. 10. John 9, 25. 31. Gal. 2, 15. 1 Tim. 1, 9. 15. Heb. 7, 26. 12, 3. James 4, 8. 5, 20. 1 Pet. 4, 18. Jude 15. [Rev. 21, 8.] Sept. for κατὰ Ps. 1, 1. 5. Is. 13, 9; κατὰ Ps. 37, 12. Ez. 33, 8.—Others regard the plural as put in the Jewish idiom directly for τὰ ἔθνη, gentiles, heathen, in Matt. 26, 45. Mark 14, 41. Luke 6, 32. 33. 34. 24, 7. But this is not necessary, nor probable in the mouth of our Lord.

ἄμαχος, ου, ὁ, ἡ, adj. (a priv. μάχη,) Pass. unfought, unconquerable, Hdot. 1. 84. Plato Menex. 240. d. Act. not fighting, Xen. Cyr. 4. 1. 16.—In N. T. intends for not contentious, not quarrelsome, 1 Tim. 3, 3. Tit. 3, 2.

ἀμάω, ὦ, f. ἦσω, (kindr. ἀμα,) to gather together, to collect, e. g. stalks, reeds, Hom. Il. 24. 451.—In N. T. to gather the crops, to harvest, to reap, c. acc. James 5, 4; comp. Lev. 19, 13. Deut. 24, 14. 15. Sept. for ἁρπῆ Lev. 25, 11. So Hdot. 6, 28. Diod. Sic. 1. 14.

ἀμεθύστος, ου, ὁ, (a priv. μεθύω,) an amethyst, a precious stone of a deep purple or violet colour, a variety of quartz; Rev. 21, 20. Sept. for ἡμέθη Ex. 28, 19.—The ancient Magi pretended that the amethyst was an antidote against drunkenness, whence its name. Plin. H. N. 37. 40. Rosenn. Alterthk. IV. i. p. 39.

ἀμελέω, ὦ, f. ἦσω, (ἀμελής; a priv. μέλει,) to be careless, heedless, absol. Matt. 22, 5; c. infin. 2 Pet. 1, 12. With a genit. not to care for, to neglect, 1 Tim. 4, 14. Heb. 2, 3. 8, 9.—Wisd. 3, 10. Luc. D. Deor. 20. 16. Xen. Mem. 1. 2. 24.

ἁμεμπτος, ου, ὁ, ἡ, adj. (a priv. μέμφομαι,) Act. not blaming, well content, Xen. Cyr. 4. 5. 52.—In N. T. Pass. blameless,

without reproach, Luke 1, 6. Phil. 2, 15. 3, 6. 1 Thess. 3, 13. Heb. 8, 7. Sept. for עַל Job 1, 1. 8; עַל־נֶפֶשׁ Gen. 17, 1. So Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

ἀμέμπτως, adv. (ἀμειπτος,) *unblamably, blamelessly, without reproach*, 1 Thess. 2, 10. 5, 23.—Addit. to Esth. 13, 3. Plut. an seni sit ger. Resp. 9. Plato Legg. 751. d.

ἀμέριμνος, ου, ό, ή, adj. (a priv. μέριμνα,) *without care or anxiety, unconcerned*, 1 Cor. 7, 32. Matt. 28, 14.—Wisd. 6, 15. Anthol. Gr. II. p. 51. Hdian. 2. 4. 3.

ἀμετάθετος, ου, ό, ή, adj. (a priv. μετατίθημι,) *immovable, firm*, Heb. 6, 18. Neut. τὸ ἀμετάθετον as Subst. *immovability*, Heb. 6, 17.—3 Macc. 5, 1. 12. Pol. 30. 17. 2. Diod. Sic. 1. 25.

ἀμετακίνητος, ου, ό, ή, adj. (a priv. μετακινέω,) *immoveable, firm*, 1 Cor. 15, 58. Dion. Hal. 8. 74. Plato Ep. 343. a.

ἀμεταμέλητος, ου, ό, ή, adj. (a priv. μεταμέλει,) *not to be repented of, unchangeable*, Rom. 11, 29. 2 Cor. 7, 10.—Pol. 21. 9. 11. Plato Tim. 59. d.

ἀμετανόητος, ου, ό, ή, adj. (a priv. μετανοέω,) *Act. unrepentant, impenitent*, e. g. ή καρδιά Rom. 2, 5.—Test. XII Patr. p. 685. Pass. Luc. Abdic. 11.

ἄμετρος, ου, ό, ή, adj. (a priv. μέτρον,) *without measure, immoderate*; hence εἰς τὰ ἄμετρα *immoderately, excessively*, i. q. ἄμετρος, 2 Cor. 10, 13. 15.—Jos. B. J. 4. 5. 5. Theocr. 15. 45. Plato Legg. 716. c.

ἀμήν, *amen*, Heb. אָמֵן, pr. adj. *true, faithful*; then Subst. as אָמֵן אֱלֹהֵינוּ, Sept. εὐδὲς ἀληθινός, Is. 65, 16. The Heb. אָמֵן occurs often in O. T. as an adv. *truly, surely, verily*; usually at the end of a sentence, where it serves to confirm the words which precede, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5, 13, Sept. ἀμήν. Deut. 27, 15–26, Sept. γένοιτο. Or in praising God, when the assembly respond אָמֵן, as Ps. 41, 14. 72, 19. 89, 53, Sept. ἀμήν. Ps. 106, 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5, 22, Sept. γένοιτο; or to a command, 1 K. 1, 36, Sept. γένοιτο. Rarely אָמֵן stands in O. T. at the beginning of a sentence, for emphasis, *verily, in truth*, Sept. ἀληθῶς, Jer. 28, 6; also fem. אָמֵנָה, Sept. ἀληθῶς, Josh. 7, 20, comp. Job 19, 5.—Hence in N. T.

1. Adj. as in Heb. *true, faithful*. Rev. 3, 14 ό ἀμήν, ό μάρτυς ό πιστός και ἀληθι-

νός, *the true, the faithful and true witness*, where the last words explain the first. See Is. 65, 16 above.

2. Adv. at the end of a sentence, in doxologies or ascriptions of praise, hymns, etc. *amen, so be it*, Matt. 6, 13. Rom. 1, 25. 9, 5. Rev. 1, 6. 5, 14. al. sæp. Comp. Ps. 106, 48. 1 Chr. 16, 36. Neh. 8, 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. 14, 16. Also after benedictions, invocations, Rom. 15, 33. 16, 24. 1 Cor. 16, 24. Heb. 13, 25.—Strengthened by ναί, Rev. 1, 7 ναί ἀμήν, *yea amen!* 2 Cor. 1, 20 ἐν αὐτῷ τὸ ναί και ἐν αὐτῷ τὸ ἀμήν, *are in him yea and amen*, i. e. are most true and faithful. So too before an ascription, Rev. 7, 12.

3. Adv. emphat. at the beginning of a sentence, *truly, verily*, Matt. 5, 18. 16, 28 comp. Luke 9, 27 ἀληθῶς. Matt. 25, 40. Luke 4, 24 comp. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3, 3. 5. 11. 5, 19. 8, 51. al. sæp. +

ἀμήτωρ, ορος, ό, ή, adj. (a priv. μήτηρ,) *without mother, motherless*, as the gods, Eurip. Phœn. 676. Plato Conv. 180. d; an orphan, Hdot. 4. 154; or one born of a mean mother Eurip. Ion. 109; *unmotherly*, spoken of a mother Soph. Elect. 1154.—In N. T. *without mother*, spoken of Melchizedek, i. e. ‘whose mother is not mentioned in the genealogies,’ Heb. 7, 3. Though Melchizedek was a priest, yet he was not so by genealogical descent; his ancestors cannot be traced; see in ἀγενεαλόγητος. So Philo de Temul. p. 248, 290; de Monarch. p. 827. b.

ἀμίαντος, ου, ό, ή, adj. (a priv. μιάω,) *unstained, unsoiled; trop. undefiled* by sin, e. g. a person, Heb. 7, 26. So Wisd. 8, 20. Plato Legg. 777. e, ἀμίαντος τοῦ τε ἀνοσίου περὶ και ἀδίκου.—Of worship, *undefiled, pure*, James 1, 27; the heavenly inheritance, 1 Pet. 1, 4. (2 Macc. 15, 34.) Also of marriage, *undefiled, chaste*, Heb. 13, 4. So Wisd. 3, 13.

Ἀμιναδάβ, ό, indec. *Aminadab*, Heb. אֲמִינָדָב (kindred of the prince), pr. n. of an ancestor of Christ, Matt. 1, 4 bis. Luke 3, 33.

ἄμμος, ου, ό, sand, Matt. 7, 26, Rom. 9, 27. Heb. 11, 12. Rev. 12, 18. 20, 8. Sept. for עָפָר Gen. 13, 16; חֹרֶב Gen. 22, 17.—Diod. Sic. 5. 7. Plato Phæd. 110. a.

ἀμνός, οῦ, ό, a lamb; in N. T. only trop. of Christ delivered over to death, as a lamb to the sacrifice, John 1, 29. 36. 1 Pet. 1, 19. Acts 8, 32, comp. Is. 53, 7 where

Sept. for חַיִּי. Sept. for חַיִּי Ex. 12, 5; חַיִּי Is. 16, 1.—Aristoph. Av. 1559. AEL. H. A. 4. 15. So ἀμὼνς θεοῦ, the Messiah, Test. XII Patr. p. 724, 725, 730.

ἀμοιβή, ἥς, ἡ, (ἀμείβω,) *change*, Hom. Od. 14. 521; *requital* for evil, *indemnity*, Hom. Od. 12. 382.—In N. T. *requital* for good, for kind offices; 1 Tim. 5, 4 ἀμοιβὰς ἀποδοιδάτω to give full requital, to requite. So Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Plato Conv. 202. e.

ἄμπελος, ου, ἡ, *a vine*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. James 3, 12. (Luc. D. Deor. 18. 2. Xen. CEC. 19. 12.) Trop. John 15, 1. 4. 5 *I am the true vine*, etc. i. e. Christ is the true, the real vine, of which his disciples are the branches; just as with Paul Christ is the head and they the members, comp. Eph. 5, 23. 30. Col. 2, 19. The figure expresses the closest union and communion.—In Rev. 14, 18. 19 ἡ ἄμπελος τῆς γῆς, *the vine of the earth*, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63, 2. 3. Lam. 1, 15.

ἄμπελουργός, οὔ, ὁ, ἡ, (for ἀμπελοεργός; ἄμπελος, ἔργον,) *a vine-dresser*, Luke 13, 7. Sept. for עֲבָד 2 Chr. 26, 10. Is. 61, 5.—Plut. de Stoic. rep. T. VI. p. 88. Aristoph. Pac. 189.

ἄμπελῶν, ὄνος, ὁ, (ἀμπελός,) *a vineyard*, Matt. 20, 1. 2. 4. 7. 8. 21, 28. 33. 39. 40. 41. Mark 12, 1. 2. 8. 9 bis. Luke 13, 6. 20, 9. 10. 13, 15 bis. 16. 1 Cor. 9, 7. Sept. for עֲבָד Gen. 9, 20. Is. 5, 1–7.—Plut. pro Nobil. 3. Diod. Sic. 4. 6.

Ἀμπλίας, λου, ὁ, *Amplias*, pr. n. of a Christian at Rome, Rom. 16, 8.

ἀμύνω, f. νῶ, (a euph. μύνη,) *to avert, to ward off*, c. acc. et dat. Hom. Il. 1. 156; *to defend*, Thuc. 3. 67. Xen. Cyr. 3. 3. 67. Mid. *to ward off from oneself, to repulse*, 2 Macc. 10, 17. Xen. An. 3. 1. 14; *to defend oneself*, Xen. Cyr. 7. 5. 30.—In N. T. only Mid. ἀμύνομαι, *to aid, to defend*; absol. c. dat. impl. Acts 7, 24 ἡμῖνατο sc. αὐτόν. Sept. c. acc. for עֲבָדִי. So absol. Xen. Hell. 7. 5. 10 πόλιν ἔρημον τῶν ἀμυνουμένων. Plato Rep. 464. e, c. dat. ἡλιξί... ἡλικας ἀμύνεσθαι καλόν.

ἀμφιβάλλω, f. βαλῶ, (βάλλω,) *to cast around*, as a garment, c. acc. et dat. Eurip. Herc. F. 465.—In N. T. of a net, *to cast round about*, so as to enclose fish, Mark 1, 16 in later edit. Sept. Hab. 1, 17; comp. Soph. Ant. 343.

ἀμφιβλήστρον, ου, τό, (ἀμφιβάλλω,) pr. 'what is cast around,' e. g. *a garment*, Eurip. Hel. 1088.—In N. T. *a fish-net, drag*, Matt. 4, 18. Mark 1, 16. Sept. for עֲבָדִי Hab. 1, 16; עֲבָדִי Hab. 1, 15. 17. So Hes. Scut. 215. Hdol. 1. 141. Plut. de Solert. Anim. 26.

ἀμφιέννυμι, f. ἀμφίσσω, (έννυμι, Buttm. § 108. III,) *to put on around any one, to clothe*; c. acc. et οὕτως, Matt. 6, 30 et Luke 12, 28 τὸν χόρτον... ὁ θεὸς οὕτως ἀμφιέννυσσι, i. e. if God so clothe, adorn. Pass. with ἐν c. dat. Matt. 11, 8. Luke 7, 25.—Act. with two acc. Xen. Cyr. 1. 3. 17; acc. et dat. Plato Prot. 321. a. Pass. c. acc. Luc. Nigrin. 11. Aristoph. Eccl. 820.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. n. of a city of Macedonia, Acts 17, 1. It was situated in a strong position near the mouth of the river Strymon; which flowed around it on three sides, and gave occasion for the name. Now called Marmara. See Leake's Travels in Northern Greece, III. p. 183, 190 sq.

ἄμφοδον, ου, τό, (ἀμφί, ὁδός,) pr. *a way round*; then, *a street* of a town or village, espec. as leading round a quarter or block of dwellings, i. q. ἀγρού. Mark 11, 4. —Sept. τὰ ἀμφοδα Jer. 17, 27. 49, 27. Hesych. ἀμφοδα αἱ ῥύμαι, ἀγροί, διόδοι. So ἡ ἀμφοδος Xen. An. 4. 2. 11. ib. 5. 2. 7. Greg. Cor. p. 505.

ἀμφότερος, ἐρα, ἐρον, correl. pron. *each of two*; in N. T. only Plur. ἀμφοτέροι, αι, α, *both*, spoken of two, Matt. 9, 17. 13, 30. 15, 14. Luke 1, 6. 7. 5, 7. 38. 6, 39. 7, 42. Acts 8, 38. Eph. 2, 14. 16. 18 τοὺς ἀμφοτέρους, *both*, i. e. Jews and Gentiles. Acts 23, 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits. Sept. for עֲבָדִי Gen. 21, 27. Ex. 12, 22.—Ecclus. 10, 7. Hdian. 3. 6. 8. Xen. Mem. 1. 1. 5.

ἀμώμωτος, ου, ὁ, ἡ, adj. (a priv. μωμάομαι,) *unreprehensible, blameless*, Phil. 2, 15. 2 Pet. 3, 14.—Hom. Il. 12. 109. Pind. Pyth. 2. 135.

ἄμωμον, ου, τό, *atomum*, a fragrant plant or seeds brought by the ancients from the east, and used in preparing precious ointment, Rev. 18, 13 in later edit. It was of various qualities; growing in Armenia and Media, and also in Pontus; with seeds in clusters like grapes; Plin. H. N. 12. 28. Theophr. H. Pl. 9. 7. The modern *atomum* of the shops, *sison atomum*, is supposed to be a different plant.

ἄμωμος, ου, ό, ή, adj. (a priv. μῶμος,) without blemish, spotless, Heb. 9, 14. 1 Pet. 1, 19 ἀμωνὺ ἄμωμον, trop. of Christ, a lamb without blemish, as was required by the Mosaic law in regard to all victims; see Lev. 22, 19–22 where Sept. for עֲרֵבָה. Also of the church as a bride, Eph. 5, 27. So Theocr. Id. 18. 25 of a maiden. Anacr. Fragm. 42. 2 κόμης ἄμωμον ἀνδρος.—Trop. faultless, blameless, Eph. 1, 4. [Phil. 2, 15.] Col. 1, 22. Jude 24. Rev. 14, 5. So Wisd. 2, 22. Hdor. 2. 177.

Ἀμών, ό, indec. *Amon*, Heb. אֲמֹן (architect), pr. n. of a king of Judah, Matt. 1, 10 bis. See 2 K. 21, 8 sq. 2 Chr. 33, 20 sq.

Ἀμώς, ό, indec. *Amos*, Heb. אֲמוֹס (strong), pr. n. of an ancestor of Jesus, Luke 3, 25.

I. ἀν, a conditional modal Particle, often used in connection with the Indicative, Subjunctive, and Optative; differing from **ἄν** for **ἐάν**, for which see the next article. Its primary power is to modify the relation expressed by the mood; whence then arises its secondary use as subjoined to other words. It shows that what the mood expresses is to be conceived of as *dependent on some condition*; which condition, however, the particle does not point out, but only causes it to be felt. Hence, in strictness, **ἀν** in every case includes in itself the idea of a whole conditional clause. In English it may sometimes be rendered *perhaps, possibly*, or the like; but is commonly not to be expressed by any corresponding word; simply imparting to a sentence a stamp of *uncertainty* and mere *possibility*. Its place is usually after one or more words in a clause; it being thus distinguished from **ἄν** for **ἐάν**, which stands first in a clause.—On the nature, power, and use of this particle, see generally Buttm. § 139. 3 sq. Kühner Gr. § 260. Id. Ausf. Gr. § 453 sq. Winer Gr. § 43. Herm. ad Vig. p. 789, etc. Herm. de part. **ἀν**, Lips. 1831.

I. With the INDICATIVE, in the *historical* tenses, but not in the Present or Future; since what actually is or *has been*, cannot be made conditional. With the Fut. Indic. it is found in Gr. writers very rarely; but does not occur in N. T. See Buttm. l. c. § 139. 3. 1. Kühn. § 260. R. 1.

1. Mostly in the apodosis, after a conditional clause with **εἰ**, signifying that *if* the subject of the protasis had taken place, *then* the subject of the apodosis would likewise have taken place; but that in fact neither

the one nor the other has taken place; comp. in art. **εἰ** I. 2. e. Thus

a) With the Indic. *Imperfect*, to express the idea: *I would or might do*. a) Where the protasis also has the Imperf. Luke 7, 39 οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν **ἀν**, τίς καὶ ποταπὴ ἡ γυνή, *if this man were a prophet, he would know who and what this woman is*; but he is not a prophet, and he does not know. Luke 17, 6. John 5, 46. 8, 42. 9, 41. 15, 19. 18, 36. 1 Cor. 11, 31. Gal. 1, 10. Heb. 8, 4. 7. (Luc. D. Deor. 18. 1. Xen. Mem. 4. 2. 24. Plato Gorg. 516. e, εἰ ἦσαν ἄνδρες ἀγαθοὶ . . . οὐκ **ἀν** ποτε ταῦτα ἐπασχον.) So Heb. 11, 15 εἰ μὴν ἐκείνης ἐμνημόνεον . . . εἶχον **ἀν** καιρὸν ἀνακάμψαι, where the writer speaks of the past as if present; comp. Pres. ἐμφανίζουσιν and ὀρέγονται in vv. 14. 16. Matt. 23, 30 εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ **ἀν** ἡμεῖς κοινωνοὶ κτλ. *if we were in the days of our fathers, we would not be partakers, etc.*—Sometimes **ἀν** is omitted in this construction; and in the later Greek was more and more thus omitted; Winer § 43. 2 mid. Kühner § 260. R. 3. John 9, 33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνάτο ποιεῖν οὐδέν. 19, 11. Rom. 7, 7. In John 8, 8 the reading varies. (Lycurg. Leocr. 154. 3 Reisk. Plato Gorg. p. 514. c, εἰ δὲ μήτε διδάσκαλον εἶχαμεν . . . οὕτω δὴ ἀνάητον ἦν κτλ.) So too after a Pluperf. in the protasis, Acts 26, 32. Sometimes also both **ἀν** and the verb of the apodosis are omitted, or absorbed in an interrogation; as 1 Cor. 12, 17 bis. 19. β) Where the protasis has the aorist; Gal. 3, 21 εἰ γὰρ ἐδόξε νόμος . . . οὗτος **ἀν** ἐκ νόμου ἦν ἡ δικαιοσύνη. Heb. 4, 8. (Thuc. 1. 74. Xen. Mem. 1. 1. 5 δῆλον οὖν, ὅτι οὐκ **ἀν** προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν.) Here too **ἀν** may be omitted, as John 15, 22. By apostrophe, the whole apodosis is sometimes suppressed; Luke 19, 42 εἰ ἔγνος καὶ σύ . . . τὰ πρὸς εἰρήνην σου, sc. καλῶς **ἀν** εἶχες. Heb. 7, 11. Winer § 66. II.

b) With the Indic. *Aorist*, to express the idea: *I would or might have done*. a) Where the protasis also has the aorist; Matt. 11, 21 εἰ ἐν Τύρῳ ἐγίνοντο αἱ δυνάμεις . . . πάσαι **ἀν** μετενόησαν, *if these miracles had been done in Tyre, they would have repented*. v. 23. Luke 10, 13. Rom. 9, 29. 1 Cor. 2, 8. Gal. 4, 15. Also Matt. 24, 22 and Mark 13, 20, referring to the eternal counsels of God. So Plut. Moral. II. p. 65 εἰ γὰρ μὴ σὺ τὴν πόλιν ἀπέβαλες, οὐκ **ἀν** ἐγὼ ἀνέλαβον. Xen. Apol. Socr. 8. β) Where the protasis has the Imperfect; John 14, 28 εἰ ἠγαπήσατε με, ἐχάρητε **ἀν**. v. 2. 18, 30.

Acts 18, 14. So Plut. Pomp. 2 fin. Plato Phæd. 55. p. 106. a, οὐκ οὖν εἰ καὶ τὸ ἄνεμον ἀναγκαῖον ἦν . . . οὐ γὰρ ἂν ἀπώλετό γε κτλ. γ) Where the protasis has the Pluperf. Matt. 12, 7 εἰ δὲ ἐγνώκειτε . . . οὐκ ἂν κατεδικάσατε. Matt. 24, 43. Luke 12, 39. John 4, 10. δ) Where the protasis is implied in the context; Luke 19, 23 διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου . . . καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό, i. e. if thou hadst done this. Matt. 25, 27. Heb. 10, 2 ἐπεὶ [εἰ ἐδύνατο τελειώσαι] οὐκ ἂν ἐπαύσαντο κτλ. Comp. Xen. An. 4. 2. 10.

c) With the Indic. *Pluperfect*, to express the idea: *I would or might have done*; e. g. after a Pluperf. in the protasis, John 8, 19 εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἤδειτε ἂν. 14, 7. Also after an Imperf. in the protasis, 1 John 2, 19 εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμνηκίσαν ἂν ἡμῶν. John 11, 21. Winer § 43. 2. b. So Plut. Mor. II. p. 34 πλείονα δ' ἂν τούτων εἰρήκειμεν, εἰ πλείονα οἶνον εἶχομεν.

2. In *relative clauses*, after *relative pronouns* and *adverbs*, (ὅς, ὅστις, ὅσος, καθότι, ὅπου, ὥς. Here αὖ is followed by the Indicative, when a matter of fact is spoken of, something certain in itself, but yet *indefinite* in respect to time or other circumstances, i. e. happening *repeatedly* where occasion offers; Winer § 43. 3. a. Herm. ad Viger. p. 818 sq. So in N. T. with Indic. *Imperfect*; Mark 6, 56 bis, καὶ ὅπου ἂν εἰσπορεύετο . . . καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ ἐσώζοντο, and whithersoever he entered . . . and as many as touched him were made whole, i. e. however many wherever he went; comp. without αὖ, Matt. 14, 36 καὶ ὅσοι ἤψαντο διεσώθησαν, spoken definitely of one time and place. Acts 2, 45 and 4, 35 καθότι ἂν τις χρεῖαν εἶχε as a man at any time had need. 1 Cor. 12, 2 ὥς ἂν ἤγεσθε as ye were at any time led. So Aristoph. Acharn. 873. Luc. Demon. 10 ὅπόσοι ἂν ἐδόκουν αὐτῷ. With aor. Sept. Gen. 2, 19. Lev. 5, 3. Luc. D. Mort. 9. 2. Dem. 1106. 1; and so always in Gr. writers with a past tense.—Hence in text. rec. Mark 11, 24 ὅσα ἂν προσευχόμενοι αἰτήσθε, the Subjunctive αἰτήσθε should be read as in Mss. So too Luke 8, 18, 10, 8, in Mss.

II. With the *SUBJUNCTIVE*. Here strictly αὖ is unnecessary; since the mood itself expresses the relation of *condition*, and so includes the idea of αὖ. Yet where the Subjunctive stands in a dependent clause introduced by a relative word or conjunction, usage requires that αὖ should be evolved from the idea of the mood and con-

nected, not with the verb, but with the relative or other particle; see Buttm. § 139. 14. Kühn. § 260. 3. Ausf. Gr. § 454. c. Winer § 43. 3. b.

1. In *relative clauses*, where αὖ subjoined to the relative renders it general and *indefinite*, implying *possibility* but not certainty; Lat. *cunque*, Engl. *ever*, *soever*. In these cases the later incorrect orthography sometimes writes εἰάν for αὖ; see in εἰάν II.

a) After relative *Pronouns*, as ὅς αὖ, ὅσος αὖ, ὅστις αὖ, i. q. Lat. *quicunque*, Engl. *whoever*, *whosoever*, *whatsoever*. a) Before the Subjunct. *Present*, expressing what may have taken place or usually takes place, or also what is customary and continued; Winer l. c. Matt. 7, 12 πάντα οὖν ὅσα ἂν ζέλητε. 16, 25 ὅς γὰρ ἂν ζέλῃ τὴν ψυχὴν αὐτοῦ σώσαι. Mark 4, 25. Luke 8, 18. 10, 5. John 2, 5. 5, 19 ἂν ἐκείνος ποιῇ. Rom. 9, 15. 16, 2. 1 Cor. 16, 2 ὅτι αὖ εὐδοῶται. Gal. 5, 10. 17. Col. 3, 17. 1 John 2, 5. al. So Xen. Cyr. 1. 5. 14 ὅτι αὖ δύνωμαι. Plato Prot. 334. d. περὶ οὗ αὖ ἡ δ' λόγος. β) Before the Subjunct. *Aorist*, expressing what may hereafter take place; Matt. 5, 19 ὅς δ' ἂν ποιήσῃ. vv. 21. 22. 10, 11 εἰς ἣν δ' ἂν πόλιν . . . εἰσελθῇτε into whatsoever city ye shall enter. 12, 32. 26, 48. Mark 3, 28. 29. Luke 10, 35. John 1, 33. 4, 14. Acts 7, 3 (quoted from Gen. 12, 1). Rom. 10, 13. Rev. 13, 15. al. So Plut. Mor. II. p. 22 ὅσον αὖ αἰτήσῃ. Xen. An. 2. 2. 20. Hi. 1. 26.

b) After relative *Adverbs*, e. g. α) ὅπου αὖ, *wheresoever*, with Subj. *Aorist*, Mark 9, 18. 14, 9. (Xen. Cyr. 4. 5. 41. An. 2. 3. 26.) Also *whithersoever*, with Subj. *Present*, Luke 9, 57. James 3, 4. Rev. 14, 4. So Xen. Mem. 1. 6. 6. β) ὁσάκις αὖ, *as often as*, with Subj. *Present*; 1 Cor. 11, 25. 26. γ) ὥς αὖ, *as, in whatever way*, with Subj. *Present*; 1 Thess. 2, 7 ὥς αὖ τρέφοις θάλαττα τὰ τέκνα.

c) After particles of *time*, imparting to them the idea of *indefiniteness*; Winer § 43. 5. a) ἀχρὶ οὗ αὖ, *till, until* a time indefinite; so with the Subj. *Aorist*, 1 Cor. 15, 25. Rev. 2, 25. So ἄχρις αὖ Xen. An. 2. 3. 2; see Lob. ad Phryn. p. 14, 15. β) ἕως αὖ, *till, until*, id. with Subj. *Aorist*, Matt. 2, 13. 5, 18. 22, 44 (quoted from Sept. Ps. 110, 1). Mark 6, 10. 9, 1. Luke 9, 27. 1 Cor. 4, 5. James 5, 7. al. sæp. So Plut. Mor. II. p. 126. Xen. An. 5. 1. 11. γ) ἥνικα αὖ, *whenever, as soon as*, indef. with Subj. *Aorist*, 2 Cor. 3, 16. So Xen. Cyr. 1. 2. 4. δ) ὅτε αὖ, *see ὅταν*. ε) ὥς αὖ, *whenever, as soon as*, with Subj. *Aorist*;

1 Cor. 11, 34 ὥς ἂν ἔλθω. Rom. 15, 24 Lachm. So Ceb. Tab. 4 ὥς ἂν εἰσέλθωσιν εἰς τὸν βίον. ib. 9.

2. After the final particle ὅπως, indicating a purpose of which the accomplishment is possible, though uncertain, and dependent on circumstances; Winer § 43. 6. Acts 3, 19 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως that so perhaps may come times of refreshing. Matt. 6, 5. Luke 2, 35. Acts 15, 17 comp. Sept. Am. 9, 12. Rom. 3, 4 comp. Sept. Ps. 51, 6. So App. Exp. Alex. M. 4. 22. 7. Xen. An. 5. 9. 17.

III. With the OPTATIVE. Here ἂν subjects the wish or supposition expressed by the mood to some condition, and thus marks it as uncertain and merely possible; Winer § 43. 1. b. Buttm. § 139. 15. Kühn. § 260. 4. Ausf. Gr. § 467. Thus

1. In wishes, prayers, etc. Acts 26, 29 εὐξάμην ἂν τῷ Θεῷ, I could pray to God, i. e. were I to follow out my feelings, though it might be in vain.—Themist. 6. p. 80. d, ἐγὼ δὲ εὐξάμην ἂν, οὐχ ὑμᾶς, ἀλλ' ὑπὲρ ὑμᾶς δεδύναμι. Xen. Mag. Eq. 8. 6. So βουλοίμην ἂν Xen. Mem. 3. 5. 1. Plato Ion 532. a.

2. In interrogative clauses, where the thing inquired about is certain or possible, but the inquirer is in doubt when or how it is to take place; e. g. a) Direct, with Opt. Present, Acts 8, 31 πῶς γὰρ ἂν δυναίμην; i. q. οὐκ ἂν δυναίμην. So Plut. Mor. II. p. 170 πῶς ἂν δυναίμεθα ἤν. Xen. An. 7. 6. 6. b) Indirect, with Opt. Present, Luke 1, 62 τί ἂν ἐπαινοῦμαι αὐτῶν, what (how) he might wish him to be called? since he was to have some name. Luke 9, 46. John 13, 24. Acts 2, 12. 10, 17. 17, 18. 20. With Opt. Aorist, Luke 6, 11 τί ἂν ποιήσῃς τῷ Ἰησοῦ. Acts 5, 24. See Winer § 43. 4. So Luc. D. Deor. 20. 2. Xen. Mem. 2. 1. 24.

IV. With the INFINITIVE, espec. after δοκῶ and other like verbs, where it expresses what one thinks may possibly take place; and so gives to the Infin. Aorist or Present the force of a Future; see Buttm. § 139. 17. Kühn. § 260. 5. Id. Ausf. Gr. § 455. Ast Lex. Plat. I. p. 135. Thus, 2 Cor. 10, 9 ἵνα μὴ δόξω ὥς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν, that I may not seem as if (perhaps) about to terrify you by letters.—Plato Crat. 391. a, ἀλλὰ δοκῶ μοι ὡδε ἂν μᾶλλον πεπαισθησέσθαι σοι. Rep. 336. e, καὶ μοι δοκῶ . . . ἄφρων ἂν γενέσθαι. ib. 457. d.

V. Once ἂν occurs in an exceptive clause without a verb, which however is to be sup-

plied from the preceding context. 1 Cor. 7, 5 μὴ ἁποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν [γένωτο] ἐκ συμφώνου πρὸς καιρὸν, i. e. except perhaps it be with consent for a time. See Hartung Lehre v. d. Part. II. p. 330. Kühn. 261. 4. Winer § 43. 1. fin. +

II. ἂν, conjunct. for ἐάν, if; with the Subjunct. John 20, 23 bis. Its place is at the beginning of a clause or proposition; and it is thus distinguished from the modal ἂν of the preced. article; Herm. ad Vig. p. 819, sq.—Jos. Ant. 4. 4. 4. Xen. An. 5. 7. 5 ἐάν μὲν ἐγὼ φαίνομαι . . . ἂν δ' ἡμῖν φαίνονται κτλ.

ἀνά, prep. up, upon, on, pr. implying motion upwards, opp. κατά; see the compounds and ἀνω. In Gr. poets, c. dat. Hom. Il. 1. 15; in prose only c. acc. as ἀνὰ τὸν ποταμὸν πλέειν, opp. κατὰ ρόον, Hdot. 2. 96, Pol. 3. 75. 3; then, through, throughout, as if from bottom to top, ἀνὰ τὴν Ἑλλάδα, Hdot. 6. 131; πλανῶν ἀνὰ τὰ ὄρη Xen. Cyr. 2. 4. 27; trop. of mode and manner, as ἀνὰ κράτος q. d. from weakness up to strength, i. e. strongly, vigorously, Xen. Cyr. 4. 2. 30. ib. 5. 3. 12. See Buttm. 147. n. 1. Kühn. § 290. 1. Ausf. Gr. § 602.—Hence in N. T. only with the Accusative.

1. Of place, through; as ἀνὰ μέσον τινος through the midst of, e. g. τοῦ σιτοῦ Matt. 13, 25; τῶν ὀρίων Mark 7, 31. Sept. Is. 57, 5. (Diod. Sic. 2. 4. Xen. An. 7. 4. 2 ἀνὰ τὸ πεδῖον.) Also of rest, in the midst of, e. g. ἀνὰ μέσον τοῦ θρόνου Rev. 7, 17 comp. 5, 6 ἐν μέσῳ. Trop. of persons, between, 1 Cor. 6, 5. Sept. Ex. 11, 7. 1 Macc. 7, 28.

2. Of manner, as ἀνὰ μέρος, pr. through each share or turn, i. e. by course, by turns, alternately, 1 Cor. 14, 27.—Pol. 4. 20. 10. Gr. writers use more commonly κατὰ μέρος, Xen. Hell. 6. 2. 29. Plato Legg. 671. c.—Hence

3. In a distributive sense, pr. through; as ἀνὰ πᾶν ἔτος through every year, i. e. every year, annually, Hdot. 7. 106; ἀνὰ πέντε παρασάγγας τῆς ἡμέρας Xen. An. 4. 6. 4.—In N. T. through, by, signifying manner, and approaching to the nature of an adverb; Mark 6, 40 ἀνέτεσαν πρᾶσι αὐτὰ ἀνὰ ἑκατὸν κτλ. i. e. by hundreds. Luke 9, 14, 10 ἀπέστειλεν αὐτοὺς ἀνὰ δύο, i. e. two and two. So Pol. 2. 10. 3. Xen. An. 3. 4. 21 ἐποίησαντο ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας.—Elsewhere in N. T. ἀνά becomes still more an adverb, each, apiece, standing between a verb and its accusative, and qualifying the former; Matt. 20, 9, 10 λαβὼν ἀνὰ δηνάριον, they received each a denarius. Luke 9, 3. John 2, 6 ὑδρίαί . . . χωρούσαι

ἀνὰ μετρητὰς δύο ἢ τρεῖς. Rev. 4, 8. Also once before a nominative; Rev. 21, 21 ἀνὰ εἰς ἕκαστος τῶν πυλῶνων ἦν κτλ. Comp. Hom. II. 18. 562 ἀνὰ βότρυες ἦσαν. Pol. 3. 104. 4 ἐξέπεμψε τῆς νυκτὸς εἰς τὰς ἐπιτηδεύσας ὑποβολὰς ἀνὰ διακοσίους καὶ τριακοσίους ... ἡμέρας. ib. 2. 24. 13.

NOTE. In composition ἀνά denotes: a) *up, upwards*; as ἀναβαίνω. b) *re-, back, again*, as if 'up stream,' implying return, repetition; as ἀναχωρέω, ἀνακαινίζω. c) *Emphasis, intensity*; as ἀναγινώσκω.

ἀναβαθμός, ου, ὁ, (ἀναβαίνω), *an ascent*, i. e. a *stair, a step*, Plur. *stairs*, leading up into the fortress Antonia, Acts 21, 35. 40. See Jos. B. J. 5. 6. 8. Biblioth. Sac. 1846. p. 622. Sept. for תַּיִן 1 K. 10, 19. 20.—Jos. Ant. 8. 5. 2. Ἰ. H. A. 6. 61. Hdt. 2. 125. The Attic form was ἀναβασμός, Lob. ad Phryn. p. 324.

ἀναβαίνω, f. βήσομαι, (βαίνω), aor. 2 ἀνέβην, imperat. ἀνάβηθι, also apoc. ἀνάβα Rev. 4, 1; see Buttm. § 114 in βαίνω.

1. *to go or come up, to ascend*, to go from a lower to a higher place; e. g. as into a chariot, absol. Acts 8, 31 παρεκάλει τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. So John 10, 1 ἀναβαίνων ἀλλαχόθεν, *climbing up some other way*, sc. into the sheep-fold, not by the door. The place *whence* one goes up is put with ἀπὸ c. gen. Matt. 3, 16 ἀπὸ τοῦ ὕδατος. Rev. 7, 2; with ἐκ c. gen. Acts 8, 39 ἐκ τοῦ ὕδατος. Rev. 11, 7. 13, 11. The place *whither* one goes up, is put with εἰς c. acc. as εἰς τὸ ὄρος Matt. 5, 1. 14, 23. 15, 29. Mark 3, 13; also Matt. 15, 39. Mark 6, 51. John 7, 14. [John 21, 3 εἰς τὸ πλοῖον]; with ἐπὶ c. acc. Luke 5, 19 ἐπὶ τὸ δῶμα. 19, 4. So with ἀπὸ Xen. Hell. 6. 5. 26; ἐκ ib. 5. 4. 58. Pol. 10. 4. 6; εἰς Xen. Hell. 1. 4. 19. Dem. 799. ult. ἐπὶ Xen. Cyr. 7. 1. 39. Dem. 567. 13.—In a wider sense, of those who go from a lower to a higher region of country; comp. the ἀνάβασις of Xenophon, and Xen. An. 1. 1. 2. So to Jerusalem, as situated on the mountains; εἰς Ἱερουσά. Matt. 20, 17. 18. Mark 10, 32. (Jos. Ant. 12. 7. 6.) Absol. of persons going up to Jerusalem; John 7, 8 where εἰς τὴν ἑορτὴν marks the object of the journey. John 7, 10. 12, 20. Acts 18, 22. 24, 11. So Sept. and תַּיִן Ezra 7, 6. 7. Also εἰς Ἰουδαίαν Luke 2, 4, sc. from Galilee, with ἀπὸ and ἐκ of place whence.—Spoken of those who *ascend into heaven*, either to dwell with God or to have intercourse with him; so ἀν. εἰς τὸν οὐρανόν Rev. 11, 12; εἰς τὸ ὕψος Eph. 4, 8 (Sept. Ps.

68, 19); ὑπεράνω... τῶν οὐρ. Eph. 4, 10; πρὸς τὸν πατέρα John 20, 17 bis; σπου ἦν τὸ πρότερον John 6, 62, comp. 1, 2. 14, 28; ἔδε Rev. 4, 1. 11, 12; absol. Eph. 4, 9. So of those acquainted with things from heaven, or known only in heaven, John 3, 13. Rom. 10, 6; comp. Deut. 30, 12. Prov. 30, 4. Here too belongs John 1, 52: *ye shall see heaven open, and the angels of God ascending (ἀναβαίνοντας) and descending upon the Son of man*, i. e. *ye shall behold the Son of man receiving constant communications of divine power and favour from the Father*. Angels are here put to represent the medium of communication; but not as implying their visible appearance; the figure being drawn from Gen. 28, 12.

2. Of things, *to go or come up, to rise, to be brought up*; e. g. a fish out of the sea, Matt. 17, 27. (Ἔσorp. F. 95 καρκίνος ἀπὸ τῆς θαλάσσης ἀναβάς.) Of smoke, *to rise up*, Rev. 9, 2. 14, 11. 19, 3; c. dat. Rev. 8, 4 καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, i. e. *for or in behalf of the prayers of the saints, along with them and aiding them*; see Winer § 31. 3 ult. Of plants, *to rise up, to grow up*, Matt. 13, 7. Mark 4, 8. 32. Sept. and תַּיִן Is. 5, 4. (Xen. CEC. 19, 18 ἀμπελος ἀναβαίνουσα μὲν ἐπὶ τὰ δένδρα. Theophr. H. Pl. 8. 3.) Trop. of a rumour, Acts 21, 31 ἀνέβη φάσις τῷ χιλιάρχῳ *word came up to the chiliarch*, he being in the fortress Antonia. Also of prayers, ἀν. ἐνάπιον τοῦ Θεοῦ Acts 10, 4. Spoken likewise of thoughts, purposes, which *come up, arise, in one's mind*, e. g. ἐν τῇ καρδίᾳ Luke 24, 38; ἐπὶ τὴν καρδίαν Acts 7, 23. 1 Cor. 2, 9 (comp. Is. 64, 4). So Heb. תַּיִן תַּיִן תַּיִן, Sept. ἀναβαίνειν ἐπὶ τὴν καρδίαν, Jer. 3, 16. 32, 35. 44, 21. +

ἀναβάλλω, f. βαλῶ, (βάλλω), *to throw or cast up*, a mound Thuc. 4. 90; *to throw or put back, to put off*, ἄεθλον Hom. Od. 19. 584.—In N. T. Mid. ἀναβάλλομαι, *to put off, to defer*, in a judicial sense, c. acc. of pers. Acts 24, 22. Sept. Ps. 78, 21. So Diod. Sic. 16. 79 τὴν κολασιν εἰς ἕτερον ἀνεβάλετο καυρόν. Plato Phaed. 107. a. Xen. Cyr. 8. 1. 18.

ἀναβιβάζω, f. ἀσω, (βιβάζω), *to make go up, to cause to ascend*, Xen. 4. 2. 28.—In N. T. *to draw up, to drag or haul in*, e. g. a net to the shore, c. acc. et ἐπὶ τι, Matt. 13, 48. Sept. for תַּיִן Gen. 37, 28. So of ships id. Xen. Hell. 1. 1. 2 πρὸς τὴν γῆν ἀνεβίβαζε τὰς ἐαυτοῦ τριῆρεις.

ἀναβλέπω, f. ψω, (βλέπω), 1. *to look up, to raise the eyes, εἰς τὸν οὐρανόν*

Matt. 14, 19. Mark 6, 41. 7, 34. Luke 9, 16; *eis autōn* Acts 22, 13; absol. Mark 8, 24, 16, 4. Luke 19, 5, 21, 1.—So *eis tōn ōp.* 2 Macc. 7, 28. Plato Ax. 370. b. Xen. Cyr. 6. 4. 9; *πρός τινα* Plut. de Anim. procreat. 28. Xen. Cyr. 1. 4. 12.

2. to see again, to recover sight, as the blind, Matt. 11, 5. 20, 34. Mark 8, 25. 10, 51. 52. Luke 7, 22. 18, 41. 42. 43. Acts 9, 12. 17. 18. 22, 13 ἀνάβλεψον. Of one blind from his birth, John 9, 11. 15. 18 bis. Sept. for *ἑστη* Is. 42, 18.—Plut. adv. Stoic. 10. Plato Phædr. 243. b.

ἀνάβλεψις, *ως, ἡ*, (ἀναβλέπω,) a seeing again, recovery of sight, Luke 4, 19; comp. Sept. Is. 61, 1.—Æl. H. An. 17. 13.

ἀναβοάω, *ᾧ, f. ἦσω*, (βοάω,) to cry aloud, ac. by lifting up the voice, to cry out, absol. Mark 15, 8. Luke 9, 38; c. dat. intens. *φωνῇ μεγ.* Matt. 27, 46. Sept. for *ῥῆ* Ez. 11, 13; *ῥῆ* Num. 20, 16.—Luc. Asin. 26. Pol. 8. 32. 3. Xen. An. 5. 4. 31.

ἀναβολή, *ἡς, ἡ*, (ἀναβάλλω,) pr. *earth* thrown up Xen. An. 5. 2. 5.—In N. T. in a judicial sense, *delay, a putting off*, Acts 26, 17. So Dem. 235. 11. Plato Conv. 201. d.

ἀνάγαιον, *ον, τό*, (ἀνά, γαῖα, γῆ,) i. q. *ἀνέγειον*, for which it is substituted in later editions; written also *ἀνώγειον*, *ἀνάγειον*, Lob. ad Phryn. p. 297; pr. 'any thing above ground;' hence, *an upper room*, in the upper story or connected with the roof, for the reception of guests, a receiving-room or parlour, i. q. *τὸ ὑπέρφον* where see; Mark 14, 15. Luke 22, 12; comp. Acts 20, 8. See Bibl. Res. in Pal. III. p. 26, 417.—So *ἀνώγειον* Xen. An. 5. 4. 29.

ἀναγγέλλω, *f. γελῶ*, (ἀγγέλλω,) aor. 1 *ἀγγέμιλα*, also Pass. aor. 2 *ἀπηγγέλην* Rom. 15, 21 (Sept. Is. 52, 15). 1 Pet. 1, 12. Hdiān. 3. 1. 12, comp. Butt. § 101. n. 4; to bring word or announce back, to report back, to tell, with acc. and dat. Acts 16, 38. 2 Cor. 7, 7; dat. and *ἔτι* John 5, 15, comp. v. 12. 13; acc. Acts 14, 27. So Xen. An. 1. 3. 21. Thuc. 4. 122.—Hence genr. to announce, to declare, to tell, c. acc. Mark 5, 19. Acts 15, 4. 19, 18. Pass. c. dat. et *περί τινος* Rom. 15, 21, comp. Sept. Is. 52, 15. With *eis* c. acc. of place Mark 5, 14. Sept. for *ἑστη* Deut. 26, 3. Spoken of teachers, to declare, to show forth, with acc. and dat. John 4, 25. 16, 13. Acts 20, 27. 1 John 1, 5; Pass. 1 Pet. 1, 12; c. dat. John 16, 14. 15. Acts 20, 20; dat. and *περί τινος* John

16, 25. Sept. for *ἑστη* Hiph. Deut. 8, 3; *ἑστη* Hiph. Deut. 24, 8.

ἀναγεννᾶω, *ᾧ, f. ἦσω*, (γεννᾶω,) pr. to beget anew; hence trop. to regenerate, to renew, a person by a change from a carnal to a christian life, from sinful to holy affections; c. acc. 1 Pet. 1, 3. Pass. v. 23. Kindred are: *υἱοὺς θεοῦ εἶναι* Gal. 3, 26; *τέκνα θεοῦ γενέσθαι* John 1, 12. 13; *ἐκ θεοῦ γεννηθῆναι* 1 John 3, 9; *ἀνωθεν γεννηθῆναι* John 3, 3.

ἀναγιγνώσκω, *f. γνῶσομαι*, (γινώσκω,) aor. 2 *ἀνέγνω*; Pass. perf. *ἀνέγνωσμαι*, aor. 1 *ἀνεγνώσθην*; intens. to know accurately, precisely, Hom. Il. 13. 734; also to know again, to recognize, Hdot. 2. 91.—In N. T. pr. to know and distinguish accurately; spec. to know by reading, and hence, to read a writing or book.

1. Genr. to read for oneself, to know by reading, c. acc. John 19, 20 *τὸν τίτλον πολλοὶ ἀνέγνωσαν*. 2 Cor. 1, 13; c. acc. of the author of a book, Acts 8, 28. 30; absol. Matt. 24, 15. Mark 13, 14. Acts 23, 34. Rev. 1, 3. Trop. 2 Cor. 3, 2. So c. acc. Æl. V. H. 14. 43. Xen. An. 1. 6. 4; absol. Xen. Mem. 4. 2. 20.—Aor. 2 *ἀνέγνω*, to have read, to know by reading, e. g. c. acc. *τί* Matt. 12, 3; *ἔτι* Matt. 19, 4. 21, 16; *ἐν* of place where, and *ἔτι* Matt. 12, 5. 21, 42.

2. Spec. to read before others, to read aloud, c. acc. Acts 13, 27; acc. of the author Acts 15, 21. 2 Cor. 3, 15. Pass. c. dat. 1 Thess. 5, 27. Sept. often for *ἔτι* Deut. 31, 11. Neh. 13, 1.—1 Macc. 10, 7. Xen. Hell. 7. 1. 39. +

ἀναγκάζω, *f. ἄσω*, (ἀνάγκη,) to necessitate, to compel, to constrain, by authority, threats, or also by persuasion; constr. pr. with acc. of pers. and inf. So with inf. pres. Gal. 6, 12; acc. om. Acts 26, 11; Pass. Gal. 2, 14. (Plato Prot. 326. c; acc. om. 1 Macc. 2. 25. Xen. Mem. 1. 2. 44.) With inf. aor. Matt. 14, 23. Mark 6, 45; acc. om. Luke 14, 23; inf. om. 2 Cor. 12, 11; Pass. Acts 28, 19. Gal. 2, 3. So Hdiān. 4. 9. 6. Xen. Conv. 3. 5.

ἀναγκαῖος, *α, ον*, (ἀνάγκη,) Act. necessitating, compulsory, Hom. Od. 17. 899; Pass. necessitated, compelled, Od. 24. 498.—In N. T. necessary, e. g. a) As depending on the laws of nature and life; 1 Cor. 12, 22. Tit. 3, 14 *eis τὰς ἀναγκαῖας χρείας* for the necessary wants of Christian brethren. So Pol. 5. 56. 12. Xen. Mem. 4. 5. 9. b) As connected by natural and necessary ties, as kindred, friends, near; Acts 10, 24 *τοὺς ἀναγκαίους φίλους*. So Pol. 5. 71. 2.

Xen. Mem. 2. 1. 14. c) Neut. ἀναγκαῖον εἶναι, to be necessary, needful, i. e. to be right, proper; Acts 13, 46 ὅμιν ἦν ἀναγκαῖον, i. e. it was matter of duty. Heb. 8, 3 ὅθεν ἀναγκαῖον sc. ἐστὶ. Phil. 1, 24. So Pol. 6. 15. 9. Xen. Cyr. 1. 4. 25. Also ἀναγκαῖον ἡγέομαι, to regard as necessary, to think right and proper, 2 Cor. 9, 5. Phil. 2, 25. So 2 Macc. 9, 21.

ἀναγκαστός, adv. (ἀναγκαστός, ἀνάγκη,) by constraint, unwillingly, opp. ἐκούσιως, 1 Pet. 5, 2.—Plato Ax. 366. a.

ἀνάγκη, ης, ἡ, (kindr. ἀγκη.) 1. necessity, need, as arising: a) From the influence of others, constraint, 1 Cor. 7, 37. 2 Cor. 9, 7. Philem. 14. So Xen. Cyr. 8. 1. 20. b) From the nature and circumstances of the case, Matt. 18, 7. Heb. 7, 12. 27. 9, 16. 23. So Jos. Ant. 16. 9. 3. Xen. Cyr. 1. 2. 15. c) From obligation, duty; e. g. ἀνάγκη ἔχω, I have need, I must needs, it is right and proper, Luke 14, 18. 23, 17. Jude 3; ἀνάγκη ἐστὶ c. inf. there is need, Rom. 13, 5. 1 Cor. 9, 16 ἀνάγκη γάρ μοι ἐπίκειται, for necessity is laid upon me, an obligation which I cannot resist. So Xen. Mem. 4. 8. 2. Cyr. 2. 4. 12.

2. Spec. difficulty, distress, straits, Luke 21, 23. 1 Cor. 7, 26. 2 Cor. 6, 4. 12, 10. 1 Thess. 3, 7. Sept. for צָרָה Ps. 119, 143; צָרָה Ps. 25, 17; צָרָה Job 27, 9.—Hdot. 1. 116. Diod. Sic. 4. 43. Xen. Mem. 3. 12. 2 eis τὰς ἀνάγκας τὰς ἀλγευστάτας ἐμπεσόντες.

ἀναγνωρίσω, f. ἴσω, (γνώριζω,) pr. to know again, to recognize, Plato Lach. 181. c.—In N. T. only Pass. aor. 1 ἀναγνωρίσθη with Mid. reflexive signif. to let oneself be recognized, to make oneself known, Acts 7, 13. Sept. for יָדָע Gen. 45, 1. See Butt. § 136. Kühn. § 250. R. 1.

ἀνάγνωσις, εως, ἡ, (ἀναγνώσκω,) reading, for oneself 1 Tim. 4, 13; aloud in public Acts 13, 15. 2 Cor. 3, 14. Sept. for קָרָא Neh. 8, 3.—Pol. 9. 1. 5. Plato Euthyd. 279. e.

ἀνάγω, f. ἀξω, (ἀγω,) aor. 2 ἀνήγαγον, Pass. aor. 1 ἀνήχθη.

1. to lead or conduct up, to bring up, from a lower to a higher place; so with acc. and eis c. acc. of place, Luke 2, 22 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, see in ἀναβαίω no. 1. Luke 4, 5. Acts 9, 39. 16, 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon to his own dwelling. Pass. Matt. 4, 1. Sept. for הָלַךְ Gen. 50, 24. So Plato Rep. 633. d, ἔλκει καὶ ἀνάγει ἄνω. Xen. Hell. 1. 4. 6.—

As in Engl. to lead up before a tribunal, as occupying a higher place; Luke 22, 66 αὐτὸν εἰς τὸ συνέδριον they led him up into (before) the Sanhedrim. Acts 12, 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, to bring him up, sc. for sentence and execution, to the people, i. e. in the presence of the people; comp. v. 6. So 2 Macc. 6, 10. Xen. Hell. 3. 3. 11.—Of sacrifices, to offer, sc. by leading up the victim or placing the sacrifice upon the altar; Acts 7, 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ. So Sept. and קָרָא 1 K. 3, 15; and so קָרָא Sept. ἀναφέρω Lev. 14, 20. Hdot. 2. 60.—Also ἀναγαγεῖν ἐκ νεκρῶν, to bring up from the dead, from the grave, Rom. 10, 7. Heb. 13, 20. So Sept. and קָרָא Ps. 30, 4. 71, 20.

2. Spec. as a nautical term, ἀνάγειν ναῦν, to lead up a ship, to put out to sea, since from the shore the sea appears as an acclivity, Hdot. 8. 57, 70, 83; ναῦν om. 8. 76. Comp. in ἐπανάγω.—Hence in N. T. Mid. or Pass. ἀνάγομαι, Aor. ἀνήχθη, to put to sea, to launch forth, to set sail, fully ἐν πλοίῳ Acts 28, 11; absol. Luke 8, 22. Acts 21, 1. 2. 27, 2. 28, 10; with ἀπὸ c. gen. whence, Acts 13, 13. 16, 11. 18, 21. 27, 21; eis c. acc. whither, Acts 20, 3. 13; κατέβην Acts 27, 4. 12. So Plut. Cato Min. 56. ib. Thes. 26. Xen. An. 5. 7. 17.

ἀναδείκνυμι, f. δείξω, (δείκνυμι,) to show aloft, as a torch Pol. 8. 30. 10.—In N. T. to show forth, to declare, c. acc. Acts 1, 24. (Pol. 2. 46. 5. Xen. Hell. 3. 5. 16.) Hence to declare, to appoint, c. acc. Luke 10, 1. So 2 Macc. 14, 12 στρατηγόν. Diod. Sic. 1. 66.

ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι,) a showing forth, sign, Diod. Sic. 1. 85.—In N. T. a showing forth, manifestation, i. e. the public appearance of John the Baptist, Luke 1, 80. So Pol. 15. 26. 7. Plut. Mar. 8.

ἀναδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to take up, to catch, as a shield catches darts, Hom. Il. 5. 619; to take upon oneself, 2 Macc. 8, 36. Xen. Cyr. 1. 6. 18.—In N. T. to take up, to receive, e. g. persons as guests, c. acc. Acts 28, 7. (So δέχομαι Diod. Sic. 13. 4; ὑποδέχομαι Ael. V. H. 4. 9.) Trop. to take to oneself, to receive, e. g. τὰς ἐπαγγελίας Heb. 11, 17.

ἀναδίδωμι, f. δώσω, (δίδωμι,) to give up, to deliver up, e. g. a letter to any one, c. acc. et dat. Acts 23, 33.—Pol. 29. 10. 7. Xen. Conv. 2. 8.

ἀναζάω, ὦ, f. ἥσω, (ζάω,) to revive, to live again, intrans. Rom. 14, 9 and Rev. 20,

5 Rec. Trop. of one lost and restored to his friends, Luke 15, 24. 32. Trop. also of sin, to revive, to gain strength; Rom. 7, 9 ἡ ἁμαρτία ἀνέζησεν. So trop. Artemid. 4. 82.

ἀναζητέω, ὦ, f. ἦσω, (ἀνά intens. ζητέω,) to seek diligently, again and again, to inquire after, c. acc. Luke 2, 44. [45.] Acts 11, 25. Sept. for זָרַח Job 3, 4; עָצַב Job 10, 6.—Æl. V. H. 3. 28. Plato Apol. 18. b.

ἀναζώννυμι, f. ζώσω, (ζώννυμι,) to gird up with a belt or girdle; Mid. to gird up oneself, to be girded. The orientals dress in long loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are accustomed to bind their garments close around them. Hence 1 Pet. 1, 13 trop. c. acc. ἀναζωσάμενοι τὰς στροφάς τῆς διανοίας, having girded up the loins of your mind, holding your minds in constant preparation. So Sept. and יָרַח Prov. 31, 17.

ἀναζωπυρέω, ὦ, f. ἦσω, (ζωπυρέω, ζώπυρον; ζῶς, πῦρ,) to light up again, to kindle up, pr. as fire; in N. T. and elsewhere only trop. to kindle up, to stir up, to excite to new life and vigour, c. acc. 2 Tim. 1, 6. Sept. intrans. for הִתְרַחֵץ Gen. 45, 27.—Trans. Jos. Ant. 8. 8. 5. Pass. Plato Rep. 527. d. Xen. Eq. 10. 16.

ἀναδάλλω, f. αἰῶ, (δάλλω,) aor. 2 ἀνέβαλον a rare form Winer § 15. Buttm. Ausf. Sprachl. II. p. 195; to put forth anew, to flourish again, to come into fresh leaf and blossom, as a tree Hom. II. 1. 236. Wied. 4, 4. Also trans. to make put forth anew, to make flourish again, Sept. Ez. 17, 24 ἐγὼ ... ξηραίνων ξύλον χλωρόν, καὶ ἀναδάλλων ξύλον ξηρόν. Eccclus. 50, 10; trop. as εἰρήνην, εὐλογίαν, Eccclus. 1, 18. 11, 22.—In N. T. once trop. Phil 4, 10 ὅτι ἀνεβάλετε τὸ ὑπὲρ ἰμοῦ φρονεῖν, i. e. either trans. that ye have let your care for me put forth (flourish) again; or intrans. that ye have put forth again (are again prospered) as to your care for me. The former seems preferable on account of the acc. τὸ φρονεῖν.

ἀνάδημα, αὐρος, τό, (ἀνατίθημι,) pr. any thing consecrated to the gods, a sacred gift or offering, laid up or suspended in the temple of a god, Plut. Pelop. 25 ἐπεχειρήσεν ἄνδρα τοιόνδε ποιῆσαι. Sept. for עָרַח Josh. 7, 11, comp. v. 23; comp. also 6, 19. 24. A later form for the Attic ἀνάθημα, Lob. ad Phryn. p. 249.—But Heb. עָרַח, Sept. ἀνάδημα, is said also of persons or animals consecrated or devoted to God, Lev. 27,

28 comp. v. 29; and as every living thing thus devoted could not be redeemed, but was to be put to death, hence עָרַח and Sept. ἀνάδημα denote any thing devoted to death or destruction, any thing accursed, on which a curse is laid, as cities and their inhabitants which were to be destroyed, Josh. 6, 17. 18. 7, 1. etc. In Deut. 7, 26 it is parallel with βδελύγμα, an abominable thing.—Hence in N. T. an anathema, curse; Acts 23, 14 ἀναδέματι ἀναθεματίσαμεν ταυτοὺς we have cursed ourselves with a curse, have bound ourselves by a curse. Meton. of persons, one accursed, i. e. separated from God's favour and delivered over to destruction; 1 Cor. 12, 3 λέγειν Ἰησοῦν ἀνάδημα. 16, 22. Gal. 1, 8. 9. Rom. 9, 3 ἀνάδημα εἶναι ἀπὸ τοῦ Χριστοῦ, to be accursed from Christ, i. e. to be separated from Christ and the benefits of his death, and devoted to eternal destruction; for this use of ἀπὸ comp. 2 Thess. 1, 9.

ἀναθεματίζω, f. ἴσω, (ἀνάδημα,) to anathematize, to lay under a curse, to curse, absol. Mark 14, 71; to bind by a curse, c. acc. Acts 23, 12. 14. 21, see in ἀνάδημα.—Sept. for עָרַח Num. 18, 14. Josh. 6, 21; so 1 Macc. 5, 5.

ἀναθεωρέω, f. ἦσω, (ἀνά intens. θεωρέω,) to behold attentively, to consider diligently, c. acc. Acts 17, 23. Heb. 13, 7.—Diod. Sic. 14. 109. Luc. Vit. Auct. 2.

ἀνάθημα, αὐρος, τό, (ἀνατίθημι,) a gift, offering, consecrated to God and laid up or suspended in the temple, Luke 21, 5. On the form, see in ἀνάδημα. So Pol. 11, 4. 1. Xen. Hell. 7. 3. 8.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, and the spoils of enemies, were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. Dict. of Antt. art. Donaria. The same custom was imitated in the Jewish temple; see ἀνάθημα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 16, 19. 2 Macc. 5, 16. 9, 16. 3 Macc. 3, 17.

ἀναιδεῖα, ας, ἡ, (ἀναιδής; a priv. αἰδέομαι,) pr. shamelessness, impudence; put for importunity Luke 11, 8.—Eccclus. 25, 22. Plato Legg. 841. a.

ἀνάρσεις, εως, ἡ, (ἀναρπείω,) a taking up or away, of dead bodies for burial, Thuc. 3. 113.—In N. T. a taking away from life, i. e. death, a putting to death, Acts 8, 1. [22, 20.] Sept. for עָרַח Num. 11, 15. So 2 Macc. 5, 13. Hdian. 2. 13. 1. Plut. M. Crass. 4.

ἀναιρέω, ᾧ, f. ἦσα, (αἰρέω,) aor. 2 ἀνείλον, whence instead of ἀνείλετε, Mid. ἀνείλετο, we have in later editions the Alexandrine forms ἀνείλατε, ἀνείλετο, Acts 2, 23. 7, 21. Sept. Is. 38, 14; for which see Phryn. et Lob. p. 183; Buttm. § 96. n. 1 marg. Winer Gr. § 13. 1. *To take up, lift up*, from the ground, Hom. Od. 3. 453. Sept. for מִן הָאָרֶץ Num. 16, 37. Mid. id. Xen. An. 5. 7. 21. Also *to take up* for burial, Dem. 1069. 2.—Hence in N. T.

1. *Pr. to take up*; Mid. trop. *to take up for oneself*, e. g. a child exposed, *to adopt, to bring up*, c. acc. Acts 7, 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter took up Moses, adopted him.—Diod. Sic. 3. 58 ἀναλίσσας ὁ βλέφος, comp. Sept. Ex. 2, 10. So Lat. *tollo*, Cic. Div. 1. 21.

2. *to take up and carry away, to take away, to remove*, e. g. a table and its dishes Xen. Cyr. 8. 8. 20.—Hence in N. T. a) Of things, sacrifices, *to take away, to abolish*, c. acc. Heb. 10, 9. So Pol. 32. 1. 3. Xen. Cyr. 1. 1. 1. b) Of persons, *to put away, to put to death, to kill, to slay*, c. acc. Matt. 2, 16. Luke 22, 2. Acts 5, 33. 36. 7, 28 bis. 9, 23. 24. 29. 16, 27 ἐαυτὸν ἀναιρεῖ. 23, 15. 21. 27. 25, 3. Spoken of a public execution, Luke 23, 32. Acts 2, 23. 10, 39. 12, 2. 13, 28. 22, 20. 26, 10. So Sept. for מִן הָאָרֶץ Ex. 21, 29; מִן הָאָרֶץ 2 Sam. 10, 18.—Hdian. 2. 1. Plato Legg. 870. d.

ἀναίτιος, ἰον, ὁ, ἡ, adj. (a priv. αἰτία,) *blameless, guiltless*, Matt. 12, 5. 7. Sept. for מִן דֵּעַ Deut. 19, 10. 13.—Ælian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

ἀνακαθίζω, f. ἴσω, (καθίζω,) pr. trans. *to set up*; in N. T. intrans. or with ἐαυτὸν impl. *to sit up*, Luke 7, 15. Acts 9, 40.—Plut. Philop. 20 μόλις ἐαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Mid. Plato Phæd. 60. b.

ἀνακαινίζω, f. ἴσω, (καινίζω,) *to renew, to restore to a former state*, c. acc. Sept. τὸ πρόσωπον τῆς γῆς for מִן הָאָרֶץ Ps. 104, 30; τὸν ναὸν Jos. Ant. 9. 8. 2; τὸν πόλεμον Plut. Marcell. 6.—In N. T. trop. *to renew eis metánoian*, sc. apostates from the true faith in Christ, 'to bring them back to repentance and their former faith,' c. acc. Heb. 6, 6. Sept. trop. for מִן הָאָרֶץ Ps. 103, 5. So 1 Macc. 6, 9. Luc. Philopat. 12 δὲ ὕδατος ἡμᾶς ἀνεκαίνισεν. Pass. Isocr. Areop. 3. p. 141. d.

ἀνακαινός, ὁ, f. ὤσω, (καινός,) *to renew, to renovate, to refresh, to invigorate*, Pass. 2 Cor. 4, 16. Trop. *to renew, to change from a carnal to a christian life*,

from sinful to holy affections, Pass. Col. 3, 10; comp. Eph. 4, 23. John 3, 5.—Found elsewhere only in ecclesiast. writers; the Attics employed ἀνακαινίω q. v. H. Planck de Nat. et Ind. p. 51. Winer § 16. 1.

ἀνακαίνωσις, εως, ἡ, (ἀνακαινός,) *a renewing, renovation*, trop. of the heart from sinful to holy affections, Rom. 12, 2. Tit. 3, 5.

ἀνακαλύπτω, f. ψω, (καλύπτω,) *to uncover, to unveil*, Sept. for מִן הָאָרֶץ Deut. 22, 30. Xen. Conv. 1. 16.—In N. T. trop. *to unveil, to remove a veil from the mind or heart, by which the truth is shut out*; Pass. 2 Cor. 3, 14 τὸ κάλυμμα μένει... μὴ ἀνακαλυπτόμενον, *the same veil remaineth unveiled*, not taken away, i. e. the blindness and prejudices of their minds remain. v. 18 ἀνακαλυπτομένην προσώψω, *with unveiled face*, the veil of blindness being taken away; comp. v. 13. Sept. for מִן הָאָרֶץ Is. 22, 14; מִן הָאָרֶץ Is. 3, 17. So Pol. 4. 85. 6.

ἀνακάμπω, f. ψω, (κάμπω,) pr. trans. *to bend or turn back*; in N. T. intrans. *to turn back, to return*, c. πρὸς τινα Matt. 2, 12. Acts 18, 21; absol. Heb. 11, 15. Sept. for מִן הָאָרֶץ Ex. 32, 27. So Diod. Sic. 3. 55. Plato Phæd. 72. b.—Trop. Luke 10, 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει *your peace (salutation) shall return to you again*, i. e. shall be without fruit, as though it had never been given; comp. Is. 45, 23. 55, 11. Parall. is Matt. 10, 13.

ἀνάκειμαι, f. κείσομαι, (κείμει,) *to be laid up*, as offerings in the heathen temples, Ceb. Tab. 1. Thuc. 3. 114; and also in the Jewish temple, Jos. Ant. 3. 1. 7; comp. in ἀνάθημα.—Hence in N. T.

1. *to be laid out*, as a dead body on a table or the like, Mark 5, 40 Rec.

2. *to lie up at a table, to recline at table*, i. e. upon a couch or triclinium, which was usually higher than the low table itself, in the ancient manner of eating; see Potter's Gr. Antt. II. p. 376 sq. Adam's Rom. Antt. p. 436. Dict. of Antt. arts. Triclinium, Cæna. Earlier Gr. writers used κείμει simply, Lob. ad Phr. p. 216, 217. Corresp. in Engl. is *to sit at table, to sit at meat*; so absol. Mat. 26, 7. Mark 14, 18. 16, 14; Part. δ ἀνακείμενος, *one at table, a guest*, Matt. 22, 10. 11. Luke 22, 27 bis. John 6, 11. 13, 28; with μετά τινος Matt. 26, 20; with σύν τινι [John 12, 2]; with ἐν c. dat. of place Matt. 9, 10. Luke 7, 37. John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *lying in the bosom of Je-*

pus, i. e. next to him on the triclinium; so Lat. *in sinu recumbo* Plin. Ep. 4.—1 Esdr. 4, 10. Athen. 7. 35, 58. Pol. 13. 6. 8.

ἀνακεφαλαιῶσω, ᾧ, f. ᾠσω, (κεφαλαιῶσω,) *to sum up, to recapitulate*, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quæ Græcis ἀνακεφαλαιῶσις dicitur."—Hence in N. T. a) Pass. *to be summed up, comprehended* in one; i. e. several precepts upon one more general, Rom. 13, 9. b) Mid. spoken of God, Eph. 1, 10 ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, *to gather together for himself into one all things in Christ*, i. e. to bring together in Christ into one body all the parts now severed and scattered; espec. the Jews and Gentiles, comp. Eph. 2, 14. 15. Comp. Aristot. περὶ δι τῶν ἀξιολογώτατων ἐν τῇ γῇ μερῶν νῦν λέγωμεν, αὐτὰ τὰ ἀναγκαῖα ἀνακεφαλαιούμενοι, quoted in Wetst. N. T. ad Rom. 13, 9.

ἀνακλίνω, f. κλῖνω, (κλίνω,) *to make recline, to let lean back* against any thing, e. g. ῥάψα πρὸς γαίῃ Hom. Il. 4. 113.—Hence in N. T.

1. Pr. *to make lean or lie back, to lay down*, as an infant for sleep, Luke 2, 7.—Mid. of a person asleep, Hom. Od. 18. 189.

2. In the later usage, *to make lean back, or recline* in order to take a meal; pr. at table upon the triclinium, Luke 12, 37; see fully in ἀνάκειμαι no. 2. Used also of those reclining upon the grass for the same purpose, Mark 6, 39. Luke 9, 15.—Mid. *to lean or lie back, to recline* at table, i. q. ἀνάκειμαι no. 2; absol. Luke 7, 36; also upon the grass, ἐπὶ τοῖς χορτοῖς Matt. 14, 19. Trop. Matt. 8, 11 and Luke 13, 29 ἀνακλ. μετὰ Ἀβραάμ . . . ἐν τῇ βασιλείᾳ τῶν οὐρ. i. e. in splendid banquets with the patriarchs; under which image the later Jews typified the happiness of the righteous in the kingdom of the Messiah; comp. Matt. 22, 1. Luke 14, 15. 22, 30. Schoettgen Hor. Heb. in Matt. l. c.—Pol. 31. 4. 5 οὗς δ' ἀνέκλινε.

ἀνακόπτω, f. ψω, (κόπτω,) *to beat or drive back*, the sea Jos. Ant. 2. 16. 2; an assailant Thuc. 4. 12.—Hence in N. T. *to hinder, to check*, c. acc. Gal. 5, 7 Rec. τίς ἡμᾶς ἀνέκοψε; where later edit. ἐνέκοψε. So Wind. 18, 23. Plut. J. Cæs. 38.

ἀνακράζω, f. ζω, (κράζω,) *to cry aloud, to cry out*, by lifting up the voice, intrans. Mark 1, 23. 6, 49. Luke 4, 33 8, 28. 23, 18. Sept. for פָּרַץ 1 K. 22, 32; פָּרַץ Josh. 6, 5; פָּרַץ Judg. 7, 20.—Pol. 36. 5. 3. Xen. Cyr. 3. 3. 67.

ἀνακρίνω, f. νῶ, (κρίνω,) pr. *to separate or divide up*; hence trop.

1. *to examine well, to search carefully, to inquire into*, e. g. a) Genr. c. acc. Acts 17, 11 τὰς γραφάς. 1 Cor. 10, 25. 27 μηδὲν ἀνακρίνοντας lit. *searching out nothing*, asking no questions; comp. in ἀλλοσημα. Sept. for פָּרַץ 1 Sam. 20, 12. So Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 6. 13. b) In a forensic sense, *to examine*, as a judge, c. acc. Luke 23, 14. Acts 4, 9. 12, 19. 24, 8. 28, 18; so of other persons 1 Cor. 9. 3. So Susann. vv. 48. 51. Plato Legg. 855. e. In Gr. writers also of a previous private examination, to determine whether an action would lie, Dem. 1066. 9.

2. *to judge of, to estimate, to understand and appreciate*, c. acc. 1 Cor. 2, 15. 4, 3. 4. Pass. 1 Cor. 2, 14. 15. 4, 3. 14, 24.—Phavorin. ἀνακρίνω· τὸ πρᾶξέν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχῃ.

ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) *examination* before a judge, Acts 25, 26.—Pol. 12. 27. 3. Plato Legg. 855. e. Of a previous private examination, see in ἀνακρίνω no. 1. b, Dem. 1142. 10.

ἀνακύνπτω, f. ψω, (κύνπτω,) *to lift up oneself* from a stooping posture, *to rise up*, intrans. Luke 13, 11. John 8, 7. 10; trop. *to be elated with joy*, Luke 21, 28. Sept. for מָלַךְ נָשָׂא Job 10, 15.—Luc. de Dom. 2. Xen. Eq. 7, 10; trop. Pol. 1. 55. 1. Xen. Cæc. 11. 5.

ἀναλαμβάνω, f. λήψομαι, (λαμβάνω,) *to take up*, e. g.

1. Pr. from the ground, Sept. for קָבַץ Judg. 19, 28; נָשָׂא Josh. 4, 8. Hence in N. T. ἀνελήφθη εἰς οὐρανόν, *to be taken up, received up, into heaven*, Mark 16, 19. Acts 1, 11. 10, 16; simpl. ἀνελήφθη id. Acts 1, 2. 22; ἐν δόξῃ 1 Tim. 3, 16. So Sept. and קָבַץ 2 K. 2, 9. 10. 1 Macc. 2, 58. Eccus. 48, 9. Philo Vit. Mos. II. p. 179. 5.

2. *to take up with the idea of bearing*; Acts 7, 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μωϋσέ, quoted from Am. 5, 26, where Sept. for נָשָׂא; referring to the time of the wanderings in the desert. Also *to take up arms, weapons*, in order to bear or wear them, Eph. 6, 13. 16. Sept. for קָבַץ Num. 25, 7; נָשָׂא Deut. 1, 41.—Hdian. 2. 6. 19. Xen. Hell. 2. 4. 6.

3. *to take up as a companion, fellow-traveller, to take along*, Acts 20, 13. 14. 23, 31. 2 Tim. 4, 11. Sept. for קָבַץ Gen. 24, 61.—Jos. Ant. 4. 5. 1. Xen. Cyr. 1. 4. 19.

ἀνάληψις, εως, ἡ, (ἀναλαμβάνω q. v.) *a taking up, into heaven*, Luke 9, 51.—Test. XII Patr. p. 585.

ἀναλίσκω, f. λώσω, (ἀλίσκομαι,) aor. 1 ἀνῆλωσα and ἀνάλωσα, Matth. § 166. n. 2. Buttm. § 114; *to use up in a bad sense, to consume, to spend*, e. g. money Xen. Mem. 2. 7. 11.—In N. T. of persons, *to consume, to destroy*, c. acc. Luke 9, 54. 2 Thess. 2, 8. Pass. Gal. 5, 15. Sept. for פָּזַח Jer. 50, 7; חָזַח Is. 32, 10. So 2 Macc. 2, 10. Xen. Cyr. 2. 1. 8.

ἀναλογία, as, ἡ, (ἀνάλογος, λόγος,) *analogy, proportion*; Rom. 12, 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the proportion or measure of one's faith, like μέτρον πίστεως v. 3.—Pol. 9. 20. 1. Plato Polit. 257. b, κατὰ τὴν ἀναλογίαν τὴν τῆς ὑμετέρας τέχνης.

ἀναλογίζομαι, f. ἵσομαι, (λογίζομαι,) *to reckon up, to count up*, arithmetically, Plato Prot. 332. c.—In N. T. trop. *to reckon up, to consider*, Heb. 12, 3. So Jos. Ant. 4. 8. 46. Plato Rep. 330. e.

ἀναλος, ου, ὁ, ἡ, adj. (a priv. ἄλς,) *saltless, insipid*. Mark 9, 50 εὖν τὸν ἄλς ἀναλον γένηται, *if the salt become saltless, lose its saltiness*.—Plut. Symp. 5. 10. 1 τὸν ἄρτον ἀναλον.

ἀνάλυσις, εως, ἡ, (ἀναλύω,) *an unloosing, releasing*; from evils, κακῶν Soph. El. 142; *a breaking up, departure*, ἐκ τοῦ συμποσίου Philo in Flacc. 981. e. Jos. Ant. 19. 4. 1.—In N. T. trop. *departure from life*, 2 Tim. 4, 6; comp. Phil. 1, 23. So ἀνάλυσις ἐκ τοῦ βίου Phil. in Flacc. 991. c.

ἀναλύω, f. ὑσω, (λύω,) *to unloose, to undo*, e. g. the web of Penelope, Hom. Od. 2. 105; the fastenings of a ship for departure, Od. 15. 548; a prisoner, *to release*, Od. 12. 200.—In N. T. intrans. *to make oneself loose, to break up, to depart*. a) Pr. ἐκ τῶν γάμων Luke 12, 36; here the idea of returning home is implied. So 2 Macc. 9, 1. Æl. V. H. 4. 23 ἐκ συμποσίου. Pol. 2. 32. 3. b) Trop. *to depart from life, to die*, Phil. 1, 23; comp. 2 Tim. 4, 6. So ἀπολύω Æl. V. H. 5. 6.

ἀναμάρτητος, ου, ὁ, ἡ, adj. (a priv. ἀμαρτάνω,) *without fault or sin, sinless*, John 8, 7.—Sept. Deut. 29, 18. Plut. comp. Pericl. et Fab. Max. 3. Xen. Mem. 4. 2. 26.

ἀναμένω, f. νῶ, (μένω,) *to wait up to the time, to wait out, to remain waiting*; intrans. Judith 7, 12. Hdot. 7. 42.—In N. T. trans. *to wait for, to expect*, c. acc. 1 Thess. 1, 10. Sept. for חָזַח Is. 59, 11. So Judith 8, 17. Plut. Cato Min. 35. Xen. Cyr. 3. 3. 23.

ἀναμνησκω, f. μνήσω, (μνησέω,) Pass. aor. 1 ἀνεμνήσθην with Mid. signif. *to remind one of a thing, to put in mind of*, with two acc. of pers. and thing; 1 Cor. 4, 17 ὅς ὑμᾶς ἀναμνήσκει τὰς ὁδοὺς μου. With acc. of pers. and inf. *to remind*, i. q. *to admonish*, 2 Tim. 1, 6. Sept. for חָזַח 1 K. 17, 18. So with two acc. Diod. Sic. 17. 10. Xen. An. 3. 2. 11; see Buttm. § 131. 5. Kühn. § 280. 3.—Mid. *to recall to mind, to recollect, to remember*; absol. Mark 11, 21; with acc. of thing, 2 Cor. 7, 15 τὴν ὑπακοήν. Heb. 10, 32; with gen. of thing, Mark 14, 72 τοῦ ῥήματος in text. rec. Others τὸ ῥῆμα. Sept. c. gen. for חָזַח Gen. 8, 1. So c. acc. Plut. de Superst. 7. Xen. An. 7. 1. 26; c. gen. Ecclus. 3, 15. Plato Rep. 516. c.

ἀνάμνησις, εως, ἡ, (ἀναμνησκω,) *a recalling to mind, remembrance*, Luke 22, 19. 1 Cor. 11, 24. 25 comp. v. 26. Heb. 10, 3. Sept. חָזַח Num. 10, 10.—Wisd. 16, 6. Pol. 9. 10. 10. Plato Phil. 34. b, ἀναμνήσεις καὶ μνήμας.

ἀνανεόω, ῶ, f. ὥσω, (νέω,) usually Mid. depon. ἀνανέομαι, οὔμαι, *to renew*, c. acc. τὴν φιλίαν 1 Macc. 14, 18. 22; τὸν ὄρκον Thuc. 5. 18.—In N. Test. Pass. *to be renewed*, trop. Eph. 4, 23 ἀν. τῷ πνεύματι τοῦ νοῦς ὑμῶν *and be renewed in the spirit of your mind*, i. e. changed from a carnal to a christian spirit and life; comp. Col. 3, 10. Comp. M. Antonin. 4. 3 ἀνανεύω σεαυτόν.

ἀνανήφω, f. ψω, (νήφω,) *to become sober again*, pr. ἐκ μέθης Luc. Hermot. 83. Plut. Camill. 23.—In N. T. trop. *to come to one's sober senses, to recover oneself*; 2 Tim. 2, 26 ἐκ τῆς τοῦ διαβόλου παγίδος. So Cebet. Tab. 9. Jos. Ant. 6. 11. 10 ἐκ ζρήνων.

Ἀνανίας, α, ὁ, Ananias, Heb. חָנַנְיָהּ (Jehovah hath bestowed) *Hananiah*, pr. n. of three persons in N. T.

1. A Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5, 1. 3. 5.

2. A Christian Jew at Damascus, through whom Paul was restored to sight, Acts 9, 10 bis. 12. 13. 17. 22, 12.

3. A high priest of the Jews, before whom Paul was brought, Acts 23, 2 (comp. v. 4). 24, 1. He was son of Nebedæus; and was made high priest by Herod king of Chalcis about A. D. 48; Jos. Ant. 20. 5. 2. Four years later (A. D. 52) he was sent as a prisoner to Rome by Quadratus, proconsul of Syria, and Jonathan appointed in his place; but Ananias having been discharged

by the emperor Claudius, and Jonathan being murdered through the treachery of Felix, the former appears to have been reinstated in the high-priesthood (comp. Acts 23, 4. Jos. Ant. 20. 9. 2), which he held until the appointment of Ismael the son of Phabeus to that office shortly before the departure of Felix, A. D. 60 or 61; Jos. Ant. 20. 6. 2. ib. 8. 5, 8, 11. Ananias continued afterwards to exert great influence; and was at last murdered in a tumult; Jos. Ant. 20. 9. 2 sq. B. J. 2. 17. 9. —Others suppose Ananias not to have been reinstated as high-priest; but to have officiated as ἱερεὺς or vicar while the office was vacant. The Rabbins also speak of a ἱερεὺς of this name; see Lightfoot Hor. Heb. in Act. 23, 2. Buxt. Lex. Chald. art. ἱερεὺς.

ἀναντιρρήτος, ου, ὁ, ἡ, adj. (a priv. ἀν-τι, ἐπίω,) *not to be spoken against, not to be contradicted*, indisputable, Acts 19, 36.—Symm. Job 11, 2. Pol. 28. 11. 4. Plut. Themist. 24.

ἀναντιρρήτως, adv. (preced.) *without contradiction, without opposition*, promptly, Acts 10, 29.—Pol. 23, 8. 11.

ἀνάξιος, ου, ὁ, ἡ, adj. (a priv. ἄξιος,) *unworthy, inadequate*, c. gen. 1 Cor. 6, 2.—Sept. Jer. 15, 29. Hdian. 2. 7. 6. Plato Rep. 496. a.

ἀνάξιος, adv. *unworthily, irreverently*, 1 Cor. 11, 27. 29.—2 Macc. 14, 42. Hdian. 2. 7. 6. Plato Rep. 388. d.

ἀνάπαυσις, εως, ἡ, (ἀναπαύω,) *rest, quiet*, from care or sorrow; Matt. 11, 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14, 11. 4, 8 ἀνάπαυσιν οὐκ ἔχουσι... λέγου-τες, *they have no rest... saying*, i. e. they cease not saying; see Buttm. § 144. 6. Kühn. 310. 4. f. Sept. for רַחֲמֵיךְ Jer. 45, 3; רַחֲמֵיךְ Lev. 25, 8. So Jos. Ant. 3. 12. 3. Pol. 5. 75. 6. Plato Tim. 59. c.—Meton. *a resting-place, abode*, Matt. 12, 43 comp. v. 44. Luke 11, 24. Sept. for רַחֲמֵיךְ Ruth. 3, 1; רַחֲמֵיךְ 1 Chr. 28, 2. Eccles. 24, 7.

ἀναπαύω, f. ἀύω, (ἀνά intens. παύω,) *to make wholly cease or desist from any thing*, Il. 17. 550; also *to let rest, to give rest to any one*, c. acc. Ael. V. H. 10. 4. Xen. Cyr. 7. 1. 4.—Hence in N. T.

1. Trop. *to give rest to the mind from care or sorrow, to refresh*, c. acc. Matt. 11, 28. 1 Cor. 16, 18. 2 Cor. 7, 13. Philem. 7. 20. Sept. for רַחֲמֵיךְ Is. 14, 3.—Eccles. 3, 6. Pol. 3. 42. 9 ἀναπαύειν ἑαυτὸν ἐκ τῆς κακοπαθείας.

4

2. Mid. ἀναπαύομαι, *to take rest, to rest*, from labour, care, sorrow; absol. Mark 6, 31. Luke 12, 19. Rev. 6, 11; of those who sleep, Matt. 26, 45. Mark 14, 41. Sept. for רַחֲמֵיךְ Deut. 5, 4. So Plut. Symp. 8. 7. 4. Xen. Cyr. 4. 5. 22.—With ἐκ c. gen. Rev. 14, 13 ἀν. ἐκ τῶν κόπων αὐτῶν spoken of the dead. Comp. Pol. 3. 42. 9 in no. 1; also ἀναπαύομαι ἀπὸ τινος Thuc. 7. 73. Matth. § 355. n. 1.—With ἐπὶ c. acc. of pers. *to rest upon*, trop. of the Spirit of God descending and resting upon any one, 1 Pet. 4, 14. So Sept. and לַיְיָ Is. 11, 2.

ἀναπειθω, f. εἰσω, (ἀνά intens. πείθω,) *to persuade over sc. to evil, to seduce*, c. acc. et inf. Acts 18, 13. Sept. for ἄνωγῃ Jer. 29, 8.—1 Macc. 1, 11. Xen. Cyr. 5. 1. 8. Genr. Hdian. 3. 15. 2. Plato Hipp. min. 370. a.

ἀναπέμπω, f. ψω, (πέμπω,) 1. *to send up* before a higher tribunal, *to remit*, c. acc. et πρὸς τινα Luke 23, 7. 15. [Acts 25, 21.]—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὰν πόλιν. Pol. 1. 7. 12 εἰς τὴν Ῥώμην.

2. *to send back again*, c. acc. et dat. Luke 23, 11; acc. Philem. 11.—Plut. Pomp. 36.

ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά, πηρός,) *maimed, crippled*, deprived of some member or of the use of it, Luke 14, 13. 21.—2 Macc. 8, 24. Ael. V. H. 11. 9. Plato Crit. 53. a.

ἀναπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἀνέπεσον, Mid. aor. 1 ἀνεπεσάμην Luke 14, 10. 17, 7, in later edit. see Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phr. p. 724; pr. *to fall back, to lie back*, as rowers Xen. Œc. 8. 8; *to fall back, to lie down, ἐπὶ τινος κλί-νης* Diod. Sic. 4. 59.—In N. T. *to fall back, to recline, to lie at table*, upon the triclinium in the ancient manner of eating; see fully in ἀνάκειμαι no. 2; and for this late usage of the verb see Lob. ad Phr. p. 216. Corresp. in Engl. is *to sit at table, to sit down to a meal*. Absol. Luke 11, 37. 17, 7. 22, 14. John 13, 12; with εἰς c. acc. of place Luke 14, 10; with ἐπὶ c. acc. John 21, 20 ἐπὶ τὸ στήθος Ἰησοῦ, *on his breast*, i. e. next to him on the triclinium; comp. John 13, 23. Spoken also of those lying upon the ground for the same purpose, ἐπὶ τὴν γῆν Matt. 15, 35; ἐπὶ τῆς γῆς Mark 8, 6; absol. Mark 6, 40. John 6, 10 bis. So absol. Tob. 2, 1. Luc. Asin. 23.

ἀναπληρώω, ὦ, f. ὠσω, (πληρώω,) *to fill up, to fill full*, e. g. a void, τὸ κενωθέν Plato Tim. 81. b; a number Xen. Vect. 4. 24.—In N. T. trop. *to fill up, to fulfil, to*

complete, c. acc. a) Of iniquity, sin, *to fill up*; 1 Thess. 2, 16 *εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας*, comp. Matt. 23, 32 *πληρῶσατε τὸ μέτρον τῶν πατέρων*. Comp. also Gen. 15, 16. 2 Macc. 6, 13–15. b) Of a prophetic declaration, *to fulfil*, Pass. Matt. 13, 14. So ἀναπλήρωσις 1 Esdr. 1, 57. c) Of a command, precept, *to fulfil*, τὸν νόμον τοῦ Χρ. Gal. 6, 2; comp. John 13, 34. So πληρῶσαι ἐντολὰς Hdian. 3. 11. 9. d) Of character; 1 Cor. 14, 16 *ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου ἡ θὰτ filleth up* (occupieth) *the place of the unlearned*; sustains that character in relation to the gift of tongues. Comp. Jos. B. J. 5. 2. 5 *στρατιώτου τάξις ἀναπληροῦν*. Tac. Ann. 4. 38 'si locum principem impleam.' Rabb. אֵלֶּךָ עִירָךְ Buxt. Lex. Chald. 2001. e) Of deficiency, *to fill up* or *out*, *to supply*, τὸ ὑμῶν ὑστέρημα 1 Cor. 16, 17. Phil. 2, 30. So Jos. Ant. 5. 6. 2 τὸ λείπον. Plut. de Pueris educ. 13 τὴν ἑλλειψιν.

ἀναπολόγητος, ου, ὁ, ἡ, adj. (a priv. ἀπολογία,) *without apology or excuse, inexcusable*, Rom. 1, 20, 2, 1.—Pol. 12. 21. 10. Plut. Brut. 46.

ἀναπράσσω v. -πρω, f. ξω, (πράσσω,) *to do up*, i. e. *to require*, *to exact* a debt, in some Mss. Luke 19, 23, instead of ἀν ἔπραξα.—Lys. 374. 3. Xen. An. 7. 7. 31.

ἀναπτύσσω, f. ξω, (πτύσσω,) *to unfold*, *to undo*, espec. a roll or volume, *to unroll*, e. g. τὸ βιβλίον Luke 4, 17; see in βιβλίον. Sept. for עֲרַךְ 2 K. 19, 14.—Hdod. 1. 125; a garment Plut. Demetr. 42.

ἀνάπτω, f. ψω, (ἄπτω,) *to light up*, *to kindle*, c. acc. Acts 28, 2. James 3, 5; Pass. Luke 12, 49. Sept. for נִרְאָה Jer. 9, 12; עֲרַךְ Mal. 4, 1.—Pol. 14. 5. 1. Xen. An. 5. 2. 24.

ἀναριθμητος, ου, ὁ, ἡ, adj. (a priv. ἀριθμῶ,) *not to be numbered, innumerable*, Heb. 11, 12. Sept. for מְרִבֵּר Job 21, 33.—Diod. Sic. 2. 12. Xen. An. 3. 2. 13.

ἀνασειώ, f. είσω, (σειώ,) *to shake up* or *back*, e. g. the locks, Eurip. Bacch. 240; *to shake* or *wave up* and *down*, as the hands Thuc. 4. 38.—In N. T. trop. *to stir up*, *to excite*, τὸν ὄχλον Mark 15, 11. Luke 23, 5. So Diod. Sic. 13. 91 τὰ πλῆθη.

ἀνασκευάζω, f. άσω, (σκενάω,) pr. *to pack up baggage* (τὰ σκευή) or *any thing as baggage*, Xen. An. 5. 10. 8. Cyr. 8. 5. 4; then *to lay waste*, *to ravage*, *to destroy*, by collecting and carrying off every thing, Xen. Cyr. 6. 2. 25. Thuc. 4. 116.—Hence in

N. T. trop. *to destroy*, *to subvert*, τὰς ψυχὰς Acts 15, 24. So Pol. 9. 31. 6 συνζήτας. 12. 25. 4 τὴν κοινὴν φήμην.

ἀνασπᾶω, ά, f. άσω, (σπᾶω,) *to draw up* or *out*, c. acc. Luke 14, 5; Pass. Acts 11, 10. Sept. for מִצְּרֵי Hab. 1, 15.—Pol. 5. 110. 4. Xen. Mem. 3. 10. 7.

ἀνάστασις, εως, ἡ, (ἀνίστημι,) Act. a *raising up*, as of walls, Dem. 478. 24; of suppliants from a temple, Thuc. 1. 133; of the dead, Eurip. Eum. 648 *παῖς θανάτου οὗτος ἔστ' ἀνάστασις*. Pass. a *rising up*, e. g. from a seat, Act. Plat. Rep. 4. 4. Sept. for עֲרַךְ Lam. 3, 63; from ambush Pol. 5. 70. 8.—In N. T. only Pass.

1. Trop. a *rising up*, opp. ἡ πτώσις fall; Luke 2, 34 οὗτος κείται εἰς πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραήλ, i. e. for the fall of many and for the uprising of many; for the downfall and destruction of the great and the wise through unbelief (Luke 1, 52. 1 Cor. 2, 6), and for the salvation of the lowly and afflicted, the poor in spirit, through faith; comp. Rom. 9, 32. 33.

2. Spec. in N. T. the resurrection of the body from death, the return of the dead body to life, viz.

a) Of individuals who have returned to life on earth; Heb. 11, 35 *women received their dead ἐξ ἀναστάσεως*, lit. *out of or through resurrection*, raised again to life; comp. 1 K. 17, 17 sq. 2 K. 4, 20 sq.—So the resurrection of Jesus, Acts 1, 22. 2, 31. 4, 33. 17, 18. Rom. 6, 5. Phil. 3, 10. 1 Pet. 3, 21; also ἀνάστασις νεκρῶν v. ἐκ νεκρῶν id. Rom. 1, 4. 1 Pet. 1, 3.

b) Of the future and general resurrection at the end of all things; John 11, 24 ἐν τῇ ἀναστάσει ἐν τῇ ἑσχάτῃ ἡμέρᾳ. Matt. 22, 30; also ἀνάστασις νεκρῶν Acts 17, 32. 23, 6. 24, 15. 31. 26, 23. 1 Cor. 15, 12. 13. 21. Heb. 6, 2; ἀν. τῶν νεκρῶν Matt. 22, 31. 1 Cor. 15, 42; ἡ ἀνάστασις ἡ ἐκ νεκρῶν Acts 4, 2. With an adjunct, John 5, 29 bis, εἰς ἀνάστασιν ζωῆς . . . εἰς ἀνάστασιν κρίσεως, *resurrection of life*, unto eternal happiness; *resurrection of condemnation*, unto eternal misery. Heb. 11, 35 *ἵνα κρείττονος ἀναστάσεως τύχωσιν*, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. the resurrection unto life eternal.—This general resurrection the Sadducees denied, Matt. 22, 23. 28. Mark 12, 18. 23. Luke 20, 27. 33. Acts 23, 8; and also certain Christians, 2 Tim. 2, 18.

c) Of the resurrection of the righteous, τῶν δικαίων, Luke 14, 14. 20, 35. 36; called also the first resurrection, Rev. 20, 5. 6.

Comp. 1 Cor. 15, 23. 24. 1 Thess. 4, 16.—See also 2 Macc. 7, 9. 14. 12, 43–45; whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7, 14, comp. Is. 26, 14.

d) Meton. the author of resurrection, John 11, 25.

ἀναστατός, ὁ, f. ὄσω, (ἀνάστατος, ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατος ποιεῖν in earlier writers, Sturz de Dial. Alex. p. 146; pr. to let be ἀνάστατος, i. e. of persons, to drive out from house and home, Aq. and Symm. for πῆρι Ps. 59, 12; πῆρι Ps. 11, 1; of cities, to lay waste, to ravage, like ἀνάστατος ποιεῖν Thuc. 6. 76. Xen. Hell. 6. 5. 35.—Hence in N. T. to bring into confusion, to make uproar, to turn upside down, c. acc. τὴν οἰκουμένην Acts 17, 6; absol. 21, 38. Trop. the minds of Christians, to trouble, to disturb, Gal. 5, 12; comp. ἐναράσσω v. 10.

ἀνασταυρώς, ὁ, f. ὄσω, (σταυρῶ,) to crucify again, afresh, trop. c. acc. et dat. Heb. 6, 6 ἀνασταυρῶντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ. So all the Greek commentators; also Jerome ad Gal. 5, 24. E. g. Chrysost. ἀνασταυρῶντας· ἀνοξεν πάλιν σταυρῶντας. Phot. ἀνασταυρῶντας· ἐπὶ δευτέρῳ σταύρωσιν... καλοῦντας αὐτόν. See Bleek Brief an d. Heb. in loc.—In Gr. writers ἀνασταυρῶς is to fasten up upon the cross, to crucify, Jos. Ant. 11. 6. 10. Pol. 1. 11. 5. Xen. An. 3. 1. 17.

ἀναστενάζω, f. ὄσω, (στενάζω,) to fetch up a deep sigh, to sigh deeply, absol. Mark 8, 12. Sept. for פָּנָה Lam. 1, 4.—2 Macc. 6, 30. Xen. Conv. 1. 15.

ἀναστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἀναστρέφην.

1. Trans. to turn up, to turn upside down, to overturn, c. acc. τὰς τραπέζας John 2, 15.—Ecclus. 38, 12. Luc. Gall. 9. Xen. Ven. 9. 18.

2. Intrans. or with ἑαυτὸν implied, to turn back, to turn again, to return; Acts 5, 22 ἀναστρέφοντες δὲ ἀπήγγειλαν. Sept. for נָשָׁה Gen. 8, 7. 9. al. So Hdian. 3. 11. 4. Xen. An. 4. 3. 29.—By Hebr. once like נָשָׁה it is to be translated by an adverb, again, anew; Acts 15, 16 ἀναστρέφω καὶ ἀνοικοδομήσω τὴν σκληρὴν Δαυὶδ, i. e. I will again build up, etc. comp. Am. 9, 11. So נָשָׁה Gen. 30, 31. 2 K. 1, 13. 20, 5; see Heb. Lex. art. נָשָׁה. Heb. Gr. § 139. 4. n. 1.

3. Mid. and aor. 2 Pass. to turn oneself about in a place or among persons, to move

about, Lat. versari. a) As to place, to be or abide in, to sojourn, with ἐν c. dat. Matt. 17, 22 ἀναστρέφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ. Trop. of a state or condition, to be in, to live in; so ἐν πλάνῃ 2 Pet. 2, 18. For 2 Cor. 1, 12 and Eph. 2, 3, see in lett. b. So Sept. for יָשַׁב Josh. 5, 5. Xen. Cyr. 8. 8. 7; trop. Ecclus. 8, 8. Xen. Ag. 9. 4. b) As to persons, to live among, to have converse with; with ἐν c. dat. of pers. and also ἐν c. dat. of state or condition, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ ἀναστρέφμεν ἐν τῷ κόσμῳ. Eph. 2, 3. Hence absol. to live, to walk, to conduct oneself, with an adv. of manner, 1 Tim. 3, 15. Heb. 10, 33. 13, 18; ἐν φόβῳ of manner 1 Pet. 1, 17. So Sept. for יָשַׁב Prov. 20, 7.

ἀναστρόφή, ἡ, (ἀναστρέφω,) a turning about, Xen. Cyr. 5. 4. 8.—In N. T. converse, manner of life, walk, conduct, Gal. 1, 13. Eph. 4, 22. 1 Tim. 4, 12. Heb. 13, 7. James 3, 13. 1 Pet. 1, 15. 18. 2, 12. 3, 1. 2. 16. 2 Pet. 2, 7. 3, 11. So 2 Macc. 5, 8. Arr. Epict. 1. 9. 11. Pol. 4. 82. 1.—In Heb. 13, 7. 1 Pet. 1, 15, others render it life, but without necessity.

ἀνατάσσω v. -τω, f. τάσω, (τάσσω,) to set up in order, to arrange, Mid. c. acc. Luke 1, 1 ἀνατάσσαις διήγησιν.—Hesych. ἀνατάσσαις· εὐτρεπίσσαις. Comp. Plut. de Solert. Anim. 12 ἀναταττόμενος τὰ μαθήματα καὶ μελετῶν.

ἀνατέλλω, f. τελῶ, (τέλλω,) aor. 1 ἀνέτελα, perf. ἀνατέταλκα Heb. 7, 14.

1. Trans. to let uprise, to cause to rise, as God the sun, τὸν ἥλιον Matt. 5, 45. Sept. for פָּנָה of plants Gen. 3, 18.—Diod. Sic. 17. 7 ὁρᾶσθαι τὸν ἥλιον... ἀνατέλλοντα τὰς ἀκτῖνας. Hom. Il. 5. 777 of plants.

2. Intrans. to uprise, i. e. a) Of heavenly bodies, to rise from the horizon; so the sun Matt. 13, 6. Mark 4, 6. 16, 2 (see in ἥλιος). James 1, 11; the morning star, trop. 2 Pet. 1, 19; light Matt. 4, 16; a cloud Luke 12, 54. Sept. for פָּנָה of the sun and light Gen. 32, 31. Is. 58, 10; of the morning star Job 3, 9. Is. 14, 12. So Pol. 9. 15. 10. Xen. Cyr. 8. 3. 2 πρὶν ἥλιον ἀνατέλλειν. Earlier Gr. writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lob. ad Phryn. p. 124. b) Of plants, to spring up, to arise, trop. of Christ's descent from Judah, Heb. 7, 14. So pr. Sept. for פָּנָה Ez. 17, 6. Jos. Ant. 1. 1. 1. Theophr. C. Pl. 3. 7.

ἀνατίθημι, f. τίσω, (τίθημι,) to set or put up upon, as upon the cross Pol. 1. 86.

6; a load upon an animal Xen. Cyr. 8. 5. 4; to lay up, as a votive gift in a temple, Judith 16, 19. Sept. 1 Sam. 31, 10. Xen. An. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνε-
 -τέμην, to set up or forth in one's own be-
 half, to propound, to declare, for considera-
 tion, c. acc. et dat. Acts 25, 14. Gal. 2, 2.
 So 2 Macc. 3, 9. Plut. Amat. Narr. 2.
 Mor. IV. p. 517, τὴν πράξιν ἀνέτετο τῶν
 ἐταίρων τισίν.

ἀνατολή, ἡς, ἡ, (ἀνατέλλω q. v.) an
 uprising, the rising of the heavenly bodies
 from the horizon, as of the sun Plato Polit.
 269. a. Sept. Judg. 5, 31; of the stars Æl.
 H. An. 9. 17. On the use of ἀνατολή and
 ἐπιτολή, see Lob. ad Phryn. p. 124 sq.—
 Hence in N. T.

1. Meton. the day-spring, dawn, i. q.
 φῶς ἀνατέλλον. Luke 1, 78 ἐπεσκέψατο
 ἡμᾶς ἀνατολή ἐξ ὕψους, the day-spring hath
 visited us from on high, i. e. the Messiah,
 who is elsewhere spoken of as a light;
 comp. Is. 9, 1 [2]. 49, 6. 60, 1-3.

2. Meton. the east, the orient, the eastern
 quarter of the earth or heavens; Matt. 2, 1.
 2. 9. Rev. 21, 13; also ἀνατολή ἡλίου Rev.
 7, 2. Plur. ἀνατολαί id. Matt. 24, 27; also
 ἀνατολαί ἡλίου Rev. 16, 12. In Matt. 8, 11
 and Luke 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν
 from the east and west is put by synecd.
 i. q. 'from every quarter.' Sept. Plur. for
 ἡμῶν Num. 32, 19; οὐρανῶν Gen. 2, 8.—Sing.
 Hdian. 3. 8. 13. Plato Locr. 96. d. Plur.
 Diod. Sic. 2. 43. Plato Def. 411. b.

ἀνατρέπω, f. ψω, (τρέπω,) to turn up,
 to turn upside down, to overturn, pr. Dem.
 403. 7. Xen. Cyr. 2. 2. 5.—In N. T. trop.
 to overthrow, to subvert, c. acc. τὴν πίστιν
 2 Tim. 2, 18; τοὺς οἴκους Tit. 1, 11. So
 Sept. Prov. 10, 3. Dem. 324. 27. Plato
 Legg. 709. a.

ἀνατρέφω, f. τρέψω, (τρέφω,) to nour-
 ish up, to bring up a child, Mid. c. acc. et
 dat. Acts 7, 21; Pass. v. 20. So Wisd. 7, 4.
 Hdian. 5. 8. 3. Xen. Mem. 4. 3. 10.—Also
 of mental training, to bring up, to train up,
 Pass. Acts 22, 3. So Hdian. 1. 4. 8. Plut.
 de Musica 31.

ἀναφαίνω, f. φανῶ, (φαίνω,) to light up,
 to let shine, e. g. lamps Od. 18. 310; the
 stars Xen. Mem. 4. 3. 4; to make appear, to
 show, Xen. Conv. 4. 12.—Hence in N. T.
 Mid. to show oneself, to appear, e. g. the king-
 dom of heaven, Luke 19, 11. So Sept. Job
 11, 18 ἀναφαίνεται σοι εἰρήνη. Also pr. Pol.
 10. 48. 7. Xen. Hell. 3. 5. 21.—Pass. of
 persons, to be shown, to be made to see;

Acts 21, 3 ἀναφανέντες τὴν Κύπρον, being
 shown Cyprus, having it pointed out to us
 in the distance; instead of ἀναφανείσης
 ἡμῖν τῆς Κ. For the construction, comp.
 Rom. 3, 2. Buttm. § 134. 5. Kühn. § 281.
 3. Winer § 40. 1. So Theophan. p. 392
 ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς
 οἱ στρατηγοί.

ἀναφέρω, f. ἀνοίσω, (φέρω,) aor. 1
 ἀνήνεκα, aor. 2 ἀνήνεγκον.

1. to bear upwards, to carry up, to lead
 up, from a lower to a higher place; e. g. of
 persons c. acc. et eis c. acc. as eis ὅρος
 Matt. 17, 1. Mark 9, 2; Pass. eis τὸν οὐρα-
 νόν Luke 24, 51. Sept. for מִן הָאָרֶץ 1 Chr.
 15, 3. 12; מִן הָאָרֶץ 1 Sam. 17, 54. So Luc.
 Dial. Deor. 20. 6. Xen. Conv. 8. 30.—Of
 things, as sacrifices, to bring up, to offer up,
 by placing the victim or thing offered upon
 the altar; so with acc. and ἐν τῷ θυσιαστή-
 ριον James 2, 21; acc. simply Heb. 7, 27
 bis. 13, 15. 1 Pet. 2, 5. Sept. with ἐν τῷ
 θυσ. for מִן הָאָרֶץ Gen. 8, 20; simpl. Lev. 14,
 9. Judg. 11, 31.

2. Trop. ἀνεγκεῖν τὰς ἀμαρτίας ἡμῶν, to
 bear up our sins, to take upon oneself and
 bear our sins, i. e. to bear the penalty of sin,
 to make expiation for sin, spoken of Christ
 1 Pet. 2, 24. Heb. 9, 28, quoted from Is.
 53, 12 where Sept. for נִשְׁאֵל. Comp. Sept.
 ἀνοίσουσι τὴν πορνείαν ὑμῶν for נִשְׁאֵל Num.
 14, 33.—So ἀν. ἀμαρτίαν Antiph. 753. 10;
 κινδύνους Thuc. 3. 38.

ἀναφωνέω, ᾠ, f. ἦσω, (φωνέω,) to
 speak up or out, intrans. with dat. of man-
 ner, Luke 1, 42. Sept. for שָׁמַעְתִּי 1 Chr.
 15, 28.—Plut. Themist. 26 ἀνέφώνησε μέ-
 τρω ταυτί. Pol. 3. 33. 4.

ἀνάχυσις, εως, ἡ, (ἀναχίω,) an out-
 pouring, as the estuary of a river, Strab.
 8. p. 206, 374.—In N. T. trop. outpouring,
 effusion, excess; 1 Pet. 4, 4 eis τὴν αὐτὴν
 τῆς ἀσελίας ἀνάχυσιν into the same outpour-
 ing (excess) of rioting.

ἀναχωρέω, ᾠ, f. ἦσω, (χωρέω,) to give
 place, to go back, to draw back, e. g.

1. Genr. to withdraw from a place, to
 depart, intrans. with eis c. acc. of place
 whither, Matt. 2, 12. 14. 22. 4. 12. 14, 13.
 15, 21. Mark 3, 7 (others πρὸς). John 6,
 15; with ἐκείθεν Matt. 12, 15, comp. 14,
 13; absol. Matt. 2, 13. 9, 24 ἀναχωρεῖτε
 withdraw, give place. 27, 5. Sept. with eis
 for מִן הָאָרֶץ Hos. 12, 12.—So with eis Hdian.
 1. 12. 2. Xen. Hell. 2. 4. 7; absol. Plato
 Conv. 175. a.

2. Spec. to withdraw, for privacy, to go

aside, intrans. with κατ' ἑαυτὸν Acts 23, 19; absol. 26, 31. Comp. Hdtan. 1. 12. 12 ἐν τοῖς ἀναχωρηκτοῖς τόποις.

ἀνάψυξις, εὖς, ἡ, (ἀναψύχω,) a refreshing, revival; Acts 3, 19 καιροὶ ἀναψύξεως times of refreshing, i. e. of joy to come in the kingdom of Christ; comp. v. 20. 21. Sept. for רַחֵם Ex. 8, 11 [15].—Philo de Abr. p. 371. d. Strabo 17. p. 1137.

ἀναψύχω, f. ξω, (ψύχω,) to breathe up, to take breath; hence to revive, be refreshed. Sept. for חַיָּה Ex. 23, 12; חַיָּה 1 Sam. 16, 23. Trans. to revive, to refresh, with cooling, Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, to cheer, c. acc. 2 Tim. 1, 16 ὅτι πολλὰς με ἀνέψυξε. So Pass. Xen. Hell. 7. 1. 19.

ἀνδραποδιστής, οὗ, ὁ, (ἀνδραποδίζω, ἀνδράποδον,) a slave-dealer, man-stealer, 1 Tim. 1, 10; comp. Ex. 21, 16. Deut. 24, 7.—Pol. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, ου, ὁ, (ἀνὴρ,) Andrew, an old Greek name Hdot. 6. 126; in N. T. pr. n. of one of the Apostles, Mark 3, 18; the brother of Simon Peter, Matt. 4, 18. 10, 2. Mark 1, 16. Luke 6, 14. John 6, 8. He was from Bethsaida of Galilee; and had been a follower of John the Baptist; John 1, 41. 45. He was one of those most closely connected with Jesus, Mark 1, 29. 13, 3. John 6, 8. 12, 22 bis. Mentioned also Acts 1, 13; but not later.

ἀνδρίζω, f. ἴω, (ἀνὴρ,) to make manly, c. acc. Xen. Ec. 5. 4.—In N. T. Mid. to show oneself a man, to be manly, 1 Cor. 16, 13. Sept. for עָמַל Deut. 31, 6. 7; יָצַח Josh. 1, 6. 9. So 1 Macc. 2, 64. Luc. Eun. 13. Xen. An. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, (ἀνὴρ, νικάω,) Andronicus, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

ἀνδροφόνος, ου, ὁ, ἡ, adj. (ἀνὴρ, φονεύω,) manslaughtering; as Subst. a manslayer, murderer, 1 Tim. 1, 9.—2 Macc. 9, 28. Luc. Asin. 21. Plato Euth. 9. a.

ἀνεγκλήτος, ου, ὁ, ἡ, adj. (a priv. ἐγκλίω,) not arraigned or accused; hence blameless, unblamable, 1 Cor. 1, 8. Col. 1, 22. 1 Tim. 3, 10. Tit. 1, 6. 7.—Jos. Ant. 5. 8, 8. Plut. Pericl. 15. Xen. Mem. 2. 8. 5.

ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (a priv. ἐκδιηγόμαι,) not to be related, unspeakable, unutterable, 2 Cor. 9, 15.—Athenagor. Apol. p. 10, of God. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

ἀνεκλάλητος, ου, ὁ, ἡ, adj. (a priv. ἐκλάλειω,) unspeakable, unutterable, 1 Pet. 1, 8.—Eunap. Proeres. ὡς ἐπύθετο τὴν ἀλογον ταύτην καὶ ἀνεκλάλητον σωτηρίαν.

ἀνέκλειπτος, ου, ὁ, ἡ, adj. (a priv. ἐκλείπω,) unfailling, inexhaustible, Luke 12, 33.—Diod. Sic. 3. 23. Plut. de defect. Orac. 51.

ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only Neut. compar. ἀνεκτότερον ἵσταται Matt. 10, 15. 11, 22. 24. [Mark 6, 11.] Luke 10, 12. 14.—Pol. 12. 9. 5. Plato Legg. 907. a.

ἀνελεῆμων, ονος, ὁ, ἡ, adj. (a priv. ἐλεῆμων,) unmerciful, cruel, Rom 1, 31. Sept. for רַחֵם Prov. 5, 9. 11, 17.—Wisdom. 12, 5. 19, 1. Comp. ἀνελεημόνως Antiph. 114. 10.

ἀνεμίζομαι, Pass. (ἄνεμος,) to be wind-driven, tossed by the wind, James 1, 6.—Not found in Sept. nor in Gr. writers.

ἄνεμος, ου, ὁ (ἄν, ἀημ,) 1. wind, pr. a breath or stream of air, Matt. 11, 7. 14, 24. Mark 4, 41. Luke 7, 24. Rev. 7, 1 μὴ πνέη ἄνεμος. Spoken of violent, stormy winds, Matt. 7, 25. 27. 8, 26. 27. 14, 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4, 37. 39 bis. 6, 48. 51. Luke 8, 23. 24. 25. John 6, 18. Acts 27, 4. 7. 14. 15. James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6, 13. Sept. for רָחַב Job 21, 18. Is. 41, 16. al. So Pol. 9. 25. 3. Xen. Ec. 18. 1.—Rev. 7, 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. Sept. for רָחַב Jer. 49, 36. Hence

2. Meton. of τέσσαρες ἄνεμοι, the four winds, i. e. the four quarters of the earth or heavens, whence the four cardinal winds blow, Matt. 24, 31. Mark 13, 27; comp. Luke 13, 29. Sept. for רָחַב 1 Chr. 9, 24. Dan. 11, 4.—Jos. Ant. 8. 3. 5.

3. Trop. as the emblem of instability, inconstancy; Eph. 4, 14 ἄνεμος τῆς διδασκαλίας wind of doctrine, i. e. varying and unstable doctrines, vain opinions.—Ecclus. 5, 9. So רָחַב Job 15, 2.

ἀνένδεκτος, ου, ὁ, ἡ, adj. (a priv. ἐνδέχεται,) inadmissible, impossible, Luke 17, 1; comp. Matt. 18, 7.

ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (a priv. ἐξερευνάω,) unsearchable, inscrutable, Rom. 11, 33.—Symm. for רָחַב Prov. 25, 3; רָחַב Jer. 17, 9. Aristot. Eth. N.

ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι, κακός,) enduring evil, patient under evils and injuries, 2 Tim. 2, 24.—Hierocl. ad Pythag. Carm. Aur. 7. Luc. Jud. Voc. 9; comp. ἀνεξικακία Wisd. 2, 19. Plut. Pelop. 25.

ἀνεξιχνίαστος, ου, δ, ἡ, adj. (a priv. *ἐξιχνίαω*.) *not to be traced out*; trop. *unsearchable, inscrutable*, Rom. 11, 33. Eph. 3, 8. Sept. for *יִשְׁרָאֵל* Job 6, 9. 9, 10. —Prayer of Manass. 6.

ἀνεπαίσχυντος, ου, δ, ἡ, adj. (a priv. *ἐπαισχύνομαι*.) *not to be made ashamed, without cause of shame*, irreproachable, 2 Tim. 2, 15.—Jos. Ant. 18. 7. 1; so Adv. *-ος*, Agapet. 57. Wetst. in loc.

ἀνεπίληπτος, ου, δ, ἡ, adj. (a priv. *ἐπιλαμβάνω*.) *not to be laid hold of or attacked*, Thuc. 5. 17.—In N. T. *not to be reprehended, blameless, unblamable*, 1 Tim. 3, 2 comp. Tit. 1, 7 *ἀνέγκλητος*. 1 Tim. 5, 7. 6, 14. So Plut. Pericl. 10. Xen. Cyr. 1. 2. 15.

ἀνέρχομαι, aor. 2 *ἀνῆλθον*, (*έρχομαι*.) *to go up, to ascend*, from a lower to a higher place, as *eis τὸ ὄρος* John 6, 3; *eis Ἱεροσόλυμα* Gal. 1, 17. 18; see in *ἀναβαίνω* no. 1. Sept. for *יִשְׁרָאֵל* 1 K. 13, 12; *מִצְרָיִם* Judg. 21, 8. —Hdian. 3. 8. 11. Xen. Hell. 2. 4. 39.

ἀνεσις, *ως, ἡ*, (*ἀνίημι*.) 1. *a letting up or loose, remission, relaxation*, pr. from close confinement; Acts 24, 23 *ἔχων ἀνεσις*, *to have relaxation*, i. e. from actual bonds. So Sept. *δοῦναι ἀνεσις* 2 Chr. 23, 15.—Also from exertion, obligation; 2 Cor. 8, 13 *οὐ ἵνα ἄλλοις ἀνεσις*, i. e. from the duty of contributing. So from exertion, toil, Jos. Ant. 3. 10. 6. Hdian. 8. 5. 19.

2. Trop. *remission, rest, quiet*; e. g. internal 2 Cor. 3, 12; external 2 Cor. 7, 5. 2 Thess. 1, 7.—Pol. 1. 66. 10. Plato Legg. 724. a.

ἀνευτάζω, f. *άνω*, (*ἀνδ* intens. *ἐντάζω*.) *to examine thoroughly, to inquire strictly*, Sept. for *שָׁרַף* Judg. 6, 20. Susann. 14.—In N. T. in a judicial sense, *to examine, to put to the question*, by scourging to force confession, c. acc. Acts 22, 24. 29.

ἀνευ, prep. c. gen. (kindr. *ἀν*- priv. Engl. *un-*.) *without*; e. g. of things, implying their absence, as *ἀνευ γογγυσμῶν* *without murmurings* 1 Pet. 4, 9; *ἀνευ λόγου* *without word*, i. e. without preaching and admonition, 1 Pet. 3, 1. Sept. for *יָנָה* Ex. 21, 11; *אֵלֶּיךָ* Is. 55, 1. So Dem. 141. 4. Xen. An. 2. 6. 6.—Of persons, *prægn.* Matt. 10, 29 *ἀνευ τοῦ πατρὸς* *without the Father*, without his knowledge and will; comp. Luke 12, 6. Sept. for *יָנָה* Am. 3, 5. So Hom. Il. 15. 213. Dem. 1240. 30; *ἀνευ βασιλέως* Xen. Hell. 4. 8. 16.—In Gr. writers *ἀνευ* is found also as an adverb without case; Winer § 58. 6. Buttm. § 146. 4. 2.

ἀνεύθετος, ου, δ, ἡ, adj. (a priv. *εὐθετος*.) *not well-situated, not commodious*, Acts 27, 12.—Hesych. *ἀνευθέσιον* *ἀχρόστηον*.

ἀνευρίσκω, aor. 2 *ἀνεύρω*, (*εὐρίσκω*.) *to find out, to trace out*, by inquiry, c. acc. Luke 2, 16. Acts 21, 4.—Plut. Camill. 30. Xen. Cyr. 1. 6. 40.

ἀνέχω, f. *έξω*, (*έχω*.) *to hold up*, e. g. *τὰς χεῖρας* Jos. Ant. 3. 1. 6. Hom. Il. 8. 318; *to hold up or back*, as horses Il. 23. 426; the rain from falling, Sept. for *שָׁרַף* Am. 4, 7.—In N. T. only Mid. *ἀνέχομαι*, f. *ἀνέχομαι*, imperf. *ἀνεχόμεν*, also *ἡνεχόμεν* 2 Cor. 11, 1. 4 Rec. aor. 2 *ἡνεχόμην* Acts 18, 14; for the double augm. see Buttm. § 86. n. 3, 4. Kühn. § 126. 1; pr. *to hold oneself up*, and so *to hold or bear up against* any thing, *to endure*; constr. c. gen. Matth. § 359. n.

1. Of pers. *to bear with, to have patience with* the errors and weaknesses of others; c. gen. Matt. 17, 17 *ὥς πότε ἀνέχομαι ὑμῶν*. Mark 9, 19. Luke 9, 41. Acts 18, 14. 2 Cor. 11, 1 bis. 19. Eph. 4, 2. Col. 3, 13; absol. 2 Cor. 11, 4. Sept. for *פָּצַחְתִּי* Is. 63, 15.—Pol. 3. 82. 5. Plato Rep. 564. d.

2. Of things: a) *to endure, to bear patiently*, as afflictions; 2 Thess. 1, 4 *ταῖς θλίψεσιν αἷς ἀνέχεσθε*, i. e. *αἷς* for *ὧν* by attraction; absol. 1 Cor. 4, 12. 2 Cor. 11, 20. So c. gen. 2 Macc. 9, 12. Hdian. 8. 5. 9. Plato Apol. 31. b. b) *to endure, to bear with*, i. e. *to admit doctrine, exhortation*, 2 Tim. 4, 3. Heb. 13, 22. So Sept. Job 6, 26.

ἀνεψιός, οὔ, δ, a cousin, Lat. *consobrinus*, Col. 4, 10.—Sept. Num. 36, 11. Plut. Thes. 7. Xen. An. 7. 8. 9.

ἀνηδον, ου, τό, dill, *anethum graveolens* v. *hortense*, an aromatic plant, Matt. 23, 23.—Theophr. H. Pl. 7. 1. 2. Dioscor. 3. 461. Plin. H. N. 19. 52, where *anethum* is distinguished from *anisum*, anise. Celsii Hierob. I. p. 494.

ἀνήκω, defect. (*ήκω*.) *to have come up or reached* to any thing, Hdot. 7. 60. Xen. An. 6. 2. 3, 5; *to pertain or belong to*, 1 Macc. 10, 42. Dem. 1390. 17.—In N. T. trop. *to be pertinent, fit, proper*; impers. Col. 3, 18 *ὡς ἀνήκει ἐν κυρίῳ*. Part. neut. *τὸ ἀνήκον*, *τὰ ἀνήκοντα*, *that which is proper, becoming*, Philem. 8. Eph. 5, 4. Compare Hdot. 6. 109. Suid. *ἀνήκον* *τὸ πρέπον*.

ἀνήμερος, ου, δ, ἡ, adj. (a priv. *ήμερος*.) *untamed, ungentle, fierce*, of persons 2 Tim.

3, 3.—Æsch. Prom. 716. Arr. Epict. 1. 3.
7. Plut. Pomp. 28.

ἀνὴρ, ἀνδρός, ὁ, (kindr. ἀρῆν, ἄρης,) *a man*, one of the male sex, Lat. *vir*.

1. Genr. as opp. to woman; Luke 1, 27. 34 ἐπεὶ ἄνδρα οὐ γινώσκω. 5, 18. 7, 20. John 1, 13. Acts 2, 22. 9, 38. 10, 5. 30. 13, 21. Rom. 11, 4. James 1, 8. 2, 2. al. sæp.—Xen. Cæc. 7. 30. Plato Conv. 191. e.

2. Spec. *a man* of adult years. a) As distinguished from a youth, etc. Luke 19, 2. John 1, 30; so where ἄνδρες, γυναῖκες, παῖδια are spoken of, Matt. 14, 21. 15, 38. Mark 6, 44. Acts 17, 12. So Plato Rep. 549. e. Xen. Conv. 4. 17. b) As married, *a husband*, Matt. 1, 16. Mark 10, 2. 12. Luke 2, 36. 16, 18. John 4, 16—18. 1 Cor. 7, 2—4. 13. 14. Gal. 4, 27. Col. 3, 19. al. Sept. and ὡς Gen. 2, 23. 3, 6. (Ecclus. 4, 10. Luc. D. Mort. 23. 3. Xen. Cyr. 1. 3. 13.) Also *a husband* by anticipation, *one betrothed*, a bridegroom, Matt. 1, 19. Rev. 21, 2. Sept. and ὡς Deut. 22, 23. So of a bride, εἰς ἀνδρός [οἰκίαν] λέναι v. Ἰακώ Alciph. p. 364. Liban. p. 556. c. Comp. Greg. Cor. p. 45 Schæf. c) Plur. of soldiers, or rather of the temple guards under the direction of the Sanhedrim, *men*, Luke 22, 63; comp. v. 47 and Matt. 26, 47. So of soldiers 1 Macc. 3, 39. Xen. An. 1. 2. 1. d) With an adjunct; e. g. with an adj. as ἀνὴρ φρόνιμος Matt. 7, 24; ἀνὴρ μωρός v. 26; also Luke 5, 8. 12. James 1, 8. al. So Hdian. 2. 15. 1. Xen. An. 1. 3. 20. With pron. τίς, where ἀνὴρ is pleonast. Luke 8, 27. Acts 10, 1. 16, 9. So Xen. An. 4. 8. 4. With a gentile noun, as Acts 8, 27 ἀνὴρ Ἀθιοπῶν an *Ethiopian*. 10, 28. 22, 3. Plur. Matt. 12, 41 ἄνδρες Νινευίται. Luke 11, 32. Acts 11, 20. So Æl. V. H. 12. 56. Xen. An. 1. 8. 1 ἀνὴρ Πέρσης. e) In a direct and respectful address, simply ἄνδρες, *men*, *sirs*, Acts 14, 15. 19, 25. 27, 10. 21. 25. (Xen. An. 1. 4. 14.) With a gentile noun; Acts 1, 11 ἄνδρες Γαλιλαῖοι. 2, 14. 22. 5, 35. 13, 16. 17, 22 ἄνδρες Ἀθηναῖοι, *Athenians*. 19, 35. 21, 28. So Xen. An. 1. 7. 3. With ἀδελφοί, Acts 1, 16; comp. ἄνδρες φίλοι Xen. An. 1. 6. 6. f) Indef. for ἀνὴρ τις or simple τίς, Luke 9, 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. Acts 6, 11. So Xen. Cyr. 2. 2. 22 ἀνὴρ τοῦ δήμου.

3. Trop. *a man* in understanding, intelligence, true wisdom; opp. a child 1 Cor. 13, 11; and so τέλειος ἀνὴρ Eph. 4, 13. James 3, 2.—So *a man* worthy of the name, Hom. Il. 5. 529. Hdtot. 7. 210. Xen. Cyr. 4. 2. 25.

4. Indef. *a man*, any man or person, one of the human family, Lat. *homo*. Rom. 4, 8 μακάριος ἀνὴρ, φ. κτλ. James 1, 12. 20. 23. Plur. Luke 11, 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης. Acts 4, 4. Matt. 14, 35 οἱ ἄνδρες τοῦ τόπου ἐκείνου *the men of that place*, the people, the inhabitants.—Sing. Soph. CEd. Col. 567 or 573. Xen. Mem. 4. 5. 2. Plur. Luc. D. Mort. 24. 1. Xen. Cyr. 4. 3. 13. +

ἀνδρίστημι, f. στήσω, (ἀντί, ἵστημι,) in N. T. only perf. ἀνδρίσθηκα, aor. 2 ἀντίστην, Mid. impf. ἀνδιστάμην; Act. intrans. *to stand against*, Mid. *to set oneself against*; i. e. genr. *to withstand*, *to resist*, *to oppose*, c. dat. Matt. 5, 39 μὴ ἀντιστήναι τῷ πονηρῷ. Luke 21, 15. Acts 6, 10. 13, 8. Rom. 9, 19. 13, 2. Gal. 2, 11. 2 Tim. 3, 8 bis. 4, 15. James 4, 7. 1 Pet. 5, 9; absol. Rom. 13, 2 οἱ ἀνδρισθέντες. Eph. 6, 13. Sept. for ἔστη Ps. 76, 8; ἔστη Deut. 25, 18.—Hdian. 2. 10. 11. Plato Conv. 196. d. Absol. Xen. An. 7. 3. 11.

ἀνδομολογέομαι, οῖμαι, Mid. depon. (ἀντί, ὁμολογέω,) pr. *to utter in turn the same things*, said of a person or party as over against another; hence, *to assent* or *consent in turn*, on one's part, c. dat. Pol. 28. 4. 4. ib. 17. 6; *to make an agreement* Pol. 5. 105. 2; *to confess in turn*, on one's part, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. 1 Esdr. 8, 91; c. dat. Pol. 30. 8. 7.—In N. T. *to profess* or *declare in turn*, *to praise*, *to laud*, on one's part, c. dat. Luke 2, 38 καὶ αὐτὴ ἀνδομολογεῖτο τῷ κυρίῳ and *she too* (in turn, on her part) *praised the Lord*, i. e. as Simeon had done just before, vv. 34. 35. So Sept. for ἡ ἑστη Pa. 79, 13. Comp. Diod. Sic. 1. 70 ἀνδομολογείσθαι τὰς ἀπέρὰς τοῦ βασιλέως.

ἄνθος, εος, τό, (ἀνά, ἄνω,) *a flower*, James 1, 10. 11. 1 Pet. 1, 24 bis. Sept. for γῆ Num. 17, 8.—Luc. Nigr. 30. Xen. Ven. 5. 5.

ἀνθρακιά, ἄς, ἡ, (ἀνθραξ,) *a fire of coals*, a heap of burning coals, John 18, 18. 21, 9.—Ecclus. 11, 32. Dem. 423. 2. Plut. Symp. 6. 7. 2.

ἀνθραξ, ακος, ὁ, *a coal*; Rom. 12, 20 ἀνθρακας πυρὸς σπαρείσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ thou shalt heap coals of fire on his head, i. e. awaken feelings of shame and compunction; quoted from Prov. 25, 22, where Sept. for ἔζη. —Hdian. 4. 7. 9. Plut. C. Mar. 44.

ἀνδραπάρεσκος, ου, ὁ, ἡ, (ἀνδραπος, ἀρέσκω,) a word of the later Greek, Lob.

ad Phryn. p. 621; Plur. as Subst. *men-pleasers*, Eph. 6, 6. Col. 3, 22.—Sept. Ps. 53, 6. Psalt. Salom. 4, 8. 10. p. 929.

ἀνθρώπινος, η, ον, (ἀνθρώπος,) *pertaining to man, human*, i. e. a) As distinctive of man; James 3, 7 ἡ φύσις ἀνθρωπίνῃ *man's nature*, opp. to that of beasts, etc. So Hsian. 1. 13. 12. Xen. Mem. 1. 4. 13. b) As proceeding from or instituted by man, e. g. σοφία ἀνθρωπίνῃ, *man's wisdom*, not the true, 1 Cor. 2, 4. 13. Also 1 Cor. 4, 3 ἀνθρωπίνη ἡμέρα *a man's day*, i. e. a judgment day of man's appointment; antith. ἡμέρα κυρίου. 1 Pet. 2, 13. So Dem. 317. 23. Plato Apol. 20. d, ἄνθρω. σοφία. c) As common to man or to his experience; 1 Cor. 10, 13 πειρασμός ... ἀνθρώπινος, i. e. *common to man*, and therefore adapted to his weakness; opp. ὑπὲρ δὲ δύνασθαι. Neut. as adv. Rom. 6, 19 ἀνθρωπίνον λέγω *I speak in the manner of men*, in language and examples drawn from common life, i. q. κατὰ ἀνθρώπον λέγω Gal. 3, 15. So Pol. 3. 5. 8. Xen. Cyr. 3. 1. 40.

ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἀνθρώπος, κτείνω,) *manslaying*; Subst. *a manslayer, murderer*, John 8, 44. 1 John 3, 15 bis. Comp. Wisd. 2, 24.—Eurip. Iph. T. 390.

ἄνθρωπος, ου, ὁ, ἡ, (kindr. ἀνὰ, ἄνω, ἄνθος,) *a man*, one of the human family, *man* or *woman*, *a person*, Lat. *homo*. Sept. often for אָדָם; אִשָּׁה; אִנְשָׁא.

1. Pr. and *definite* or *indefinite*, as put with or without the article or other adjuncts.

A) *Definite*, with the art. ὁ ἀνθρώπος, οἱ ἀνθρώποι, and also in the Vocative.

a) Where the person spoken of is already *known*, either from the context or in some other way. a) Simply, e. g. Sing. ὁ ἀνθρώπος, Matt. 12, 13 τότε λέγει τῷ ἀνθρώπῳ, comp. v. 10. 26, 72. 74. Mark 3, 3. 5 comp. v. 1. 5, 8 comp. v. 2. 14, 71. Luke 6, 8 comp. v. 6. 8, 29. 33. 35 comp. v. 27. John 2, 25 bis, where ὁ ἀνθρώπος is the particular person with whom Jesus might at any time have to do. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον *doth our law condemn the man?* i. e. the person accused. John 19, 5 ἴδε ὁ ἀνθρώπος, i. e. the man whose life ye seek. Matt. 12, 43 and Luke 11, 24 *when the unclean spirit is gone out ἀπὸ τοῦ ἀνθρώπου*, i. e. the man in whom he had dwelt. Acts 19, 16. 25, 22 comp. v. 14. 2 Thess. 2, 3.—PLUR. οἱ ἀνθρώποι, *the men, the persons*, already known; Matt. 8, 27 οἱ δὲ ἀνθρώποι θαύμασαν, i. e. those in the boat with Jesus. Luke 7, 31. John

4, 28 τοῖς ἀνθρώποις, *the men of the city, the inhabitants*. John 6, 10. 14 comp. v. 5. 2 Thess. 3, 2. Rev. 9, 6. 10. 15. 18. 20, comp. v. 4. β) With an adjunct rendering the person more definite and distinct; e. g. οὗτος, ὡς ὁ ἄνθρωπος. οὗτος ὁ οὗτος ὁ ἄνθρωπος. Mark 14, 71. 15, 39. Luke 2, 25. John 7, 46. Acts 5, 28. al. Plur. Acts 4, 16. 5, 35. 38. 16, 17. 20. With ἐκεῖνος, Matt. 12, 45. 18, 7. Mark 14, 21. Luke 11, 26. James 1, 7. Plur. Acts 16, 35. Also with τοιοῦτος, 2 Cor. 12, 3; ὅς, ὅστις with its verb John 9, 24. Acts 4, 22; Plur. John 17, 6. Rev. 9, 4. So with a numeral, ὡς εἰς ἀνθρώπος *the one man* Rom. 5, 15. 19; or a subst. with the art. in apposition, as οἱ ἀνθρώποι οἱ ποιμένες Luke 2, 15; or a participle with the art. Luke 11, 44. John 5, 12. Acts 4, 14. 21, 28. Rev. 16, 2. γ) Vocat. ἀνθρώπε, addressed to a person standing by, and less respectful than ἀνὴρ q. v. Luke 5, 20. 12, 14. 22, 58. 60. Also ὁ ἀνθρώπε, addressed by a writer to the person to whom he writes, or with whom he is discussing or disputing; 1 Tim. 6, 11 σὺ δέ, ὁ ἀνθρώπε τοῦ θεοῦ, *but thou, O man of God*. Rom. 2, 1. 3. 9, 20. James 2, 20 comp. v. 18. So Plut. de sera Num. vind. 8. Xen. Cyr. 2. 2. 7.

b) Where the Sing. ὁ ἀνθρώπος, *the man*, is used in a collective or generic sense, either for all mankind or for a particular class of men; Winer § 27. 1. Matt. 4, 4 οὐκ ἐστὶ ἄνθρωπος ζήσεται ὁ ἀνθρώπος. 12, 35 ὁ ἀγαθὸς ἀνθρώπος. 15, 11 bis. 18. 20 bis. Mark 2, 27. Luke 4, 4. Rom. 7, 1. 10, 5. 1 Cor. 2, 11 bis.—So with an adjunct for greater definiteness, e. g. ὅς with its verb Rom. 4, 6; a participle with the art. Rom. 14, 20.

c) Where the Plur. οἱ ἀνθρώποι, *the men*, is used in a generic sense, more or less limited according to the context. a) As referring mainly to those round about, *the people* with whom we live, in comm. Engl. *the folks*; usually in Engl. without art. *men, people, folks, other men*. Matt. 10, 17 προσέχετε ἀπὸ τῶν ἀνθρώπων *beware of men*, people, i. e. those with whom you are brought in contact. Matt. 5, 13 καταστρέψαι ὑπὸ τῶν ἀνθρώπων. v. 16. 19. 6, 1. 2. 5. 14. 15. 16. 18. 7, 12. 13, 25. Mark 8, 27. Acts 18, 13. al. With a particip. without art. Mark 8, 24. β) Where οἱ ἀνθρώποι refers to mankind as a whole, though without including every individual; Engl. usually without art. *men, mankind*. Matt. 12, 31 πάντα ἁμαρτία ... σφεδίζονται τοῖς ἀνθρώποις. 19, 12. Mark 7, 21. John 3, 19. Acts

15, 17. 24, 16. Rom. 14, 18. 1 Cor. 13, 1. Eph. 4, 14. Col. 2, 22. 1 Tim. 6, 9. 2 Tim. 3, 2. Rev. 8, 11. 13, 13. al. With an adj. implying a class of mankind, 1 Pet. 2, 16. 2 Pet. 3, 7. Opp. to God, and with a participle with the art. James 3, 9. γ) Where all mankind are included; John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Acts 17, 30. Rom. 2, 16. Heb. 9, 27. Rev. 16, 18. Matt. 9, 8 τὸν δόνα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις, i. e. they regarded the power exercised by Jesus as something imparted to mankind or to the human nature.—Also where οἱ ἄνθρωποι stands in antith. with ὁ θεός, including also the idea of frailty and imperfection; Matt. 10, 32. 33. Mark 7, 8. Luke 12, 8. 9. 16, 15; comp. below in B. c. e.

B) Indef. without the art. ἄνθρωπος a man, ἄνθρωποι men, i. e. an individual or individuals of the human family.

a) In the predicate of a sentence; Matt. 8, 9 καὶ γὰρ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν. Acts 10, 26. 28. James 5, 17. Plur. Acts 4, 13. 14, 15.—Plato Crat. 399. c.

b) When ἄνθρωπος is subjoined in apposition by way of explanation; so with δε after a pron. John 8, 40; after a noun 1 Tim. 2, 5.

c) Genr. and in various relations, viz. a) For an individual in particular circumstances, but not before known or referred to, a man, a certain man; Plur. men, certain men. Matt. 13, 31 ἐν λαβὼν ἄνθρωπος ἰσχυρεν ἐν τῷ ἀργῷ αὐτοῦ. v. 44. 21, 28. Mark 4, 26. 12, 1. Luke 13, 19. 20, 9. John 9, 1. Plur. of persons slain Rev. 11, 13. So where the writer does not wish to specify the person more nearly; 2 Cor. 12, 2 οὕτως ἄνθρωπον ἐν Χριστῷ. Rev. 13, 18 ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ. β) With an adjunct expressing the character or circumstances of a person or persons; e. g. a prep. with its case, Mark 1, 23 ἄνρ. ἐν πνεύματι ἀκατάργ. δ, 2. John 3, 1 ἄνρ. ἐκ τῶν Φαρισσαίων. So with an appellative, where we may render merely the latter; Matt. 11, 19 and Luke 7, 34 ἄνρ. φάγος καὶ οἰνοπότης, i. e. a glutton and a wine-bibber. Matt. 13, 45 ἄνρ. ἔμπορος. v. 52. 18, 23. 20, 1. 21, 33. Comp. Matth. 13, 430. 6. With a gentle noun, Matt. 27, 32 ἄνρ. Κυρηναῖος, i. e. a Cyrenian. Acts 21, 39. 22, 25. ἄνρ. Ῥωμαῖος a Roman. Plur. Acts 16, 37. (Xen. An. 6. 2. 23.) With an adj. John 9, 16 ἄνρ. ἀμαρτωλός. Mark 13, 34 ἄ. ἀπόδημος. Acts 4, 9 ἄνρ. ἀσθενής. Matt. 9, 32. 13, 28. Rom. 1, 23. 7, 24. Tit. 3, 10. Plur. Luke 24, 7. Acts

4, 13. With τις indef. a certain man, Matt. 18, 12. Luke 10, 30. 12, 16. 14, 2. John 5, 5. al. Plur. 1 Tim. 5, 24. Jude 4. With relat. δε and its verb, Luke 2, 25. 5, 18. John 4, 29; so with καὶ instead of a relat. Luke 6, 6; or also ἵνα instead of a relat. John 5, 7. With a participle having the art. Rom. 1, 18. 2, 9. Jude 4; but usually without art. Matt. 9, 9. 11, 8. 12, 10. Mark 3, 1. Luke 4, 33. John 9, 11. Acts 15, 26. al. γ) For any man or men, whoever he or they may be, of whatever birth, age, country, rank, character. Matt. 12, 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. Luke 18, 2. 4. John 5, 34. 41. 7, 46. Acts 12, 22. 1 Cor. 6, 18. 15, 21 where the expression is general, though the individual referred to is known, comp. Rom. 5, 15. 17. Gal. 3, 15. 6, 1. Phil. 2, 8. Rev. 4, 7. al. Plur. ἄνθρωποι men, Luke 1, 25. Acts 17, 26. 1 Cor. 3, 21 καυχᾶσθαι ἐν ἀνθρώποις, comp. v. 32. 4, 9. 14, 2. 8. 2 Cor. 5, 11. 1 Tim. 2, 5. Heb. 5, 1. Rev. 9, 7. al. Sometimes the genit. Plur. ἀνθρώπων approaches to the nature of an adj. or compound idea; e. g. ἄλλοις ἀνθρώπων men-fishers Matt. 4, 19. Mark 1, 17; ἐντάλματα ἀνρ. human commandments Matt. 15, 9. Mark 7, 7; so Luke 9, 56. Acts 17, 25. Phil. 2, 7. In like manner the genit. Sing. ἀνθρώπου is found instead of an adj. 2 Pet. 2, 16 ἐν ἀνθρώπου φωνῇ with man's voice, i. e. a human voice. Rev. 21, 17. So Sept. Is. 8, 1. δ) With an adjunct of number or quantity; e. g. a numeral, as εἰς ἄνρ. John 11, 50. 18, 14; δύο ἄνρ. Luke 18, 10. John 8, 17. So with πᾶς, as πᾶς ἄνρ. John 1, 9. Col. 1, 28 bis. James 1, 19; πάντες ἄνρ. Luke 13, 4. Acts 22, 15. Rom. 5, 12. 18. 1 Cor. 7, 7. Phil. 4, 5. 1 Tim. 2, 1. 4. al. Neg. οὐδεὶς ἀνθρώπων Mark 11, 2. Luke 19, 30. 1 Tim. 6, 16. James 3, 8; μηδεὶς ἀνθρώπων Acts 4, 17. With τις interrog. implying a negat. τίς ἀνθρώπων what man? Matt. 7, 9. 12, 11. Luke 15, 4. Acts 19, 35; τίς ἀνθρώπων 1 Cor. 2, 11. e) In antithesis with God, Christ, or with the operations of the Holy Spirit, ἄνθρωπος includes the idea of frailty, imperfection, error, sin; so opp. God, Matt. 19, 6 δὲ οὖν ὁ θεὸς συνέζευξε, ἄνθρωπος μὴ χωρίζτω. 21, 25. 26. 22, 16. Mark 10, 27. Acts 5, 29. Rom. 2, 29. al. Opp. Christ, Gal. 1, 12 οὐδὲ παρὰ ἀνθρώπων... ἀλλὰ δι' ἀποκαλήνους Ἰ. Χρ. Col. 3, 23. Heb. 7, 28. Opp. God and Christ, Gal. 1, 1 bis. 10 bis. So too in respect to the agency of the Spirit, as ψυχικός ἄνθρωπος opp. ὁ πνευματικός 1 Cor. 2, 14 comp. 15. ζ) In the

phrase κατὰ ἄνθρωπον, according to man, i. e. as a man, after the manner of men; Gal. 1, 11 τοῦ εὐαγγελίου... οὐκ ἔστι κατὰ ἄνθρωπον, i. e. not after the manner of men, not such as men would make it, comp. v. 12. 1 Cor. 3, 3 οὐχὶ... κατὰ ἄνθρωπον παραπεσεῖτε walk ye not as men? parall. σαρκικοί ἐστε. 1 Cor. 15, 32 see in *ζηρῶμαχίω*. So λέγειν v. λαλεῖν κατὰ ἄνθρωπον to speak after the manner of men, i. e. either as men speak, perh. inconsiderately, Rom. 3, 5; or by an example drawn from common life, Gal. 3, 15; or from human insight or experience, 1 Cor. 9, 8.

2. Spec. ἄνθρωπος with or without the art. stands in place of words expressing various relations which are determined by the context, e. g. a) For a man, vir, a male adult person, Matt. 25, 24. Luke 19, 21. 22. John 1, 6. 3, 1. Acts 4, 13. al. So ἄνθρωπος τοῦ θεοῦ, a man of God, his minister or messenger, 2 Tim. 3, 17. 2 Pet. 1, 21. (Sept. for עֲבָדֵי ה' 1 K. 13, 1. 1 Eedr. 5, 49.) Also ὁ ἄνθρ. τῆς ἁμαρτίας 2 Thess. 2, 3, see in ἁμαρτία no. 1. b) For a husband, opp. a wife, Matt. 19, 3. 5. 10. Mark 10, 7. 1 Cor. 7, 1. Eph. 5, 31. So Sept. and חָמָא Gen. 2, 24. c) For a householder, master, pater-familias, opp. οἱ οἰκιστοί, Matt. 10, 36. d) For a son, opp. a father, Matt. 10, 35; and genr. for a male child, John 7, 22. 23. 16, 21. So Ecclus. 3, 11. Hdian. 1. 5. 15. e) For a servant, slave, opp. a master, Luke 12, 36 comp. 37. Also Rev. 18, 13 ψυχὰς ἀνθρώπων men's persons, i. e. slaves; in allusion to Ez. 27, 13 where Sept. for עֲבָדֵי שָׁמַיָא id. See in art. ψυχή no. 3. c. So Xen. Vect. 4. 14. Mem. 2. 1. 15.

3. Trop. in phrases, viz. a) Of the inner and outer man; e. g. ὁ ἔσω ἄνθρωπος the inner man, the mind, the soul, the rational and moral nature, Rom. 7, 22. Eph. 3, 16; called also ὁ κρυπτός τῆς καρδίας ἄνθρωπος the hidden man of the heart 1 Pet. 3, 4. Opp. is ὁ ἔξω ἄνθρωπος the outer man, the body, 2 Cor. 4, 16. b) Of the old and new man; e. g. ὁ παλαιὸς ἄνθρωπος the old man, the carnal unrenewed nature, Rom. 6, 6. Eph. 4, 22. Col. 3, 9. Opp. is ὁ καινὸς ἄνθρωπος the new man, i. e. renewed and sanctified in Christ, Eph. 4, 24; impl. Col. 3, 10. So Christ is said to create in himself the two (Jew and Gentile) εἰς ἓνα καινὸν ἄνθρωπον into one new man, who is neither Jew nor Gentile, Eph. 2, 15; comp. Gal. 3, 28. 6, 15.

4. In the phrase υἱὸς τοῦ ἀνθρώπου, son of man.

a) Without art. a son of man, i. q. a man, one of the human race, parall. with ἄνθρωπος, Heb. 2, 6 τὸ ἔσθαι ἄνθρωπον... ἢ υἱὸς ἀνθρώπου, quoted from Ps. 8, 5 where Sept. for עֶבֶר-בֶּן. Spoken of the Messiah as ὁμοιος υἱῷ ἀνθρώπου like unto a son of man, in the likeness of man, Rev. 1, 13. 14, 14; in allusion to Dan. 7, 13, where Sept. for Chald. עֲבָדֵי ה' John 5, 27 see in lett. b. Plur. οἱ υἱοὶ τῶν ἀνθρώπων the sons of men, i. e. men, Eph. 3, 5. Mark 3, 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, i. q. τοῖς ἀνθρώποις in Matt. 12, 31. So Sept. for אֲבָנֵי גִבְרִי Gen. 11, 5. Ecc. 2, 8. al.

b) With the art. ὁ υἱὸς τοῦ ἀνθρώπου the Son of man, pr. n. for the Messiah, used by Jesus of himself, in allusion to Dan. 7, 13; see above in lett. a. Just as the Messiah is called ὁ υἱὸς τοῦ θεοῦ the Son of God, as partaking of the divine nature and sent forth from God (see in υἱός); so he calls himself ὁ υἱὸς τοῦ ἀνθρ. the Son of man, as bearing the human form and nature, born of a woman and made like unto his brethren (Heb. 2, 17); Matt. 8, 20. 9, 6. 10, 23. 11, 19. 12, 8. Mark 2, 10. 28. Luke 5, 24. 6, 5. John 1, 52. 3, 13. 6, 27. 53. 62. al. Once without art. John 5, 27 εἰ υἱὸς ἀνθρώπου ἐστὶ, i. e. because he hath taken upon himself the human nature. In Dan. 7, 13. 14 the Messiah is represented as 'coming with the clouds of heaven,' and this is repeated in Matt. 24, 30. Mark 13, 26. Luke 21, 27; also Matt. 26, 64. Mark 14, 62. Luke 22, 69. In all, Jesus uses this appellation of himself in the Gospels 84 times; elsewhere it is used of him only once, by Stephen Acts 7, 56.—Others: THE Son of man, in distinction from all other men, THE MAN in the highest sense, the model and archetype of man. +

ἀνδύπατεύω, f. εὐσω, (ἀνδύπατος,) to be proconsul, to govern as proconsul, c. gen. Acts 18, 12.—Hdian. 7. 5. 2. Plut. Comp. Demosth. c. Cic. 3 fin.

ἀνδύπατος, ου, ὁ, (ἀντί, ὑπατος,) a proconsul, Acts 13, 7. 8. 12. 19, 38 καὶ ἀνδύπατοι εἰσιν, a generic Plur. for a proconsul; Winer § 27. 2. So Pol. 21. 8. 11. Plut. Galb. 3.—For the rank and authority of proconsuls, see in art. ἡγεμών no. 2. Cyprus was originally a praetorian province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Strabo 14. 684, 685. Dion Cass. 54. 4. See Adam's

Rom. Ant. p. 158. 165. Dict. of Antt. art. *Provincia*.

ἀνέλιμι, f. ἀνήσω, (τήμι.) aor. 2 ἀνήν, Pass. aor. 1 ἀνέστην, *to send up or forth*, Od. 4. 568; *to make spring up* Æsch. Supp. 266.—In N. T. *to let up, to let go*, i. e.

1. *to slacken, to loosen*, c. acc. τὰς ζευκτηρίας Acts 27, 40. Pass. Acts 16, 26 τὰ δεσμὰ ἀνέστη.—Wisd. 16, 24. Plut. M. Ant. 49. Xen. Mem. 3. 10. 7 opp. ἐντρέινα.

2. *to leave off, to cease from*, c. acc. τὴν ἀπειρήν Eph. 6, 9. (Xen. Cyr. 7. 5. 75.) Also *to leave, not to care for* a person, c. acc. Heb. 13, 5 οὐ μὴ σε ἀνῶ, comp. Deut. 31, 6 where Sept. for ἰσῆ High.

ἀνίλεως, α, δ, ῆ, adj. (α priv. ἰλεως, ἰλαος,) *without mercy, stern, only James 2, 13.*

ἀνιπτος, ου, δ, ῆ, adj. (α priv. νίπτω,) *unwashed, d. χεῖρες* Matt. 15, 20. Mark 7, 2. 5.—Hom. II. 6. 266. Hes. Op. 723. Luc. Demon. 4.

ἀνίστημι, f. ἀναστήσω, (ίστημι.) aor. 1 ἀνέστησα; aor. 2 ἀνέστην, imper. ἀνάστηθι, apoc. ἀνίστα Acts 12, 7. Eph. 5, 14. The tenses of this verb, as in ἵστημι q. v. are divided between the trans. and intrans. significations, viz.

I. TRANS. in Act. pres. impf. fut. and aor. 1; *to make stand up, to raise up*, i. e.

1. Pr. from a sitting posture, c. acc. Acts 9, 41. So Pol. 13. 7. 8, comp. Xen. Mem. 1. 4. 11.—Of the dead, *to raise up* ac. from the grave into life, c. acc. John 6, 39. 40. 44. 54. Acts 2, 24. 32. 13, 33; also c. ἐκ νεκρῶν Acts 13, 34. 17, 31. So Hom. II. 24. 551. Xen. Ven. 1. 6.

2. Trop. *to raise up, to cause to exist or appear*. e. g. τὸν Χριστόν Acts 2, 30. 3, 26; προφήτην Acts 8, 22. 7, 37, comp. Deut. 18, 18 where Sept. for עֲבָדָה. Also c. acc. et dat. as σπέρμα τῷ Matt. 23, 24, comp. Sept. and עֲבָדָה Gen. 38, 8.—Not elsewhere trans. in N. T.

II. INTRANS. in Act. perf. plupf. and aor. 2; also in Mid. *to stand up, to rise up, to arise*, viz.

1. Pr. from a posture or condition of rest, e. g. a) Of persons sitting, Matt. 9, 9. 26, 62. Mark 2, 14. 14, 60. Luke 4, 16. 29. Acts 9, 18; c. inf. 1 Cor. 10, 7. Sept. for עָבַד Ezra 9, 5. (Dem. 228. 18. Xen. An. 3. 2. 24.) Prægn. Luke 4, 38 καὶ ἀναστὰς ἐκ τῆς συναγωγῆς, *and he arose and went out of the synagogue*; comp. Plato Phæd. 116. α, ἀνίστατο εἰς οἶκόν τι. Once of a person kneeling, Luke 22, 45 ἀναστὰς ἀπὸ

τῆς προσευχῆς, comp. v. 41. Sept. and עָבַד 1 K. 8, 54.—In the simplicity and particularity of ancient narrative, this verb (usually Part. ἀναστὰς) is often put before verbs of going, and also of undertaking or doing any thing, like Heb. עָבַד; see Heb. Lex. עָבַד no. 1. b. Winer § 67. 2. n. Mark 7, 24. 10, 1. Luke 1, 39. 15, 18. 20. 23, 1. Acts 8, 26. 27. 9, 11. α. So Sept. and עָבַד Gen. 23, 2. 1 Sam. 26, 2. Xen. Cyr. 5. 2. 14 ἀναστὰς ἐξήμι. b) Of persons lying down; e. g. those sleeping, Mark 1, 35. Luke 11, 7. 22, 46. So Xen. Cæc. 11. 4. Plato Ax. 367. c. The Atticists disallow this word in respect to sleep, preferring ἡγέρθη or ἐγξήγερθη; so Ammon. ἡγέρθη ἀπὸ ὕπνου, ἀνίστη δὲ ἀπὸ κλίνης. Thom. Mag. art. ἀνέστησα.—Genr. of those lying down for any cause, Mark 5, 42. 9, 27. Luke 17, 19. Acts 9, 6. 34. 40. 12, 7. Sept. and עָבַד Prov. 24, 16. Mic. 7, 8. So Luc. D. Mort. 27. 5. Xen. An. 4. 5. 8. c) Of the dead, *to rise up* from the grave into life, to live again; with ἐκ νεκρῶν Matt. 17, 9. Mark 9, 9. 10. Luke 16, 31. 24, 46. John 20, 9. Acts 17, 3; trop. of those dead in sin, Eph. 5, 14. Absol. id. Matt. 20, 19. Mark 12, 23. Luke 18, 33. 24, 7. John 11, 23. 24. Acts 9, 40. 1 Thess. 4, 14. 16. α. So 2 Macc. 7, 9 comp. v. 14. Hom. II. 24. 756. Palæph. 27. Luc. Philops. 26. Hdtot. 3. 62. d) With ἐνὶ τῷ, *to rise up against* any one, in a hostile sense, *to assail*, Mark 3, 26. Sept. for עָבַד Gen. 4, 8. So c. εἰς τῷ Thuc. 8. 45.

2. Trop. *to rise up, to arise, to appear, to come into existence*, e. g. a king Acts 7, 18; c. inf. Rom. 15, 12; a high priest Heb. 7, 11. 15. So Sept. for עָבַד Ex. 1, 8. Also i. q. *to appear, to stand forth*, e. g. before a tribunal Matt. 12, 41. Luke 11, 32. Mark 14, 57; genr. Acts 5, 36. 37. 6, 9. 20, 30. Comp. Sept. and עָבַד 2 Chr. 20, 5. +

Ἄννα, ης, ῆ, Anna, pr. n. of a prophetess, Luke 2, 36.

Ἄννας, α, δ, Annas, pr. n. of a high priest of the Jews, ἀρχιερεύς, Luke 3, 2. John 18, 13. 24. Acts 4, 6. He is called by Josephus Ἀνανος Ananias the son of Seth. He was made high priest by Quirinus (Cyrenius) procurator of Syria about A. D. 8; but was deposed by the procurator Valerius Gratus about A. D. 14 or 15. His successor was Ismael, the son of Phabius; then followed not long after (μετ' οὐ πολὺ) Eleazar, a son of Annas; then after a year, Simon son of Kamithus; and after another year, in A. D. 26, Joseph or Cai-

phas, the son-in-law of Annas (John 18, 13); see Jos. Ant. 18. 2. 1, 2. As Caiaphas held the office until A. D. 35, he was the actual high priest at the time of our Lord's trial; but Annas is also there so called, as having before held the office. His great influence may be ascribed to this fact, and to his family connection with Caiaphas. Others suppose him to have been the vicar (ἱερεὺς) of Caiaphas; see in ἀρχιερεὺς no. 1.

ἀνόητος, ου, ὁ, ἡ, adj. (a priv. νοέω,) Pass. *unthought of, unheard of*, Hom. H. Merc. 80; *not to be conceived of* Plato Phaed. 80. b. Act. *not thinking*, incapable of thought, Plato Parm. 132. c.—In N. T. Act. *not understanding, unwise, foolish*, Luke 24, 25. Gal. 3, 1. 3. Tit. 3, 3; opp. σοφοί Rom. 1. 14. Of lusts, *foolish, sensual*, 1 Tim. 6, 9. Sept. for לִיָּאָה Prov. 17, 28; רִיָּאָה Prov. 15, 21. So Dem. 311. 11. Xen. Mem. 2. 1. 31.

ἀνοια, as, ἡ, (ἀνοος, ἀνοους,) *want of understanding, folly*, Sept. for רִיָּאָה Prov. 22, 15. Dem. 195. 3.—In N. T. intens. *extreme folly, madness*, Luke 6, 11. 2 Tim. 3, 9. So 2 Macc. 14, 5. 15, 33. Xen. Cyr. 1. 5. 13.

ἀνοίγω, f. οίγω, (οίγω, οίγνυμι.) aor. 1 ἀνέφξα John 9, 14. 30, also later ἤνοιξα Matt. 2, 11. John 9, 17. 21. Pausan. 4. 26. 6; perf. 2 ἀνέφγα. Pass. perf. ἀνέφγμαι, and with triple augm. ἡνέφγμαι Rev. 4, 1. 10, 8; Pass. aor. 1 ἀνέφχην, later ἡνοιχθην, with triple augm. ἡνέφχθην Rev. 20, 12; Pass. aor. 2 ἡνοιγην a later form Rev. 11, 19. 15, 5; Pass. fut. 2 ἀνοικήσομαι. For all these forms and augments, see Buttm. § 114 οίγω. Kühner § 187. 6. Winer § 12. 6. b.—*To open*, pr. by throwing up or back the lid or door by which any thing is closed; also in later usage Perf. 2 ἀνέφγα intrans. *to be open, to stand open*, John 1, 52. 2 Cor. 6, 11. Luc. Navig. 4. 2. 14; see Lob. ad Phryn. p. 157, 158. Buttm. § 113. n. 3. Attic impf. ἀνέφγον is trans. Xen. An. 5. 5. 20.

1. Pr. *to open* what is closed by a lid, cover, door; e. g. a) By a lid or cover, c. acc. Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, *their treasures*, i. e. in caskets or boxes. So Eurip. Ion 923 or 936. Philostr. 47. Of a well or pit, as usually covered by a large stone; Rev. 9, 2 ἡνοίξε τὸ φρέαρ τῆς ἀβύσσου. Comp. Gen. 29, 2. b) Of a door or gate, c. acc. Acts 5, 19 ἡνοίξε τὰς θύρας. 12, 14. Pass. Acts 12, 10. 16, 26. 27. Rev. 4, 1. (Hdian. 8. 6. 3. Xen. Hell. 5. 1. 14.) So acc. impl. c. dat.

Matt. 25, 11 κύριε, ἀνοίξον ἡμῖν. Luke 12, 36. 13, 25. John 10, 3. Absol. Acts 5, 23. 12, 16. So Pass. impers. in a proverbial phrase, c. dat. Matt. 7, 7 κρούετε, καὶ ἀνοίγησεται ὑμῖν. v. 8. Luke 11, 9. 10. Trop. ἀνοίγειν τὴν θύραν, *to open the door*, i. e. either in order to receive gladly, Rev. 3, 20; or to present opportunity for preaching or embracing the gospel, c. dat. Acts 14, 27. Col. 4, 3; intrans. 1 Cor. 16, 9; Pass. 2 Cor. 2, 12; ἐνώπιόν σου Rev. 3, 8; also as expressing dominion, sovereignty, absol. Rev. 3, 7 bis. Comp. Dioc. Sic. 1. 67 ἀνέφξε τοῖς ἄλλοις ἔκπρεσι τὰ . . . ἐμπόρια.—Spoken also of places closed by a door or otherwise; as the temple, ὁ ναός, Pass. Rev. 11, 19. 15, 5; sepulchres, τὰ μνημεῖα, which usually have an upright entrance, Pass. Matt. 27, 52. Trop. Rom. 3, 13 τάφος ἀνεφγμένος δ' ἀλουργεῖ αὐτῶν, i. e. as an open sepulchre emits fetid and noisome smells, so the throat of the wicked belches forth noisome slanders against God and the righteous; quoted from Ps. 5, 10 where Sept. for רִיָּאָה רִיָּאָה.

2. Of the heavens, Pass. *to be opened*, intrans. *to be open*; the firmament being regarded as opened so as to permit the vision of things in heaven, or also intercourse between heaven and earth; comp. Ez. 1, 1. Is. 64, 1. Plur. c. dat. Matt. 3, 16 ἀνεφχθήσαν αὐτῷ οἱ οὐρανοί. Absol. Acts 7, 56. Sing. Luke 3, 21 ἀνεφχθήναι τὸν οὐρανόν. Acts 10, 11. Rev. 19, 11. Intrans. John 1, 52 τὸν οὐρανὸν ἀνεφγόντα. So Sept. for רִיָּאָה Ez. 1, 1; רִיָּאָה Is. 64, 1.

3. Of a book in the ancient form, *to open, to unroll*, sc. a volume rolled up, τὸ βιβλίον Luke 4, 17 in Mas. Also a sealed volume, Rev. 5, 2. 3. 4. 5. 10. 2. 8. Pass. 20, 12 bis. So of the seals of a volume, τὰς σφραγίδας Rev. 5, 9. 6, 1. 3. 5. 7. 9. 12. 8, 1.—Xen. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

4. Of various organs of the body, which may be closed and opened, e. g.

a) Of the mouth, ἀνοίγειν τὸ στόμα, *to open the mouth*, e. g. a) Of persons who begin to speak, i. q. *to speak, to discourse*, Matt. 5, 2. 13, 35. Acts 8, 35. 10, 34. 18, 14. Rev. 13, 6. Sept. for רִיָּאָה Dan. 10, 16. (Ecclus. 15, 5. Luc. Philops. 33.) Intrans. τὸ στόμα ἡμῶν ἀνέφγε πρὸς ὑμᾶς, *our mouth is open towards you*, we speak freely, frankly, 2 Cor. 6, 11. Hence negat. *not to open one's mouth*, not to complain, Acts 8, 32; quoted from Is. 53, 7 where Sept. for רִיָּאָה לֹא. β) Pass. ἀνεφχθῆναι δὲ τὸ στόμα αὐτοῦ, *and his mouth was open*

ed, he again spoke, recovered the power of speech, Luke 1, 64. Comp. Sept. and פָּתַח־פִּי Num. 22, 28. γ) Of a fish, Matt. 17, 27; comp. Sept. for פָּתַח־פִּי Ps. 22, 14. δ) Trop. of the earth, to open her mouth, i. e. to open, to cleave open, Rev. 12, 16. So Sept. and פָּתַח־פִּי Num. 16, 30. Deut. 11, 6; פָּתַח־פִּי Num. 26, 10.

b) Of the eyes, ἀνοίγειν τοὺς ὀφθαλμούς, to open the eyes, e. g. one's own, Acts 9, 40. Pass. v. 8; or those of one blind, i. q. to cause to see, to restore sight, John 9, 14, 17. 21. 26. 30. 32. 10, 21. 11, 37. Pass. Matt. 9, 30. 20, 33. John 9, 10. So Sept. and פָּתַח־פִּי Is. 35, 5. 42, 7.—Trop. to open the eyes of the mind, to cause to hear and understand, Acts 26, 18.

c) Of the ears, to open the ears, to cause to hear, to restore hearing, Pass. Mark 7, 35 in Mss. for the comm. διανοίγομαι.

ἀνοικοδομέω, ᾠ, f. ἦσω, (οικοδομέω,) to build again, to rebuild, c. acc. Acts 15, 16 bis; comp. Am. 9, 11, where Sept. for בָּנִי .—Lycurg. 193. 10. Xen. Hell. 4. 4. 19.

ἀνοίξις, εως, ἡ, (ἀνοίγω,) an opening, the act of opening, e. g. ἐν ἀνοίξει τοῦ στόματός μου, in the opening of my mouth, i. e. whenever I am called to speak or preach, Eph. 6, 19.—Plut. Symp. 9. 2. 3 ἂν τῶν χειλῶν. Thuc. 4. 67 ἡ ἀνοίξις τῶν πυλῶν.

ἀνομία, as, ἡ, (ἀνομέω, ἄνομος,) pr. lawlessness; then violation of law, transgression, referring in N. T. to the law of God; 1 John 3, 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, whosoever committeth sin, committeth also transgression; for sin is the transgression sc. of God's law; here ἁμαρτία is the more general term, and ἀνομία the more definite and specific; see in ἁμαρτία no. 1. So genr. Xen. Mem. 1. 2. 44.—Hence commonly ἀνομία is used as parall. and nearly synonymous with ἁμαρτία no. 2, viz. transgression, unrighteousness, iniquity; e. g. as opp. δικαιοσύνη, 2 Cor. 6, 14 τίς γὰρ μετοχή δικ. καὶ ἀνομία. Heb. 1, 9; and so Matt. 23, 28. 24, 12. Rom. 6, 19. 2 Thess. 2, 7. Tit. 2, 14. So of ἐργαζόμενοι v. ποιῶντες τὴν ἀνομίαν, workers or doers of iniquity, Matt. 7, 23. 13, 41. Sept. for $\text{עָשׂוּ$ Ps. 5, 6. Job 31, 3. Plur. iniquities, coupled with ἁμαρτίαι; Heb. 8, 12 and 10, 17 τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι, quoted from Jer. 31, 34, where the Heb. has only עֲוֹנוֹתָי , Sept. ἁμαρτιῶν αὐτῶν. Also Rom.

4, 7, quoted from Ps. 32, 1 where Sept. for עֲוֹנוֹתָי , parall. חַטֹּאתַי , Sept. ἁμαρτία.—Opp. δικαιοσύνη Hdot. 1. 96. Xen. Mem. 1. 2. 24.

ἄνομος, ου, ὁ, ἡ, adj. (a priv. νόμος,) without law, i. e.

1. not under law, i. e. the Jewish law; spoken of Gentiles and of Paul as conforming to them, 1 Cor. 9, 21 quater. Hence genr. ἄνομοι, Gentiles, heathen, Acts 2, 23.—Wisd. 15, 7. 1 Macc. 2, 44.

2. lawless, wicked, a transgressor, 1 Tim. 1, 9. 2 Pet. 2, 8. 2 Thess. 2, 8 ὁ ἄνομος, i. e. he in whom ἡ ἀνομία is personified, i. q. ὁ ἄνθρωπος τῆς ἁμαρτίας v. 3. Mark 15, 28 and Luke 22, 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53, 12, where Sept. for עִשְׂתִּי . Sept. also for עִשְׂתִּי Ez. 18, 24; יָמָא עִשְׂתִּי Is. 55, 7.—Antiph. 791. 1. Xen. Mem. 4. 4. 13.

ἀνόμως, adv. (ἄνομος,) without law, not under the Jewish law, Rom. 2, 12 bis; comp. v. 14. 15.—Genr. Isocr. 4. 59 Bekk. Thuc. 4. 92.

ἀνορθῶω, ᾠ, f. ὥσω, (ὀρθῶω,) to set upright again, what is bowed down or fallen; e. g. τὰ γόνατα τὰ παρακλυνμένα, i. q. to strengthen, Heb. 12, 12; quoted from Is. 35, 3 where Heb. יָצַח . (Comp. ἐπανορθῶω Xen. Mem. 2. 4. 6.) Pass. aor. 1, Luke 13, 13 καὶ... ἀνορθῶσθαι and she was set upright again, was made straight, stood erect. Sept. for יָצַח Ps. 20, 9; יָצַח Ps. 145, 14.—Of a tent or building in ruins, to set up again, c. acc. Acts 15, 16; quoted from Am. 9, 11 where Heb. בָּנִי Sept. ἀνοικοδομέω. So Hdot. 1. 19. Xen. Hell. 4. 8. 12.

ἀνόσιος, ου, ὁ, ἡ, adj. (a priv. σίος,) unholy, ungodly, wicked, 1 Tim. 1, 9. 2 Tim. 3, 2.—Jos. Ant. 2. 3. 1. Plut. Pomp. 5. Xen. Mem. 1. 1. 11.

ἀνοχή; ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) a holding back, delay, e. g. a truce Jos. Ant. 6. 5. 1. Xen. Mem. 4. 4. 17; or for doing any thing, time, opportunity, 1 Macc. 12, 25. Hdtian. 3. 6. 21.—In N. T. forbearance, long-suffering, Rom. 2, 4. 3, 26. So Hesych. ἀνοχή· μακροθυμία.

ἀνταγωνίζομαι, f. ἴσσομαι, Mid. depon. (ἀντί, ἀγωνίζομαι,) to struggle against, to strive against; with πρὸς τινά Heb. 12, 4.—With dat. AEL. V. H. 2. 8. Xen. Cyr. 1. 6. 8.

ἀντάλλαγμα, στος, τό, (ἀνταλλάσσω,) pr. 'what is exchanged against' any thing,

i. e. an equivalent, a price. Matt. 16, 26 and Mark 8, 37 ἀντάλλαγμα τῆς ψυχῆς the price or ransom of his life; comp. Ps. 49, 8 where Heb. נָפֶשׁ, Sept. ἐξέδασμα.—Sept. genr. for נָפֶשׁ 1 K. 21, 2. Eccus. 6, 15. Jos. B. J. 1. 18. 3. Eurip. Or. 1157.

ἀνταναπληρῶω, ᾧ, f. ὥσω, (ἀντί, ἀναπληρῶω,) to fill up instead of another, c. acc. Col. 1, 24 ἀνταναπληρῶ τὰ ὑστερήματα τῶν ἐλπίσεων τοῦ Χρ. I fill up instead (of you) what is wanting of the afflictions of Christ, i. e. instead of you and for you; see the last clause of the verse.—Dem. 182. 22. Dion Cass. 44. 48.

ἀνταποδίδωμι, f. δώσω, (ἀντί, ἀποδίδωμι,) to give back instead of something received, to repay, to recompense; e. g. good, c. acc. et dat. 1 Thess. 3, 9; acc. impl. Luke 14, 14; Pass. c. dat. Luke 14, 14. Rom. 11, 35. Sept. and בָּנִי 1 Sam. 24, 18. So Eccus. 3, 31. Plato Parm. 128. c.—Also evil, to requite, to avenge, c. acc. et dat. 2 Thess. 1, 6; absol. Rom. 12, 19 and Heb. 10, 30, quoted from Deut. 32, 35 where Sept. for בָּנִי. So Sept. also for בָּנִי 1 Sam. 24, 18. Judith 7, 15. Comp. Thuc. 1. 43.

ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) recompense, requital, of good Luke 14, 12; of evil Rom. 11, 9. Sept. for בָּנִי Ps. 28, 4. Joel 4, 4.—Eccus. 12, 2. 14, 6.

ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) a giving back in turn Pol. 6. 5. 3. Thuc. 4. 81.—In N. T. compensation, recompense, reward, Col. 3, 24. Sept. for בָּנִי Ps. 94, 2. Is. 59, 18. So Diod. Sic. lib. 34. p. 197 Tauchn. Plut. de San. tuend. Præc. 23.

ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) to answer again, to reply against, c. dat. Rom. 9, 20; dat. and πρὸς ταῦτα Luke 14, 6. So Sept. for נָפֶשׁ Judg. 5, 29. Job 16, 8.

ἀντεῖπον aor. 2, (ἀντί, εἶπον,) to speak against, to gainsay, c. dat. Luke 21, 15; absol. Acts 4, 14. Sept. for נָפֶשׁ Gen. 24, 50; נָפֶשׁ Job 20, 2.—Æl. V. H. 3. 26. Xen. Hell. 1. 4. 20. For the present tense, ἀντιλέγω is used, Buttm. § 114 εἰπεῖν. Kühn. 187. 7. n.

ἀντέχω, f. ἀνείξω, (ἀντί, ἔχω,) to hold against, over against, e. g. the hand against the head Soph. CEd. Col. 1651; intrans. to hold out against, to withstand, Hdian. 6. 3. 13. Mid. to hold before oneself over against anything, Hom. Od. 22. 74.—In N. T. only Mid. ἀντίχομαι, f. ἀνείξομαι, pr. to hold any thing over against oneself, i. q. to hold fast to, to cleave to, c. gen. Matt. 6, 24.

Luke 16, 13. Tit. 1, 9. Trop. to care for, not to neglect, e. g. τῶν ἀσθενῶν 1 Thess. 5, 14. Sept. for נָפֶשׁ Is. 56, 2. 4. 6; נָפֶשׁ Zeph. 1, 6. So Pol. 5. 1. 8. Xen. Cyr. 2. 2. 37.

ἀντί, prep. c. genit. over against, pr. of place, Xen. An. 4. 7. 6; in war, Hom. Il. 8. 233. ib. 15. 415. Trop. as implying corresponding worth or value, something equivalent to, Hom. Od. 8. 546. Il. 9. 116.—Hence in N. T.

1. Of exchange or requital, for, in return for, e. g. a) Of price, for, Heb. 12, 16 ἀντί βρώσεως μίας. Sept. for נָפֶשׁ Num. 18, 21. 31. (Jos. Ant. 4. 6. 12. Plato Rep. 371. d.) Also of persons for or in behalf of whom a price is paid, by which they are released from a penalty, Matt. 17, 27. 20, 28. Mark 10, 45. So Soph. Elect. 537. CEd. Col. 1326. b) Of retribution, against, for; Matt. 5, 38 bis, ὀφθαλμὸς ἀντί ὀφθαλμοῦ κτλ. Rom. 12, 17 κακὸν ἀντί κακοῦ. 1 Thess. 5, 15. 1 Pet. 3, 9 bis. Sept. for נָפֶשׁ Jer. 11, 17. So Xen. Cyr. 8. 2. 12. c) Of the motive, moving cause, for, on account of, because of; Heb. 12, 2 ἀντί τῆς προκειμένης αὐτῷ χαρᾶς. Eph. 5, 31 ἀντί τούτου because of this, for this cause. Luke 12, 3 ἀντ' ὧν because of which things, wherefore. So Wisd. 18, 3. Æsch. Prom. 31. Xen. Cyr. 8. 4. 1. An. 1. 3. 4.—But usually ἀντ' ὧν is for ἀντί τούτων ὅτι, lit. 'because of these things that,' i. q. because that, or simpl. because; Luke 1, 20 ἀντ' ὧν οὐκ ἐπίστευσας. 19, 44. Acts 12, 23. 2 Thess. 2, 10. Sept. for נָפֶשׁ דָּבָר Gen. 22, 18; נָפֶשׁ לֵב Jer. 22, 9. So Jos. Ant. 7. 6. 2. Luc. D. Mort. 22. 1. Comp. Xen. Cyr. 6. 1. 48.

2. Of substitution, in place of, instead of. a) Genr. Luke 11, 11 ἀντί ἡδύος ὀφει. 1 Cor. 11, 15. James 4, 15. So 1 Macc. 2, 11. Luc. D. Mort. 16. 2. Xen. Cyr. 4. 6. 5. Mem. 1. 2. 64. b) Implying succession; Matt. 2, 22 Ἀρχέλαος βασιλεύει ἀντί Ἡρώδου. (Xen. An. 1. 1. 4.) So John 1, 16 χάριν ἀντί χάριτος grace instead of grace, i. e. grace for grace, grace upon grace, intensive. Comp. Theogn. Sent. 344 ἀντ' ἀνῶν ἀνίας. Chrysost. de Sacerd. 6. 13 ἕτερον ἀντ' ἐτέρας φροντίδα.

NOTE. In composition ἀντί denotes: a) over against; as ἀντιπάσσω. b) against, contrary to; as ἀντιλέγω, ἀντιδικος. c) Requital, in return, again; as ἀνταποδίδωμι, ἀντικαλέω. d) Substitution; as ἀντίπατος. e) Equivalency, correspondence; as ἀντίτυπος.

ἀντιβάλλω, f. βαλῶ, (βάλλω,) to cast back and forth, e. g. weapons Thuc. 7. 25.—In N. T. trop. of words, to bandy, to exchange, c. acc. Luke 24, 17 οὗς ἀντιβάλλετε πρὸς ἀλλήλους, i. q. to discourse. Comp. 2 Macc. 11, 13 πρὸς ἑαυτὸν ἀντιβάλλον τὸ γγῆσός.

ἀντιδιατίσῃμι, (διατίσῃμι,) to set or dispose over against; Mid. to set oneself over against, to oppose oneself, absol. once Part. 2 Tim. 2, 25.

ἀντίδικος, ου, ὁ, ἡ, (δίκη,) an adversary in a suit, the adverse party; e. g. the plaintiff, complainant, Matt. 5, 25 bis. Luke 12, 58. So Dem. 226. 4. Xen. Apol. Soc. 10. 25.—Also genr. an adversary, enemy, Luke 18, 3. 1 Pet. 5, 8 ὁ ἀντίδικος ὡμῶν διάβολος, i. e. Satan is perh. so called as the accuser and calumniator of men before God; comp. Rev. 12, 10. Zech. 3, 1. Job 1, 6 sq. So Sept. Jer. 50, 34; for צַדִּיק 1 Sam. 2, 10; צַדִּיק וְיָשָׁר Is. 41, 11.

ἀντίθεσις, εως, ἡ, (ἀντιτίσῃμι,) antithesis, opposition; once 1 Tim. 6, 20 ἀντιθέσεις τῆς ψευδ. γνῶσεως, i. e. antitheses, contrary positions or doctrines.—Luc. D. Mort. 10. 10. Plato Soph. 258. b.

ἀντικαθίστημι, aor. 2 ἀντικατίστην, (καθίστημι,) trans. to set down over against, to oppose, e. g. an army Xen. Cyr. 1. 6. 43; to put in place of another Sept. Josh. 5, 7. Pol. 22. 15. 11.—In N. T. only aor. 2 intrans. to stand firm against, to resist, absol. Heb. 12, 4. So Plut. T. Gracch. 10. Thuc. 1. 74.

ἀντικαλέω, ὦ, f. ἐσῶ, (καλέω,) to invite in return, again, e. g. to a feast, c. acc. Luke 14, 12.—Xen. Conv. 1. 15.

ἀντίκειμαι, f. κείσομαι, (κείμεναι,) to lie over against, opposite to, as a country, c. dat. Hdtan. 6. 4. 8.—In N. T. trop. to be opposed, contrary to, c. dat. Gal. 5, 17. 1 Tim. 1, 10. Part. ὁ ἀντικείμενος, one opposing himself, the opposer, adversary, c. dat. Luke 13, 17. 21, 15; absol. 1 Cor. 16, 9. Phil. 1, 28. 2 Thess. 2, 4. 1 Tim. 5, 14. Sept. for חָצַב Ex. 23, 22; חָצַב Is. 66, 6. So Sext. Emp. Hyp. 2. 14. Plato Soph. 258. b, πρὸς ἀλλήλα ἀντικείμενων.

ἀντικρύ, adv. (ἀντί,) over against, c. gen. Acts 20, 15.—Jos. Ant. 7. 10. 2. Pol. 4. 43. 4. Xen. Hell. 6. 2. 22.

ἀντιλαμβάνω, f. λήψομαι, (λαμβάνω,) to take in turn, again, Xen. Cyr. 5. 3. 12.—In N. T. only Mid. ἀντελαμβάνομαι, to take or lay hold of any thing over against oneself.

1. Of persons, as supporting them, i. q. to help, to aid, c. gen. Luke 1, 54. Acts 20, 35. Sept. for Hiph. of פָּיַן Lev. 25, 35; פָּיַן 2 Chr. 28, 23. So Diod. Sic. 11. 13. Thuc. 2. 61.

2. Of things, to lay hold of, i. e. to take part or share in, to engage in, c. gen. 1 Tim. 6, 2 ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι, because they (the masters) are faithful and beloved, partakers in well-doing, i. e. engaged in doing good, fulfilling Christian duties. So Jos. Ant. 5. 4. 3 τῆς ἐλευθερίας. Plut. de Liber. educ. 10 τῆς φιλοσοφίας. Plato Rep. 534. d, τῆς παιδείας. Xen. Cyr. 2. 3. 6. See Kypke in loc.—Others here translate: the partakers of the benefit rendered by the servants, i. e. enjoying this benefit; comp. Porphyr. de Abst. 1. 46 μήτε ἐσθίων πλείονων ἡδονῶν ἀντιλήψεται. See Elsner Obs. in loc.—Others still take εὐεργεσία i. q. χάρις τοῦ θεοῦ, but against the usus loquendi.

ἀντιλέγω, f. ξω, (λέγω,) to speak against, to gainsay, to contradict, c. dat. Acts 13, 45; absol. Acts 13, 45. 28, 19. 22. Tit. 1, 9; c. inf. præg. Luke 20, 27. (Ecclus. 4, 25. Xen. Mem. 2. 6. 39; c. inf. Thuc. 3. 41.) Also to contradict, to resist, to disobey, in word and deed, c. dat. John 19, 12; absol. Luke 2, 34. Rom. 10, 21. Tit. 2, 9. Sept. for חָצַב Hos. 4, 4; חָצַב Is. 65, 2. So Jos. Ant. 4. 6. 2. Luc. D. Deor. 3 fin.

ἀντιληψίς, εως, ἡ, (ἀντιλαμβάνομαι,) a taking in turn, again, Thuc. 1. 120; a laying hold of, seizure, by disease Thuc. 2. 49.—In N. T. help, aid, relief, afforded to the sick and poor, Plur. 1 Cor. 12, 28. This duty devolved on the διάκονοι, both male and female; comp. Acts 6, 1 sq. Rom. 16, 1. Sept. for חָצַב Ps. 22, 19; חָצַב Ps. 108, 9. So Ecclus. 11, 12. 51, 7. Jos. B. J. 4. 3. 10 init.

ἀντιλογία, ας, ἡ, (ἀντιλέγω,) contradiction, controversy, Heb. 6, 16. 7, 7. (Pol. 28. 7. 4. Plato Rep. 539. b.) Also contradiction, opposition, disobedience, in word and deed, Heb. 12, 3. Jude 11. Sept. for חָצַב Num. 20, 13. So Xen. Hell. 6. 3. 20.

ἀντιλοιδορέω, ὦ, f. ἦσω, (λοιδορέω,) to revile in turn, again, absol. 1 Pet. 2, 23.—Luc. Conv. 40. Plut. M. Anton. 42.

ἀντίλutron, ου, τό, (λύτρον,) pr. 'an equivalent for redemption,' i. e. a ransom, 1 Tim. 2, 6; comp. Matt. 20, 28.—Anon. Vera. V. T. Ps. 49, 9; where Sept. ἡ τιμὴ τῆς λυτρώσεως.

ἀντιμετρέω, ᾧ, f. ἡσω, (μετρέω,) *to measure out in turn, again*, Pass. c. dat. Luke 6, 38. [Matt. 7, 2]; a proverbial phrase, i. q. to render like for like.—Luc. Amores 19.

ἀντιμισθία, as, ἡ, (μισθός,) *retribution, recompense*; spoken of penalty, Rom. 1, 27; of reward, 2 Cor. 6, 13 τὴν δὲ αὐτὴν ἀντιμισθίαν πλατύνῃτε καὶ ὑμεῖς νῦν *by way of a like (corresponding) recompense, be ye also enlarged*, i. e. let your hearts be opened towards me, as mine towards you; comp. v. 11.—Found only in N. T.

Ἀντιόχεια, as, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the southern bank of the river Orontes, about 15 miles above its mouth, and was the royal residence and metropolis of all Syria; Jos. B. J. 3. 2. 4. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, Jos. B. J. 7. 3. 3. A large Christian church was early gathered in Antioch, Acts 11, 19 sq. and the distinctive name of *Christians* was here first applied to the followers of Jesus. The modern city is greatly contracted; its former extent being marked by ruins. It still bears the name *Anakia*. See Miss. Herald, 1841, p. 237. Biblioth. Sacra, 1848, p. 455.—Acts 11, 19. 20. 22. 25. 26. 27. 13, 1. 14, 26. 15, 22. 23. 30. 35. 18, 22. Gal. 2, 11.

2. *Antioch of Pisidia*, was prob. so called, as being then attached to that province; though Strabo places it in Phrygia, and Ptolemy in Pamphylia. It was founded by Seleucus Nicanor, and so named after his father; afterwards it enjoyed the title and rights of a Roman colony; Strabo 12. 577. Ptol. 5. 5. Plin. H. N. 5. 24. Its site has recently been identified near the modern town of Yalobatch; see Arundell's *Discov. in Asia Minor*, I. p. 268 sq. Hamilton's *Res. in As. Minor*, I. p. 472 sq.—Acts 13, 14. 14, 19. 21. 2 Tim. 3, 11.

Ἀντιοχεύς, ἴως, ὁ, *a man of Antioch, an Antiochian*, Acts 6, 5.

ἀντιπαρέρχομαι, aor. 2 ἦλθον, Mid. depon. (παρίρχομαι,) *to pass along over against, to pass along by turning out of the way*; absol. Luke 10, 31. 32.—Wisd. 16, 10. Strato 7, in Anth. Gr. III. p. 70.

Ἀντίπας, α, δ, *Antipas*, pr. n. of a martyr, Rev. 2, 13. Contracted for Ἀντίπατρος, Jos. Ant. 14. 1. 2.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. n. of a city of Palestine, situated on the western plain on the military road from Jerusalem to Caesarea, Acts 23, 31. It was built by Herod the Great on the site of a former place called Καφαρσαβὰ, and was so named by him in honour of his father Antipater; Jos. Ant. 16. 5. 2. At the present day a village called *Kefr Saba* is found in the same region, the ancient name having survived that of Herod's city; though it may be doubtful whether the modern village occupies the precise site of Antipatris; see *Bibl. Res. in Palest.* III. p. 45 sq. *Biblioth. Sac.* 1843, p. 493 sq. Traces of the ancient Roman road still exist between Gophna and Kefr Saba; ib. p. 480–482.

ἀντιπέραν, adv. (πέραν,) *over against, opposite to*, c. gen. Luke 8, 26. Some Mss. have ἀντιπέρα id.—Jos. Ant. 2. 16. 3. Pol. 9. 41. 11. Xen. Hell. 6. 2. 9.

ἀντιπύπτω, f. πεισοίμαι, (πίπτω,) *to fall against or upon, in a hostile sense*. Hlian. 6. 3. 13.—In N. T. trop. *to strive against, to resist*, c. dat. Acts 7, 51. So Sept. Num. 27, 14. Pol. 25. 9. 5.

ἀντιστρατεύομαι, Mid. depon. (στρατεύω,) *to make war against*, c. dat. Xen. Cyr. 8. 8. 26.—In N. T. trop. *to war against, to oppose*, c. dat. Rom. 7, 23. So Hesych. ἀντιστρατεύομενον ἄντιστάμενον.

ἀντιτάσσω v. ττω, f. ἔω, (τάσσω,) *to range in battle against, to array against*, c. dat. Xen. An. 4. 8. 5; Pass. Jos. Ant. 4. 8. 42.—In N. T. Mid. ἀντιτάσσομαι, trop. *to array oneself against, to resist, to oppose*, absol. Acts 18, 6; c. dat. Rom. 13, 2. James 5, 6. 4, 6 and 1 Pet. 5, 5 quoted from Prov. 3, 34, where Sept. for ἡδὲ. So Sept. Hos. 1, 6. Dem. 507. pen.

ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί of corresp. τύπος,) *antitypical, like, corresponding to a type or model*; Neut. as Subst. τὸ ἀντίτυπον, an *antitype, likeness*, that which corresponds to a type or model, Heb. 9, 24 comp. 8, 5. 1 Pet. 3, 21.—Hesych. ἀντίτυπος ἴσος, ὅμοιος. So the bread and wine in the eucharist are called ἀντίτυπα of the body and blood of Christ, Macar. Homil. 27. Greg. Naz. Orat. 11. p. 187.—In Gr. writers ἀντίτυπος (ἀντί of opp. τύπτω) signifies *struck back, repelled*, as by a hard body, echoed, Soph. Phil. 695, 1480; also Act. *striking back, repelling*, as a hard body,

resisting, solid, Xen. Mag. Eq. 1. 4. Plato
Tim. 62. c. Comp. Elsner in 1 Pet. 1. c.

ἀντίχριστος, ου, ὁ, (Χριστός,) an *anti-christ*, i. e. one who denies that Jesus is the Messiah and that the Messiah is come in the flesh; found only in John's epistles, 1 John 2, 18 bis. 22. 4, 3. 2 John 7. What class of persons the writer had in view is unknown; probably Jewish adversaries. Often in the fathers; see Suicer Theas. s. voc.

ἀντλῆσαι, ὦ, f. ἦσαι, (*ἀντλος*,) pr. *to bale out water from the hold of a ship*, Theogn. 673.—In N. T. *to draw out*, e. g. water from a well, wine from a jar, c. acc. John 2, 9. 4, 7; absol. 2, 8. 4, 15. Sept. for *καὶ* Gen. 24, 13. 20; *καὶ* Ex. 2, 16. 19. So Xen. Cc. 7. 40. Plato Tim. 79. a.

ἄντλημα, *aros*, τό (*ἀντλέω*,) 'what is drawn out,' Dioscor. 4. 64.—In N. T. a vessel for drawing water, a bucket, John 4, 11. So Plut. de Solert. Anim. 31.

ἀντοφθαλμέω, ᾧ, f. ἦσα, (ἀντοφθαλμος, ὀφθαλμός,) *to look in the face*, Barnab. Ep. c. 5 eis aktinas τοῦ ἡλίου ἀντοφθαλμήσαι.—In N. T. trop. of a ship, *to look the wind in the face, to bear up against, to withstand*, c. dat. τῷ ἀνέμῳ Acts 27, 15. So genr. Wisd. 12, 14. Pol. 2. 47. 1.

ἄνυδρος, *ov, ó, ἡ*, adj. (a priv. ἄνυρ, *wa-*
terless, *dry*, e. g. ἄνυδροι τόποι *dry places*, i. e.
barren, desert, the abode of evil spirits ac-
cording to the Jews, Matt. 12, 43. Luke
11, 24; comp. Rev. 18, 2. Tob. 8, 3. Ba-
ruch 4, 35. Sept. for חֲדָרִים Hos. 2, 3; כְּדָרִים
Is. 41, 19. So 2 Macc. 1, 19. Pol. 5. 80.
2.—Trop. πηγαὶ ἄνυδροι *wells without wa-*
ter 2 Pet. 2, 17, also νεφέλαι ἄνυδροι *clouds*
without water Jude 12, i. e. wells or clouds
that promise water, but yield none; put as
an emblem of those who promise much and
perform little, boastful deceivers; comp.
2 Pet. 2, 18, 19.

ἀνυπόκριτος, ου, ὁ, ἡ, adj. (a priv. ὑποκρί-
νομαι,) *without hypocrisy, unfeigned, sincere*,
Rom. 12, 9. 2 Cor. 6, 6. 1 Tim. 1, 5. 2 Tim.
1, 5. James 3, 17. 1 Pet. 1, 22.—Wisd. 5,
18. 18, 16.

ἀνυπότακτος, ου, ό, ή, adj. (a priv. *υποτάσσω*,) *unsubdued, unsubdued*, i. e. a) Of things, *not made subject to any one*, c. dat. Heb. 2, 8. b) Of persons, *insubordinate, unruly, disobedient*, 1 Tim. 1, 9. Tit. 1, 6. 10. So Symm. for אִשָּׁר בְּלִי שָׁר 1 Sam. 2, 12. Arr. Epict. 2. 10. 1. Philo *Ref. div. Her.* T. I. p. 473.

ἀνω, adv. (ἀνά,) *up, upwards, above*, i. e.
1. Of motion, *up, upwards*, John 11, 41.

Heb. 12, 15. Sept. for חֶבְרֹן Is. 8, 21.
1 Chr. 22, 5.—Plut. de Def. Orac. 26.
Xen. Œc. 19. 10.

2. Of place where, *up, above*, ἐν τῷ ὀ-
 ρανῷ ἄνω Acts 2, 19. [Rev. 5, 3.] John 2,
 7 ἔως ἄνω *up to the highest* part, to the
 brim, brimful. Sept. for עַלְיוֹת Deut. 4, 39;
 חֲבִירָהּ רָצָה, Sept. ἔως ἄνω, 2 Chr. 26, 8.
 So Pol. 3. 6. 10. Xen. An. 5. 4. 25.—
 Hence ὁ, ἡ, τὸ ἄνω as Adj. *what is above*,
 the upper, Buttm. § 125. 6; (genr. Diod.
 Sic. 4. 55. Xen. Eq. 1. 2 τῆς οὐκίας τὰ
 ἄνω. An. 7. 4. 11;) in N. T. referred only
 to heaven, i. q. ἐπουράνιος, *heavenly, cele-
 stial*; so τὰ ἄνω *things above*, i. e. either
 heaven itself John 8, 23 comp. 3, 13; or
 also *heavenly things*, divine things, Col. 3,
 1. 2; ἡ ἄνω Ἱερουσαλήμ Gal. 4, 26; ἡ ἄνω
 κλησίς Phil. 3, 14, i. q. ἡ κλ. ἐπουράνιος
 Heb. 3. 1.

ἀνώγαμον v. *ἀνώγεον*, ου, τό, see in *ἀνάγαμον*.

ἀνωθεν, adv. (ἀνω,) *from above*, i. e.

1. Of place, e. g. ἀπὸ ἄνωθεν ἕως κάτω *from above to below*, from the top to the bottom, Matt. 27, 51. Mark 15, 8; ἐκ τῶν ἄνωθεν δι' ἅλου *from the parts above throughout*, from the top throughout, John 19, 23. Sept. for לְכָל Ex. 25, 22. So Hdian. 8. 4. 20. Plato Phæd. 110. b. — Elsewhere *from above*, i. q. *from heaven*, and so *from God*; John 3, 31 ὁ ἄνωθεν ἐρχόμενος, 19, 11. James 1, 17 ὁ σοφία ἄνωθεν καταρχομένη, for which v. 17 ἡ ἄνωθεν σοφία, Butt. § 125. 6. Here too belongs John 3, 1. 7 γεννηθῆναι ἄνωθεν *to be born from above*, i. e. *from God*, ἐκ τοῦ Θεοῦ (i. q. ἐκ τοῦ πνεύματος v. 6. 8), in accordance with John's usage; comp. 1, 13. 1 John 2, 29. 3, 9. 4, 7. 5, 1. 4. 18. Sept. for לְכָל Job 3, 9. So Philo de Profug. I. p. 571. 2, εὐρεῖν σοφίαν ἄνωθεν . . . ἀπ' οὐρανοῦ. Xen. Mem. 4. 3. 14.

2. Of time: a) *from the first, from the beginning*, Luke 1, 3. Acts 26, 5 προγινώσκοντίς με ἀνωθεν, *from the first, from my earliest years*. So Hdian. 8. 6. 12. Dem. 1125. 24. b) i. q. *anew, afresh*; Gal. 4, 9 οἱς πάλιν ἀνωθεν δουλεύειν ζέλετε, where ἀνωθεν strengthens πάλιν. So Wisd. 19, 6.

ἄνωτερος, ἡ, όν, (ἄνω, ἄνωτερος,) upper, higher; Acts 19, 1 ἄνωτερά μιν the higher parts, the inland mountainous parts of Asia Minor; comp. Acts 18, 23.—Hippocr. 50. 44.

ἀνώτερος, α, ον, (ἀνω,) compar. *higher, superior*, Hippocr. 520. 45. Dio Chrys. 74. —In N. T. Neut. ἀνώτερον as adv. compar. of ἀνω, Buttm. § 115. 5; i. e. a) *higher*, in place, dignity, Luke 14, 10. Sept. for 𐤁𐤏𐤕𐤏 Lev. 11, 21. b) *above, before*, in a book or passage, Heb. 10, 8. So Pol. 3. 1. 1.

ἀνωφελής, ἰος, ὁ, ἡ, adj. (a priv. ἀφελέω,) *useless, unprofitable*, Tit. 3, 9. Heb. 7, 18 τὸ . . . ἀνωφελές, *unprofitableness*. — Sept. Prov. 28, 3. Jos. Ant. 4. 8. 2. Xen. CEC. 1. 20.

ἀξίω, ης, ἡ, (a euphon. ξίω,) *an axe*, Matt. 3, 10. Luke 3, 9. Sept. for 𐤁𐤏𐤕 Deut. 19, 5. — Ael. V. H. 12. 5. Xen. An. 1. 5. 12.

ἄξιος, ια, ιων, (ἄγω, ἄξω, to weigh,) pr. of *like weight or value*; hence of *like worth, worthy*.

1. Spoken of value, price, of *like worth, worthy to be compared* with any thing, usually c. genit. but in N. T. with πρὸς τι, e. g. Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καίρου πρὸς τὴν μέλλουσιν δόξαν, i. q. ἄξια . . . τῆς μ. δόξης. — So c. gen. Sept. for 𐤁𐤏𐤕 Prov. 3, 15. Hom. Il. 8. 234. Plato Eryx. 393. b. Comp. ἀνάξιος πρὸς τι, Plato Prot. 356. a, τίς ἄλλη ἀνάξια ἡδονὴ πρὸς λύπην ἐστίν.

2. Genr. *worthy, deserving*, either of good or evil. a) Of good; spoken of persons, absol. Matt. 10, 11. 13 bis. 22, 8. Luke 7, 4. Rev. 3, 4. With genit. of thing, *worthy of*, Matt. 10, 10 τῆς τροφῆς. Luke 10, 7 and 1 Tim. 5, 18 τοῦ μισθοῦ. Acts 13, 46. 1 Tim. 6, 1. Heb. 11, 8; gen. of pers. οὐκ ἄξιός μου ποτὶ *worthy of me*, not worthy to be my disciple, friend, Matt. 10, 37 bis. 38. (Wisd. 3, 5.) With an infin. aor. Luke 15, 19. 21 οὐκ ἄξιός ἐληξήναυ νός. Acts 13, 25. Rev. 4, 11. 5, 2. 4. 9. 12. Once with ἵνα, John 1, 27. Of things, c. gen. 1 Tim. 1, 15. 4, 9. So c. gen. Wisd. 6, 16. Hdian. 2. 3. 16. Xen. Mem. 1. 2. 62; c. inf. Wisd. 1, 16. Xen. CEC. 21. 12; c. ἵνα comp. Dem. 279. 8 ἀξιοῦν ἵνα βοηθήσῃ. b) Of evil, penalty, spoken of persons, absol. Rev. 16, 6; c. gen. Rom. 1, 32 θανάτου. Of things, deeds, c. gen. ἄξ. πληγῶν Luke 12, 48; θανάτου Luke 23, 15. Acts 23, 29. 25, 11. 25. 26, 31. So Dem. 345. 24. Xen. Mem. 1. 1. 1. ib. 1. 2. 62 θανάτου.

3. Of things, *worthy of, suitable to, fit, meet, due*, c. gen. as καρπὸς ἀξίους τῆς μεταβολῆς Matt. 3, 8. Luke 3, 8. Acts 26, 20; ἄξια γὰρ ὡς ἐπράξαμεν Luke 23, 41. So 1 Macc. 10, 54. Plut. adv. Colot. 17 fin.

Xen. CEC. 12. 19. — Hence ἀξιόν ἐστι, *it is meet, fit, proper*, 2 Thess. 1, 3; c. inf. 1 Cor. 16, 4. So Dem. 82. 9. Xen. CEC. 4. 43.

ἀξιόω, ῶ, f. ὠσω, (ἀξιος,) 1. *to deem or count worthy of any thing*; c. acc. et gen. 2 Thess. 1, 11. Passa. c. gen. 1 Tim. 5, 17. Heb. 3, 3. 10, 29. With acc. and infin. Luke 7, 7. So Ael. V. H. 3. 24. Xen. An. 3. 2. 7; c. inf. Sept. Gen. 31, 28. Xen. Mem. 1. 4. 10.

2. *to deem proper, to think good*, c. inf. Acts 15, 38. 28, 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι, *we think it right to hear from thee*, etc. So Jos. 3. 8. 10. Xen. Cyr. 7. 2. 11. — Others in Acts 11. cc. *to desire, to wish*; as Sept. for 𐤁𐤏𐤕 Dan. 1, 8. Xen. An. 1. 7. 8.

ἀξίως, adv. (ἀξιος,) *worthily, suitably, becomingly*, in a manner *worthy of any one*, c. gen. Rom. 16, 2 ἀξίως τῶν ἁγίων. Eph. 4, 1. Phil. 1, 27. Col. 1, 10. 1 Thess. 2, 12. 3 John 6. — Wisd. 7, 15. Plut. de Exil. 4. Xen. Mem. 4. 5. 9.

ἀόρατος, ου, ὁ, ἡ, adj. (a priv. ὁράω,) *unseen, invisible*, e. g. God Col. 1, 15. 1 Tim. 1, 17. Heb. 11, 27; τὰ ἀόρατα Col. 1, 16; τὰ ἀόρ. τοῦ Θεοῦ i. e. his spiritual attributes Rom. 1, 20. — 2 Macc. 9, 5. Plut. Romul. 29; of God Xen. Mem. 4. 3. 13.

ἀπαγγέλλω, f. γελῶ, (ἀγγέλλω,) aor. 1 ἀπήγγεila, Passa. aor. 2 ἀπήγγελην Luke 8, 20. See Buttm. § 101. n. 4; *to bear or bring away word, a message, tidings*, pr. from one person or place to another.

1. Of tidings, intelligence, i. q. *to announce, to tell, to shew, to relate*; c. acc. et dat. Matt. 28, 11 τῶνς . . . εὐαγγέλιον εἰς τὴν πόλιν ἀπήγγεila τοῖς ἀρχιερεῦσιν πάντα τὰ γενόμενα. Acts 23, 17; acc. simpl. Matt. 8, 33. Acts 4, 23. 15, 27; dat. simpl. Matt. 28, 8. 10. Acts 5, 25; Passa. c. dat. Luke 8, 20. With dat. of pers. and περί τινας of things, Luke 7, 18. (Xen. An. 1. 7. 2.) With περί τινας of pers. and acc. of thing, 1 Thess. 1, 9. With dat. of pers. and ἐν, Luke 18, 37. John 20, 18; εἰς c. acc. of place, Mark 5, 14. Luke 8, 34. (Xen. An. 6. 4. 25.) With acc. of thing and πρὸς τινα, Acts 16, 36; with an infin. simpl. Acts 12, 14; absol. John 4, 51. — So genr. Sept. for 𐤁𐤏𐤕 Judg. 13, 10. 1 Sam. 25, 37. Hdian. 3. 10. 16. Xen. An. 2. 3. 4; c. inf. Plut. Mor. II. p. 17.

2. Of messengers or others who return with an answer, *to bring back word, to report*; but the idea *back* lies in the circumstances and not in the prep. ἀπὸ in compo-

ation. So c. acc. et dat. Matt. 11, 4. Luke 7, 22. 14, 21; c. dat. Matt. 2, 8. Acts 22, 26; absol. Acts 5, 22. Sept. for רָחַץ Ruth 3, 16.—Hdian. 5. 4. 1. Xen. Cyr. 2. 4. 8.

3. Genr. of any thing not before known, i. q. *to announce, to tell, to declare, to make known*; c. acc. et dat. Matt. 12, 18 κρίσιν τοῖς ἔθνεσιν ἐπαγγελεῖ. 1 John 1, 2. 3. Heb. 2, 12 ἀπαγγελῶ τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, quoted from Ps. 22, 23 where Heb. רָחַץ Sept. διγγήσονται. With dat. of pers. and inf. Acts 26, 20; δεῖ 1 Cor. 14, 25. Sept. for רָחַץ Gen. 24, 49; רָחַץ Ps. 78, 4. 6.—Pol. 1. 14. 1. Plato Protag. 87. p. 345. c. +

ἀπάγχω, f. ξω, (ἀγχω,) *to quite choke or strangle*, i. e. *to death*, Od. 19. 230. Pol. 16. 34. 9.—In N. T. Mid. ἀπάγχομαι, *to strangle oneself by hanging, to hang oneself*, Matt. 27, 5; comp. in λάσκω. Sept. for רָחַץ 2 Sam. 17, 23. So Ael. V. H. 5. 8. Xen. Hi. 7. 13.

ἀπάγω, f. ξω, (ἀγω,) aor. 2 ἀπήγαγον, Pass. aor. 1 ἀπήχθη.

1. *to lead off or away, to conduct away*; with acc. of pers. and πρὸς τινα, Acts 23, 17; acc. impl. Luke 13, 15; ἐκ τῶν χειρῶν ἡμῶν Acts 24, 7. Pass. trop. πρὸς τὰ εἰδωλα 1 Cor. 12, 2. Sept. for רָחַץ Gen. 31, 18; רָחַץ 1 K. 1, 38. So Ael. V. H. 1. 6. Plato Phaed. 3. p. 60. a.—In a judicial sense, *to lead away* before a judge, with acc. and πρὸς τινα, Mark 14, 53 καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. John 18, 13; acc. impl. Matt. 26, 57. Mark 14, 44. John 19, 16; acc. simpl. Matt. 27, 2. Also *to lead away* to prison or to execution, e. g. αὐτὸν εἰς τὸ σταυρῶσαι Matt. 27, 31; (αὐτὸν) εἰς τὴν παρεμβολήν Acts 23, 10; αὐτὸν ἔσω τῆς αἰλῆς Mark 15, 16; acc. simpl. Luke 23, 26. Pass. absol. ἀπαχθῆναι, *to be led away* to death, to be put to death, Acts 12, 19.—Sept. ἀπηγμένος for Heb. רִבּוּן a prisoner, Gen. 39, 22. Ep. Jerem. 18 ἀπ. ἐπὶ τῷ Σαπύρ. Plato Legg. 879. d, πρὸς τινα. Gorg. 486. a, εἰς τὸ δεσμεύειν.

2. Intrans. comp. in ἀγω no. 2; spoken of a way, *to lead away* to a place, with εἰς c. acc. trop. Matt. 7, 13. 14.—So ἀγω Jos. Ant. 8. 7. 4. Philo de Vict. p. 841. a.

ἀπαιδευτος, ου, ὁ, ἡ, adj. (a priv. παιδ-), *untaught, uneducated, ignorant*, Jos. Ant. 2. 13. 3. Xen. Mem. 4. 1. 4; *unwise, foolish*, of persons, Sept. for רָחַץ Prov. 17, 22; רָחַץ Prov. 8, 5. 15, 15.—In N. T. of things, *foolish, empty, trifling*; 2 Tim. 2, 23 ἀπαιδευτους ζητήσεις. So Aeschin. 7. 13

μαρτυρία. Plato Phædr. 269. b, ῥῆμά τι εἰπεῖν ἀπαιδευτον.

ἀπαίρω, f. ἀρῶ, (αἶρω,) *to take or lift off, to take away*, ξύλα Hdot. 1. 186; *to take or lead away*, Hdot. 8. 57. Intrans. *to take oneself off, to go away*, Sept. for רָחַץ Gen. 12, 9. Xen. Hell. 6. 5. 32.—In N. T. only Pass. aor. 1 ἀπήρσεν, *to be taken away*, c. ἀπό τινος Matt. 9, 15. Mark 2, 20. Luke 5, 35.

ἀπαυτέω, ὦ, f. ἤσω, (αἰτέω,) *to ask or demand from any one, to require from or at one's hands*, Germ. *abfordern*; c. acc. et ἀπό τινος Luke 6, 30. 12, 20 τὴν ψυχὴν σου ἀπαυτοῦσιν ἀπὸ σου, i. e. 3 plur. indef. for Pass. *they shall require thy life of thee*, i. q. *thy life shall be required of thee*; Buttm. § 129. 19. Winer § 49. 1. Sept. for רָחַץ Deut. 15, 2. 3.—Ael. V. H. 1. 24. Xen. An. 7. 7. 29; τὴν παρὰ τινος Diod. Sic. 11. 66.

ἀπαλγέω, ὦ, f. ἤσω, (ἀλγέω,) *to grieve out, to leave off grieving* for any thing, c. acc. Thuc. 2. 61.—In N. T. *to be apathetic, to be past feeling*, i. e. *past any feeling of shame, of conscience, or the like*; absol. Eph. 4, 19. So Heliodor. 5. p. 213 ἀπαλγούντες πρὸς τὴν τύχην. Pol. 9. 40. 4.

ἀπαλλάσσω v. -ττω, f. ἀξω, (ἀλλάσσω,) pr. *to change from one condition or place to another*.—Hence in N. T.

1. *to set free, to deliver from* a state of fear, bondage, or the like; c. acc. Heb. 2, 15 ἀπαλλάξῃ τοῖτους ὁσσοι φόβω θανάτου κτλ. Pass. c. ἀπό τινος, Luke 12, 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, sc. from thy opponent, creditor, by private adjustment.—So c. acc. et gen. Jos. Ant. 11. 6. 12. Diod. Sic. 16. 22. Xen. Cyr. 1. 5. 12; of a litigant Plato Legg. 915. c.

2. Mid. *to remove oneself* from any one, *to depart*, c. ἀπό τινος Acts 19, 12.—Act. 'to put away or remove from,' Xen. An. 3. 2. 28; intrans. 'to depart,' Sept. Ex. 19, 22. Plato Legg. 938. a. Mid. id. c. ἀπό τινος Xen. An. 7. 1. 4.

ἀπαλλοτριῶ, ὦ, f. ὠσω, (ἀλλοτριῶ,) pr. *to abalienate*, spoken of persons, *to alienate or estrange from*; only Pass. *to be alienated from, to be a stranger to*, c. gen. Eph. 2, 12, 4, 18; absol. Col. 1, 21. Sept. for רָחַץ Ps. 58, 4.—So c. ἀπό τινος Diod. Sic. 11. 48. Aeschin. 29. 20.

ἀπαλός, ἡ, ὦν, (kindr. ἀπῶ, ἀφῆ,) *soft to the touch, tender*, as a shoot, sprout, Matt. 24, 32. Mark 13, 28.—So of raiment Hdian. 5. 8. 2; of fruit Xen. CEC. 19. 18.

ἀπαντάω, ὦ, (ἀντάω,) f. ἤσω Mark 14, 18. Diod. Sic. 18. 15; usually f. ἤσομαι

Thuc. 4. 77. Xen. Hell. 1. 6. 3; pr. to come over against from the opposite direction, to come or go to meet, to encounter, to meet; c. dat. pers. Matt. 28, 9. Mark 5, 2. 14, 13. Luke 17, 12. John 4, 51. Acts 16, 16. Sept. for מִלְכָּם 1 Sam. 10, 5. So Plut. Demetr. 36. Xen. An. 2. 3. 17.—In a hostile sense, to meet, to encounter, c. dat. Luke 14, 31. Sept. for מִלְכָּם Judg. 8, 21. So Xen. Hell. 5. 4. 10.

ἀπάντησις, εως, ἥ, (ἀπαντάω,) a meeting, encountering; only in the construction εἰς ἀπάντησιν for meeting, after a verb of motion, instead of the inf. ἀπαντᾶν to meet; so c. dat. Acts 28, 15; c. gen. Matt. 25, 1. 6. 1 Thess. 4, 17. Sept. for מִלְכָּם, c. gen. 1 Sam. 9, 14; c. dat. Jer. 41, 6.—Pol. 5. 26. 5. Diod. 18. 59.

ἀπαξ, adv. of time, once, one time, 2 Cor. 11, 25. Heb. 9, 26. 12, 26 ἑτάπαξ. v. 27; c. gen. Heb. 9, 7 ἀπαξ τοῦ θανάτου. Sept. for מִלְכָּם Ex. 30, 11. (Hdian 1. 10. 8. Plato Conv. 185. e.) So ἀπαξ καὶ δις once and again, several times, Phil. 4, 16. 1 Thess. 2, 18. Sept. for מִלְכָּם Neh. 13, 20. 1 Macc. 3, 30.—Emphat. once and no more, once for all, already, Heb. 6, 4. 9, 27. 28. 10, 2. 1 Pet. 8, 18. [20.] Jude 3. 5. Sept. for מִלְכָּם Ps. 89, 36. So Jos. Ant. 5. 3. 2. Plato Legg. 711. a.

ἀπαράβατος, ου, ό, ἥ, adj. (a priv. παραβαίνω,) a word of the later Greek, Lob. ad Phryn. p. 313; Act. not having transgressed, not a transgressor, Jos. Ant. 18. 8. 2. contr. Ap. 2. 41; oftener Pass. not to be transgressed, inviolable, Plut. de Fat. 1 λόγος θεῖος ἀπαράβατος. Id. Symp. 9. 14. 6 νόμος.—Hence in N. T. unchangeable, perpetual, spoken of Christ's priesthood as ever remaining to him inviolate, never passing from him to another, ἀδιάδοχος, Heb. 7, 24. So Plut. ascribes to the sun τὴν τάξιν ἀπαράβατον, de Defect. Orac. 3.

ἀπαρασκευάστος, ου, ό, ἥ, adj. (a priv. παρασκευάζω,) unprepared, 2 Cor. 9, 4; comp. v. 3.—Jos. Ant. 4. 8. 41. Hdian. 3. 9. 19. Xen. Cyr. 2. 4. 15.

ἀπαρνέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἀρνέομαι.) Pass. fut. 1 ἀπαρνηθήσομαι in Pass. signif. Luke 12, 9. Soph. Phil. 527; see Buttm. § 113. n. 6. Winer § 39. 7. d.—To deny utterly, to deny, e. g. things, c. infin. Luke 22, 34 πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. (Eurip. Hipp. 1280. Plato Gorg. 461. c.) Also persons, to deny, to disown, not to acknowledge; so of Peter

denying his Lord, c. acc. Matt. 26, 34. 35. 75. Matt. 14, 30. 31. 72. Luke 22, 61. John 13, 38; comp. Luke 22, 34 above. Of those whom Christ does not acknowledge, Pass. Luke 12, 9. Sept. for מִלְכָּם Is. 31, 7. So Plato Rep. 468. c. Dem. 575. 25 τὸ δνομα.—Also c. ἐαυτόν, to deny oneself, to abstain from gratifying one's own appetites and desires, Matt. 16, 24. Mark 8, 34. Luke 9, 23. Comp. Phil. 3, 7. 8.

ἀπάρτι, adv. of time, i. q. ἀπ' ἀρτι, for which it is put in later editions; from now, i. q. ἀπὸ τοῦ νῦν.

1. Referring to a future more or less remote, henceforth, hereafter, Matt. 23, 39. 26, 29. 64. John 1, 52; comp. Luke 1, 48.

2. Referring to the future as immediately connected with the present, from now on, even now, John 13, 19. 14, 7. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπάρτι, who die in the Lord from now on, i. e. just now under the trial of heavy persecutions.—The Attics prob. did not use ἀπάρτι in respect to time; Lob. ad Phryn. p. 20, 21.

ἀπαρτισμός, οῦ, ό, (ἀπαρτίζω, a verb of the later Greek, Lob. ad Phryn. p. 447,) a finishing off, completion; Luke 14, 28 εἰ ἔχει τὰ πρὸς ἀρτισμόν, whether he have wherewith to finish.—Dion. Hal. de Comp. 24. p. 370 ed. Schaef.

ἀπαρχή, ἡς, ἥ, (ἀπαρχομαι,) the beginning, first-fruits, viz.

1. Of things, the first part or portion, the earnest of any thing; Rom. 8, 23 τὴν ἀπαρχὴν τοῦ πνεύματος the first-fruits of the Spirit, the earnest (ἀρράβων) of future and higher gifts; comp. 2 Cor. 1, 22. Eph. 1, 14.—So of the first-fruits offered to God, Sept. for מִלְכָּם Lev. 23, 10. Plur. Sept. Ex. 23, 19. Ael. V. H. 1. 31. Xen. Œc. 5. 10.

2. Concr. of persons, the first in time or of whom any thing may be predicated; Rom. 11, 16 ἡ ἀπαρχὴ (τοῦ φυλάματος) the first-fruits of the mass or lump, trop. for the patriarchs of the Jewish people, parall. ἡ ρίζα. Rom. 16, 5 δεῖ εἶσθαι ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first to believe on Christ. 1 Cor. 16, 15. James 1, 18. Rev. 14, 4. So Christ is ἡ ἀπαρχὴ τῶν κεκοιμημένων the first-fruits of them that slept, the first to rise from the dead in the gospel sense, 1 Cor. 15, 20. 23.

ἀπας, ασα, αν, (ἄμα, πᾶς,) strengthened for πᾶς, quite all, all together, e. g. a) Sing. before a subst. with the art. Luke 3, 21 ἅπαντα τὸν λαόν. 8, 37. 21. 4. Acts 25, 24. Sept. for מִלְכָּם Ps. 22, 24. (Hdian. 3. 8. 4. Plato Rep. 442. b.) After a subst. with

the art. Mark 16, 15. Luke 4, 6, 19, 48. So Plato Phil. 21. a. b) Plur. before a subet. or participle with the art. Matt. 28, 11 *ἀπαντα τὰ γεγόμενα*. (Plato Rep. 338. e. 463. d.) With pron. of 2 pers. *ὑμεῖς* Gal. 3, 28; 1 pers. *ἡμεῖς* impl. Acts 16, 28. James 3, 2; 3 pers. absol. *ἀπαντες* all, *ἀπαντα* all things, Matt. 24, 39. Mark 11, 32. Luke 3, 16. 5, 11. 26. 28. Acts 2, 44. Eph. 6, 13. al.—Both in Sing. and Plur. *ἄρας* (like *pās*) is spoken indefinitely of a large number, without necessarily including every individual of that number; see Mark 8, 25. 11, 32. Luke 3, 21. 8, 37. 19, 48. +

ἀπασπάζομαι, Mid. depon. (*ἀσπάζομαι*), to finish taking leave of, c. acc. Acts 21, 6 in Mss.—Himer. 194.

ἀπατάω, ᾧ, f. ἤσω, (ἀπρω, ὄφρη, Butt.) to deceive, to beguile, to lead astray, c. acc. Eph. 5, 6. James 1, 26; Pass. 1 Tim. 2, 14 bsa. Sept. for מִשְׁתָּחִי Gen. 3, 13.—Hdian. 2. 7. 2. Xen. Mem. 1. 7. 5.

ἀπάτης, ης, ἡ, (ἀπατάω), deceit, deceitfulness, as an attribute e. g. τοῦ πλοῦτου Matt. 13, 22. Mark 4, 19; τῆς αἰκίας 2 Thess. 2, 10; τῆς ἀμαρτίας Heb. 3, 13. Also Eph. 4, 22 αἱ ἐπιθυμίαι τῆς ἀπατῆς *deceitful lusts, propensities*, Col. 2, 8. 2 Pet. 2, 13.—Judith 9, 10. Pol. 2. 56. 12. Xen. Cyr. 1. 2. 6.

ἀπάτωρ, ορος, ὁ, ἡ, adj. (a priv. πατήρ,) fatherless, orphan, Eurip. Orest. 304; as disowned by the father, Plato Legg. 929. a.—In N. T. without father, i. e. whose father is not mentioned in the genealogies, Heb. 7, 3; see fully in ἀμήτωρ.

ἀπαύγασμα, ατος, τό, (ἀπανγίζω 'to flash forth' rays or brightness, Callim. H. in Del. 181.) a flashing forth, radiance, effulgence; Heb. 1, 3 ἀπαύγασμα τῆς δόξης (τοῦ θεοῦ) the effulgence of God's glory, i. e. in whom, as proceeding from the Father, the divine majesty is manifested; comp. Col. 1, 15. So Wisd. 7, 26 ἀπαύγασμα φωτός αἰδίου. Philo de Concup. §11. T. II. p. 356 Mang. Hesych. ἀπαύγασμα· ἡλίου φέγγος. See Bleek Br. an d. Heb. in loc.—Others: reflected brightness; but against both the etymology and the usus loquendi.

ἀπεῖδον aor. 2, (εἶδον, εἶδω,) used as aor. of ἀφοράω, Butt. §114 εἶδω, ὀράω; to look away from where one is, at or upon any thing, πρὸς τι Thuc. 7. 71; to look at, to have respect to, πρὸς τι Jos. Ant. 2. 6. 1. Plato Soph. 250. b.—In N. T. to see fully, i. e. to the end, to know certainly, c. acc. Phil. 2, 23 ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ. So

Sept. Jon. 4, 5 ὥς οὐ ἀπιδῶ τί ἐσται τῇ πόλει, for מִשְׁתָּחִי.

ἀπειθεία, as, ἡ, (ἀπειθείης,) unpersuadableness, unbelief, disobedience, unwillingness to receive and obey the truth, Rom. 11, 30. 32. Heb. 4, 6. 11; οἱ υἱοὶ τῆς ἀπειθείας the children of unbelief or disobedience, i. e. unbelievers, Eph. 2, 2. 5, 6. Col. 3, 6; see in υἱός A. 4, and comp. Heb. Gr. §104. 2. Lehrs. p. 647.—Jos. Ant. 3. 15. 2. Plut. Sertor. 25. Xen. Mem. 3. 5. 5.

ἀπειδέω, ᾧ, f. ἤσω, (ἀπειθείης,) to be unpersuadable, unbelieving, disobedient, e. g. a) In respect to Christ and the gospel, not to believe, to reject, c. dat. John 3, 36 ὁ δὲ ἀπειθῶν τῷ υἱῷ. Rom. 2, 8. 1 Pet. 2, 8. 3, 1. 4, 17; absol. Acts 19, 9. Rom. 11, 31; Part. ἀπειθοῦντες unbelieving Acts 14, 2. 17, 5. Rom. 15, 31. In respect to God, τῷ θεῷ Rom. 11, 30; absol. Heb. 3, 18. 11, 31. So Plato Phædr. 271. b, ἡ μὲν (ψυχὴ) πείθεται, ἡ δὲ ἀπειθεῖ. b) Stronger, not to obey, to disobey, pr. in consequence of unbelief; Part. ἀπειθῶν, ἀπειθείσας, disobedient, rebellious, 1 Pet. 2, 7, 3, 20. Rom. 10, 21 quoted from Is. 65, 2 where Sept. for מִשְׁתָּחִי. So c. dat. Baruch 1, 18. Diod. Sic. 5. 71. Xen. Cyr. 1. 2. 2.

ἀπειθείης, εὖς, οὖς, ὁ, ἡ, adj. (a priv. πείζομαι,) unpersuadable, unbelieving, disobedient, c. dat. Acts 26, 19. Rom. 1, 30. 2 Tim. 3, 2; absol. Luke 1, 17. Tit. 1, 16. 3, 3. Sept. for מִשְׁתָּחִי Deut. 21, 18; מִשְׁתָּחִי Num. 20, 10.—So c. dat. Hdian. 2. 4. 10. Plato Legg. 936. b.

ἀπειλέω, ᾧ, f. ἤσω, to threaten, absol. 1 Pet. 2, 23 πάσχων οὐκ ἠπέλει. So Eclus. 19, 17. Hdian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Later also Mid. depon. ἀπειλέομαι, οὔμαι, f. ἥσομαι, to threaten; once c. dat. of pers. and a noun of like signif. as dat. of manner, intens. Acts 4, 17 ἀπειλή ἀπειλησώμεθα αὐτοῖς let us strongly threaten them. So Polyæn. 7. 35.

ἀπειλή, ης, ἡ, (ἀπειλέω,) a threat, threatening, Acts 4, 17 see in ἀπειλέω, 4, 29, 9. 1. Eph. 6, 9.—Sept. Prov. 19, 12. Hdian. 1. 10. 5. Xen. Cyr. 4. 5. 18.

ἄπειμι, f. ἔσομαι, (εἰμί to be,) to be away, absent, Col. 2, 5. Part. ἀπών, absent, 1 Cor. 5, 3. 2 Cor. 10, 1. 11. 13, 2. 10. Phil. 1, 27.—Wisd. 9, 6. Hdian. 2. 7. 8. Xen. Conv. 8. 18.

ἄπειμι, (εἰμι to go,) impf. ἀπείην Butt. §108. V. Kühn. §226; to go away to a place, once εἰς τὴν συναγωγὴν Acts 17, 10.

—Jos. Ant. 1. 2. 1. Plut. de cap. ex inim. util. 5; c. εἰς Xen. Conv. 1. 2.

ἀπειπὼν aor. 2, (ἐῖπον.) Mid. aor. 1 ἀπειπάμην, Butt. ὁ 114 εἰπείν. Kühn. ὁ 167. 7; *to speak off or out, in full, bluntly*, Hom. Il. 7. 416; *to forbid* Hdor. 1. 155.—In N. T. Mid. *to speak or declare oneself off from any thing, to renounce, to disown*, c. acc. 2 Cor. 4, 2. Sept. for עָזַב Job 10, 3. So Dem. 1133. 7. Diod. Sic. 18. 39. Plato Legg. 928. d.

ἀπειράστος, ου, ὁ, ἡ, adj. (a priv. πειράζω,) *untried, untempted, not temptable*, instead of the earlier ἀπειράτος. James 1, 13 ὁ θεὸς ἀπειράστος ἐστὶ κακῶν, πειράζει δὲ αὐτὸς οὐδέν, *God cannot be tempted in respect of evils (i. e. to do evil), and himself tempteth no man*; for the gen. see Butt. ὁ 132. 10. d. Kühn. ὁ 273. 5. g. Winer ὁ 30. 4. So Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπειράστον (θεόν). Constit. Apost. 1. 8 λέγει ἡ γραφή· ἀνὴρ ἀδόκιμος ἀπειράστος παρὰ θεῷ.—Others less well: *God is untired (inexperienced) in respect of evils*, i. q. ἀπεφρόκακος Thuc. 5. 105; comp. Jos. B. J. 5. 9. 3 οὐκ ἀπειράστον ἐστὶν αὐτοῖς. Comp. also ἀπειράτος κακῶν Diod. Sic. 1. 1; ἀπειράτος καλῶν Pind. Ol. 11. 19. See Wetstein in loc.

ἄπειρος, ου, ὁ, ἡ, adj. (a priv. πείρα,) *untried, unskilled, ignorant*, c. gen. Heb. 5, 13 ἄπειρος λόγου δικαιοσύνης *unskilled (ignorant) as to the doctrine of righteousness before God*; for the gen. see in ἀπειράστος. Sept. for עָזַב 1 Sam. 17, 39.—Wisd. 13, 18. Hdian. 5. 5. 1. Xen. Mem. 4. 7. 1, 3.

ἀπεκδέχομαι, f. ἐξομαι, Mid. depon. (ἐκδέχομαι,) *to wait out, to wait long for, to await, to expect*, c. acc. Rom. 8, 19. 23. 1 Cor. 1, 7. Gal. 5, 5. Phil. 3, 20. Heb. 9, 28; absol. Rom. 8, 25. [1 Pet. 3, 20].—Heliod. 106. 296. ed. Cor.

ἀπεκδύομαι, f. δύομαι, Mid. (ἐκδύω,) *to put off wholly, to strip off a garment or the like from oneself*; c. acc. trop. Col. 3, 9 ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον. So Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἑσθῆτα.—Also *to strip any one for oneself, to despoil*; c. acc. τὰς ἀρχάς Col. 2, 15. Comp. Act. ἐκδύω, Plut. Lucull. 33 ἐκδύσαι τοὺς βασιλεῖς. Dem. 763. 26.

ἀπεκδύσεις, εως, ἡ, (ἀπεκδύομαι,) *a putting off, of a garment or the like*; trop. Col. 2, 11 ἀπεκδύσεις τοῦ σώματος τῆς σαρκός.—Only in N. T.

ἀπελαύνω, f. ἐλάσω, (ἐλαύνω,) *to drive off or away*, c. acc. et ἀπό, Acts 18, 16 καὶ

ἀπέλασεν αὐτοὺς ἀπὸ τοῦ βήματος. Sept. for עָזַב Ez. 34, 12.—Xen. Mem. 2. 6. 12; c. gen. Plut. C. Mar. 17 ἀπελαύνων τοῦ βήματος.

ἀπελεγμός, ου, ὁ, (ἀπελέγχω *to refute fully*, Antiph. 131. 35,) *refutation*; Acts 19, 27 εἰς ἀπελεγμὸν ἔλθειν *to come into refutation*, i. e. into disrepute, contempt.—Not found in Gr. writers.

ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἐλεύθερος,) *set free from bondage, a freed-man*, 1 Cor. 7, 22.—Jos. Ant. 7. 11. 2. Aeschin. 59. 25. Xen. Athen. 1. 10.

Ἀπελλῆς, ου, ὁ, Apelles, pr. n. of a Christian, Rom. 16, 10.

ἀπελπίζω, f. ἴσω, (ἐλπίζω,) *to hope fully, to expect, ac. from others*; c. acc. Luke 6, 35 ἀγαθοποιεῖτε καὶ δανεῖτε [παρ' ὧν] μηδὲν ἀπελπίζοντες, *do good and lend expecting nothing in return*, i. e. lend to those from whom (παρ' ὧν) ye can expect nothing; see παρ' ὧν in v. 34, and comp. there ἀποκαθεῖν. The idea back which some insert, belongs to the circumstances, and not to ἀπό in composition.—Others, against the analogy of v. 34, *to hope out*, i. e. to have done hoping, *to despair*; hence: *lend never despairing*, not doubting of requital from God, as in the next clause. So 2 Macc. 9, 18. Pol. 1. 19. 12; περὶ τινος Diod. Sic. 2. 25.

ἀπέναντι, adv. (ἐναντι,) pr. *over against from a person or place*, i. e.

1. *over against, opposite to*, c. gen. Matt. 21, 2. 27, 61 καθήμενα ἀπέναντι τοῦ τάφου. Sept. for עָזַב Gen. 2, 16; עָזַב Neh. 7, 3.—Pol. 1. 86. 3.

2. *before, in the presence of*, c. gen. Matt. 27, 24 ἀπέναντι τοῦ ὄχλου. Acts 3, 16. Sept. for עָזַב Lev. 6, 14. Josh. 7, 13. Trop. Rom. 3, 18 οὐκ ἐστὶ φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 86, 2 where Sept. for עָזַב עָזַב.

3. *against, contrary to*, c. gen. Acts 17, 7 ἀπ. τῶν δογμάτων Καίσαρος. Comp. Ecclus. 37, 4.

ἀπέπων, see ἀπείπων.

ἀπέραντος, ου, ὁ, ἡ, adj. (a priv. περαίω, πέρας,) *boundless, endless*; 1 Tim. 1, 4 γενεαλογίαι ἀπέραντοι. Sept. for עָזַב Job. 36, 26.—Pol. 1. 57. 3. Plato Parm. 144. b.

ἀπερισπάστως, adv. (a priv. περισπάω,) *without distraction, not distracted about worldly things*, 1 Cor. 7, 35; comp. vv. 32–34.—Pol. 2. 20. 11. Arr. Epict. 1. 29. 59.

ἀπερίτμητος, ου, ό, ή, adj. (a priv. *περιτέμνω*.) *uncircumcised*, pr. Sept. for כְּרִיתָ Gen. 17, 14. 2 Macc. 1, 51.—In N. T. trop. Acts 7, 51 *ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσὶν uncircumcised in heart and ears*, whose heart and ears are still covered so that they neither understand nor hear; comp. Sept. and כְּרִיתָ לְךָ Lev. 26, 41. Ez. 44, 7; כְּרִיתָ לְךָ Jer. 6, 10.

ἀπέρχομαι, aor. 2 ἀπῆλθον, (ἔρχομαι.) f. ἀπελεύσομαι Matt. 25, 46. Rom. 15, 28. Sept. Gen. 19, 2; also in epic and later prose writers for the Attic ἀπέρω, Lob. ad Phryn. p. 37, 38. Buttin. § 108. V. 5. Winer § 15.

1. *to go away, to depart from a place or person.*

a) Pr. and genr. construed: a) Absol. Matt. 13, 25 ἵσπειρε ζιζάνια ... καὶ ἀπῆλθεν. v. 28. 46. 16, 4. 18, 30. 19, 22. Mark 5, 20. Luke 17, 23. John 16, 7. al. (Dem. 283. 8. Xen. Mem. 4. 2. 39.) Of one departing by water, John 6, 1. 22; comp. on horseback Palæph. Fab. 1. β) With ἀπό c. gen. Mark 5, 17. Luke 1, 38. 8, 37. γ) With εἰς c. acc. of place whither; Matt. 8, 33. 14, 15 εἰς τὰς κόμας. 16, 21. 22, 5 εἰς τὸν ὄμιον ἀγρόν ... εἰς τὴν ἐμπορίαν αὐτοῦ (others ἐπὶ τὴν ἐμπορίαν). 25, 46. 28, 10. John 4, 8. Rom. 15, 28. Gal. 1, 17. (Sept. Josh. 2, 16. Luc. D. Deor. 16. 1.) Also Matt. 10, 5 εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε *go not away into the way of the gentiles*, i. e. leading to their territories. 8, 32. Mark 9, 43. So too by water, Matt. 8, 18. Mark 8, 13. John 10, 40; with τῷ πλοίῳ added Mark 6, 32. δ) With ἐπὶ c. acc. of place whither; Luke 23, 33 ἐπὶ τὸν τόπον κτλ. 24, 24 ἐπὶ τὸ μνημεῖον. So Luc. D. Deor. 17. 1. ε) With πρὸς c. acc. of pers. *to go away to any one*; Matt. 14, 25 ἀπῆλθε πρὸς αὐτούς. John 6, 68. Rev. 10, 9. So Xen. An. 1. 9. 29. ζ) With ὅπου of place, Matt. 8, 19. η) With πέραν c. gen. John 6, 1; with εἰς c. acc. of place added John 10, 40. θ) From the Heb. with ὀπίσω τινός, *to go away after a person or thing, to follow*, e. g. a person Mark 1, 20. John 12, 19; things, σαρκὸς ἐτίρας Jude 7. So Heb. וְיָחִי אַחֲרַי, Sept. πορεύομαι ὀπίσω, Judg. 2, 12. 1 Sam. 6, 12.

b) Spec. *to go away apart, to go aside*, Matt. 26, 36. Acts 4, 15.

c) Of those who *go back* to the place whence they came; but the idea *back*, when so expressed, arises from the circumstances, and not from the force of ἀπό in composition; Matt. 8, 21. Luke 7, 24. (Xen. 1. 4.

29.) With εἰς c. acc. of place, Matt. 9, 7. Mark 7, 30. Luke 1, 23. John 4, 3. 28. (Hdian. 8. 8. 18. Xen. An. 4. 8. 6.) With ἀπό τινος added Luke 2, 15. With εἰς τὰ ὀπίσω, *to go away backward from a person*, pr. John 18, 6; trop. 6, 66. With ἐκεί Matt. 2, 22.

2. Trop. of things: a) *to go away, to depart from any one*, with ἀπό c. gen. as leprosy, Mark 1, 42. Luke 5, 13; enjoyments, Rev. 18, 14. So Luc. D. Mort. 3. 2. b) Of a report, fame, *to go forth, to be spread abroad*, Matt. 4, 24. c) *to pass away*, aor. 2 *to be past, ended*; e. g. a woe Rev. 9, 12. 11, 14; the present order of things Rev. 21, 1. 4. So Sept. ὁ ἱερός ἀπῆλθεν for הָלַךְ Cant. 2, 11. Plato Legg. 954. d, ἀπελθόντος ἐναυτοῦ. +

ἀπέχω, f. ἀφέξω, (ἔχω.) *to hold off or keep off*, e. g. a ship from land Hom. Od. 15. 33; *to hold back, to withhold*, Hom. Il. 1. 97. Hdot. 8. 22. Sept. for יָצַח Joel 1, 13.—Hence in N. T.

1. Mid. ἀπέχομαι, *to hold oneself off from any thing, to abstain*, with ἀπό c. gen. of thing, Acts 15, 20 ἀπέχεσθαι ἀπὸ τῶν ἀλισσημάτων. 1 Thess. 4, 3. 5, 22; genit. simply Acts 15, 29 ἀπέχεσθαι εἰδωλοθύτων. 1 Tim. 4, 3. 1 Pet. 2, 11.—So c. ἀπό Sept. Job 1, 1. Ecclus. 28, 8; c. gen. Hdian. 4. 7. 10. Xen. Mem. 4. 6. 11.

2. Act. intrans. or with ἐκτὸν impl. *to hold off, to keep away, to be far off, distant*; with ἀπό c. gen. Luke 7, 6 ἥδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας. 24, 13; absol. 15, 20. Trop. of the heart, Matt. 15, 8 and Mark 7, 6 ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29, 13 where Sept. for יָרַח רַחֲמֵי.—So c. ἀπό 2 Macc. 12, 29. Xen. An. 4. 3. 5; c. gen. Diod. Sic. 5. 42. Xen. An. 2. 4. 10.

3. Act. *to have or receive in full*, (ἀπό of compl.) *to have all that one can expect*; of things c. acc. as μισθόν Matt. 6, 2. 5. 16; παράκλησιν Luke 6, 24; πάντα Phil. 4, 18. Of a person, *to have for good*, c. acc. Philom. 15 ἵνα αἰώνιον αὐτὸν ἀπέχῃς. So Sept. Num. 32, 19. Jos. B. J. 1. 30. 6. Plut. Solon 22 τὸν μισθόν.—Hence impers. ἀπέχει, lit. 'it has in full,' it is enough, sufficient, Mark 14, 41; comp. Luke 22, 46. So Anacr. 28. 33 ἀπέχει, βλάσω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόχρη, ἐξαρκεί.

ἀπιστέω, ᾶ, f. ἦσω, (ἄπιστος.) *not to believe, to disbelieve*, e. g. persons testifying, c. dat. Luke 24, 11; testimony or the like, absol. Mark 16, 11. Luke 24, 41. Acts 28, 24; the gospel, absol. Mark 16, 16. So

Wisd. 1, 2. Palæph. Proem. 1. Xen. An. 2. 5. 6.—Also, *to be unfaithful, disobedient*, comp. ἀπιστος no. 2. a; absol. Rom. 3, 3. 2 Tim. 2, 13. So Wisd. 10, 7. Xen. Conv. 4. 48.

ἀπιστία, as, ἡ, (ἀπιστος,) *unbelief, disbelief*, i. e. want of faith in God, in Christ, in the gospel, Matt. 13, 58. 17, 20. Mark 6, 6. 9, 24. 16, 14. Rom. 4, 20. 11, 20. 23. 1 Tim. 1, 13 ἐν ἀπιστίᾳ, i. e. ἀπιστος ὄν. Heb. 3, 12. 19, comp. 4, 2 sq. So genr. Jos. Ant. 2. 4. 3. Dem. 291. 11. Plato Phæd. 88. c.—Also, *unfaithfulness, disobedience*, comp. ἀπιστος no. 2. a. Rom. 3, 3. So Pol. 3. 99. 7. Xen. An. 2. 5. 21.

ἀπιστος, ου, ο, ἡ, adj. (a priv. πίστις.)

1. Act. *unbelieving, disbelieving*, without faith, genr. John 20, 27. So of want of faith in Christ and his gospel, Matt. 17, 17 γενεὰ ἀπιστος. Mark 9, 19. Luke 9, 41; also 2 Cor. 4, 4. Tit. 1, 15. So genr. Hdot. 9. 98. Dem. 349. 15.—Spec. *an unbeliever*, not a Christian, a *gentile, heathen*, 1 Cor. 6, 6. 7, 12. 13. 14 bis. 15. 10, 27. 14, 22 bis. 23. 24, see in σημείον no. 2. a. 2 Cor. 6, 14. 15. 1 Tim. 5, 8. Sept. for γη Is. 17, 10.

2. Pass. *not to be believed or trusted*, e. g. a) Of persons, *unfaithful, faithless, false*; Rev. 21, 8. Luke 12, 46 μετὰ τῶν ἀπίστων, parall. μετὰ τῶν ὑποκριτῶν Matt. 24, 51. So Plut. Dion 47. Xen. Mem. 2. 6. 19. b) Of things, *incredible*; Acts 26, 8 τί ἀπιστον κρίνεται. So Jos. Ant. 6. 10. 2 ἔργον ἀπιστον. Xen. Hi. 1. 9.

ἀπλός, οὐς, ὅη ἡ, ὅον οὖν, (kindr. ἄμα,) *one-fold, single*, Lat. simplex; opp. διπλός two-fold, double, Lat. duplex, Xen. Cyr. 4. 5. 41; *simple, not complex*, Xen. Cyr. 1. 6. 27.—In N. T. of the eye, *simple, unclouded*, i. e. not affected with disease, *clear, sound*; opp. πονηρός diseased; Matt. 6, 22. Luke 11, 34. Comp. Themist. Or. 22. p. 281 βλέμμα ἀπλοῦν καὶ γενναῖον.

ἀπλότης, ητος, ἡ, (ἀπλός,) *singleness of mind, simplicity*, genr. 2 Cor. 1, 12. 11, 3. So ἐν ἀπλότητι καρδίας *in singleness of heart, mind*, Eph. 6, 5. Col. 3, 22. Sept. for בְּחַד 2 Sam. 15, 11; בְּחַד רָשָׁי 1 Chr. 29, 17. So Wisd. 1, 1 ἀπλ. καρδίας. Jos. B. J. 5. 7. 4. Pol. 1. 78. 8.—Spec. as implying *kindness, benevolence, liberality*, Rom. 12, 8. 2 Cor. 8, 2. 9, 11. 13. So Jos. Ant. 7. 13. 4.

ἀπλῶς, adv. (ἀπλός,) *simply*, with singleness of mind, i. e. *kindly, liberally*, see in ἀπλότης ult. James 1, 5 τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς.—Pol. 32. 13. 14 τοῖς φίλοις

ἀπλῶς χρῆσθαι καὶ γενναῖως. Also ‘*sincerely*,’ Dem. 328. 3.

ἀπό, a prep. governing only the genitive, i. q. Lat. *ab, abs*; pr. *from, away from* any place, person, object, *from* which a person or thing goes away, is parted, or is derived. It marks in strictness the separation of such objects only as were before *on, at, by, near, with* another, externally; not *in* or *within* another, for in respect to such ἐκ is used. The relation implied by ἐκ is therefore nearer; that by ἀπό remoter. See note 1 below, Kühner § 288. 1. Ausf. Gr. 598. Winer § 51. p. 443. ed. 5.

1. Of PLACE, which is the primary signification.

a) Before a genit. of place or person, and implying external motion *from, away from*, e. g. a) After verbs of *separating*; Matt. 25, 32 bis, καὶ ἀφορμῇ αὐτοὺς ἀπ’ ἀλλήλων κτλ. 1 Thess. 2, 17 ἀποφανισθέντες ἀφ’ ὑμῶν. So Plato χωρίζειν ἀπὸ Phæd. 45. p. 97. b. β) After verbs of *going away, departing from* a place or person; so with gen. of place, e. g. πορεύεσθαι ἀπὸ τοῦ ἱεροῦ Matt. 24, 1; ἀφίστασθαι ἀπὸ τοῦ ἱεροῦ Luke 2, 37; after ἀποβαίνειν Luke 5, 2; φεύγειν Mark 16, 8. So ἀναβαίνειν ἀπὸ τοῦ ὕδατος *from the water* Matt. 3, 16. Mark 1, 10; μεταβαίνειν Matt. 8, 34, comp. 9, 1. Prægn. ἐξέρχεσθαι ἀπὸ, *to go out and away from* a place, *to go out from, to depart from*, Matt. 13, 1 ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας. 28, 8. Mark 11, 12. Heb. 11, 15; ἐκπορεύεσθαι ἀπὸ id. Matt. 20, 29. Mark 10, 46. Oftener with gen. of pers. e. g. after ἀπέρχεσθαι Luke 1, 38. 2, 15. 8, 37; ἀποσπᾶσθαι Luke 22, 41. Acts 21, 1; ἀφίστασθαι, ἀποσπᾶσθαι, Luke 4, 13, 13, 27. Acts 12, 15. 38. 19, 9; ἀποχωρεῖν Matt. 7, 23. Luke 9, 39. Acts 13, 13; ἀποχωρίζεσθαι Acts 15, 39; διασπῆραι Luke 24, 51; διαχωρίζεσθαι Luke 9, 33; ἔρχεσθαι John 3, 2; πορεύεσθαι Matt. 25, 41. Luke 4, 42. Acts 5, 41; φεύγειν Mark 14, 52. John 10, 5. James 4, 7. Rev. 9, 6. (Xen. Mem. 2. 6. 11. An. 7. 1. 4.) Prægn. ἐξέρχεσθαι ἀπὸ τινος, *to come or go out from* any one, e. g. ἀπὸ θεοῦ John 13, 3. 16, 30; ἐξελθε ἀπ’ ἐμοῦ Luke 5, 8. So of evil spirits, ἐξέρχεσθαι ἀπὸ τινος *to go out from* a person Matt. 12, 43. 17, 18. Luke 4, 35. 41. 8, 2. 29, 11, 24. Acts 16, 18. Also ἐγείρεσθαι ἀπὸ τῶν νεκρῶν *to rise from* with or among the *dead* Matt. 14, 2. 27, 64. 28, 7. Prægn. αἰσχύνεσθαι ἀπὸ τινος *to be ashamed from* any one, i. e. *to turn away from* him with shame, 1 John 2, 28. Sept. for יָצָא מִיָּד Jer. 22, 22. (Ecclus. 41, 17.) Also of those *avoiding* any one, after ἀπο-

στῆσαι 1 Tim. 6, 5; ἐκκλίνει Rom. 16, 17; προσέχει Matt. 7, 15. Mark 10, 17. Luke 20, 46; στέλλεσθαι 2 Thess. 3, 6; or of those *turning back* or *forsaking* any one, as after ἀποστῆσαι Acts 21, 21. Heb. 3, 12; μετατίθεσθαι Gal. 1, 6. (Xen. Cyr. 5. 4. 1.) Trop. of diseases *departing from* any one, as leprosy, after ἀπαλλάσσεσθαι Acts 19, 12; ἀπέρχεσθαι Mark 1, 42. Luke 5, 13. γ) After verbs implying motion *dounwards*, or the like; e. g. with a genit. of place, as ἀποπίπτει Acts 9, 18; ἀποκινάσσειν Luke 9, 5; καταβαίνειν Matt. 8, 1. 14, 29. 27, 40. 42; κατέρχεσθαι Luke 9, 37; καβαίνειν Luke 1, 52. Acts 13, 29; πίπτειν Matt. 15, 27. 24, 29. Luke 16, 21. Acts 20, 9; συλλέγειν Matt. 7, 16 bis. (So with ἀφαιρῆν Theophr. Char. 2; καταβαίνειν Plut. Pericl. 28. Xen. Cyr. 8. 3. 10.) With gen. of pers. as καταβαίνειν ἀπὸ τοῦ θεοῦ James 1, 17. Rev. 3, 12. 20, 9. δ) After verbs of *rising up*, *returning from* a place; with genit. of place, e. g. ὑποστρέφειν Luke 4, 1. 24, 9. Acts 1, 12; ἐγείρεσθαι ἀπὸ τῆς γῆς Acts 9, 8. So ὑπανίστασθαι ἀπὸ τῶν θάλασσar Xen. Hi. 7. 2. ε) After verbs of *taking* or *driving away*, *removing*, and the like; with gen. of place, as αἶρειν Matt. 9, 16; of pers. Luke 19, 24; and so αἶρειν ἀπὸ τῆς γῆς, *to take away from the earth*, see in αἶρω no. 4, Acts 8, 33. 22, 22; ἀπαίρειν c. gen. of pers. Matt. 9, 15. Mark 2, 20; ἀπυλαίνων Acts 18, 16 (Xen. Mem. 2. 6. 12); ἀποκυλίνειν Matt. 28, 2. Luke 24, 2; ἀφαιρῆν ἀπὸ τοῦ ἐύλου τῆς (ωῆς Rev. 22, 19; δάσκειν Matt. 23, 34; with gen. of pers. after ἀναλαμβάνειν Acts 1, 11. 22. Also ἐκβάλλειν ἀπὸ *to cast out from*, c. gen. pers. Mark 16, 9; gen. of place Matt. 7, 4. Acts 13, 50; after ἐξαιλείφειν Rev. 21, 4; ἐξώζειν Acts 7, 45. ζ) After verbs of *leading* or *casting away*, *receiving from*, and the like; with gen. of place after ἐπανάγειν Luke 5, 3; gen. of pers. after ἄγειν John 18, 28; ἀπολαμβάνειν Mark 7, 33; βάλλειν Matt. 5, 29. 30; ὑπολαμβάνειν Acts 1, 9. η) After verbs of *loosing*, *letting go*, e. g. c. gen. of thing after λύειν Luke 13, 15. 16. [Acts 22, 30.] Sept. Jer. 40, 4. After ἀπολύεσθαι c. gen. pers. Acts 15, 33; so Plato Phædo 9. p. 65. a. Comp. Matth. Gr. § 353. n.

b) Before a genit. of person, thing, event, or the like, and implying *separation* or *removal* of any kind, not merely external; *from*, *away from*. Several classes of words which sometimes take ἀπὸ for the sake of clearness, are also construed with the sim-

ple genitive; see Buttm. § 132. 3. Winer § 51. 1. α) After verbs of *separating*, *loosing from*, and the like; as ἀπολύεσθαι ἀπὸ ἀνδρός Luke 16, 18; καταργεῖσθαι Rom. 7, 2. 6. Gal. 5, 4; χωρίζειν 1 Cor. 7, 10. Rom. 8, 35. 39. (Plato Phædo 12. p. 67. c.) Prægn. ἀνάζημα εἶναι ἀπὸ τοῦ Χρ. *to be accused from Christ*, i. e. separated from his love, Rom. 9, 3, comp. 8, 35. 39; ἀποκινῆσκειν ἀπὸ τινος *to be dead from* any thing, i. e. delivered from by death, trop. Col. 2, 20; φερίρεσθαι ἀπὸ τινος *to be corrupted away from* 2 Cor. 11, 3; ὑστεροῦν ἀπὸ τινος *to fall short from*, *to fail of*, Heb. 12, 15. β) After verbs of *departing from*, *avoiding*, *abstaining*, *desisting from*, and the like; with gen. of thing, as ἀπέρχεσθαι ἀπὸ τῶν ἀλισγημάτων Acts 15, 20; also 1 Thess. 4, 3. 5, 22; ἀποστῆσαι ἀπὸ ἀδικίας 2 Tim. 2, 19; id. c. gen. pers. Acts 5, 38. 22, 29. 2 Cor. 12, 8; βλέπειν c. gen. of thing, *to beware of*, Mark 8, 15; gen. of pers. 12, 38; ἐκκλίνειν c. gen. of thing, 1 Pet. 3, 11; παύειν 1 Pet. 3, 10; καταπαύειν Heb. 4, 4. 10. (Plut. Alex. 25. Thuc. 7. 73.) After προσέχειν Matt. 16, 6. 11. 12 bis; προσέχειν ἐαυτῷ Luke 12, 1. Sept. for ἦν ἔζη 2 Chr. 35, 21. Eccclus. 6, 13. So after φυλάσσεσθαι Luke 12, 15. and φυλάσσειν ἐαυτὸν 1 John 5, 21. Sept. for ἦν ἔζη Ps. 18, 24. (Xen. Cyr. 2. 3. 9.) Also after φεύγειν c. gen. of thing, i. q. *to avoid*, 1 Cor. 10, 14. γ) After verbs of *rising up from*, *going forth*, *returning*, with gen. of that with which one was occupied; as ἀποστῆσαι ἀπὸ τῆς προσευχῆς Luke 22, 45; ὑποστρέφειν Heb. 7, 1; διεγείρεσθαι ἀπὸ τοῦ ὕπνου Matt. 1, 24. With gen. of pers. *from whom* any thing proceeds; so of thoughts ἐκπορεύεσθαι ἀπὸ αὐτοῦ Mark 7, 15; healing power, ἐξέρχεσθαι Luke 8, 46. δ) After verbs of *asking*, *requiring*, *forbidding*, with gen. of pers. as ἀπαρτύνειν Luke 6, 30. 12, 20; ἐκδικεῖν Luke 18, 3. Rev. 6, 10; ἐκζητεῖν Luke 11, 50; κολύειν Luke 6, 29. ε) After verbs of *taking away*, *removing*, *depriving*, and the like; sometimes with simple genit. Matth. § 418. n. So with gen. of pers. after αἶρειν Matt. 13, 12. John 10, 18. Eph. 4, 31; ἀφαιρῆν Luke 10, 42. 16, 3; ἀπόλεσθαι ἀπὸ, prægn. *to perish away from*, Rev. 18, 14; comp. Sept. for ἦν אָפְרָה Jer. 18, 18. Also ἀφαντος γίνεσθαι ἀπὸ τινος *to disappear from* any one, Luke 24, 31. With gen. of thing, as αἶρειν Luke 8, 12; παρέρχεσθαι ἀπὸ *to pass away* (be taken away) *from* Matt. 5, 18; μετακινεῖσθαι Col. 1, 23;

σαλεύεσθαι 2 Thess. 2, 2. ζ) After verbs of *turning away, averting*, and the like; sometimes with the simple gen. Matth. ὁ 354. γ. So with gen. of pers. after ἀποστρέφειν Rom. 11, 26; κλείειν τὰ σπλάγχνα ἀπὸ τινος 1 John 3, 17; ἐπιστρέφειν Acts 15, 19. With gen. of thing, after ἀποστρέφειν Acts 3, 26; διαστρέφειν Acts 13, 8; ἐπιστρέφειν 1 Thess. 1, 9. Acts 14, 15; also 26, 18. 2 Tim. 4, 4. Prægn. μετανοεῖν ἀπὸ τοῦ repent and turn from, Acts 8, 22. Heb. 6, 1. η) After verbs of *hiding, concealing*, and the like; with gen. of pers. after ἀποκρύπτειν Matt. 11, 25. Luke 10, 21. 18, 34; κρύπτειν Luke 19, 42. John 12, 36; gen. of thing Rev. 6, 16; παρακρύπτειν ἀπὸ pers. Luke 9, 45. Sept. for נִסְתָּרָה Gen. 4, 14; נִסְתָּרָה 2 K. 4, 27. So Ecclus. 17, 15. 20. Hom. Od. 23. 110. 3) After adjectives and verbs of *freeing from, cleansing, healing, escaping*, and the like, which are also construed by Gr. writers with the simple genitive; Matth. ὁ 353 and note. Winer ὁ 30. 6. So after adjectives, ἀπὸ c. gen. of thing, as ἀσῶτος Matt. 27, 24; ἀσπιλος James 1, 27; ἐλεύθερος Rom. 7, 3; καθαρὸς Acts 20, 26; ἁγίος Mark 5, 34. After verbs, with gen. of thing; as δικαιοῦν Acts 13, 39. Rom. 6, 7; ἐκκαθαίρειν 2 Tim. 2, 21; ἐλευθεροῦν Rom. 6, 18. 22. 8, 2. 21; θεραπεύειν Luke 5, 15. 7, 21. 8, 2; ἰάσθαι Mark 5, 29. Luke 6, 17; καθαρίζειν 2 Cor. 7, 1. Heb. 9, 14. 1 John 1, 7. 9; λούειν Rev. 1, 5; λυτροῦν Tit. 2, 14; βαπτίζειν Heb. 10, 22; ρύεσθαι Matt. 6, 13. 1 Thess. 1, 10. 2 Tim. 4, 18; σώζειν Matt. 1, 21. Rom. 5, 9; φεύγειν ἀπὸ τοῦ flee or escape from Matt. 3, 7. 23, 33; φυλάσσειν 2 Thess. 3, 3. With gen. of pers. after ἀπαλλάσσειν Luke 12, 58; ρύεσθαι Rom. 15, 31. 2 Thess. 3, 2; σώζειν Acts 2, 40. Prægn. ἐνδυναμοῦσθαι ἀπὸ δυνάμεως to be made strong (healed) from weakness Heb. 11, 34. Acts 16, 33 θλουσεν (αὐτοῖς) ἀπὸ τῶν πληγῶν he washed (cleansed) them from their stripes, from the blood and filth of their wounds. So perh. once Heb. 5, 7 εἰσακουσθῆς ἀπὸ τῆς εὐλαβείας being heard and delivered from his fear; but see in εὐλάβεια, and below in no. 3. e.

c) Before a genit. of place or person from which one goes or comes away, sets off, or the like, and expressing the terminus a quo. a) Pr. and genr. implying the direction from which one goes or comes to another place; after verbs of *departing or going, coming, rising, sending, following*, and the like. So with gen. of place, after ἀναβαίνειν, Luke 2, 4 ἀνέβη δὲ καὶ ἰωσήφ

ἀπὸ τῆς Γαλιλαίας... εἰς τὴν Ἰουδαίαν, see below in note 1. Acts 25, 1; ἀναγεσθαι Acts 13, 13. 16, 11; ἀπελθεῖν Luke 12, 54; ἀποστέλλειν Acts 11, 11; διέρχεσθαι Acts 13, 14; ἐκπλεῖν Acts 20, 6; ἐξέρχεσθαι Rev. 16, 17 bis; ἐπέρχεσθαι Acts 14, 19; ἔρχεσθαι Mark 1, 9. 7, 1. 2 Cor. 1, 16; impl. Mark 7, 4 καὶ [ἐλθόντες] ἀπὸ ἀγορᾶς, see in ἀγορά. So after ἦκειν Matt. 8, 11. Luke 13, 29 bis; impl. Rev. 16, 12; καταβαίνειν Mark 3, 22. Luke 10, 30; καταστῆναι Acts 21, 7; κατέρχεσθαι Acts 11, 27. 12, 19. 15, 1; μεταίρειν Matt. 19, 1; παραγίνεσθαι Matt. 3, 13; πέμπειν Acts 20, 17; συναναβαίνειν Acts 13, 31; συνέρχεσθαι Acts 21, 16; συντρέχειν Mark 6, 33. So ἀκολουθεῖν ἀπὸ τοῦ follow one from a place, Matt. 27, 55. Luke 23, 49. Trop. after μεταμορφοῦσθαι, 2 Cor. 3, 18 ἀπὸ δόξης εἰς δόξαν. With gen. of pers. id. as οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορηλίου Acts 10, 17; after ἐξηγεῖσθαι 1 Thess. 1, 8; ἐξέρχεσθαι 1 Cor. 14, 36; ἔρχεσθαι Mark 5, 35. Gal. 2, 12. 1 Thess. 3, 6; impl. Matt. 26, 47; ἐπιφέρειν Acts 19, 12. So Luc. D. Deor. 14. 2. ib. 24. 2 ἤκουτα με ἀπὸ Σιδῶνος. Xen. Hell. 6. 4. 3. β) By Hebraism, like Heb. מִן, it once marks the quarter or direction in or towards which a thing is; Rev. 21, 13 quarter, ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ κτλ. lit. from the east, from the north, etc. where we say on the east, on the north. The oriental passes in mind from the place specified to himself; we from ourselves to the place specified. So Heb. מִן Sept. ἀπὸ βορρᾶ Judg. 7, 1; מִן Sept. κατ' ἀνατολῆς Gen. 2, 8. 12, 8; see Heb. Lex. מִן no. 3. h. Comp. Diod. Sic. 1. 31 init. Comp. also Lat. a fronte, a tergo; Fr. dessous, dessus, dehors, dedans. γ) Spec. with gen. of the place from which anything proceeds, begins, is done, and the like; as Acts 15, 38 τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας. So after ἄρχεσθαι Luke 24, 27; δέχεσθαι τι Acts 28, 21; τρέφειν Acts 12, 20. Also ἀπὸ... ἔως, after ἐξέρχεσθαι Matt. 24, 27; ἐπισυνάγειν v. 31. Mark 13, 27; ἀπὸ... μέχρι after πληροῦν Rom. 15, 19. (So ἀπὸ... ἔως Diod. Sic. 1. 31; ἀπὸ... ἄχρι Xen. An. 5. 5. 4.) In the phrase ἀπὸ τοῦ οὐρανοῦ, ἀπ' οὐρανοῦ, from heaven, Mark 8, 11. Luke 21, 11. 22, 43. Acts 9, 3. Rom. 1, 18. 2 Thess. 1, 7. 1 Pet. 1, 12. al. Sometimes, as in poetic and later usage, ἀπὸ is prefixed to an adv. of place in -θεν, e. g. ἦλθεν, Matt. 27, 51 ἀπὸ ἀνθεν ἔως κάτω. Mark 15, 38. Comp. Hom. Il. 8. 865 ἀπ' οὐρανοθεν. ib. 24. 492. Lob. ad Phryn. p. 45 sq. Winer ὁ 54. 7. n. 1.

Kühner's Ausf. Gr. § 512. n. 3.—Hence
 δ) Trop. of *order* or *succession*, i. e. as marking the person or place *from* which the order begins to be reckoned; so with gen. of pers. Jude 14 ἑβδομος ἀπὸ Ἀδάμ. Matt. 2, 16 ἀπὸ διετούς καὶ κατωτέρω. So with ἔως, Acts 8, 10 ἀπὸ μικροῦ ἔως μεγάλου. Matt. 20, 8. John 8, 9. Heb. 8, 11. Also ἀρχεσθαι ἀπὸ c. gen. of place or thing, Luke 24, 27. Acts 8, 35. 10, 37; with ἔως Luke 23, 5. So with ἀρξάμενος impl. after διαλέγεσθαι, πείθειν, Acts 17, 2. 28, 23; comp. Luke 24, 27. Comp. Plato Phædr. 228. d, ἀρξάμενος ἀπὸ τοῦ πρώτου. Xen. Mem. 2. 1. 1.

d) Implying *distance* of one object *from* another, with or without the idea of previous motion; *from*, *away from*, *far from*; so ἀπὸ προσώπου τινος *far from the presence* of any one 2 Thess. 1, 9. Rev. 12, 14. (Xen. An. 3. 2. 9.) After ἀπείχειν Matt. 15, 8. Mark 7, 6. Luke 7, 6. 24, 13; so Diod. Sic. 5. 42. Xen. An. 4. 3. 5. Also μακρὰν ἀπὸ Matt. 8, 30. Mark 12, 34. John 21, 8. Acts 17, 27; so Pol. 5. 99. 3. Arr. Alex. 1. 1. 5.—In the later Gr. manner ἀπὸ is likewise prefixed to the noun of measure marking the distance, as John 11, 18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε, instead of ὡς σταδίου δεκ. ἀπὸ Ἱεροσ. in Luke 24, 13; also John 21, 8. Rev. 14, 20. So Jos. Ant. 5. 1. 4. Plut. Philop. 4 ἦν ἀγρός... ἀπὸ σταδίων εἰκοσι τῆς πόλεως. Diod. Sic. 1. 51. See Winer § 65. 4 ult.—Put before adv. of distance in -θεν, e. g. ἀπὸ μακρόθεν *from afar*, *afar off*, Matt. 26, 58. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for פָּרָחָה Ps. 138, 6. Also Sept. Ps. 139, 2. Ezra 3, 13. Polemo Physiogn. 1. 6. See Lob. ad Phryn. p. 45 sq. Winer § 54. 7. n. 1.

e) Before a genit. expressing a *whole* from which a *part* is taken away; i. e. in a *partitive* sense, like ἐκ and Heb. מִן. a) With a gen. of the number or class to which a person belongs; e. g. Matt. 27, 9 δ' ἐτιμήσαντο (τινὲς) ἀπὸ υἱῶν Ἰσραὴλ. v. 21 τίνα... ἀπὸ τῶν δύο. Luke 6, 13. 9, 38. 16, 30. 19, 39. Heb. 7, 2. 13. So Sept. and ἔξ Ex. 17, 5. Hdot. 6. 27. Thuc. 1. 116 λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμοσῶν. But usually Gr. writers here employ the simple genitive; Buttm. § 132. 5. Kühner § 273. 3. a. β) After the verbs ἐσθίειν, πίνειν, *to eat* or *drink of (from)* any thing, *to partake of* it, Matt. 15, 27. Mark 7, 28. Luke 22, 18. Sept. ἐσθίειν ἀπὸ for יָצַח בְּכֶסֶף

Lev. 11, 40; πίνειν ἀπὸ for יָצַח מִיָּה Jer. 51, 7. So ἀπολαύειν ἀπὸ τινος Plato Apol. Socr. 10. p. 31. b. But the usual construction of these verbs in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. γ) After verbs of *giving*, *imparting*, *receiving*, *taking away*, and the like, i. e. *to give* or *take of* any thing, a part of it; e. g. after αἶρειν Mark 6, 43; ἀφαιρεῖν, as ἀφ. ἀπὸ τῶν λόγων κτλ. Rev. 22, 19; διδόναι Luke 20, 10. Rev. 2, 17; ἐκχεῖν Acts 2, 17. 18; ἐπιδίδόναι Luke 24, 42; λαμβάνειν Mark 13, 2; νοσφίζεσθαι Acts 5, 2. 3; φέρειν John 21, 10. So Sept. λαμβάνειν ἀπὸ Ex. 12, 7; comp. Gen. 25, 30. Greek writers employ here only the simple genitive; see Matth. § 323. Buttm. § 182. 5. c. Kühner § 273. 3. b. Winer § 30. 7.

NOTE 1. The mutual relation of ἐκ as the nearer and ἀπὸ as the remoter preposition,—the former referring to what is inner and special, and the latter to what is outer and general,—is seen in Luke 2, 4 ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ, comp. also Acts 28, 34. On the other hand ἀπὸ and ἐκ are used apparently without distinction John 11, 1: Ἀλέξαρς ἀπὸ Βηθανίας ἐκ τῆς κόμης Μαρίας κτλ. comp. also Rev. 9, 18. 1 Thess. 2, 6. In other instances ἀπὸ is employed interchangeably with ἐκ in the same constructions, either because the more general is put for the special as including it, or because of less precision on the part of the writer; comp. Winer § 51. 5. Thus Matt. 7, 4 ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ, comp. v. 5 ἐκ τοῦ ὀφθ. Luke 9, 5 ἐξέρχομενος ἀπὸ τῆς πόλεως, comp. John 4, 30 ἐκ τῆς πόλεως. Luke 4, 35 of an evil spirit: ἔξελθε ἐκ αὐτοῦ... ἐξῆλθεν ἀπ' αὐτοῦ, and so Matt. 17, 18 comp. Mark 1, 25. 26. Matt. 1, 24 διεγερθεὶς ἀπὸ τοῦ ὕπνου, comp. Rom. 13, 11 ἐξ ὕπνου ἐγερθήναι. Matt. 14, 2 ἠγέρθη ἀπὸ τῶν νεκρῶν and so 27, 64. 28, 7, comp. Mark 6, 14. 16 ἐκ νεκρῶν and so John 12, 1. 9. Acts 3, 15. 13, 30. etc.—So Xen. Mem. 2. 7. 2 λαμβάνομεν οὐτε ἐκ τῆς γῆς οὐδὲν... οὐτε ἀπὸ τῶν οὐρανῶν. Hi. 1. 38.

2. Of TIME, as marking the point or epoch *from* which time is reckoned.

a) Before the genit. of nouns, *from*, e. g. α) With gen. of a noun implying time, as ἀπὸ τῆς ὥρας ἐκείνης *from that very hour* Matt. 9, 22. 15, 28. 17, 18; ἀπὸ τῆς ἑκτῆς ὥρας Matt. 27, 45; ἀπ' ἐκείνης τῆς ἡμέρας Matt. 22, 46. John 11, 53. (Xen. An. 7. 5. 6.) Acts 20, 18. Phil. 1, 5. Acts 15, 7 ἀφ' ἡμέραν

ἀρχαίων. (Diod Sic. 1. 6.) Luke 8, 43 ἀπὸ ἐτῶν δώδεκα. Rom. 15, 23. Also ἀπ' αἰῶνος Luke 1, 70. Acts 3, 21; ἀπὸ τῶν αἰώνων Eph. 3, 9. Col. 1, 26; ἀπ' ἀρχῆς Matt. 19, 4. 8. Luke 1, 2. John 8, 44. 2 Pet. 3, 4. al. So Dem. 288. 10. Plato Crit. 112. e, ὡς ἀπ' ἀρχῆς ἐγένετο. β) With a gen. of pers. from whom time is reckoned; Matt. 1, 17 ἀπὸ 'Αβραάμ, ... ἀπὸ Δαυὶδ. Acts 3, 24. Rom. 5, 14. (Hdian. 6. 2. 5.) Also ἀπὸ βρέφους from a child 2 Tim. 3, 15; so ἀπὸ παιδων Xen. Cyr. 1. 5. 11. γ) With gen. of an event or condition from which time counts; as ἀπὸ τοῦ αἵματος 'Αβελ Matt. 23, 35; ἀπὸ καταβολῆς κόσμου Matt. 13, 35. 25, 34. Luke 11, 50. al. Matt. 1, 17. Acts 1, 22. Rom. 1, 20. Of a condition, Luke 2, 36 ἀπὸ τῆς παρβενίας αὐτῆς. Comp. Thuc. 7. 43 ἀπὸ τοῦ πρώτου ὕπνου.

b) Before the gen. of a relat. pronoun, with or without the antecedent expressed; as ἡμέρα ἀφ' ἧς Acts 20, 18; ἀφ' ἧς ἡμέρας from what day or time, since, Col. 1, 6. 9 (Plato Rep. 461. d); simpl. ἀφ' ἧς id. Luke 7, 45. Acts 24, 11. 2 Pet. 3, 4; so Plut. Pelop. 15. Xen. Hell. 4. 6. 6.—Also ἀφ' οὗ (χρόνου) from what time, since, Luke 24, 21. Rev. 16, 18; ἀφ' οὗ ἄν from whatever time Luke 13, 25. Sept. for יְהִי Ex. 5, 23. So Luc. D. Mort. 26. 1. Xen. Conv. 4. 62.

c) Before adverbs of time, e. g. α) With the art. where the adv. then becomes an adjective; Buttm. § 125. 6. Matth. § 272. So ἀπὸ τοῦ νῦν (χρόνου) from now, henceforth, Luke 1, 48. 5, 10. Acts 18, 6. al. β) Without the art. as ἀπὸ πέντε from a year ago, since the past year, 2 Cor. 8, 10. 9, 2; ἀπὸ πρῶτ' Acts 28, 23; ἀπὸ τότε from then, from that time, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16.—This is a later usage, not found in the best Gr. writers; see Sturz de Dial. Alex. p. 210. Lob. ad Phryn. p. 47. Winer § 54. 7. n. 1.

3. Of ORIGIN, SOURCE, CAUSE, that from which a person or thing proceeds or is derived. Here too ἀπὸ marks the remoter, mediate, ultimate origin or cause; while the nearer, immediate, direct source or cause is expressed by ἐκ, ὑπὸ, παρὰ; see Herm. ad Soph. Electr. 65. Winer § 51. p. 437, 444, edit. 5.

a) Of the person from whom or the place whence any one is derived or comes. α) With genit. of the person from whom one is descended by birth, after γεννάσθαι, Heb. 11, 12 ἀφ' ἑνὸς ἐγγενήθησαν κτλ. β) With genit. of place, i. e. of the home, city, country, people, whence one comes, where

he belongs; so after εἶναι, John 1, 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά; elsewhere often with part. ἄν impl. as Matt. 2, 1 μάγοι ἀπὸ ἀνατολῶν. 4, 25. 15, 1. 27, 57. Luke 23, 51. John 11, 1. Acts 2, 5. 23, 34. 24, 18; after ἔρχεσθαι John 7, 42. Once of a covenant, Gal. 4, 24 μία μὲν ἀπὸ δρῶν Σινᾶ. (Xen. Hell. 3. 2. 17. Comp. Lat. 'pastor ab Amphrýso,' Virg. Georg. 3. 2.) With the art. inserted before ἀπὸ, as Matt. 21, 11 ὁ προφήτης ὁ ἀπὸ Ναζαρέτ. Mark 15, 43. John 1, 46. 12, 21. 19, 38. Acts 6, 9. al. So Pol. 5. 70. 8. Xen. Cyr. 2. 1. 5. γ) With gen. of a collective noun, expressing the body or sect to which one belongs; Acts 12, 1 τῶν ἀπὸ τῆς ἐκκλησίας. 15, 5 τῶν ἀπὸ τῆς αἰρέσεως κτλ. So Plut. Brut. 2. Hdian. 7. 1. 11 τῶν ἀπὸ τῆς βουλῆς. 7. 9. 2.—Of things, e. g. with gen. of a ship, τὰ ἀπὸ τοῦ πλοίου things from the ship, i. e. the broken pieces, furniture, Acts 27, 44; of a garment, Luke 5, 36 τὸ ἀπὸ τοῦ καινοῦ.

b) Of a person or thing as the source of information or knowledge, i. e. from whom one hears, learns, knows any thing. So with gen. of pers. after ἀκούειν Acts 9, 13. 1 John 1, 5. (Thuc. 1. 25.) Luke 22, 71 ἀπὸ τοῦ στόματος αὐτοῦ, i. q. ἀπ' αὐτοῦ. Also after γινώσκειν Mark 15, 45; μανθάνειν Matt. 11, 29. Gal. 3, 2. Col. 1, 7. (Plato Ion 537. e.) So λατρεύειν, 2 Tim. 1, 3 φ' λατρεύω ἀπὸ προγόνων whom I serve from my forefathers, as I have received and learned from them. (Pol. 5. 55. 9.) With gen. of thing, after ἐπιγινώσκειν Matt. 7, 16. 20; μανθάνειν Matt. 24, 32. Mark 13, 28. Heb. 5, 8.

c) Of a person as the ultimate cause or agent from whose will or efficiency any thing proceeds, comes, is done, or the like; strictly through some intervening agency or means, i. e. mediately. α) With gen. of pers. from or by whose will, power, authority, any thing takes place; Matt. 12, 38 ἐξέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Gal. 1, 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. So ἀπ' ἐμαυτοῦ, ἀφ' ἑαυτοῦ, of myself, of oneself, i. e. of one's own will or accord, without authority or command from another, e. g. after ἔρχεσθαι John 8, 42; λαλεῖν 7, 17. 18. 14, 10. 16, 13; ποιεῖν 5, 19. 30. 8, 28; τείνειν 10, 18; also, without help from others, after γινώσκειν Luke 21, 30; εἰπεῖν John 11, 51; λέγειν 18, 34; λογίζεσθαι 2 Cor. 10, 7. So Thuc. 5. 60. Xen. Mem. 2. 10. 3. β) With gen. of pers. from whom one asks, receives, has, or becomes any thing; so after ἀπολαμβάνειν Col. 3, 24. 3 John 7; δανείζεσθαι Matt. 5, 42; ἔχειν 1 Cor. 6, 19. 2

Cor. 2, 3. 1 Tim. 3, 7. 1 John 2, 20. 4, 21. (Plut. Mor. II. p. 398.) After *ἔρχεσθαι*, Acts 3, 19; *ἡγεῖν* 1 Thess. 2, 6, see in note 1; *λαμβάνειν* Matt. 17, 25. 26, see Winer § 51 p. 444. edit. 5; *μεταλαμβάνειν* Heb. 6, 7; *παράλαμβάνειν* 1 Cor. 11, 23; in *anacoluthon* Gal. 2, 6. (Plut. *Ἔμ.* Paul. 5. Moral. II. p. 100.) In all such cases *ἀπό* implies pr. a receiving by means of some intervening person or thing; see Winer l. c. Also after *εἶναι*, *γίνεσθαι*, Rom. 13, 1. 1 Cor. 1, 30. So Xen. Hi. 1. 38. γ) After passive and neuter verbs, where *ἀπό* c. gen. marks the remote author or source of the action, not the immediate and direct agent; the latter idea being denoted by *ὑπό* or *παρά*, Winer p. 444. edit. 5; comp. note 2 below. After passive verbs, as *ἀναπαύεσθαι*, 2 Cor. 7, 13; *ἀποδεικνύσθαι* Acts 2, 22; *δικαιούσθαι* Matt. 11, 19. Luke 7, 35; *ἐτοιμάζεσθαι* Rev. 12, 6; *μεταμορφοῦσθαι*, καθάπερ ἀπὸ κυρίου πνεύματος 2 Cor. 3, 18; *πειράζεσθαι* James 1, 13. So Jos. Ant. 7. 14. 5 ἵνα γνῶ ὁ λαὸς ἀποδεδειγμένον αὐτὸν ἀπὸ τοῦ πατρὸς βασιλεῖα. Comp. Thuc. 3. 36 γνῶμαι ἀφ' ἐκάστων ἐλέγοντο. See note 2 below.—After neuter verbs, as *πάσχειν* Matt. 16, 21. (Luc. D. Deor. 6. 4.) So *γίνεσθαι ἀπὸ τοῦ θεοῦ* 1 Cor. 4, 5; also with *γένοιτο* or the like implied in the formula: *χάρις καὶ εἰρήνη ἀπὸ θεοῦ κτλ.* Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. Eph. 1, 2. 6, 23. Phil. 1, 2. a). Here belongs also *φοβεῖσθαι ἀπὸ τινος* to be put in fear from any one, i. e. to be afraid of, to fear, Matt. 10, 28. Luke 12, 4. Sept. for יִרְאָה Jer. 1, 17. So 1 Macc. 8, 12; *φόβος ἀπὸ τινος* Xen. An. 7. 2. 37.

d) Of the *motive* or inciting cause, especially an emotion of mind, *from*, *by reason of*; so *ἀπὸ τοῦ φόβου* Matt. 14, 26. Luke 21, 26; *ἀπὸ τῆς χαρᾶς* Luke 24, 41. Acts 12, 14. Matt. 13, 44. So Sept. and יִרְאָה Ex. 2, 23. Plut. Mor. II. p. 101 *μη ἀπὸ δουλίας ἦεν*.

e) Of the *occasion* or incidental cause, *from*, i. e. *because of*, *by reason of*, *on account of*; so after passive verbs, as *ἀποκτείνεσθαι* Rev. 9, 18; *διασπείρεσθαι* Acts 11, 19; *καταφέρεσθαι* Acts 20, 9; *σεύεσθαι* Matt. 28, 4; *στυλοῦσθαι* Jude 23. Heb. 5, 7 *εἰσακουθεὶς ἀπὸ τῆς εὐλαβείας* was heard because of his fear of God, his piety; others as in no. 1. b. 2; see in *εὐλάβεια*. After neuter verbs, as *κοιμώμεσθαι ἀπὸ τῆς λύπης* Luke 22, 45; after *φεύγειν* i. q. to vanish away, Rev. 20, 11; after verbs implying inability, Luke 19, 3. John 21, 6. Acts 22, 11. So Jos. Ant. 9. 4. 3 *ἀχλὺν* ...

ἀφ' ἧς ἀγνοήσεν αὐτὸν ἐμελλον.—Once, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων Matt. 18, 7.

f) Of the *instrument* or means *from* or *with* which any thing is done; so after *διακοπεῖν* Luke 8, 3; *γεμίζειν* 15, 16; *χορτάζεσθαι* 16, 21; *πλουτεῖν* Rev. 18, 15 *οἱ πλουτήσαντες ἀπ' αὐτῆς*.—Ecclus. 11, 18. Xen. Mem. 1. 2. 9. An. 1. 1. 9.

g) Of the *material* *from* or of which any thing is made; Matt. 3, 4 *ἔνδυμα ἀπὸ τριχῶν καμήλου*.—1 Esdr. 8, 57. Luc. D. Deor. 7. 4. Hdor. 7. 65 *εἴματα ἀπὸ ξύλων πεποιημένα*.

h) Of the *manner*; as Matt. 18, 35 *ἐὰν μὴ ἀφήτε ... ἀπὸ τῶν καρδιῶν ὑμῶν*, if ye forgive not from your hearts. So *ἀπὸ ψυχῆς φιλεῖν* Theophr. Char. 17 or 19. 1.—Luke 14, 18 *ἤρξαντο ἀπὸ μίας παραιτίεσθαι*, i. e. either for *ἀπὸ μίας γνώμης* with one consent, as Philo de Legg. spec. II. p. 311. b; or for *ἀπὸ μίας φωνῆς* with one voice, as Diod. Sic. 16. 10 *τὸ πλῆθος ὥσπερ ἀπὸ μίας φωνῆς ἀνεβόησε*.—Hence *ἀπὸ μέρους*, Lat. *ex parte*, *in part*, *partly*, Rom. 11, 25. 15, 15. 24. 2 Cor. 1, 14. 2, 5. So Diod. Sic. 13. 108.

NOTE 2. In a few instances *ἀπό* after a passive verb is thought to stand for *ὑπό* as denoting the immediate agent; so Luke 9, 22 *δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων* κτλ. 17, 25. Mark 8, 31. But here it is implied that he was 'to suffer and be rejected on the part of the elders.' i. e. through their machinations and emissaries. James 5, 4 *ὁ μισθός ... ὁ ἀπεστερημένος ἀφ' ὑμῶν*, i. e. by your agents or orders. Rom. 13, 1 *εἰ μὴ ἀπὸ θεοῦ*, see above in no. 2. c. β. In Luke 6, 18 *οἱ ὀχλούμενοι ἀπὸ [ὑπὸ] πνευμάτων ἀκαθάρτων*, the reading is doubtful, and *ὑπό* is to be preferred. Very often *ἀπό* and *ὑπό* were confounded by copyists; see Bast ad Greg. Corinth. ed. Schaefer. p. 794, 823. Schweigh. Not. ad Pol. 1. 34. 8. Winer p. 444. n. edit. 5.

NOTE 3. In composition *ἀπό* implies: a) Separation, *from*, *off*, *asunder*; as *ἀπολύω*, *ἀποτέμνω*. b) Removal, departure, *from*, *away from*; as *ἀποβάλλω*, *ἀποβαίνω*. c) Cessation, leaving *off*; as *ἀπαγγέλω*. d) Completeness, in full, thus strengthening the simple verb; as *ἀπέχω*, *ἀπολαμβάνω*, *ἀποζήσκω*. e) Almost like a priv. it sometimes reverses the signification of the simple word; as *ἀποδοκιμάζω*, *ἀποκαλύπτω*.—Some assign also to *ἀπό* in comp. the meaning *back again*, and cite *ἀποδίδωμι*, *ἀπέρχομαι*, and the like. But this sense

lies in the context and circumstances, and not in ἀπό itself. +

ἀποβαίνω, f. βήσομαι, (βαίνω,) *to go away, to depart*, c. ἀπό Pol. 23. 11. 4. Xen. Mag. Eq. 1. 16.—Hence in N. T.

1. Spec. *to go away* from a ship or boat, *to disembark, to land*, e. g. ἀπ' αὐτῶν (τῶν πλοίων) Luke 5, 2; *eis tēn ghēn* John 21, 9.—Pol. 3. 19. 2. Xen. Hell. 1. 1. 18.

2. Trop. like Lat. *evenire, to turn out, to result*, c. *eis*, Luke 21, 13 ἀποβήσεται ὑμῖν *eis μαρτύριον*. Phil. 1, 19. Sept. for לִי יֵי חַיִּי Job 13, 5.—Pol. 1. 71. 2. Xen. Mem. 4. 8. 8.

ἀποβάλλω, aor. 2 ἐπέβαλον, (βάλλω,) *to cast away, to throw off*, c. acc. τὸ ἱμάτιον Mark 10, 50. So Sept. Is. 1, 30. Luc. D. Deor. 20. 6. Plato Conv. 179. a, τὰ ὅπλα.—Trop. i. q. *to lay aside, to lose*, e. g. τὴν παρρησίαν Heb. 10, 35. So Plato Crit. 44. e, πᾶσαν τὴν οὐσίαν. Xen. Hell. 6. 2. 9 μέγα ἀγασθόν.

ἀποβλέπω, f. ψω, (βλέπω,) *to look away, c. eis towards* any person or thing, *to look steadfastly upon*, Pol. 6. 50. 3. Plato Euthyd. 273. b.—In N. T. trop. *to regard, to have respect to, eis τὴν μισοπαροδοσίαν* Heb. 11, 26. Sept. for חַיִּי Ps. 11, 4; חַיִּי Hos. 3, 11. So Pol. 2. 39. 10. Plato Rep. 545. c.

ἀπόβλητος, ου, δ, ἡ, adj. (ἀποβάλλω,) *to be cast away as worthless; trop. to be rejected, refused, despised*, 1 Tim. 4, 4.—Hom. Π. 3. 65. Luc. Tim. 37 οὗτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. Plato Phædr. 260. a.

ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) *a casting away*, e. g. τῶν ὅπλων Plato Rep. 948. e.—In N. T. trop. *a casting away, rejection*, Rom. 11, 15. Spec. *loss of life* Acts 27, 22. So Hdtian. 4. 14. 8. Plato Phædr. 246. d.

ἀπογίνομαι, aor. 2 ἀπεγενόμην, (γίνομαι,) *to be away from, c. gen. τῆς μάχης* Hdt. 9. 69; *to become absent, to depart*, Plato Tim. 82. b; hence *to depart from life, to die*, Thuc. 2. 34.—In N. T. trop. *to die to any thing, to renounce*, c. dat. ταῖς ἀμαρτίαις 1 Pet. 2, 24; comp. Rom. 6, 4 sq.

ἀπογραφή, ἡς, ἡ, (ἀπογράφω,) *a writing off, a register, enrolment*, as of property, Plato Legg. 745. d; of persons capable of military service Pol. 2. 23. 9; of citizens, their names and property, *a census*, Jos. Ant. 18. 1. 1.—Hence in N. T. *an enrolment, census*, Luke 2, 2. Acts 5, 37. In the latter passage it included persons and property, Jos. l. c. In the former it may

have been a mere enumeration of persons; see more in art. Κυρήνιος.

ἀπογράφω, f. ψω, (γράφω,) *to write off, to copy, to delineate a coast*, Hdt. 3. 136; *to write down*, Sept. for כָּתַב Judg. 8, 14.—In N. T. *to write off* in a register, *to inscribe, to enrol*; Pass. part. Heb. 12, 23 ἀπογεγραμμένων ἐν οὐρανοῖς, in allusion to the book of life, כְּתוּבֵי חַיִּי Ps. 69, 29. (Hdt. 7. 100. Xen. Hell. 3. 3. 11.) Mid. *to enrol oneself, to give one's name to the census*, Luke 2, 1. 3. 5. So Pol. 2. 17. 10. Xen. Hell. 2. 4. 8.

ἀποδείκνυμι, f. δείξω, (δείκνυμι,) *to point away from other objects to or at one, to point out, to show*, Sept. Job 33, 21. Xen. Hell. 4. 4. 8.—Hence in N. T.

1. Of persons, *to show forth, to set forth, to declare*, with two acc. of object and predicate; see Winer § 32. 4. b. Kühner § 280. 4. 1 Cor. 4, 9 δ θεός ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν κτλ. With acc. and εἰς, 2 Thess. 2, 4 ἀποδεικνύοντα ἑαυτὸν εἰς ἐστὶ θεός.—So c. dupl. acc. Jos. Ant. 6. 3. 3. Hdtian. 3. 9. 1. Xen. An. 1. 1. 2.

2. Genr. *to show forth by arguments, to prove*, c. acc. Acts 25, 7 δ οὐκ ἴσχυον ἀποδείξαι. Pass. part. ἀποδειγμένος δυνάμει *approved by miracles*, proved to be what he claims to be, Acts 2, 22.—Plut. non posse suav. vivi sec. Epic. 2. Xen. Hell. 7. 1. 23.

ἀποδείξις, εως, ἡ, (ἀποδείκνυμι,) *a showing forth, manifestation, demonstration*, 1 Cor. 2, 4.—Pol. 5. 16. 7. Xen. Mem. 4. 6. 13.

ἀποδεκατώ, ῶ, f. ὥσω, (δεκατός,) *to tithe off*, i. e.

1. Of things, *to pay or give tithes of*, c. acc. Luke 18, 12 ἀποδεκατῶ πάντα ὅσα κτῶμαι. 11, 42. Matt. 23, 23. Sept. for חַיִּי Pi. and Hiph. Gen. 28, 22. Deut. 26, 12.

2. Of persons, *to take or levy tithes of* any one, Heb. 7, 5, comp. v. 8. Comp. Sept. for חַיִּי 1 Sam. 8, 15. 17.

ἀπόδεκτος, ου, δ, ἡ, adj. (ἀποδέχομαι,) *accepted, acceptable*, 1 Tim. 2, 3. 5, 4.—Hesych. ἀπόδεκτον· ἐπαίνον.

ἀποδέχομαι, f. δέξομαι, Mid. depon. (δέχομαι,) pr. *to accept or receive as in full; hence*

1. Of persons, *to receive gladly, to welcome*, c. acc. Luke 8, 40. Acts 15, 4. 18, 27. 28, 30.—2 Macc. 3, 9. Pol. 3. 68. 8. Diod. Sic. 1. 18.

2. Of things, *to receive, to approve*, c. acc. as τὸν λόγον Acts 2, 41; acc. impl. μετὰ ... εὐχαριστίας Acts 24, 3.—1 Macc. 9, 71.

Diod. Sic. 4. 42, 46. Plato Phaed. 41. p. 92. a.

ἀποδημέω, ᾧ, f. ἦσω, (ἀπόδημος,) *to be away from one's people or country*, Xen. Mem. 2. 3. 12.—In N. T. genr. *to go abroad, to go on one's travels*, absol. Matt. 21, 33. 25, 14 (comp. Luke 19, 12). Matt. 25, 15. Mark 12, 1. Luke 20, 9; with εἰς τι of place Luke 15, 13. So Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1; εἰς c. acc. Diod. Sic. 1. 67. Plato Crit. 54. a.

ἀπόδημος, ου, δ, ἡ, adj. (δῆμος,) *away from one's people or country, absent in foreign lands, abroad*, Mark 13, 34.—Pind. Pyth. 4. 8. Artemid. 2. 8.

ἀποδίδωμι, f. δώσω, (δίδωμι,) impf. 3 pers. plur. ἀπεδίδουν Acts 4, 33, see Winer § 14. 1. c. Buttm. § 106. n. 5; aor. 1 ἀπέδωκα Luke 9, 42, see Buttm. § 106. 11. § 107. n. 1. 8; aor. 2 ἀπέδων, Opt. ἀποδῶην 2 Tim. 4, 14, a late form, Buttm. § 107. n. 1. 3. Lob. ad Phryn. p. 345 sq.

1. *to give away, to give up or over to another*, e. g.

a) Pr. *to deliver to any one*, with acc. and dat. Luke 4, 20 τὸ βιβλίον ἀποδοῦν τῷ ἱερουργῇ. 9, 42. In these two passages some find the idea of *back, again*; but this lies in the circumstances, and not in ἀπό. Pass. Matt. 27, 58 ἐκέλευσεν ἀποδοῦναι τὸ σῶμα. Trop. στέφανον τῆς δικαιοσύνης 2 Tim. 4, 8. Sept. for חַנּוּךְ 2 Sam. 3, 14. Gen. 30, 26. So Pol. 1. 7. 13. Xen. Cyr. 4. 5. 26. Hell. 2. 2. 9.—Trop. of testimony, *to give forth, to give, to render*, c. acc. τὸ μαρτύριον Acts 4, 33. (So ὅρκους ἀποδ. Dem. 234. 5.) Also ἀποδίδοναι λόγον *to give account, to render an account*, pr. Luke 16, 2; trop. Matt. 12, 36. Acts 19, 40. Heb. 13, 17. 1 Pet. 4, 5. [Rom. 14, 12.] So Sept. pr. Dan. 6, 2. Plut. Mor. II. p. 40 λόγους.

b) Of trees, *to give forth fruit, to yield*, c. acc. Rev. 22, 2. Trop. Heb. 12, 11. Sept. pr. for חַנּוּךְ Lev. 26, 4.—Of the earth, Hdt. 1. 193. Xen. Cyr. 8. 3. 38.

c) Mid. *to give away of one's own*, ec. for a price, *to sell*, with acc. and gen. of price, Acts 5, 8 εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε. Also with acc. and ἀντί c. gen. of price Heb. 12, 16; acc. et εἰς Acts 7, 9. Sept. for חַנּוּךְ c. acc. et gen. Am. 2, 6; acc. et dat. Gen. 37, 27; c. εἰς v. 36. So c. acc. et gen. Dem. 349. 24. Xen. Hell. 2. 3. 48; acc. et εἰς Hdt. 2. 56.

2. *to give in full, to render fully, to pay off*, e. g.

a) In a pecuniary sense, with acc. and dat. as wages, Matt. 20, 8 ἀπόδος αὐτοῖς

τὸν μισθόν. Sept. for חַנּוּךְ Deut. 24, 15. (Xen. 1. 2. 12.) Of rents, τοὺς καρποὺς Matt. 21, 41; of tribute and the like, Matt. 22, 21. Mark 12, 17. Luke 20, 25. Rom. 13, 7. (So τοὺς φόρους Jos. Ant. 9. 13. 3. Xen. Hell. 3. 1. 11.) Of debts, *to pay off or up in full*, c. acc. et dat. Matt. 18, 28. 29. Luke 10, 35; acc. simpl. Matt. 5, 26. 18, 25 bis. 26. 30. 34. Luke 7, 42. 12, 59. 19, 8. Sept. for חַנּוּךְ Num. 5, 7. 8. So Dem. 911. 10.—Trop. of duties, obligations, c. acc. et dat. 1 Tim. 5, 4 ἀμοιβὰς ἀποδίδοναι τοῖς προγόνους, see in art. ἀμοιβή. 1 Cor. 7, 3. (Hdian. 3. 6. 6 ἀμοιβὰς. Xen. Mem. 2. 2. 13 χάριν.) Of vows, Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Sept. for חַנּוּךְ Deut. 23, 22. So Xen. Mem. 2. 2. 10. εὐχάς.

b) Trop. *to render to any one good or evil, to requite, to reward*. a) Of God or his ministers, with dat. and κατὰ τι, Matt. 16, 27 ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Rom. 2, 6. Rev. 22, 12. Sept. for חַנּוּךְ Prov. 24, 12. (Ecclus. 11, 26.) So in the sense of *rewarding*, with dat. and ἐν τῷ φανερῷ Matt. 6, 4. 6. 18; in the sense of *punishing*, c. dat. et κατὰ 2 Tim. 4, 14; dat. or absol. Rev. 18, 6 bis, comp. Is. 40, 2. 61, 7. Sept. for חַנּוּךְ Ps. 94, 23. Ecclus. 12, 6. β) Genr. of evil, *to render, to requite*, with acc. and dat. and also ἀντί c. gen. Rom. 12, 17 μηδὲν κακὸν ἀντὶ κακοῦ ἀποδιδόντες. 1 Thess. 5, 15; dat. once 1 Pet. 3, 9.

ἀποδιορίζω, f. ἴσω, (διορίζω,) pr. *to set off by drawing a boundary through or between; hence to divide off, to separate*, i. e. to create schism, c. acc. ταυτοῖς Jude 19. Comp. ἀφορίζω Gal. 2, 12.—Found only in N. T.

ἀποδοκιμάζω, f. ἄσω, (δοκιμάζω,) *to reject on proof or trial, to disapprove, to disallow; so of things*, c. acc. Matt. 21, 42 λίθον ὃν ἀποδοκίμασαν οἱ οἰκοδομοῦντες, and so Mark 12, 10. Luke 20, 17. 1 Pet. 2, 7, quoted from Ps. 118, 22, where Sept. for חַנּוּךְ; also 1 Pet. 2, 4. So Hdian. 4. 3. 21. Xen. Cyr. 6. 2. 16.—Of persons, *to reject, to refuse*; so of Jesus rejected by the Jews, Pass. with ἀπό c. gen. see art. ἀπό note 2. Mark 8, 31 ἀποδοκιμασθήναι ἀπὸ τῶν πρεσβυτέρων. Luke 9, 22, 17, 25. Absol. of Esau Heb. 12, 17. Sept. for חַנּוּךְ Jer. 6, 30. So Pol. 3. 86. 3. Xen. Cyr. 6. 2. 36.

ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι,) *a receiving in full* Thuc. 4. 81; *reception of a guest* Diod. Sic. 4. 51.—In N. T. trop.

reception, acceptance, 1 Tim. 1, 15. 4, 9. So Pol. 1. 5. 5. Diod. Sic. 4. 84.

ἀπόδεσις, εως, ἡ, (ἀποτίθημι,) a putting off, a laying aside, trop. 1 Pet. 3, 21. 2 Pet. 1, 14.—Plato, a laying by for preservation, Legg. 844. d.

ἀποθήκη, ης, ἡ, (ἀποτίθημι,) 'place of laying by or up,' a repository, e. g. of arms, an arsenal Hdian. 7. 11. 14. Thuc. 6. 97; d treasury Sept. 1 Chr. 29, 8.—In N. T. a storehouse for grain, a granary, barn, Matt. 3, 12. 6, 26. 13, 30. Luke 3, 17, 12, 18. 24. So Sept. for בִּיבְרָה Jer. 50, 26.

ἀποθησαυρίζω, f. ἰσω, (θησαυρίζω,) to treasure away, to lay up in store, trop. c. acc. 1 Tim. 6, 19; comp. Matt. 6, 20.—Pr. Eccus. 3, 4. Diod. Sic. 5. 40.

ἀποθλίβω, f. ψω, (θλίβω,) to press wholly, from every side, to crowd, c. acc. Luke 8, 45. Sept. for גָּחַץ Num. 22, 25.—Plut. Aem. Paul. 14; comp. Jos. Ant. 2. 5. 2 Βότρυνς... ἀποθλίβειν εἰς φιάλην. Diod. Sic. 3. 62.

ἀποθνήσκω, f. θανούμαι, (θνήσκω,) aor. 2 ἀπέθανον, to die off or out, to become quite dead; stronger than θνήσκω and commonly used instead of it, i. e. to die.

1. Pr. and genr. a) Of persons who die a natural death, absol. Matt. 9, 24. 22, 24. 27. Mark 9, 26. 15, 44. John 4, 47. Phil. 1, 21. al. aep. Luke 8, 42 καὶ αὐτὴ ἀπέθνησκεν and she was dying; so from the force of the imperfect tense. Heb. 7, 8 ἀποθνήσκοντες ἄνθρωποι dying men, mortal. Rev. 14, 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες those who die in the Lord, believing and trusting in him, i. e. as true Christians. Sept. for רָצוּ Gen. 2, 17. 3, 3. 4. So Aeschin. 20. 23. Xen. Hell. 3. 1. 10. b) Of a violent death, to die, to be put to death; of persons, Acts 21, 13. 25, 11. Rom. 5, 6. 7. 8. 14, 15. 1 Thess. 5, 10. Heb. 11, 37. So as a punishment, John 19, 7. Heb. 10, 28. With dat. Rom. 6, 10 τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ he died for sin once, i. e. on account of sin. With ἐκ c. gen. of cause, Rev. 8, 11 ἀπέθανον ἐκ τῶν ὑδάτων. Sept. for רָצוּ Deut. 17, 6. 12. (Hdian. 3. 15. 8. Xen. Mem. 4. 8. 9; comp. ὁ ἐκ πληγῆς θάνατος Plut. Arat. 26.) Matt. 26, 35 κἀν δέη με σὺν σοὶ ἀποθανεῖν though I should die with thee; so Luc. Tim. 43 ἦν δέη ἀποθανεῖν. Jos. Ant. 6. 6. 2 κἀν ἀποθανεῖν δέοι. Spoken of animals, Matt. 8, 32. Rev. 8, 9. 16, 3. c) Of any kind of death; c. dat. Rom. 14, 7. 8 οὐδεὶς ἑαυτῷ ἀποθνήσκει... τῷ κυρίῳ ἀποθνήσκομεν κτλ. for oneself, for the Lord,

i. e. not as his own but as the Lord's, i. q. τοῦ κυρίου ἐσμέν. 1 Cor. 15, 22. Heb. 9, 27. 11, 4. d) Implying constant exposure to death; 1 Cor. 15, 31 καὶ ἡμέραν ἀποθνήσκω. 2 Cor. 6, 9. Comp. Sept. and רָצוּ Gen. 48, 21.

2. Trop. of eternal death, comp. 'the second death' Rev. 20, 14. So John 11, 26 ὁ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, comp. v. 25. John 6, 50 comp. v. 51. Rom. 7, 10 comp. v. 9. Rom. 8, 13.

3. Trop. c. dat. to die to any thing, to renounce it, to be no longer under its influence and power; Rom. 6, 2 ἀπεθάνομεν τῇ ἁμαρτίᾳ. Gal. 2, 19 νόμῳ. So with dat. impl. Rom. 6, 7 ὁ γὰρ ἀποθανὼν (sc. τῇ ἁμαρτίᾳ v. 2. 6) δεδοικαίτοαι ἀπὸ τῆς ἁμαρτίας, he who is dead to sin is alone freed from sin. Col. 3, 3 ἀπέθανετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, comp. v. 2; absol. Rev. 3, 2.—Once with ἀπό c. gen. to die from any thing, to be delivered from it, Col. 2, 20. See in ἀπό no. 1. b. a.

4. Of vegetable nature, to die; e. g. trees, Jude 12 δένδρα... δις ἀποθανόντα twice dead. Of seeds, trop. i. q. to be decomposed, dissolved, John 12, 24. 1 Cor. 15, 36. +

ἀποκαθίστημι, f. ἀποκαταστήσω, (καθίστημι, ἵστημι,) Pass. aor. 1 ἀποκατεστάην, or ἀπεκατεστάην with double augm. Buttm. § 86. n. 5. Kühner § 126. There is likewise a form of the Pres. contr. in -άω Mark 9, 12; comp. καθιστᾷ Dan. 3, 21, ιστᾷ Hdot. 4. 103. Buttm. § 106. n. 5. § 107. I. 2. Also a Pres. in -άω Acts 1, 6. Pol. 3. 98. 9, found only in late writers, Buttm. § 112. 10. To set or put down fully; and so to bring fully into any state or condition; to make, constitute, establish fully; see in καθίστημι.—In N. T. only trans. and Pass. and spoken of recovery from a state of disease, decay, or the like; hence i. q. to restore, to re-establish, viz. a) From disease; Pass. Luke 6, 10 καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὡς ἡ ἄλλη, lit. and his hand was established (made) quite whole as the other, i. q. was restored whole. Matt. 12, 13. Mark 3, 5. 8, 25. Sept. for רָצוּ Ex. 4, 7. So Diod. Sic. 1. 25. Xen. Lac. 6. 3. b) Of the expected restoration and glory of the Jewish theocracy in the times of the Messiah; Act. c. acc. Matt. 17, 11. Mark 9, 12. Acts 1, 6. Sept. for רָצוּ Ez. 16, 57. So 1 Macc. 15, 3. Pol. 25. 1. 1. c) Of restoration to one's friends and country, Pass. Heb. 13, 19. Sept. for רָצוּ Jer. 16, 15. So Jos. Ant. 11. 1.

1 εἰς τὴν πατριὸν γῆν. Pol. 8. 29. 6 εἰς οἶκον.

ἀποκαλύπτω, f. ψω, (καλύπτω,) to uncover, Sept. for פָּלַח Ruth 3, 4. 7. Hdian. 7. 4. 10.—In N. T. trop.

1. to reveal, to bring to light, to make known or manifest; so of God or Christ as revealing what was before unknown, c. acc. et dat. Matt. 11, 25 ἀπεκάλυψας αὐτὰ νηπί-ας. Luke 10, 21. Phil. 3, 15; dat. c. acc. impl. Matt. 11, 27. 16, 17. Luke 10, 22. 1 Cor. 2, 10. Also Gal. 1, 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, i. e. in my soul, spirit, consciousness. Sept. for פָּלַח Jer. 11, 20. So genr. Plato Gorg. 455. d. 460. a.—Pass. of things, to be revealed, made known, absol. Matt. 10, 26. Luke 12, 2. Rom. 1, 18. Gal. 3, 23. 1 Pet. 1, 5. 5, 1; c. dat. John 12, 38. Spec. from God, c. dat. 1 Cor. 14, 30. Eph. 3, 5. 1 Pet. 1, 12. Also c. ἐκ τινος of place whence, Luke 2, 35; ἐν c. dat. of instr. 1 Cor. 3, 13; ἐκ ἡμῶν in our behalf Rom. 8, 18. With ἐκ and eis, Rom. 1, 17 δικαιοσύνη θεοῦ . . . ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, where ἐκ πίστεως from or through faith marks the condition; and eis πίστιν unto faith marks either the object, i. q. eis τοὺς πιστεύοντας, comp. 3, 22; or, better, the purpose, i. q. for the furtherance of faith, comp. τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν 6, 19; also 2 Cor. 2, 16.

2. Pass. of persons, to be revealed, to appear, e. g. the Son of man Luke 17, 30; antichrist 2 Thess. 2, 3. 6. 8. Sept. for פָּלַח of Jehovah 1 Sam. 3, 21.

ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω,) an uncovering, Sept. 1 Sam. 20, 30. Plut. Æmil. Paul. 14.—In N. T. only trop.

1. a revealing, revelation, manifestation; so from God of things before unknown, Rom. 16, 25 κατὰ ἀποκάλυψιν μυστηρίου. 1 Cor. 14, 6. 26. 2 Cor. 12, 1. 7. Gal. 1, 12. 2, 2. Eph. 3, 3. (Comp. Eccles. 11, 27. 42, 1.) Eph. 1, 17 πνεῦμα ἀποκαλύψας a spirit of revelation, i. e. which can fathom and unfold the deep things of God. Rom. 2, 5 ἐν ἡμέρᾳ . . . ἀποκαλύψης δικαιοκρισίας τοῦ θεοῦ. 8, 19 ἡ ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ, put for ἡ ἀποκ. τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, comp. v. 18. 21. Of the Messiah, Luke 2, 32 φῶς εἰς ἀποκάλυψιν ἔθνων a light for revelation to the Gentiles, to reveal to them the will of God in the gospel. Once of future events, revelation, apocalypse, Rev. 1, 1.

2. Of persons, manifestation, appearance, so of Christ's future coming, 2 Thess. 1, 7. 1 Cor. 1, 7. 1 Pet. 1, 7. 13. 4, 13.

ἀποκαταδοκία, as, ἡ, earnest expectation, Rom. 8, 19. Phil. 1, 20.—It comes from ἀποκαδοκίω, i. q. τῇ κεφαλῇ προβλέπειν Etym. Mag. i. e. 'to look away towards any thing with the head bent forward'; hence το αὐαῖ, to expect earnestly, Aquil. for בְּיִתְרָה Ps. 37, 7. Jos. B. J. 3. 7. 26. Pol. 18. 31. 4.

ἀποκαταλλάσσω v. -ττω, f. ξω, (καταλλάσσω,) to reconcile fully, c. acc. Col. 1, 21; acc. and dat. Eph. 2, 16; acc. and eis ἐαυτὸν Col. 1, 20; comp. Eph. 1, 10.—So καταλλάσσω c. dat. Xen. An. 1. 6. 2; c. πρὸς τινα Jos. Ant. 14. 11. 3.

ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι,) pr. full establishment; hence restoration, restitution, from decay or ruin; Acts 3, 21 χρόνοι ἀποκαταστάσεως πάντων, i. q. καιροὶ ἀναψύξεως in v. 19; comp. Heb. 9, 10.—Jos. Ant. 11. 4. 6. Pol. 4. 23. 1. Plato Ax. 370. b.

ἀπόκειμαι, f. κείσομαι, (κείμε,) to lay away, to lay up, in store or for preservation; Luke 19, 20 ἀποκειμένην ἐν σουδαρίῳ. So Dem. 1040. 26. Xen. An. 5. 4. 27 σίτον ἀποκείμενον.—Trop. of things, c. dat. of pers. to be laid up, prepared, appointed, for any one, Col. 1, 5. 2 Tim. 4, 8. (2 Macc. 12, 45. Plut. Lucull. 24.) Of death, Heb. 9, 27 ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀποθᾶναι. So Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

ἀποκεφαλίζω, f. ἴσω, (κεφαλίζω, κεφαλῇ,) to behead, c. acc. Matt. 14, 10. Mark 6, 16. 27. Luke 9, 9.—Arr. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθη. Dion Cass. 71. 28. Not found in Attic writers, Lob. ad Phryn. p. 341.

ἀποκλείω, f. εἴσω, (κλείω,) to shut off from, to exclude, τινὰ πυλῶν Hdot. 5. 104.—In N. T. to shut fully, to shut fast, e. g. τὴν θύραν Luke 13, 25. Sept. for פָּלַח Gen. 19, 10. So Hdian. 1. 12. 16. Xen. Mem. 2. 1. 16.

ἀποκόπτω, f. ψω, (κόπτω,) to cut off, e. g. a member of the body, c. acc. Mark 9, 43. 45. John 18, 10. 26; the ropes of a boat Acts 27, 32. Sept. for פָּלַח 1 Sam. 31, 9. So Æl. V. H. 2. 9. Xen. Cyr. 7. 3. 8.—Mid. Gal. 5, 12 ὅφελον καὶ ἀποκόψονται, spoken of Judaizing teachers, would that for themselves they would (not only circumcise but) even cut off sc. the parts usually circumcised, i. e. make themselves eunuchs; comp. the allusions to their impurity in vv. 13. 19. 24. So Chrysost. εἰ βούλονται, μὴ περιτεμνίσωσαν μόνον, ἀλλὰ καὶ περικο-

πίστευσαν. Jerome: 'Si putant sibi hoc prodesset, non solum circumcidantur, sed etiam abscindantur. Si enim exspoliatio membri proficit, multo magis ablatio.' So Sept. and רַחֵם Deut. 23, 1. Arr. Epict. 2. 20. 19 οἱ ἀποκοπτόμενοι τὰς γε προσημίας τὰς τῶν ἀνδρῶν ἀποκόψασθαι οὐ δύναται. Lucian Eun. 8. Hesych. Γάλλος, ὁ ἀπόκοπος, ἦτοι ὁ εὐνοῦχος.—Others: *would that they might cut themselves off* sc. from the Christian community, separate themselves. But this is feeble; and besides, *καί* here implies antithetic gradation from v. 11.

ἀπόκριμα, ατος, τό, (ἀποκρίνομαι,) a response, sentence, Jos. Ant. 14. 10. 6. Ael. H. An. 9. 15.—In N. T. τὸ ἀπόκριμα τοῦ θανάτου, the death-response, sentence of death, i. e. utter despair of life, 2 Cor. 1, 9; comp. v. 8. So Hesych. ἀπόκριμα· κατάκριμα, ψήφος.

ἀποκρίνομαι, Mid. depon. (κρίνω,) from Act. ἀποκρίνω to separate from something else, Theophr. de Caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει θύαν ἀπεκρίθη τι ὑδατώδες αὐτοῦ. Plato Polit. 303. d; to distinguish, to make different, Hdtot. 1. 194; to select or choose out from, Hdtot. 6. 130; to judge off, i. e. to reject after inquiry, Plato Legg. 751. d. Mid. to give response, as expressing one's judgment or sentence after inquiry and deliberation, e. g. kings to suppliants Xen. Cyr. 7. 5. 37; magistrates or others to ambassadors Xen. An. 2. 1. 9, 10; an oracle Xen. Mem. 4. 3. 16.—Hence in N. T. Mid. genr. to respond, to answer; with aor. 1 ἀπεκρινάμεν Luke 23, 9. al. Pass. aor. 1 ἀπεκρίθη, fut. 1 ἀποκριθήσομαι, the two latter forms being found only in late writers (Diod. Sic. 4. 31. Luc. Demon. 26), and censured by the grammarians, Lob. ad Phryn. p. 108.

1. Pr. to answer, to reply, e. g. a) As a judge, or to complaints, charges, etc. c. inf. Acts 25, 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον κτλ. (Xen. Hell. 2. 2. 18.) With πρὸς τινα δτι Acts 25, 16; dat. John 5, 17. Col. 4, 6; dat. and λέγοντες Matt. 25, 37. b) To an inquiry, e. g. c. dat. Mark 11, 30. 12, 28. 34. Luke 22, 68. (Plato Parm. 137. b.) So with acc. and dat. Matt. 15, 23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. 22, 46. Mark 14, 40; acc. simpl. οὐδέν Matt. 26, 62. 27, 12. Mark 14, 61. (Acc. and dat. Xen. An. 1. 4. 14.) So with dat. of pers. and πρὸς τι, Matt. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα. (πρὸς τι Plato Gorg. 447. c.) Other constructions are: ἀπεκρίθη καὶ εἶπεν αὐτοῖς John 2, 19; ἀπο-

κρισεῖς εἶπεν Matt. 16, 16. 17, 17; ἀποκρισεῖς εἶπεν αὐτοῖς Matt. 11, 4. 13, 11. 19, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε Luke 6, 3. c) To a request, entreaty, exhortation, or the like, in various phrases: ἀποκρισεῖς λέγων Matt. 25, 9. Luke 23, 40; ἀποκρισεῖς εἶπεν τινί Matt. 12, 39. 48. 13, 37. Mark 10, 20; ἀποκρισεῖς εἶπε (ῥῆν) Matt. 4, 4. 8, 8. 15, 13; ἀπεκρίθη καὶ λέγει (εἶπεν) αὐτῷ Mark 7, 28. John 2, 18. 3, 9; ἀποκρισεῖς εἶπεν πρὸς αὐτὸν Matt. 3, 15; ἀπεκρίθη πρὸς αὐτὸν λέγων Luke 4, 4; ἀποκρισεῖς πρὸς αὐτοὺς εἶπε 14, 5.

2. By Hebr. like קָם, to speak up, to begin to speak, to speak, perh. with reference to what has been said by another, but not recorded; see Heb. Lex. art. קָם I. no. 2. So c. dat. John 5, 17; πρὸς τινα Acts 3, 12; also ἀποκρισεῖς εἶπε (λέγει) Matt. 11, 25. Mark 12, 35. Luke 1, 60; id. c. dat. Matt. 17, 4. 26, 63. 28, 5. Mark 9, 5. 10, 51. 11, 14; ἀπεκρίθη λέγων μοι Rev. 7, 13; ἀποκρισεῖς εἶπε πρὸς τινα Luke 14, 3. So Sept. and קָם Deut. 26, 5. 27, 14. Cant. 2, 10. Is. 14, 10. al.—1 Macc. 8, 19. +

ἀποκρισις, εως, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2, 47. 20, 26. John 1, 22. 19, 9. Sept. for קָם Job 32, 5.—Diod. Sic. 14. 25. Xen. CEC. 12. 20.

ἀποκρύπτω, f. ψω, (κρύπτω,) to hide away, to conceal; c. acc. τὸ ἀργύριον Matt. 25, 18. So 2 Macc. 10, 37. Xen. An. 4. 4. 11.—Trop. to hide, i. e. not to reveal or make known, e. g. τὸ μυστήριον τὸ ἀποκεκρυμμένον Eph. 3, 9. Col. 1, 26; ἡ σοφία ἡ ἀποκεκρ. 1 Cor. 2, 7. (Plato Theæt. 155. e.) With acc. and ἀπὸ c. gen. of pers. Matt. 11, 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν. Luke 10, 21. (Comp. ἐκρύβη ἀπ' αὐτοῦ Eccles. 42, 20.) Sept. for יִסְתַּחֵף 2 K. 4, 27; יִסְתַּחֵף Ps. 119, 19. So Dem. 73. 17. Xen. Mem. 4. 4. 1.

ἀποκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, hid, pr. Eurip. Herc. F. 1071.—In N. T. trop. a) not revealed, not known, Mark 4, 22. Luke 8, 17. So Sept. Dan. 2, 22. Xen. Conv. 8. 11. b) laid up, treasured up, Col. 2, 3. So Sept. and יִסְתַּחֵף Is. 45, 3; pr. 1 Macc. 1, 23.

ἀποκτείνω, f. κενῶ, (κτείνω,) also Pres. ἀποκτείνω in later editions Rev. 6, 11, as elsewhere in Mss. and Sept. Dan. 2, 13. Hab. 1, 17. 1 Esdr. 4, 7. Wisd. 16, 14, a form used by the later Greeks, who often resolved *εν* into *ενν*, see Greg. Corinth. ed. Schaeef. p. 588, 597. Sturz de Dial. Alex. p. 119, 128. Winer p. 94. ed. 5. Part. plur.

genit. ἀποκτενόντων Matt. 10, 28. Luke 12, 4 in some editions, is prob. corrupted for ἀποκτενόντων, or better for ἀποκτενόντων as found in some Mss. and editions; see Winer l. c. Pass. aor. 1 ἀπεκτάσθην Matt. 16, 21. Mark 8, 31. al. is also a late form, comp. Dion Cass. 65. 4; Lob. ad Phryn. p. 386, 756. Buttm. §101. n. 6. §114 κτείνω. Ausf. Sprachl. II. p. 227. Winer l. c.

1. to kill off, to slay outright, i. q. κτείνω strengthened; so of persons, to kill, to slay, c. acc. Matt. 10, 28. Mark 12, 5. 8. Luke 13, 31. John 16, 2. Acts 21, 31. al. sēp. John 8, 22 μήτι ἀποκτενεί εαυτόν; will he kill himself? Subj. Matt. 21, 38 ἀποκτείνωμεν αὐτόν let us kill him. Mark 12, 7. Luke 20, 14; see Buttm. §139. m. 3. Pass. Rev. 9, 18 see in ἀπό no. 3. e, and note 1. Once of a falling tower, Luke 13, 4. Sept. for יִרְחֹל Gen. 4, 8; יִרְחֹל Gen. 18, 25; יִרְחֹל Josh. 11, 11. So Hdian. 2. 12. 1. Xen. An. 2. 3. 19.—Spoken of death as a punishment, to kill, to put to death, c. acc. Matt. 14, 5. Mark 8, 31. Luke 9, 22. John 5, 18. Acts 3, 15. Rom. 11, 3. 1 Thess. 2, 15. al. sēp. With ἐν θανάτῳ added like Heb. inf. absol. Rev. 2, 23. Sept. for יִרְחֹל Num. 35, 19. 21. So Xen. Mem. 1. 1. 18. Plato Gorg. 24. p. 468. d.

2. Trop. to kill, to destroy, e. g. a) With acc. ψυχὴν life, Mark 3, 4. With acc. τὴν ψυχὴν the soul, i. q. to bring under sentence of eternal death, Matt. 10, 28, comp. Luke 12, 5; also Rom. 7, 11. 2 Cor. 3, 6. b) With acc. τὴν ἐχθράν Eph. 2, 16. +

ἀποκύνω, ᾧ, f. ἦσω, (κύνω,) to breed out or forth, to bring forth offspring, 4 Macc. 15, 17. Hdian. 1. 5. 14.—In N. T. trop. e. g. θάνατον James 1, 15; so God his children, to beget, ἡμᾶς λόγῳ ἀληθείας James 1, 18.

ἀποκυλίσω, f. ἴσω, (κυλίσω,) to roll away, e. g. τὸν λίθον ἀπὸ τῆς θύρας Matt. 28, 2, and Pass. Luke 24, 2; τὸν λ. ἐκ τῆς 3. Mark 16, 3; Pass. absol. 16, 4. Sept. for יָרָא Gen. 29, 3.—Judith 13, 9. Apollod. Bibl. 3. 14. 7.

ἀπολαμβάνω, f. λήψω, (λαμβάνω,) aor. 2 ἀπέλαβον.

1. to take or have from any one, to receive. a) Genr. c. acc. of thing, Luke 6, 34. 18, 30. 23, 41; id. c. παρὰ τινος 6, 34; acc. of pers. 15, 27. Sept. for יִרְחֹל Num. 34, 13. So τὴν παρὰ τινος Diod. Sic. 13. 31. Thuc. 5. 30; acc. Plato Legg. 956. d. b) Spec. of those who receive what is laid up or prepared for them; c. acc. of thing, Gal.

4, 5 τὴν υἱοθεσίαν. 2 John 8; with ἐν ταῖς Rom. 1, 27; with ἀπὸ c. gen. Col. 3, 24. c) Of persons, to receive as a guest, c. acc. 3 John 8.

2. to take apart or aside, Mid. with ἀπὸ τοῦ ὄχλου κατ' ἰδίαν Mark 7, 33.—2 Macc. 6, 21. Jos. B. J. 2. 7. 2. Hdot. 1. 209.

3. to receive in full, (ἀπὸ of compl.) c. acc. Luke 16, 25 ἀπελαβες τὰ ἀγαθὰ σου. Comp. ἀπέχω no. 3.

ἀπόδανσις, εως, ἡ, (ἀποδάνω,) enjoyment; with gen. of object, Heb. 11, 25 πρόσκαιρον ἔχειν ἁμαρτίας ἀπόδανσιν to have the enjoyment of sin for a season, i. e. to enjoy the sinful pleasures of the Egyptian court. Absol. 1 Tim. 6, 17 πάντα πλουσίως εἰς ἀπόδανσιν all things richly for enjoyment, i. e. richly to enjoy.—Jos. Ant. 2. 7. 3. Hdian. 6. 3. 8. Xen. Mem. 2. 1. 33. Hl. 1. 26.

ἀπολείπω, ψω, (λείπω,) to leave away from oneself, i. e.

1. to leave behind, with acc. and ἐν of place, 2 Tim. 4, 13 ὁ ἀπελπιον ἐν Τρωάδι. 4, 20. Tit. 1, 5 Iachm. Pass. to be left, to remain, Heb. 4, 6. 9. 10, 26. Sept. Pass. for ἡσυχῇ Ex. 14, 28.—Comp. Jos. Ant. 4. 8. 21. Xen. An. 6. 5. 4. Pass. Pol. 3. 39. 12. Plato Tim. 19. a.

2. to forsake, to abandon, τὸ ἴδιον οἰκτῆρον Jude 6. Sept. for יָרָא Prov. 2, 17.—Luc. D. Deor. 5. 2. Xen. Ag. 2. 29.

ἀπολείχω, f. ξω, (λείχω,) to lick off, c. acc. Luke 16, 21 οἱ κύνες... ἀπέλειχον τὰ ἔλατ' αὐτοῦ.—Aristoph. Vesp. 27. Athen. 6. p. 250. a.

ἀπόλλυμι, f. ὠλῶ 1 Cor. 1, 19, (ὀλλυμι,) also later fut. ἀπολέσω Matt. 21, 41. al. Luc. Asin. 33. Longin. 3. 17; see Buttm. Ausf. Sprachl. II. p. 254. Aor. 1 ἀπόλεσα, Perf. 2 part. ἀπολωλός. Imperat. ἀπόλλυε Rom. 14, 15 is from a Pres. ἀπολλύω. Mid. f. ἀπολούμαι, aor. 2 ἀπολόμην.

1. to destroy utterly, (ἀπὸ of compl.) i. q. ὀλλυμι strengthened; Mid. to perish utterly, to perish.

a) Of persons e. g. a) i. q. to put to death, to kill, to slay; c. acc. Matt. 2, 13 τοῦ ἀπολέσαι αὐτόν. 12, 14. 22, 7. 27, 20. Mark 3, 6. 9, 22. 11, 18. 12, 9. Luke 17, 27. 29. 19, 47. 20, 16. Mid. to perish, to be killed, to die, Matt. 8, 25. Mark 4, 38. Luke 8, 24. 11, 51. 13, 33. Acts 5, 87; so ἀπολέσσαι ἐν μαχαίρᾳ Matt. 26, 52; ἀν. λυμὴ Luke 15, 17; ὕδατι 2 Pet. 3, 6; ὑπὸ τινος 1 Cor. 10, 9. 10; also ὑπὲρ τινος John 18, 14. Sept. for יָרָא Esth. 9, 12; יָרָא

Esth. 9, 16. So 1 Macc. 2, 37. Xen. Cyr. 4. 6. 5. Mid. Jos. Ant. 1. 2. 1. Xen. An. 7. 4. 5 τῇ λυμῇ. β) Genr. *to destroy, to let perish, to put an end to*; c. acc. Mark 1, 24. Luke 4, 34. 6, 9. 9, 56. Jude 5; absol. John 10, 10. Intens. *κακούς κακῶς ἀπολλέσαι αὐτούς* Matt. 21, 41. (Comp. ἀπολλύναι κακὸς κακῶς Ceb. Tab. 32. Plut. Cic. 26.) Mid. *to perish, to come to an end*, John 11, 50 μὴ ὄλον τὸ ἔθνος ἀπολῆται. Luke 13, 3. 5. 2 Cor. 4, 9. Jude 11. Sept. for רָבַח Jos. 23, 13; רָבַח־יֶרֶךְ Jer. 48, 35. So Eccles. 10, 3. Xen. Mem. 2. 6. 38. Plato Rep. 421. a. γ) Of eternal destruction, the second death; see in ἀποσπῆσθαι no. 2. So c. acc. Matt. 10, 28 comp. 5, 29. Rom. 14, 15. James 4, 12. Mid. John 3, 15. 16. 10, 28. Rom. 2, 12. 1 Cor. 8, 11. 15, 18. 2 Pet. 3, 9. So *οἱ ἀπολλύμενοι, those that perish*, who are exposed to eternal death, the *lost*, 1 Cor. 1, 18. 2 Cor. 2, 15. 4, 3. 2 Thess. 2, 10.

b) Of things, *to destroy, to bring to an end or to nought*; c. acc. 1 Cor. 1, 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, quoted from Is. 29, 14 where Sept. for רָבַח. (Pol. 1. 43. 7.) Mid. *to perish, to come to an end, to pass away*, e. g. ἐν τῶν μελῶν σου Matt. 5, 29. 30; ἡ εὐπρέπεια James 1, 11; βρώσις John 6, 27; χρυσίον 1 Pet. 1, 7. So *οἱ δασκοί* Matt. 9, 17. Mark 2, 22. Luke 5, 37; *οἱ οὐρανοὶ* Heb. 1, 11, quoted from Ps. 102, 27 where Sept. for רָבַח. Rev. 18, 14 τὰ λαμπρὰ ἀπόλωτο ἀπὸ σοῦ, see in ἀπὸ no. 1. b. e. —Dem. 262. 19. Xen. Mem. 1. 1. 14. Hell. 1. 1. 36.

2. *to lose utterly, to lose*; Mid. *to lose oneself, to be lost*.

a) Pr. of things, c. acc. as τὸν μισθόν Matt. 10, 42. Mark 9, 41; *πρόβατον* Luke 15, 4; *δραχμὴν* v. 8. 9; also 2 John 8. Mid. τὸ πρόβατον τὸ ἀπολωλός Luke 15, 4. 6; *ἑρξ* Luke 21, 18. Acts 27, 34; *τὸ* John 6, 12. Sept. for רָבַח Prov. 29, 3. So Eccles. 6, 4. AEL. V. H. 5. 10. Xen. Hell. 1. 1. 25.—Spec. τὴν ψυχὴν in sententious sayings, Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33 bis. John 12, 25.

b) Of persons, e. g. a) Of the prodigal son, Mid. Luke 15, 24 ἀπολωλὸς ἦν καὶ εὐρέθη. v. 32. So Israel forsaking God is likened to a flock wandering and lost, Mid. Matt. 10, 6. 15, 24. 18, 11. 14. Luke 19, 10; so in O. T. comp. Sept. and רָבַח־יֶרֶךְ Ez. 34, 4. 16. Jer. 50, 6. Ps. 119, 176. β) Of those lost eternally, exposed to the second death; comp. in no. 1. a. γ. Luke 9, 25 *ταῦτόν*. John 6, 39. 18, 9. Mid. John

17, 12. Comp. Eccles. 20, 22. Here too might be referred Part. of ἀπολλύμενοι the *lost*; see in no. 1. a. γ.

Ἀπολλύων, οὗτος, ὁ, (ἀπολλύω, pres. part.) *Apollyon*, pr. 'the destroyer,' i. q. Ἀβαδδὼν where see. Rev. 9, 11.

Ἀπολλωνία, ας, ἡ, *Apollonia*, a city of Macedonia in the province Mygdonia, situated nearly midway between Amphipolis and Thessalonica, Acts 17, 1. See Plin. H. N. 4. 17. Itin. Antonin. ed. Wess. p. 320, 330. Leake's Trav. in Northern Greece, III. p. 458.

Ἀπολλῶς, ὁ, ὁ, *Apollōs*, pr. n. of a Jewish Christian, born at Alexandria, distinguished for his eloquence and for the influence of his preaching upon the Jews. For his history and character as given by Luke, see Acts 18, 24 sq. 19, 1; he is mentioned also by Paul, 1 Cor. 1, 12. 3, 4. 5. 6. 22. 4, 6. 16, 12. Tit. 3, 13.

ἀπολογέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (λόγος,) *to talk oneself off, to plead or answer for oneself, to defend oneself*, before a tribunal or elsewhere; absol. Luke 21, 14. Acts 26, 1. Rom. 2, 15; c. *δτι* Acts 25, 8; acc. of thing uttered Luke 12, 11. Acts 24, 10. 26, 24. (So absol. Jos. Ant. 4. 7. 3; c. *δτι* Xen. Œc. 11. 22; acc. Dem. 407. 19. Xen. Mem. 4. 8. 4.) Also with *περί* c. gen. of thing charged, Acts 26, 2; with dat. of pers. to or before whom one speaks, Acts 19, 33. 2 Cor. 12, 19. So c. *περί* Dem. 407. pen. Xen. Cyr. 2. 2. 13; c. dat. Plato Prot. 359. a.

ἀπολογία, ας, ἡ, (ἀπολογέομαι,) a plea, defence, before a tribunal or elsewhere; absol. Phil. 1, 7. 16 [17]. 2 Cor. 7, 11. 2 Tim. 4, 16; with *περί* c. gen. of the charge Acts 25, 16; with dat. of pers. to or before whom, 1 Cor. 9, 3. 1 Pet. 3, 15; c. *πρός τινα* id. Acts 22, 1.—So absol. Wisd. 6, 10. Xen. Mem. 4. 8. 4; *πρός τινα* ib. 4. 8. 5.

ἀπολούω, f. λούσω, (λούω,) *to wash off or away, to wash clean*, e. g. gore Hom. Π. 18. 345. Mid. Luc. Lexiph. 2 et 4.—In N. T. trop. *to wash away sin, to cleanse from sin*; c. acc. τὰς ἁμαρτίας Acts 22, 16; Mid. 1 Cor. 6, 11. So Sept. Job 9, 30. Plato Crat. 405. b, ὁ καθαίρων θεὸς καὶ ὁ ἀπολούων.

ἀπολύτρωσις, εως, ἡ, (ἀπολύτρω,) pr. 'a letting off for a ransom,' i. e. redemption, deliverance on account of a ransom paid; Hesych. ἀπολύτρωσιν ἀπὸ λυσιμ.—In N. T.

1. redemption, e. g. from the power and

consequences of sin through Christ, who gave his life as a ransom, λύτρον (Matt. 20, 28); Rom. 3, 24. Eph. 1, 7. Col. 1, 14. Heb. 9, 15. Meton. the author of redemption 1 Cor. 1, 30.

2. Genr. *deliverance*, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21, 28. Heb. 11, 35; of believers from the body and from the power of this world, Rom. 8, 23 (comp. 7, 24). Eph. 1, 14. 4, 30.

ἀπολύω, f. ὕσω, (λύω,) to loose from, to loosen, to unbind, c. acc. et gen. pr. Hom. Od. 21. 46.—In N. T. to free from, to set free, i. e.

1. to loose or relieve from any evil, as disease; Pass. c. gen. τῆς ἀσθενείας Luke 13, 12.—2 Macc. 6, 30. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

2. to let go free, to set free, to release from bonds or arrest; with acc. of pers. Luke 22, 68, 23, 16. 20. 22. John 19, 10. 12 bis. Acts 3, 13. 4, 21. 5, 40. 16, 35. 17, 9. 28, 18; acc. and dat. of pers. Matt. 27, 15. 17. 21. 26. Mark 15, 6. 9. 11. 15. Luke 23, 17. 18. 25. John 18, 39 bis. Once from arrest for debt, Matt. 18, 27. Pass. Acts 4, 23. 16, 36. 26, 32; also Heb. 13, 23 Τιμόθεον ἀπολευμένον, where others: is let go, is gone away, as in no. 3. So 2 Macc. 12, 25. Plut. Phocion 18. Xen. Hell. 4. 8. 21.—Trop. i. q. to forgive, absol. and Pass. Luke 6, 38 bis. Comp. 2 Macc. 12, 45 τῆς ἀμαρτίας ἀπολυθῆναι.

3. to let go, to dismiss, to send away from attendance on any one, from a person or from any place. a) Pr. and with acc. of pers. Matt. 14, 15 ἀπόλυσον τοὺς ὄχλους. v. 22. 23. 15, 23. 39. Mark 6, 36. 45. 8, 9. Luke 8, 38. 9, 12. Acts 15, 30. 19, 41. 23, 22; acc. impl. Luke 14, 4. Acts 13, 3. With acc. and predic. Mark 8, 3 ἐὰν ἀπολύσω αὐτοὺς ῥήσονται. Matt. 15, 32. (Sept. Pa. 37, 1. Jos. Ant. 5. 2. 8. Xen. Hell. 6. 5. 21.) Pass. to be let go, to go away, to depart, Acts 28, 25; ἀπό τινος 15, 33. So Jos. Ant. 5. 1. 25. Pol. 2. 34. 12. b) Spec. to let depart this life, to let die; c. acc. Luke 2, 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εἰρήνῃ. Sept. Pass. for 21 Num. 20, 29. So 2 Macc. 7, 9. Plut. Consol. ad Apoll. 13. T. I. p. 251. Pass. Ael. V. H. 13. 19.

4. to let go, to put away, to divorce from the marriage tie; c. acc. τὴν γυναῖκα Matt. 5, 31. 32. 19, 3. 7. 8. 9. Mark 10, 2. 4. 11. Luke 16, 18; once of a woman betrothed, Matt. 1, 19. Pass. part. ἀπολευμένη Matt.

5, 32. 19, 9. Luke 16, 18. Once vice versa, c. acc. τὸν ἄνδρα Mark 10, 12.—Diod. Sic. 12. 18 νόμος ὁ διδούς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

ἀπομάσσω v. -τω, f. ξω, (μάσσω,) to wipe off, τὰ δάκρυα Pol. 15. 26. 3.—In N. T. Mid. to wipe off from oneself; c. acc. et dat. incommodi, Luke 10, 11 τὸν κοινορτὸν ... ἀπομασσόμεθα ἑμῖν.

ἀπονέμω, f. μῶ, (νέμω,) to divide off or out, to distribute, to assign, Sept. for רָחַץ Deut. 4, 19. Pol. 14. 4. 2.—In N. T. simply, to assign, to bestow, c. acc. 1 Pet. 3, 7 ἀπονέμουτες τιμὴν. So Jos. Ant. 1. 7. 1 τιμὴν. Plato Prot. 341. e.

ἀπονίπτω, f. ψω, (νίπτω,) to wash off, e. g. αἷμα Sept. 1 K. 22, 38.—In N. T. Mid. to wash off oneself, to wash; c. acc. of the members, Matt. 27, 24 ἀπενίψατο τὰς χεῖρας he washed his own hands, as a symbol of his innocence; see Deut. 21, 6. 7. Jos. Ant. 4. 8. 16. Schol. in Soph. Ajax. 663.—Hom. Od. 22. 478 χεῖρας. Absol. Plato Conv. 223. d.

ἀποσπίπτω, aor. 2 ἀπέπεσον, (πίπτω,) to fall off from, with ἀπό c. gen. Acts 9, 18.—Sept. Job 24, 24. Xen. Hell. 1. 6. 33.

ἀποπλανῶ, ᾧ, f. ἴσω, (πλανῶ,) to make wander away, to cause to go astray, Sept. for 22 Jer. 50, 6.—In N. T. Trop. to lead astray, to seduce, c. acc. Mark 13, 22. Pass. to go astray, to err, ἀπὸ τῆς πίστεως 1 Tim. 6, 10. Sept. for 12 Prov. 7, 21. So Pol. 3. 57. 4. Aeschin. 79. 6. Pass. Eccles. 4, 19. Plato Ax. 369. d.

ἀποπλέω, f. πλεύσω, (πλέω,) to sail away, with εἰς c. acc. of place whither, Acts 13, 4. 14, 26. 27, 1; κἀκεῖθεν of place whence, Acts 20, 15.—Dem. 932. 17. Xen. An. 5. 4. 12.

ἀποπλύνω, f. πῶ, (πλύνω,) to wash off or out, to rinse, e. g. nets, c. acc. Luke 5, 2. Sept. for 22 2 Sam. 19, 24.—Jos. Ant. 8. 15. 6. Plato Tim. 65. d.

ἀποπνίγω, f. ξω, (πνίγω,) to quite choke or strangle, i. q. πνίγω strengthened; e. g. by drowning, Pass. Luke 8, 33. Trop. of plants, c. acc. Matt. 13, 7. Luke 8, 7.—Tob. 3, 8. Hdian. 1. 17. 24. Xen. Hell. 3. 1. 14.

ἀπορέω, ᾧ, f. ἴσω, (ἀπορος; a priv. πῶρος,) to be without way or means, to be at a loss, Jos. Ant. 1. 21. 1. Ael. V. H. 8. 5. Xen. Mem. 4. 4. 5.—In N. T. Mid. ἀποροῦμαι, to be at a loss with oneself, to be in doubt,

perplexed; absol. John 13, 22. 2 Cor. 4, 8; ἐν ὑμῖν as to you Gal. 4, 20; εἰς c. acc. id. Acts 25, 20; περί c. gen. Luke 24, 4 Lachm. So Sept. Gen. 32, 7. Pol. 20. 5. 8. Xen. An. 7. 3. 29.

ἀπορία, as, ἡ, (ἀπορίω,) 'the being at a loss,' i. e. *doubt, perplexity* of mind, Luke 21, 25. Sept. for תִּרְצָ Is. 8, 22.—Hdian. 2. 12. 5. Xen. Cyr. 1. 3. 13.

ἀπορρίπτω, f. ψω, (ρίπτω,) to throw off or away, τὰ ὅπλα Hdian. 8. 4. 27. Sept. for תִּרְצָ Ex. 22, 31.—In N. T. reflex. with ἐαυτὸν impl. to throw oneself off, e. g. from a ship into the sea; Acts 27, 43 ἐκέλευσε τοὺς . . . ἀπορρίψαντας [ἐαυτοὺς] πρῶτους κτλ. So. Luc. V. Hist. 1. 30 καὶ ἀπορρίψαντες ἐνηχόμεθα.

ἀπορφανίζω, f. ἰσω, (ορφανίζω,) to make wholly orphan, to bereave wholly, Pass. Aeschyl. Choëph. 247.—In N. T. Pass. trop. to be wholly bereaved, præg. c. ἀπό τινος, 1 Thess. 2 17, ἀπορφανισθέντες ἀφ' ὑμῶν being bereaved and separated from you.

ἀποσκευάζω, f. ἄσω, (σκευάζω, σκεῦος,) to pack away, to clear away, Sept. for תִּרְצָ Lev. 14, 36; τὴν ὁροφὴν Lycurg. 166. 9. Mid. id. in respect to oneself, Jos. Ant. 14. 6. 2. B. J. 1. 13. 5 τὴν ὑποφάν. ib. 1. 31. 1. Hdian. 1. 9. 1. Pol. 2. 26. 6.—In N. T. Mid. Acts 21, 15 ἀποσκευασάμενοι ἀνελθόμεν ἐς Ἱερουσαλὴμ, lit. having packed away we went up to Jerusalem, i. e. prob. having deposited or stored away in Caesarea the luggage which had been necessary on a long sea-voyage. Later editions read ἐπισκευασάμενοι q. v.

ἀποσκίασμα, ατος, τό, (ἀποσκιάω,) a shading off, shadow, obscuration; James 1, 17 οὐκ ἐν παραλλαγῇ ἢ τροπῇ ἀποσκίασμα, in whom is no alternation neither shadow from change, i. e. obscuration connected with the changes or revolutions of a heavenly body, as the moon, or as in the case of eclipses. See Wetst. in loc.

ἀποσπᾶω, ῶ, f. ἄσω, (σπᾶω,) to draw from or out, to draw away, viz.

1. Of things, to draw out, e. g. a sword from the scabbard, τὴν μάχαιραν, Matt. 26, 51. Comp. Dem. 845, 18 τὰ θυρώματα.

2. Of persons, e. g. disciples, to draw away from any one, c. acc. et ὅπισω τινός Acts 20, 3. (AEl. V. H. 13. 31.) Pass. aor. 1 ἀπεσπάζην in Mid. sense, to draw off oneself, to go away, to depart; with ἀπὸ c. gen. Luke 22, 41. Acts 21, 1. So 2 Macc. 12, 10. 17. Diod. Sic. 20. 39. Act. c. acc. Xen. An. 1. 8. 13.

ἀποστασία, as, ἡ, (ἀφίστημι,) apostasy, defection, a falling away, Acts 21, 21. 2 Thess. 2, 3. Sept. for תִּרְצָ Jer. 29, 32.—Plut. Galb. 1. A later word for the earlier ἀπόστασις, Lob. ad Phryn. p. 528.

ἀποστάσιον, ἰον, τό, (ἀφίστημι,) defection, desertion, e. g. of a freedman from his patron Dem. 940. 15.—In N. T. a putting away, divorce; hence βιβλίον ἀποστασίου a bill of divorce, Matt. 19, 7. Mark 10, 4. Meton. simply ἀποστασιον id. Matt. 5, 31. So Sept. βιβλίον ἀποστασιον for תִּרְצָ Deut. 24, 1. 3. Is. 50, 1.

ἀποστεγάζω, f. ἄσω, (στεγάζω,) to unroof, i. e. to dig through (ἐξορύσσειν) the flat roof of an oriental house, c. acc. τὴν στέγην Mark 2, 4; comp. Luke 5, 19.—Strabo 4. p. 303. a. ib. 8. p. 542. e, ἀποστεγάσειν τὸν νεών.

ἀποστέλλω, f. ἐλῶ, (στέλλω,) aor. 1 ἀπέστειλα, Perf. ἀπέσταλκα, Pass. aor. 2 ἀπεστάλην.

1. to send off or away, to send forth. a) Genr. of persons, as sent with a message or commands, i. e. a messenger, agent, or the like; c. acc. Matt. 10, 5 τοὺς τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς. v. 16. 40. 24, 31. Mark 9, 37. 11, 1. Luke 10, 3. 16. John 3, 34. 7, 29. Acts 3, 20. al. sēp. Pass. John 1, 24. Rom. 10, 15. al. Sept. for תִּרְצָ Gen. 28, 5. (Diod. Sic. 11. 28. Thuc. 1. 91. Xen. Hell. 5. 4. 9.) Mark 6, 7 ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο to send them forth two and two. So with two accus. of pers. and predic. Acts 7, 35 τοῦτον ὁ θεὸς ἀρχόντα καὶ λυτρωτὴν ἀπέστειλεν. 1 John 4, 10. Acts 3, 26. Mark 12, 3. With acc. and an adjunct of pers. to whom or of place whither; e. g. acc. and dat. of pers. Matt. 22, 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν (see Winer ὡς 31. 2. par. 2). So with acc. and εἰς c. acc. of place Matt. 20, 2. Luke 1, 26. John 3, 17. Acts 7, 34. al. or εἰς c. acc. of pers. Matt. 15, 24. Luke 11, 49; or εἰς c. acc. of purpose, Pass. Luke 4, 43. Heb. 1, 14. With acc. and πρὸς c. acc. of pers. Matt. 23, 34 ἀποστέλλω πρὸς ὑμᾶς προφητάς Mark 12, 6. Acts 8, 14. 9, 38. 2 Cor. 12, 17; Pass. Matt. 23, 37. Luke 13, 34. With acc. and πρὸ προσώπου τινος Matt. 11, 10 (comp. Mal. 3, 1). Mark 1, 2. Luke 7, 27. 10, 1. (Sept. Ex. 23, 20.) Also ἔμπροσθέν τινος John 3, 28; ὅπισω τινος Luke 19, 14. Also with acc. and an adjunct of place whence; e. g. acc. and ἐκ c. gen. of place, John 1, 19; or ἀπὸ c. gen. of place 1 Pet. 1, 12; also c. πρὸς τινὰ Acts 11, 11; or ἀπὸ c. gen. of pers. Acts 10, 17;

also with *παρά* c. gen. of pers. John 1, 6; *ἐξ* c. gen. of place Mark 5, 10. Further, with acc. and infin. of purpose, Matt. 22, 3 *ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι κτλ.* Mark 3, 14. Luke 1, 19. 4, 18. John 4, 38. 1 Cor. 1, 17. al. and so infin. after acc. and *εἰς* τινα Acts 26, 17; also after acc. and *πρὸς* τινα Matt. 21, 34. With acc. of pers. and *ἵνα*, John 7, 32; also *ἵνα* after acc. and *πρὸς* τινα Mark 12, 2. 13. Luke 20, 10. With acc. of pers. and *ὅπως*, Acts 9, 17; also *ὅπως* after acc. and *πρὸς* τινα Luke 7, 3. b) Spec. *to send away* a prisoner to another tribunal; with acc. and *πρὸς* τινα, John 18, 24 *ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν*, i. e. Annas had sent him; see Buttm. § 137. 3. Winer § 41. 5. c) Intrans. or with acc. impl. *to send off* or *forth*, to dispatch a messenger or agent for some purpose; Matt. 2, 16 *καὶ ἀποστείλας ἀνέιλε πάντας τοὺς παῖδας κτλ.* and *sending forth he slew all the children.* Mark 6, 17. Acts 7, 14. Rev. 1, 1. (Comp. Plut. de Puer. educ. 14 pen. *πέμψας ἀνέιλε τὸν Θεόκριτον*. Xen. Cyr. 3. 1. 6.) With *εἰς* c. acc. of place, Matt. 14, 35. Acts 5, 21. 11; 13; *πρὸς* c. acc. of pers. Matt. 27, 19. Mark 3, 31. John 5, 33. 11. 3. Acts 11, 30. 13, 15; *ἵνα* Acts 16, 36. So Sept. intrans. Gen. 20, 2. 1 Sam. 16, 11. 12. al. smp. d) i. q. *to dismiss*, *to let go*; c. acc. et *εἰς*, Mark 8, 26 *ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ*. Matt. 8, 31 Griesb. *ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην*. Also Luke 4, 19 [18] *ἀποστείλαι τετρασμέτους ἐν ἀφέσει*, quoted from Is. 58, 6 where Sept. for *עֲשֵׂהָ עֲשִׂיךָ* *נִשְׁבֵּךְ*. So Pol. 5. 10. 4. Xen. An. 2. 1. 5.

2. Of things, *to send away*, *to send forth*, e. g. from one person to another; as a beast, c. acc. Matt. 21, 3. Mark 11, 3. (So *τὴν ἐπιστολήν* *Æl. V. H. 12. 51*; *τὰ πλοῖα* Xen. Hell. 5. 1. 23.) Mark 4, 29 *ἀποστέλλει τὸ δρέπανον*, *he sendeth forth the sickle*; comp. Joel 4, 9 [3, 13], where Heb. *בָּרַח נִשְׁבֵּךְ*, Sept. *ἐξασπείλλω δρέπανα*. Sept. *ἀποστέλλω τὴν χεῖρα* for *τὴν χεῖρ* Ex. 9, 15. Also John 9, 7 *Σιλωάμ* ὃ ἐρμενεύεται *ἀπεσταλμένος*, i. e. Heb. *נִשְׁבֵּךְ* pr. *a sending forth of water*, a conduit, aqueduct; see in *Σιλωάμ*. With acc. and dat. of pers. *to send* any thing *to* a person; Acts 10, 36 *τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ*. Pass. c. dat. Acts 13, 26. 28, 28. Also with acc. and *ἐπὶ* τινα, as a thing promised, *τὴν ἐπαγγελίαν*... *ἐφ' ἡμᾶς* Luke 24, 49. —*Æl. V. H. 12. 57* *οἱ μὲν θεοὶ σημεῖα αὐτοῖς καὶ τέρατα ἀπέστελλον*. +

ἀποστερέω, f. *ἴσω*, (στερείω,) *to deprive*, *to defraud*, *to despoil*, *ἀπὸ* being thus ex-

pressed by Lat. *de* in composition; absol. Mark 10, 9; c. acc. of pers. 1 Cor. 6, 8 *ἀποστερεῖτε... ἀδελφοὺς*. 1 Cor. 7, 5, comp. Ex. 21, 10. Mid. or Pass. *to let defraud oneself*, *to be defrauded*; absol. 1 Cor. 6, 7; with gen. of thing, 1 Tim. 6, 5 *ἀπεστηγμένων τῆς ἀληθείας defrauded (destitute) of the truth*. So with acc. of pers. Hdol. 7. 155; acc. of pers. and gen. of thing Eccclus. 29, 6. Dem. 207. 9. Xen. Mem. 1. 2. 63.—Also pr. with acc. of thing; Pass. James 5, 4 *ὁ μισθὸς... ὁ ἀπεστηγμένος, the hire... kept back by fraud*. So Act. c. acc. *μισθόν*, Sept. for *נִשְׁבֵּךְ* Deut. 24, 14. Jos. Ant. 4. 8. 38. Plut. Demosth. 4.

ἀποστολή, ἡς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, of ships Thuc. 8. 9; of a person Plut. Timol. 1.—In N. T. *apostleship*, the office of an apostle, Acts 1, 25. Rom. 1, 5. 1 Cor. 9, 2. Gal. 2, 8.

ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth, a messenger, apostle*.

1. Genr. of any messenger, John 13, 16. 2 Cor. 8, 23. Phil. 2, 25, comp. 4, 18. Sept. for *נִשְׁבֵּךְ* 1 K. 14, 6.—Hdol. 1. 21.

2. Of messengers or ambassadors sent from God, joined with *προφῆται*, Luke 11, 49. Eph. 3, 5. Rev. 2, 18, 20. So of the Messiah, Heb. 3, 1.

3. Spec. an apostle of Christ, e. g. a) *οἱ δώδεκα ἀπόστολοι, the twelve apostles*, Matt. 10, 2. Luke 6, 13. 9, 10. 22, 14. 1 Cor. 12, 28. 2 Pet. 3, 2. Jude 27. Rev. 21, 14. al. These are called by Paul *οἱ ὑπερλίαν ἀπόστολοι*, 2 Cor. 11, 5. 12, 11; and are also spoken of after the fall of Judas as *οἱ ἑνδεκα ἀπ.* Acts 1, 26, comp. Mark 16, 14. So of Paul, as being *κατ' ἐξοχήν* the apostle of the gentiles, Rom. 11, 13. 1 Tim. 2, 7. 2 Tim. 1, 11; also Rom. 1, 1. Gal. 1, 1. Eph. 1, 1. al. β) In a wider sense of the *helpers* and *companions* of the twelve or of Paul; e. g. of Paul and Barnabas Acts 14, 4. 14; perh. of Andronicus and Junias, Rom. 16, 7. +

ἀποστοματίζω, f. *ἴσω*, (στόμα,) lit. *to mouth it off*, pr. i. q. *ἀπὸ στόματος εἶπεν*, *to speak or repeat from the lips*, by heart, off hand; so of teachers dictating to their pupils, as was the custom at Athens, Plato Euthyd. 276. c. 277. a; comp. Ruhnke ad Plat. Tim. p. 43, 44. So too of teachers causing their pupils to repeat by heart; Suid. *ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν καλεῖται τὸν παῖδα λέγειν ἅπαντα ἀπὸ στόματος*. Also of the Sybil repeating or dictating an oracle or response, Plut. Thea. 24 fin.—Hence in N. T. *to make one answer*

off hand, to draw out by artful questions, c. acc. Luke 11, 53.

ἀποστρέφω, f. ψω, (στρέφω.) 1. to turn away or aside; c. acc. et ἀπό c. gen. 2 Tim. 4, 4 ἀπὸ τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφουσιν. Luke 23, 14 ἀποστρέφοντα τὸν λαόν sc. ἀπὸ τοῦ καίσαρος v. 2. Trop. Acts 3, 26. Rom. 11, 26 ἀποστρέψει ἀδικίας ἀπὸ 'Ισραὴλ, quoted from Sept. Is. 59, 20 where Sept. for שָׁשׁוּ שָׁשׁוּ. Sept. for יָרִיחַ Ex. 23, 25. Prov. 4, 27.—1 Macc. 3, 8; c. acc. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.

2. Mid. ἀποστρέφομαι, Pass. aor. 2 ἀπεστράφη with Mid. signif. to turn oneself away from, c. acc. see Buttm. § 113. 4. Kühner § 197. 3. Hence genr. to turn away from, to refuse, to reject, c. acc. Matt. 5, 42. Tit. 1, 14. Heb. 12, 25; to forsake, c. acc. 2 Tim. 1, 15. Sept. for חָזַק Hos. 8, 3; חָזַק Jer. 15, 6.—Jos. Ant. 2. 4. 3. Plut. Cato Maj. 24 pen. Pol. 9. 39. 6.

3. Spec. and from the context, to turn away back, to return, see in ἀπό note 3; c. acc. et eis, Matt. 26, 52 ἀποστρέψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς. So acc. et dat. Matt. 27, 3 τὰ ἀργύρια τοῖς ἱερεῦσι. Sept. for חָזַק Gen. 24, 5. 28, 15. Comp. Dem. 1491. 9 εἰς κεφαλὴν αὐτῶν ἀποστρέψαι οἱ θεοί.

ἀποστνύγω, ᾧ, f. ἦσω, (στυγέω,) to hate utterly, to abhor, c. acc. Rom. 12, 9.—Eurip. Ion 500 τὸν ἀπαῖδα δ' ἀποστνυγὼ βίον. Hdt. 6. 129.

ἀποσυνάγωγος, ου, δ, ῆ, adj. (συναγωγή) put away, out, from the synagogue, excommunicated, John 9, 22. 12, 42. 16, 2.—The Rabbins speak of three kinds of excommunication, called חָזַק, חָזַק, חָזַק. The first continued for 30 days; the person might not bathe, nor shave his head, nor approach another nearer than four cubits; he was as a mourner, but might be present at public assemblies. If he remained obstinate at the end of the 30 days, the second kind was superadded; by which he was laid under a heavy curse, was excluded from all assemblies, and from all intercourse with others. The third species is mentioned only by the later Rabbins, who describe it as an utter and perpetual exclusion from all the privileges of the Jewish people, both civil and religious. See Buxtorf Lex. Chald. col. 1303, 827, 2486. Lightfoot Hor. Heb. in Joh. 9, 22 et 1 Cor. 5, 5. Winer Realw. art. Bann.

ἀποτάσσω v. ἔτω, f. ξω, (τάσσω,) to set off in a certain order, to assign separately, to separate, 1 Macc. 11, 3. Jos. B. J.

3. 4. 2. Plato Theæt. 153. e.—In N. T. Mid. ἀποτάσσομαι, f. ξομαι, to separate oneself, and so to take leave, to bid farewell, a signif. of the Alexandrian dialect and espec. in Josephus and Philo; see Lob. ad Phryn. p. 23, 24. a) Pr. of a person who himself goes away, c. dat. Luke 9, 61. Acts 18, 18. 21. 2 Cor. 2, 13. So Jos. Ant. 8. 13. 7. Liban. Decl. 30. p. 699. a. b) Of one who sends others away, i. q. to send away, to dismiss, c. dat. Mark 6, 46; parall. is ἀπολύω Matt. 14, 23. So Jos. Ant. 11. 8. 6. c) Trop. i. q. to forsake, c. dat. Luke 14, 33. So Jos. Ant. 11. 6. 8. Jamblich. Vit. Pyth. 28. p. 145.

ἀποτελέω, ᾧ, f. ἔσω, (τελέω,) to finish off, to complete fully, 2 Macc. 15, 39. Xen. Hell. 3. 2. 10.—In N. T. Pass. to be finished off, completed; James 1, 15 ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίει θάνατον, sin when completed, i. e. brought out into full exercise; comp. τελεῖν ἐπιθυμίαν σαρκός Gal. 5, 16. So Plato Gorg. 503. d, τὰς ἐπιθυμίας ἀποτελεῖν. Xen. Conv. 8. 34.

ἀποτιθήμι, f. θήσω, (τίθημι,) to put off or away, a crown Sept. Cod. Alex. for חָזַק Ez. 21, 31 [26]; to expose a child, Plato Theæt. 161. a.—In N. T. only Mid. to put off from oneself, to lay aside, c. acc. τὰ ἱμάτια Acts 7, 58. (2 Macc. 8, 35. AEL. V. H. 3. 3. Xen. Cyr. 4. 11.) Trop. to put off or away, to renounce, c. acc. Rom. 13, 12 τὰ ἔργα τοῦ σκότους. Eph. 4, 22. 25. Col. 3, 8. Heb. 12, 1. James 1, 21. 1 Pet. 2, 1. So Luc. D. Mort. 10. 8 τὸ ψεῦδος. Dion. Hal. 9. 33 τὴν ὀργήν.

ἀποτινάσσω, f. ξω, (τινάσσω,) to shake off, c. acc. et ἀπό Luke 9, 5; acc. et eis Acts 28, 5. Sept. Mid. for חָזַק Niph. Judg. 16, 20.—Eurip. Bacch. 253 οὐκ ἀποτινάξεις κισσόν.

ἀποτινώ, f. ἴσω, (τίνω,) to pay off or in full, and so to repay, absol. Philem. 19. Sept. for חָזַק Prov. 22, 27.—Hdian. 2. 11. 14. Xen. Mem. 2. 9. 5.

ἀποτολμάω, ᾧ, f. ἦσω, (τολμάω,) to have full courage, to be quite bold, very bold, i. q. toλμάω strengthened; absol. Rom. 10, 20 'Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει but Esaias is very bold and saith, comes out boldly.—Æschin. 72. 17 ἀποτολμᾶν λέγειν. Diod. Sic. 12. 17. Plato Rep. 503. b.

ἀποτομία, as, ῆ, (ἀπότομος, ἀποτέμνω,) pr. a cutting off, and hence steepness, comp. ὄρη ἀπότομα Xen. An. 4. 1. 2.—In N. T. trop. decisiveness, severity, Rom. 11, 22 bis. So Diod. Sic. 12. 16 ἀπ. τῶν νόμων. Plut. de Puer. educ. 18.

ἀποτόμως, adv. (ἀπότομος,) pr. *with a cutting off, utterly*, Wisd. 5, 22; *absolutely* Dem. 1402. 16.—In N. T. trop. *decisively, severely*, 2 Cor. 13, 10. Tit. 1, 13. So Pol. 17. 11. 2.

ἀποτρέπω, f. ψω, (τρέπω,) *to turn away or aside*, trans. Eccles. 30, 29. Xen. Conv. 4. 7.—In N. T. only Mid. *to turn oneself away from any one*, i. q. *to turn away from, to avoid*, c. acc. 2 Tim. 3, 5; see Buttm. § 135. 4. Kühner § 250. 1. b. So Æschyl. Sept. adv. Theb. 1060 φοβούμαι ἀποτρέπομαι δαίμα πολιτῶν. Antiphon. 721. 6. Plut. Cleom. 9.

ἀπουσία, as, ἡ, (ἀπειμ,) *absence*, Phil. 2, 12.—Jos. Ant. 2. 4. 5. Dem. 10. 5. Xen. Vect. 9. 10.

ἀποφέρω, (φέρω,) aor. 1 ἀπήνεγκα Mark 15, 1; aor. 2 infin. ἀπενεγκεῖν 1 Cor. 16, 3; Pass. aor. 1 inf. ἀπενεχθῆναι Luke 16, 22; *to bear or carry away from one place or person to another; with acc. and eis of place*, 1 Cor. 16, 3. Rev. 17, 3; Pass. Luke 16, 22; acc. and ἐπὶ c. acc. of place Rev. 21, 10. [Acts 19, 12]; acc. impl. Mark 15, 1. Sept. for נָשַׁךְ 2 Chr. 36, 7.—Lys. 395. 2. Xen. Cyr. 2. 4. 19.

ἀποφεύγω, f. ξω, (φεύγω,) *to flee away, to escape from any thing*, c. acc. 2 Pet. 2, 18. 20. (Plato Tim. 44. c. Xen. Mem. 3. 11. 8.) Once with gen. because of ἀπό in comp. 2 Pet. 1, 4 τῆς φθορᾶς. See Winer § 56. 4. a.

ἀποφθέγγομαι, f. ξομαι, Mid. depon. (φθέγγομαι,) *to utter forth, to speak out, to declare*, absol. Acts 2, 4; acc. of thing Acts 26, 25; dat. of pers. Acts 2, 14. Sept. for נָשַׁךְ 1 Chr. 25, 1.—Diog. Laert. 1. 63. Philo de Mos. II. p. 139. 32.

ἀποφορτίζομαι, f. ἵσται, Mid. (φορτίζω,) *to unload one's own burden, to unlade*, so of a ship, c. acc. Acts 21, 3 ἀποφορτίζομεν τὸν γόμον, i. e. *about to unlade her burden*.—Philo de Præm. p. 915. b. Dion. Hal. 3. 44 αἱ δὲ μείζους (νῆες) . . . ἀποφορτίζονται σκάφαις.

ἀπόχρησις, εως, ἡ, (ἀποχράομαι,) *a using up, consumption by use*; Col. 2, 22 ἃ ἔστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, *which all are to perish with the using*, i. e. *all which things so forbidden perish in being used up, consumed*. The clause is parenthetic; and the next words, κατὰ τὰ ἐντάλματα κτλ. are then to be connected with v. 20. (Plut. Quæst. Rom. 18 χαίρειν ταῖς νομίταις ἀποχρήσει καὶ συστολαῖς τῶν περιττῶν. Dion. Hal. 1. p. 47.) Others

connect κατὰ τὰ ἐντάλματα directly with τῇ ἀποχρήσει, thus: *which all are for perdition in the using* (comp. Gal. 6, 8), *according to the precepts of men*; see Kypke, De Wette, in loc.

ἀποχωρέω, ᾤ, f. ἵσται, (χωρέω,) *to give way from, to go away, to depart*; with ἀπό c. gen. Matt. 7, 23 (comp. Ps. 6, 8). Luke 9, 39. Acts 13, 13. Sept. for יָצָא Jer. 46, 5.—Pol. 1. 11. 15. Xen. Mem. 4. 2. 3.

ἀποχωρίζω, f. ἵσται, (χωρίζω,) *to separate off or out*, Plato Soph. 226. d; *to set apart, to appoint*, Sept. Ez. 43, 21. Lys. 147. 17.—In N. T. genr. *to separate, to part asunder*; Pass. aor. 1 ἀπεχωρίσθην with Mid. signif. Rev. 6, 14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἐδισσόμενον, *and the heavens parted asunder as a scroll rolled up*, i. e. *the heavens were rent and the parts rolled away as a scroll*; comp. Is. 34, 4. With ἀπό c. gen. Acts 15, 39 ἀπεχωρίσθησαν αὐτοὺς ἀπ' ἀλλήλων.

ἀποψύχω, f. ξω, (ψύχω,) *to leave off breathing, and so to faint, to swoon*, Od. 24. 348. Jos. Ant. 19. 1. 15; *to expire, to die*, Thuc. 1. 134.—In N. T. trop. *to faint, to fail at heart*; absol. Luke 21, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, parall. is ὥσει νεκροί Matt. 28, 4. So Lat. exipio Senec. Nat. Quæst. 2. 59.

* Ἀππίος, ου, ὁ, Appius, i. e. Appius Claudius Cæcus, a censor of Rome, who built the celebrated Appian way leading from Rome to Brundisium; portions of which remain at the present day in many places.—In N. T. Ἀππίου φόρον, Lat. Appii Forum, Acts 28, 15; the name of a small town on the Appian way, 43 Roman miles from Rome according to the Itin. Anton. p. 107, or 37 R. miles according to the Itin. Hieros. p. 611, ed. Wesseling. It lay in the Pontine marshes; and is described by Horace as 'differtum nautis, cauponibus atque malignis,' Sat. 1. 5. 4.—The place called Τρεῖς Ταβέρναι, Lat. Tres Tabernæ, Engl. the Three Taverns, Acts 1. c. lay on the same road, 10 R. miles nearer to Rome; Itin. Anton. 1. c.—Cicero writes, ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commodè ex Antiati in Appiam ad Tris Tabernas.'

ἀπρόσιτος, ου, ὁ, ἡ, adj. (a priv. πρόσ-εμι,) *not to be approached, unapproachable*; 1 Tim. 6, 16 φῶς ἀπρόσιτον *light unapproachable, excessive*; comp. Ez. 1, 4. 26-28.—Pol. 3. 49. 7 ἀπρόσιτα ὄρη. Diod. Sic. 19. 96.

ἀπρόσκοπος, ου, ό, ή, adj. (α priv. προσκώπτω,) *not striking against, not stumbling, i. e.*

1. Act. *not causing to stumble*; trop. *not causing to fall*, not leading into sin, 1 Cor. 10, 32.—Pr. of a way, Ecclus. 35, 21.

2. Pass. *not made to stumble*; trop. *not falling into sin, faultless*, Acts 24, 16. Phil. 1, 10.

ἀπροσωπολήπτως, adv. (α priv. προσωποληπτέω,) *without respect of persons, impartially*, 1 Pet. 1, 17. For this Hebraism see in λαμβάνω and πρόσσωπον.

ἄπταιστος, ου, ό, ή, adj. (α priv. πταίω,) *not stumbling*, of a horse Xen. Eq. 1. 6.—In N. T. trop. *not falling into sin, faultless*, parall. ἄμωμος, Jude 24. So 3 Macc. 6, 39. Luc. Amor. 46 δι' ἀπταιστων καὶ ἀκλινούς βίου.

ἄπτω, f. ψω, *to adapt, to apply* one thing to another, *to fix or fasten upon*, pr. Hom. Od. 21. 408.—In N. T.

1. Of fire as *applied* to any thing, *to set fire to, to kindle, to light*, c. acc. λύχνον Luke 8, 16. 11, 33. 15, 8; πῦρ 22, 55; πυρῶν Acts 28, 2 Iachm.—Judith 13, 13 πῦρ. Æschin. 27. 7. Thuc. 4. 100.

2. More freq. is Mid. ἀπτομαι, *to apply oneself to*, i. q. *to touch*, constr. with a gen. of pers. or thing, or of the part touched; Butt. § 132. 5. e. Kühner § 273. 3. b.

a) Pr. and genr. c. gen. of pers. some part of whom is touched; Matt. 8, 3 ἥψατο αὐτοῦ ό Ἰησοῦς. 17, 7. Mark 1, 41. 3, 10. 5, 31. 6, 56. 8, 22. 10, 13. Luke 5, 13. 6, 19. 7, 39. 8, 45 bis. 46. 47. 18, 15. John 20, 17 *μή μου ἅπτου*, comp. Matt. 28, 9. With gen. o the member touched, Matt. 8, 15 ἥψατο τῆς χειρὸς αὐτῆς. 9, 29. 20, 34. Mark 7, 33. Luke 22, 51. With gen. of a garment, τοῦ ἱματίου Matt. 9, 21. Mark 5, 27. 28. 30; also τοῦ κρασπέδου τοῦ ἱματίου Matt. 9, 20. 14, 36. Mark 6, 56. Luke 8, 44; id. impl. Matt. 14, 36. Once τῆς σοροῦ Luke 7, 14. Sept. for מָצָא K. 13, 21. Is. 6, 7. So Antiphon. 785. pen. ἐμοῦ. Xen. Mem. 2. 1. 24.—Spec. *to touch* in order to do harm or violence, c. gen. 1 John 5, 18. Sept. for מָצָא 1 Chr. 16, 22. So Æschin. 73. 30. Plato Conv. 221. b.

b) In the Levitical sense, *to touch*, to come in contact with; see Lev. 5, 2, 3, where Sept. for מָצָא. So c. gen. 2 Cor. 6, 17 ἀκαθάρτου *μή ἅπτεσθε*, in allusion to Is. 52, 11 where Sept. for מָצָא. Absol. Col. 2, 21 *μή ἅψη, μηδὲ γέυση, μηδὲ ζίγησ*, sc. forbidden food or other like things; a precept of Judaizing teachers; see in ἀπόχρησις.

(Xen. Cyr. 1. 3. 5.) Others: *to touch* food, i. q. *to eat*; so Kypke in loc. comp. Hom. Od. 4. 60 σίτον δ' ἅπτεσθον. Xen. Mem. 2. 1. 2. Diog. Laert. 8. 1. 19 ἀλεκτρυόνης *μή ἅπτεσθαι λευκοῦ*.

c) Spec. ἅπτεσθαι γυναικός, *to touch a woman*, to have carnal intercourse with her, 1 Cor. 7, 1. Sept. for מָצָא Gen. 20, 6; מָצָא Gen. 20, 4.—Jos. Ant. 1. 8. 1. Plut. Alex. M. 21. Xen. Mem. 1. 3. 8.

Ἀρφία, ας, ή, Arphia, Appria, pr. n. fem. Philem. 2. According to Chrysostom and Theodoret she was the wife of Philemon.

ἀπωδέω, ᾶ, f. ἀπόσω, (ώδέω,) *to thrust away, to cast off*, Sept. for מָצָא Ps. 43, 2. Hdol. 1. 173.—In N. T. Mid. ἀπωδέομαι, οὔμαι, aor. 1 ἀπώσαμην (in Attic writers always with the augment, έω- Thuc. 7. 52. Xen. Cyr. 6. 1. 26. Thom. Mag. p. 403,) *to thrust away from oneself*, i. e. a) Genr. *to thrust away, to drive off*, c. acc. Acts 7, 27. Sept. for מָצָא Ez. 11, 16. So Hdian. 4. 14. 18. Pol. 12. 23. 4. b) Spec. i. q. *to reject, to refuse*, c. acc. of pers. or thing, Acts 13, 46. Rom. 11, 1. 2. 1 Tim. 1, 19; acc. impl. Acts 7, 39. Sept. for מָצָא Hos. 9, 17. Jer. 6, 19. So Plut. J. Cæs. 61. Xen. Cyr. 6. 1. 26.

ἀπώλεια, ας, ή, (ἀπόλλυμι,) *utter destruction, perdition, viz.*

1. Of persons: a) Pr. *destruction, death*; Acts 25, 16 R. χαρίζεσθαι τινα... *eis ἀπώλειαν*. Sept. for מָצָא Esth. 7, 4; מָצָא Is. 34, 5. So Hdian. 8. 8. 9. Æsop. Fab. 48. b) Spec. *eternal destruction, perdition, the second death*; see in ἀπόλλυμι no. 1. a. γ, and ἀποσγήσκω no. 2. Matt. 7, 13 ή όδός ή ἀπάγουσα *eis τὴν ἀπώλειαν*, opp. *eis τὴν ζωὴν* v. 14. Acts 8, 20. Rom. 9, 22. Phil. 1, 28. 3, 19. 1 Tim. 6, 9. Heb. 10, 39. 2 Pet. 2, 1 fin. 3. 3, 7. 16. Rev. 17, 8. 11. So 2 Pet. 2, 1 αἵρεσις ἀπωλείας *destructive heresies*, destroying the soul. Meton. id. v. 2, where later edit. ταῖς ἀσελγείαις. Also ό υἱός τῆς ἀπωλείας *the son of perdition*, by Hebr. 'one doomed to perdition,' John 17, 12. 2 Thess. 2, 3. So Sept. *τέκνα τῆς ἀπωλείας* for מָצָא יִלְדֵּי Is. 57, 4.

2. Of things, *destruction, a consuming*, Hdian. 1. 14. 11; and so *loss, waste*, Matt. 26, 8. Mark 14, 4. Sept. for מָצָא *loss, a thing lost*, Lev. 5, 22. 23 [6, 3. 4].

ἀρά, ας, ή, prayer, supplication, Hom. Il. 15. 598. Hdol. 6. 63.—In N. T. *imprecation, execration, cursing*, Rom. 3, 14. Sept. for מָצָא Num. 5, 23. Is. 24, 6. So Pol. 9. 40. 6. Plato Legg. 742. b.

ἀπα, pr. an illative particle; see Buttm. § 149. 2. m. 26. Kühner § 324. 3. Herm. ad Vig. p. 820 sq.

1. In a direct conclusion, *therefore, then, now*, marking transition to what naturally follows by inference from what precedes. Thus

a) As in Gr. usage, not first in a clause, Winer § 65. 5. Rom. 7, 21 εὐρίσκω ἀπα τὸν νόμον κτλ. 8, 1. Gal. 3, 7; ἐπεὶ ἀπα since then, since in that case, 1 Cor. 5, 10. 7, 14. So Wisd. 6, 20. Luc. D. Mort. 13. 1. Xen. Hell. 4. 8. 4. Plato Lys. 213. a.

b) Contrary to Gr. usage ἀπα stands also first in a clause; Winer l. c. So genr. Luke 11, 48 ἀπα μαρτυρεῖτε καὶ κτλ. Rom. 10, 17. 2 Cor. 7, 12. Gal. 4, 31. Heb. 4, 9. (So Sept. Ps. 139, 11. Xen. Ephes. 1. 11.) After εἰ in a conditional clause, ἀπα begins the apodosis, *then*, Matt. 12, 28. Luke 11, 20. 1 Cor. 15, 18. 2 Cor. 5, 14. Gal. 2, 21. 3, 29. 5, 11. Heb. 12, 8. Once ἀπα in apodosis does not stand first, 1 Cor. 15, 14.

c) With other particles subjoined, e. g. a) ἀπα γε or ἀπαγε, i. e. ἀπα strengthened, *therefore then, so then*, at the beginning of a clause, Matt. 7, 20. 17, 26. Acts 11, 18; see also in no. 2. β) ἀπα οὖν, *therefore then, so then, wherefore*, at the beginning of a clause, often used by Paul, Rom. 5, 18. 7, 3. 25. 8, 12. 9, 16. 18. 14, 12. 19. Gal. 6, 10. Eph. 2, 19. 1 Thess. 5, 6. 2 Thess. 2, 15. In Gr. writers ἀπ' οὖν does not stand first in a clause; or, if so, is to be changed to ἀπ' οὖν interrogative; see Herm. ad Vig. p. 821. Buttm. § 149. 2. marg.

2. In an indirect conclusion, after interrogative words, and expressing only a slight consequence or reference to what precedes, *then, indeed, perhaps*; sometimes not rendered in English; see Kühner § 324. 3. So after τίς, τί, as τίς ἀπα who then? who? Matt. 18, 1. 19, 25. 24, 45. Mark 4, 41. Luke 8, 25. 12, 42. 22, 23; τί ἀπα what then? what? Matt. 19, 27. Luke 1, 66. Acts 12, 18. (Eurip. Iph. in Aul. 797. Luc. Amor. § 20.) So εἰ ἀπα if perhaps, in an oblique clause, Mark 11, 13. Acts 7, 1. 8, 22; once εἰτερ ἀπα id. 1 Cor. 15, 15. Once strengthened, εἰ ἀπαγε if perhaps, if haply, Acts 17, 27. (Sept. Gen. 18. 3. Num. 22, 11. Xen. Mem. 2. 2.) Also οὐκ ἀπα interrog. Acts 21, 38; μήτις ἀπα 2 Cor. 1, 17.

ἀπα, interrog. part. (ἀπα with the accent strengthened.) i. q. Lat. *num*, marking an interrogation to be answered in the negative, like Engl. *then*; see Kühner § 344. 5. b. Ausf. Gr. § 834. 2. Winer § 61. 2. n. So

Luke 18, 8 ἀπα εὐρήσεις τὴν πίστιν ἐπὶ τῆς γῆς; Gal. 2, 17. Sept. for וְ Neh. 3, 34 [4, 2]. So Xen. Cyr. 1. 4. 11. Plato Phaed. 103. d.—Once strengthened, ἀπά γε, Acts 8, 30 ἀπά γε γινώσκεις ἃ ἀναγινώσκεις; *understandest thou then what thou readest?* Sept. for וְ Gen. 18, 13. 26, 9. So Xen. Ec. 1. 1. Plato Conv. 192. d.

Ἀραβία, as, ἡ, Arabia, (Heb. אַרָבְיָה,) the name of a vast region, including, as used by geographers, the desert and peninsula extending between Syria, Palestine, and the Red Sea on the one side, and the Indian ocean, the Persian gulf, and Babylonia on the other. It is usually divided into Arabia Felix occupying the peninsula in the South; Arabia Petraea, so called from the city Petra (Jos. B. J. 1. 6. 2), south of Palestine, along the 'Arabah, and including the peninsula of Sinai; and Arabia Deserta, the great inland tract of desert, extending from Arabia Petraea and Palestine to the Persian gulf and Babylonia. In the O. T. the name Arabia seems to have comprised only the two latter divisions; comp. Jer. 25, 23. 24. Gesen. Comm. in Is. 21, 13. So also apparently in N. T. for Eusebius in the fourth century says of Midian: κείρας ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σακαρίνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολῆς, Onomast. art. Μαδιάν. For Arabia Petraea, see Bibl. Res. in Pal. II. p. 559 sq.—In N. T. spoken: a) Of Arabia Petraea, Gal. 4, 25. b) Prob. of Arabia Deserta, i. e. the northern portion adjacent to the territory of Damascus, Gal. 1, 17.

ἀπαγε, see in ἀπα no. 1. c.

Ἀράμ, indec. *Aram*, Heb. אֲרָם (high), pr. n. of an ancestor of David, Matt. 1, 3. 4. Luke 3, 33. Comp. Ruth 4, 19.

Ἀραβ, αβος, δ, an Arabian, Acts 2, 11.

ἀργέω, ᾶ, f. ἦσα, (ἀργός,) *not to work, to be idle*, Xen. Mem. 1. 2. 57. Plato Rep. 561. d.—In N. T. trop. *to be inactive, slow, to linger*; absol. 2 Pet. 2, 3 οἷς τὸ κριμα... οὐκ ἀργεῖ. Sept. for וְיִשְׁכְּחוּ Ecc. 12, 3. So 1 Esdr. 2, 30. Pol. 3. 5. 8.

ἀργός, ἡ, ὁ, (ἀεργός; a priv. ἔργον,) a later form occurring in Plut. Aristid. 16 ἡμέρα ἀργή. Aristot. H. An. 10. 27. Artemid. 1. 32; instead of the earlier δ, ἡ ἀργός, Xen. Cyr. 1. 6. 17 στρατιῶν ἀργόν. Plato Euthyd. 272. a, μάχη ἀργός. See Lob. ad Phryn. p. 104.

1. *not working, unemployed, idle*; of persons, Matt. 20, 3. 6 bis. With the idea of choice, habit, 1 Tim. 5, 13 bis. So Lycurg.

172. 8. Xen. Mem. 1. 2. 57.—Hence, *indolent, slothful, slow*, e. g. in christian duty 2 Pet. 1, 8. Trop. Tit. 1, 12 γαστέρες ἀργαί *slow bellies, lazy gormandizers*. So Ecclus. 37, 11. *Æl.* V. H. 10. 14. Plato Rep. 421. d.

2. Of things, *idle, useless, fruitless*; so pr. of land untilld Xen. Cyr. 3. 2. 2; of money lying without interest Dem. 815. 15.—Hence in N. T. trop. Matt. 12, 36 πᾶν ῥῆμα ἀργόν *every idle word*, i. e. morally useless, and so by force of the context, *evil*, i. q. πονηρόν in v. 35, which is read in some Mss. for ἀργόν. So Symm. for בִּישָׁן Lev. 19, 7 where Sept. ἔβουον. Comp. Xen. Mem. 1. 2. 57 τὸ μὲν ἐργάτην εἶναι, ὠφέλιμόν τε ἀνθρώπου καὶ ἀγαθὸν εἶναι· τὸ δὲ ἀργόν, βλαβερόν τε καὶ κακόν. Comp. also the sophism, ἀργὸς λόγος, Cic. de Fat. 12.—Also James 2, 20 Lachm. ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστί, where other editt. νεκρά.

ἀργύρεος οὗς, ἑα ᾧ, εὖν οὖν, adj. (ἀργυρος,) *silver, of silver*, Acts 19, 24. 2 Tim. 2, 20. Rev. 9, 20.—Sept. Gen. 24, 53. Xen. An. 4. 7. 27.

ἀργύριον, ἰοῦ, ρό, (dim. ἄργυρος,) *silver, genr. Sept. for ἑξῆς Job 28, 1. Xen. Vect. 4. 10. Ag. 8. 6.—In N. T. meton. silver for silver money.*

1. Genr. Matt. 25, 18. 27. Mark 14, 11. Luke 9, 3. 19, 15. 23. 22, 5. Acts 7, 16. 8. 20; also Acts 19, 19, see in no. 2 fin. Sept. for ἑξῆς Gen. 23, 9. 12. So Hdian. 2. 13. 12. Xen. An. 7. 3. 5.—Coupled with gold, τὸ χρυσίον, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Sept. Gen. 13, 2. Xen. Athen. 8. 3.

2. Spec. a *silverling, a piece of silver*, a silver coin, put usually for the Jewish *shekel*, שֶׁקֶל, סִיּוֹס, *sielos, siclus*, only Plur. τὰ ἀργύρια Matt. 26, 15. 27, 3. 5. 6. 28, 12. 15. So Matt. 27, 9, comp. Zech 11, 13 where Sept. τοὺς τριάκοντα ἀργυροὺς for Heb. שְׁלֹשִׁים שֶׁקֶל.—The Jewish shekel was originally a weight; and both gold and silver in bars or bits passed current by weight, and not by tale; Gen. 23, 15. 16. Ex. 21, 32. Josh. 7, 21. The first mention of coined money among the Hebrews is in the time of the Maccabees; when Simon received authority from Antiochus king of Syria to stamp money in his own name; 1 Macc. 15, 6. Silver coins equivalent to the shekel and its parts, were accordingly struck, bearing the inscription: שֶׁקֶל יִשְׂרָאֵל *shekel of Israel*; specimens of which are still extant in modern cabinets; Boeckh

Metrolog. Untersuchungen p. 56. Bayer de nummis Hebr. Samar. p. 171. Valent. 1781. The LXX often translate the Heb. שֶׁקֶל by διδραχμον a *double drachma* Josh. 7, 21. Neh. 5, 15; and this compares well with the ancient didrachm of Ægina; the heaviest specimen extant of the shekel weighing 271½ Paris grains, and the calculated weight of the Æginetan didrachm being 274 Par. grains; Boeckh l. c. p. 55–57. But Josephus and later writers give the value of the shekel at four Attic drachmæ; Ant. 3. 8. 2 δ δὲ σίκλος, νόμισμα Ἑβραίων ὂν, Ἀττικὰς δέχεται δραχμὰς τέσσαρας. This statement is reconciled with the usage of the LXX, by the fact that the Attic drachma was originally less than that of Ægina; and that after the East came under the sway of the Roman emperors, the Roman *denarius* was regarded and became current as equivalent to the Attic drachma. Under Augustus the denarius averaged 71.2 Par. grains of silver; under Tiberius 69.5; under Nero 65.85; and under Vespasian, when Josephus wrote, 63.45 Par. grains; while the fourth part of the shekel, as also the fourth part of the Æginetan didrachm, was 68.5 Par. grains; Boeckh l. c. p. 62, 63, 299. Comp. Plin. H. N. 21. 109 ‘Drachma Attica denarii argentei habet pondus.’ From these data the value of the earlier denarius is reckoned at 8½d. sterling, or 17 cents; the later denarius at 7½d. or 15 cents. The latter value is that of the time of Josephus; and the shekel is therefore rightly estimated at 2s. 6d. sterling, or 60 cents; comp. Dict. of Antt. art. *Denarius*.—In Acts 19, 19 καὶ εἶπον ἀργυρίον μυριάδας πέντε i. e. *fifty thousand of money*, prob. not the shekel, but the drachma or denarius is to be understood, making an amount of £1562½ sterling, or \$7,500. Others understand the shekel; which would quadruple the amount. In any case we must take into account the very high price of all ancient books; and especially of those prepared by the γόητες or magicians.

ἀργυροκόπος, ου, ό, (ἀργυρος, κόπτω,) a *worker in silver, a silver-smith*, Acts 19, 24.—Sept. Jer. 6, 29. Plut. de vitand. Ære alien. 7.

ἄργυρος, ου, ό, (kindr. ἀργός *white*.) *silver*, as wrought, e. g. a) *silver work*, shrines, plate, vessels, Acts, 17, 29. 1 Cor. 3, 12. James 5, 3. Rev. 18, 12. Sept. for ἑξῆς Is. 60, 9. So Hdian. 1. 14. 4. Xen. Cyr. 8. 7. 25. b) *silver money*, Matt. 10, 9. So Jos. Ant. 9. 4. 4. Hdian. 2. 6. 11. Pol. 16. 31. 3, 5.

Ἄρειος, ου, δ, ἡ, adj. (Ἄρης,) consecrated to Mars, of Mars; in N. T. only Ἄρειος πάγος, Gen. Ἀρεῖου πάγου, Areopagus, Mars' Hill, pr. n. of a hill in Athens, where the supreme judicial tribunal, instituted by Solon, was held in the open air, Acts 17, 19, 22; see Potter's Gr. Antt. I. p. 101 sq. Dict. of Antt. sub voc. So Dem. 641. 17. Xen. Mem. 3. 5. 20.—The hill of the Areopagus is a narrow ridge of naked limestone rock, rising gradually from the northern end, and terminating abruptly on the south over against the west end of the Acropolis, from which it bears about north; being separated from it by an elevated valley. This southern end is fifty or sixty feet above the said valley; though yet much lower than the Acropolis. On its top are still to be seen the seats of the judges and parties, hewn in the rock; and towards the S. W. is a descent by a flight of steps, also cut in the rock, into the valley below. See more in Bibl. Res. in Palest. I. p. 10 sq.

Ἀρεοπαγίτης, ου, δ, an Areopagite, a judge of the court of the Areopagus, Acts 17, 34; see the preced. art.—Æschin. 11. ult. Luc. Hermot. 64. For other less approved forms, see Lob. ad Phryn. p. 599, 698.

ἀρέσκεια, as, ἡ, (ἀρεσκος, ἀρέσκω,) act of pleasing, a pleasing of any one; Col. 1, 10 εἰς πᾶσαν ἀρέσκειαν unto all pleasing sc. of the Lord. Sept. for ἡ of a pleasing person and address, Prov. 31, 30.—Philo de Opif. Mundi p. 33. c, εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλείας. Pol. 6. 2. 12 τοῦ βασιλείας.

ἀρέσκω, f. ρέσω, (ἀρω,) aor. 1 ἤρεσα, comp. Butt. ὁ 114; to please, to gratify, to make oneself acceptable; c. dat. to any one, Matt. 14, 6. Mark 6, 22. Rom. 8, 8. 15, 1. 3. 1 Cor. 7, 32. 33. 34. Gal. 1, 10 bis. 1 Thess. 2, 15. 4, 1. 2 Tim. 2, 4. Pres. de conatu, Rom. 15, 2. 1 Cor. 10, 33. 1 Thess. 2, 4. Sept. for רָצוֹן Josh. 22, 30. 33. So Æl. V. H. 2. 6. Xen. Mem. 1. 2. 47.—Once with ἐνώπιον τινος, id. Acts 6, 5. So Sept. for רָצוֹן בְּעֵינֵי Deut. 1, 23. 1 K. 3, 10; also 1 Macc. 8, 21.

ἀρεστός, ἡ, όν, adj. (ἀρέσκω,) pleasing, acceptable; c. dat. to any one, John 8, 29 τὰ ἀρεστὰ τῷ θεῷ. (Ecclus. 48, 25. Plut. Fab. M. 14. Xen. Conv. 8. 42.) With ἐνώπιον τινος, id. 1 John 3, 22; comp. in ἀρέσκω. So Sept. for רָצוֹן Is. 38, 3; רָצוֹן Ezra 10, 11.—Hence, ἀρεστόν ἐστι, placet, to be pleasing, to please, c. dat. Acts

12, 3; with acc. and inf. to be well, right, Acts 6, 2. Sept. for מְצִינִי Gen. 16, 6.

Ἀρέτας, α, δ, Aretas, pr. n. of a king of Arabia Petraea, whose daughter Herod Antipas married, but afterwards repudiated in order to marry Herodias; see Matt. 14, 3. 4. Mark 6, 17. 18. Luke 3, 19. Upon this Aretas made war upon Herod and totally defeated him. Vitellius, then proconsul of Syria, undertook to chastise him; but on the death of Tiberius withdrew his troops and went to Rome. It was probably about this time, in A. D. 38 or 39, that Aretas made an incursion into Syria and seized upon Damascus; which he held for a time under the rule of an ethnarch, as related by Paul, 2 Cor. 11, 32; comp. Acts 9, 24. 25. See Jos. Ant. 18. 5. 1–3. Bibl. Res. in Palest. II. p. 560 sq.

ἀρετή, ἡς, ἡ, (ἀρης, ἀρῆν,) manliness, valour in war, Lat. virtus, Xen. Ag. 10. 2; good quality, excellence, of any kind, as of land Jos. Ant. 4. 5. 3; of a chariot Xen. Hi. 2. 2.—In N. T. virtue, i. e. a) i. q. efficacy, power; 2 Pet. 1, 3 διὰ δόξης καὶ ἀρετῆς through his glory and power. Plur. 1 Pet. 2, 9. So plur. of deity Diod. Sic. 5. 71. b) Genr. moral goodness, excellence, Phil. 4, 8. 2 Pet. 1, 5 bis. Comp. Wied. 4, 1. Xen. Mem. 4. 8. 11. ib. 2. 6. 39.

ἀρήν obsol. nom. whence gen. ἀρῆος, dat. ἀρῇ, acc. ἀρῆα, by sync. for ἀρέως, etc. Butt. ὁ 58; a lamb, trop. Luke 10, 3. Sept. for רָצוֹן Gen. 30, 32.—Æl. V. H. 1. 29. Plato Phædr. 241. d. Others derive the forms from an obsol. nom. ἀρς.

ἀριθμέω, ᾶ, f. ἡσῶ, (ἀριθμός,) to number, to count, c. acc. Rev. 7, 9. Pass. Matt. 10, 30. Luke 12, 7. Sept. for רָצוֹן Gen. 15, 5.—Dem. 1303. 1. Xen. Conv. 4. 43.

ἀριθμός, οὔ, δ, number, a number, Luke 22, 3. Acts 4, 4. 5, 36. 6, 7. 11, 21. 16, 5. Rom. 9, 27. Rev. 5, 11. 7, 4. 9, 16 bis. 20, 8. So John 6, 10 οἱ ἄνθρωποι τὸν ἀριθμὸν ὥστε περατοῦσθαι, i. e. in number, Butt. ὁ 131. 7. Rev. 13, 17 and 15, 2 ὁ ἀριθμὸς τοῦ ὀνόματος the number of the name, i. e. which the letters of the name make out. 13, 18 τὸν ἀριθμὸν ἀνθρώπου a man's number, made out by the letters of a man's name. Sept. for רָצוֹן 1 Sam. 6, 4. Hos. 1, 10.—Hdian. 7. 2. 2. Xen. An. 1. 7. 10.

Ἀριμαθαία, as, ἡ, Arimathea, pr. n. of a town in Palestine, Heb. רָמָה Ramah; perh. the Ramah of Samuel, called also

חֲרָמַתְהִים *Haramathaim-zophim*, 1 Sam. 1, 1, whence the Gr. Ἀριμαθία is readily derived. But the position of this place is yet unsettled; see Heb. Lex. art. חֲרָמַת no. 2. b. Eusebius and Jerome mention an *Armatha-zophim* near to Lydda, prob. towards the east, and regard it as the *Arimathea* of Scripture; but they also suppose it to be the Ramah of Samuel in Mount Ephraim, which is impossible; Onomast. sub v. The same is doubtless the Παμαθίμ of 1 Macc. 11, 34, and the Παμαθία of Jos. Ant. 13. 4. 9. It may have been the Arimathea of the N. T. Its site has not been found; but it was not the same with Ramleh, as some suppose; this latter being a modern place. See Bibl. Res. in Palest. III. p. 33, 40, 43, 44.—Matt. 27, 57. Mark 15, 43. Luke 23, 51. John 19, 38.

Ἀριστάρχος, ου, ὁ, (ἀριστος, ἀρχω,) *Aristarchus*, pr. n. of a Thessalonian, one of Paul's companions, who was seized in the tumult at Ephesus, and was afterwards carried as a prisoner with Paul to Rome; Acts 19, 29. 20, 4. 27, 2. Col. 4, 10. Phil. 1. 24.

ἀριστάω, ὦ, f. ἦσω, (ἀριστον,) *to break-fast, to lunch*, i. e. to take an early meal before the δείπνον or chief meal, John 21, 12. 15, comp. v. 4; also Luke 11, 37. See in ἀριστον. Sept. for לֶחֶם כֶּלֶם Gen. 43, 25.—So of an early breakfast, Xen. Cyr. 6. 8. 21; of a later lunch, Æl. V. H. 9. 19. Xen. Mem. 2. 7. 12.

ἀριστερός, ἄ, ὄν, *left, laevus*; Matt. 6, 3 ἡ ἀριστερά sc. χεῖρ. (Xen. Cyr. 8. 4. 3.) Plur. Luke 23, 33 ἐξ ἀριστερῶν sc. μίρων. 2 Cor. 6, 7. So Xen. Eq. 7. 11.

Ἀριστόβουλος, ου, ὁ, (ἀριστος, βουλή,) *Aristobulus*, pr. n. of a Christian, Rom. 16, 10.

ἀριστον, ου, τό, (kindr. ἡρι, ear-ly,) *breakfast, a morning meal, at sunrise* Hom. II. 24. 124. Od. 16. 2. Later, *breakfast, lunch*, Lat. *prandium*, taken about the middle of the day; the principal meal being the δείπνον *dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over; as at the present day in London and Paris; see Potter's Gr. Ant. II. p. 352 sq. Adam's Rom. Ant. p. 433. Dict. of Antt. art. *Deipnon*.—In N. T. *breakfast, lunch*, Luke 11, 38. 14, 12. Matt. 22, 4. So Sept. 2 Sam. 24, 15. Thuc. 4. 90. Xen. Cyr. 1. 3. 11; comp. 1. 2. 11; espec. Plut. Symp. 8. 6. 4.

ἀρκετός, ἡ, ὦ, (ἀρκέω,) *sufficient, enough*; c. dat. 1 Pet. 4, 3. Matt. 10, 25

ἀρκετὸν τῷ μαθητῇ, ἵνα κτλ. *enough for the disciple, that, etc.* 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, where for the neut. see Buttm. § 129. 8. Kühner § 241. 2.—Aquil. for יְדֵי Dent. 25, 2. Anthol. Gr. III. p. 110 ἀρκετὸν οὐν αἰδεσθῆαι κραδίην. Athen. 113. b.

ἀρκέω, ὦ, f. ἔσω, *to keep off, to ward off, something from a person, τί τιμι* Hom. II. 6. 16. ib. 15. 534; *to help, to assist*, c. dat. Hom. II. 21. 131. Od. 16. 261.—In N. T. *to avail, to suffice, to be enough for any purpose or thing.* a) Genr. with nom. of thing and dat. of pers. 2 Cor. 12, 9 ἀρκεῖ σοι ἡ χάρις μου. John 6, 7. Matt. 25, 9 μήποτε οὐκ ἀρκέσῃ (τὸ θλαῖον) ἡμῖν καὶ ὕμν. So Sept. 1 K. 8, 27. Hdian. 4. 7. 9. Xen. Mem. 3. 6. 12. b) Impers. ἀρκεῖ ἡμῖν, *it sufficeth us*, we are content, John 14, 8. Sept. Prov. 30, 16. Plato Prot. 355. a. c) Pass. ἀρκοῦμαι, *to be sufficed, satisfied, content, with any thing*; c. dat. Luke 3, 14. 1 Tim. 6, 8. Heb. 13, 5; with ἐπὶ c. dat. 3 John 10. So c. dat. 2 Macc. 5, 15. Pol. 13. 2. 4. Plato Ax. 369. e.

ἄρκος, ου, ὁ, ἡ, *a bear*, Rev. 13, 2 Griesb. see in ἀρκος.

ἄρκτος, ου, ὁ, ἡ, *a bear*, Rev. 13, 2. Sept. for מִדְּבָרִי 1 Sam. 17, 34. So Æl. V. H. 13. 1. Xen. Cyr. 1. 4. 7.—Griesbach and others read ἄρκος id. as Jos. Ant. 6. 9. 3. Æl. H. An. 1. 31.

ἄρμα, ατος, τό, (kindr. ἄρω,) *a chariot*, Acts 8, 28. 29. 38; for war, Rev. 9, 9. Sept. for מִדְּבָרִי Gen. 41, 43. Joel 2, 5.—Æl. V. H. 2. 27. Hdian. 4. 7. 11; for war Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών or Ἀρμαγεδών, indec. *Armageddon*, pr. n. of a place, Rev. 16, 16. The corresponding Heb. is מְגִדּוֹ מִן מִן *mount of Megiddo*, prob. a Tell or acropolis near the city Megiddo; comp. מְגִדּוֹ מִן מִן *plain of Megiddo* 2 Chr. 35, 22. Zech. 12, 11. This latter was a part of the great plain of Esdraelon adjacent to Megiddo, the present Legio or Leijûn, where king Josiah was slain and great mourning was made; 2 Chr. 35, 22–25. Zech. 12, 11. The name *Armageddon* therefore stands emblematically for a place of slaughter and mourning.—For Megiddo, see Bibl. Res. in Pal. III. p. 177–180.

ἀρμόζω, f. ὄσω, (ἀρμός,) for which the Attics used ἀρμόττω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241; *to fit or join together, τί τιμι* Hom. Od. 5. 247; spec. *to join together in marriage, to marry to any one*, e. g. a daughter, Sept. Prov. 19, 14. Hdot.

9. 108; Mid. *to marry, to take to wife*, Hdt. 6. 32.—In N. T. Mid. ἀρμόζομαι, spoken of one who woos for another, *to cause to be married to any one, to espouse to any one*; trop. c. acc. et dat. 2 Cor. 11, 2 ἡρμοσάμενη γὰρ ὑμᾶς ἐνὶ ἀνδρί.

ἀρμός, οὐ, ὁ, (ἀρῶ,) *a joining, joint*, of the body, Heb. 4, 12.—Eccclus. 27, 2. Plut. conjugal. Præc. 3. Xen. Ven. 5. 29.

ἀρνέομαι, οὔμαι, f. ἥσομαι, Mid. depon.

1. *to deny*, e. g. followed by λέγων, Matt. 26, 70 ὁ δὲ ἡρνήσατο... λέγων. Mark 14, 68; impl. Matt. 26, 72. John 1, 20; by καὶ εἶπεν John 18, 25; absol. Mark 14, 70. Luke 8, 45. John 18, 27. (Sept. Gen. 18, 25. Æl. V. H. 14. 28.) Followed by ὅτι οὐ, 1 John 2, 22 ὁ ἀρνούμενος, ὅτι ὁ Ἰησοῦς οὐκ ἔστιν ὁ Χρ. for the negat. comp. Luke 20, 27. (Xen. Ath. 2. 17; ὥς οὐ Dem. 124, ult.) With an acc. of pers. *to deny any one to be what he claims to be*; 1 John 2, 22 ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, i. e. denying God to be the Father of Christ, and Christ to be the Son of God. v. 23; acc. impl. Tit. 1, 16. Also of things, acc. impl. Acts 4, 16 οὐ δυνατόμεθα ἀρνήσασθαι sc. αὐτό. So Dem. 955. 10 τὴν διαζήτην. Xen. Mem. 4. 2. 10 τοῦτο.

2. Spec. *to deny, to disown, to reject*, not to acknowledge. a) With acc. of pers. Acts 7, 35 τὸν Μωϋσῆν, ὃν ἡρνήσαντο. So Christ as master Luke 22, 57. John 13, 38 Lachm. or oftener as the Messiah, Matt. 10, 33. Luke 12, 9. Acts 3, 13. 14. 2 Pet. 2, 1. Jude 4; acc. impl. 2 Tim. 2, 12; also τὸ ὄνομα αὐτοῦ Rev. 3, 8. Also Jesus is said *to deny any one*, i. e. not to acknowledge him as his disciple and friend, Matt. 10, 33. 2 Tim. 2, 12. Further, εαυτὸν ἀρνέομαι, *to deny oneself*, i. e. either to refrain from the gratification of one's own appetites and desires, Luke 9, 23; or, to be untrue to one's own character and declarations, to be inconsistent with oneself, 2 Tim. 2, 13. b) With acc. of thing, i. q. *to renounce, to abjure*, e. g. τὴν ἀσέβειαν Tit. 2, 12; τὴν πίστιν Ἰησοῦ, i. e. practically to disown and forsake it, 1 Tim. 5, 8. Rev. 2, 13; τὴν δύναμιν τῆς εὐσεβείας 2 Tim. 3, 5. c) With an infin. i. q. *to refuse*, Heb. 11, 24. So Wisd. 16, 16. Antiph. 123. 12. Hdt. 6. 13.

ἀρνίον, ου, τό, (dim. ἀρνί,) *a lamb*, lambkin, Sept. for אֶרְנָא Jer. 11, 19. Lys. 906. 2.—In N. T. only trop. of Christians John 21, 15; of Christ himself, only in the Apocalypse, Rev. 5, 6. 8. 12. 13. 6, 1. 16. 7. 9. 10. 14. 17. 12, 11. 13, 8. 11. 14, 1. 4 bis.

10. 15, 3. 17, 14 bis. 19, 7. 9 bis. 21, 8. 14. 22. 23. 27. 22, 1. 3.

ἀρνός genit. see ἀρνί.

ἀροτριῶ, ῶ, f. ἄσω, (ἀροτρον,) *to plough*, absol. Luke 17, 7. 1 Cor. 9, 10 bis. Sept. for אֶרְתִּי Deut. 22, 10.—Eccclus. 6, 19. Theophr. de Caus. Plant. 4. 14. The Attics preferred the form ἀρώω, Lob. ad Phryn. p. 254.

ἀροτρον, ου, τό, (ἀρώω,) *a plough*, in the proverb Luke 9, 62; comp. Wetst. N. T. in loc.—Sept. for אֶרֶץ Is. 2. 4. Luc. Contempl. 24. Xen. Cyr. 8. 2. 5.

ἀρπαγή, ἥς, ἡ, (ἀρπάζω,) *seizure, pilage, spoiling*, i. e. the act, Heb. 10, 34. So Sept. Ecc. 5, 7. Hdt. 7. 9. 22. Xen. Cyr. 7. 3. 11, 12.—Trop. of a disposition, *ravens, rapacity*, parall. πονηρία, ἀκρασία, Luke 11, 39. Matt. 23, 25. (Xen. Cyr. 5. 2. 17.) Others less well, *prey, spoil*; as Sept. Is. 3, 14. Xen. Hell. 3. 2. 26.

ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) pr. *seizure, spoiling, robbery*, i. q. ἀρπαγή. Phil. 2, 6 οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἰσα θεῷ i. e. not as an act of robbery, not as the appropriation of something not his own. So Plut. de Puer. educ. 15 καὶ τοὺς μὲν θῆησι καὶ τοὺς ἥλιδι φευκτέον ἐρωτας καὶ τὸ νέκ Κρήτης καλούμενον ἀρπαγμὸν. Comp. Wetst. N. T. in loc.—Others meton. *something seized, booty*, i. q. ἀρπαγμα, i. e. something to be eagerly coveted and held fast; comp. Butt. § 119. n. 4. Ausf. Sprachl. § 119. n. 11. So the Greek commentators; comp. Cyrill Alex. de Adorat. 1. p. 25, in Wetst. ad loc.

ἀρπάζω, f. ἄσω, Pass. aor. 1 ἡρπάσθην Rev. 12, 5; but Pass. aor. 2 ἡρπάγην, a later form Butt. § 114, comp. Lob. ad Phryn. p. 241.

1. *to seize and bear off, to catch up or away, to carry off*; e. g. of spoilers, or also beasts of prey, c. acc. John 10, 12 ὁ λύκος ἀρπάζει αὐρά. Trop. Matt. 13, 19. Sept. for אֶרֶץ Ez. 22, 25. 27. So of spoilers Luc. Hermot. 22. Xen. Mem. 4. 2. 15, 17; of wolves ib. 2. 7. 14.—With acc. and ἐκ τῆς χειρὸς τινος, John 10, 28. 29. So Sept. 2 Sam. 23, 11; comp. παρὰ τινος Xen. Cyr. 4. 6. 4.

2. Without the idea of prey; *to catch away, to carry off, for safety*, for one's benefit, etc. John 6, 15 ἀρπάζειν αὐτόν, ἵνα ποιήσωσιν αὐτὸν βασιλέα. Acts 8, 39. (Xen. An. 4. 8. 6.) With acc. and ἐκ c. gen. of place, Acts 23, 10; acc. impl. Jude 23. Pass. with an adjunct of place whither, e. g.

πρός c. acc. Rev. 12, 5; εἰς c. acc. 2 Cor. 12, 4. 1 Thess. 4, 17; ἕως c. gen. 2 Cor. 12, 2.

3. Trop. and without the idea of bearing off, *to seize, to take eagerly for oneself*; e. g. τὴν βασιλείαν τῶν οὐρανῶν Matt. 11, 12, implying the eagerness with which multitudes embraced the gospel; comp. πᾶς εἰς αὐτὴν βιάζεται Luke 16, 16.—Comp. Hdian. 2. 6. 10. Plato Rep. 521. b, τὰ γασῶν.

ἄρπαξ, αἶος, ὁ, ἡ, adj. (ἀρπάξω,) *ravenging, ravenous*, of wild beasts, Matt. 7, 15 λύκοι ἄρπαγες, an emblem of wicked men. Sept. for 𐤀𐤓𐤐 Gen. 49, 27.—Subst. *a robber, extortioner*, Luke 18, 11. 1 Cor. 5, 10. 11. 6, 10. So Xen. Mem. 3. 1. 6.

ἄρραβών, ὥνος, ὁ, Heb. 𐤀𐤓𐤕𐤁, *a pledge, earnest*, a mercantile term adopted from the Phenicians as the founders of commerce, Sept. and Heb. Gen. 38, 17. 18. 20. Isæus 71. 20, 22. Plut. Galb. 17.—In N. T. trop. of the Holy Spirit imparted to Christians, as *the pledge, earnest*, of their reception into the kingdom of Christ and its privileges, 2 Cor. 1, 22. 5, 5. Eph. 1, 14.

ἄρραφος, ου, ὁ, ἡ, adj. (α priv. ῥάπτω,) *unsewed, without seam*; John 19, 23 ἦν δὲ χιτῶν ἄρραφος, *the tunic was without seam*, i. e. not made of two parts sewed together with seams on the shoulders and sides (ὥστε ῥαπτὸς εἶναι), but woven whole; like the tunic of the high priest, as described Jos. Ant. 3. 7. 4.

ἄρρηγν, εἶος, ὁ, neut. τὸ ἄρρην, adj. later Att. for ἄρσην q. v. Butt. § 16. n. 3; *male*, of the male sex, Rom. 1, 27. Rev. 12, 5. 13. Sept. for 𐤀𐤓𐤕 Lev. 27. 7.—Hdian. 1. 2. 1. Xen. CEC. 7. 18.

ἄρρητος, ου, ὁ, ἡ, adj. (α priv. ῥήγος, εἶναι,) *unsaid, unspoken*, Hom. Od. 14. 466; *not to be said or told, secret*, Hdot. 5. 83.—In N. T. *not to be spoken, unspeakable, unutterable*, e. g. ῥήματα 2 Cor. 12, 4.

ἄρρώστος, ου, ὁ, ἡ, adj. (α priv. ῥώννυμι,) *infirm, weak, feeble*, of the sick, Matt. 14, 14. Mark 6, 5. 13. 16, 18. 1 Cor. 11, 30. Sept. for 𐤀𐤓𐤕 1 K. 14, 5.—Ecclus. 7, 37. Xen. CEC. 4. 2.

ἄρς, ἀρνός, see ἀρήν.

ἀρσενοκοίτης, ου, ὁ, (ἄρσην, κοίτη,) *a sodomite*, one who lies with a male as with a female, 1 Cor. 6, 9. 1 Tim. 1, 10; comp. Rom. 1, 27.—Diog. Laert. 6. 65.

ἄρσην, εἶος, ὁ, neut. τὸ ἄρσεν, adj. Hom. and old Att. for the later ἀρρήν q. v. Butt. § 16. n. 3; *male*, of the male sex, Matt. 19,

4. Mark 10, 6. Luke 2, 23. Rom. 1, 27 bis. Gal. 3, 28. [Rev. 12, 5.] Sept. for 𐤀𐤓𐤕 Gen. 1, 27.—Hom. II. 8. 7. Soph. CEd. Col. 339.

Ἄρτεμῆς, ἄ, ὁ, Artemas, pr. n. of a Christian, Tit. 3, 12.

Ἄρτεμις, ἰδος v. ἰος, ἡ, Artemis, Lat. Diana, the goddess of hunting in the heathen mythology, Acts 19, 24. 27. 28. 34. 35. For the celebrated temple of Diana at Ephesus, see Ἐφεσος.

ἀρτέμων, ονος, ὁ, (ἀρτῶν,) prob. *a top-sail*, Lat. *supparum*, Acts 27, 40. Others, *a jib*, Lat. *dolon*; and others still, *the mizen-sail*, Ital. *artimone*. Comp. Dict. of Antt. arts. *Ships, Malum*.

ἄρτι, adv. of time, (perh. ἄρω,) *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9, 18. 1 Thess. 3, 6. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. So 2 Macc. 3, 28. Diod. Sic. 19. 102. Xen. Mem. 3. 6. 10. b) *now, at present*, at this moment; Matt. 3, 15 ἄρτι ἄρτι, *suffer now*, i. e. for the present. 26, 53. John 9, 19. 25. 13, 7 opp. μετὰ ταῦτα. 13, 33. 37 opp. ὕστερον. 16, 12. 31. 1 Cor. 13, 12 bis, ἄρτι... τότε. 16, 7. Gal. 1, 9. 10. 4, 20. 2 Thess. 2, 7. 1 Pet. 1, 6. 8. Rev. 12, 10. So Jos. Ant. 1. 6. 1 Καπαδόκῃ μὲν ἄρτι κέκληνται. Xen. An. 4. 6. 1.—Hence ἡ ἄρτι ὥρα *the present hour* 1 Cor. 4, 11; comp. Butt. § 125. 6. So ἕως ἄρτι *until now*, i. e. up to the present moment, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9. c) *ἀπ' ἄρτι, from now, henceforth*, see art. ἀπάρτι.

ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός,) *just now born, new born*; trop. of those who have just embraced the Christian faith, 1 Pet. 2, 2.—Pr. Luc. Alex. 13. ib. D. Mar. 12. 1.

ἄρτιος, ου, ὁ, ἡ, adj. (ἄρω, ἄρτι,) *complete, perfect* in its kind; so of a religious teacher, who should be wanting in nothing, 2 Tim. 3, 17.—Theophr. Hist. Plant. 2. 7. Philo Legat. ad Cai. p. 1000. Etymol. M. ἄρτιος σημαίνει τὸν ὑγιᾶ καὶ πεπληρωμένον.

ἄρτος, ου, ὁ, bread, Sept. for Heb. עֵֿצֶה. 1. Pr. as made of flour, *bread, a loaf*, Plur. ἄρτοι *loaves*, usually in the form of round cakes or sheets, but of no regular size or thickness; see Bibl. Res. in Palest. II. p. 444, 496. III. p. 76. Winer Realw. art. *Backen*. a) Genr. Matt. 4, 3. 7, 9. 14, 17. 19. 15, 33. 34. 36. Mark 6, 41. John 21, 9. 13. al. Sept. for עֵֿצֶה 1 Sam.

17, 17. So Hdian. 4. 7. 9. Xen. Mem. 2. 7. 5. b) Of the *shew-bread* in the tabernacle, *oi ἄρτοι τῆς προθέσεως* Matt. 12, 4. Mark 2, 26. Luke 6, 4; comp. 1 Sam. 24, 4-7. Also ἡ πρόθεσις τῶν ἄρτων Heb. 9, 2. See genr. Lev. 24, 5-9. Heb. Lex. *ἄρτι* no. 2. c) Of the bread in the Lord's supper, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 20, 7. 1 Cor. 10, 16. 17. 11, 23. 26. 27. 28.

2. By Hebr. like *ἄρτι*, *meal, food* of any kind. a) Pr. Matt. 15, 26 τὸν ἄρτον τῶν τέκνων *the children's food*, intended for them. Mark 7, 27. Luke 15, 17. John 6, 31. 32. 34. 41. al. Sept. for *ἄρτι* Gen. 43, 31. 32. Is. 8, 7. al. So φαγεῖν ἄρτον Mark 3, 20. Luke 14, 1, also ἐσθίειν ἄρτον Matt. 15, 2. Mark 7, 5, *to eat meal*, i. e. *to take food*, to take a meal, to eat, generally; so Sept. and *ἄρτι* *ἄρτι* Gen. 37, 24. 1 K. 13, 8-23. al. Luke 7, 33 μήτε ἄρτον ἐσθίειν μήτε οἶνον πίνειν *neither eating (usual) food nor drinking wine*, i. e. *living abstemiously as a Nazarite*. Also John 13, 18 ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, i. e. *my table-friend, familiar companion*; quoted from Ps. 41, 10 where Heb. *ἄρτι* *ἄρτι*, Sept. ὁ ἐσθίων ἄρτους μου. Hence ἄρτον φαγεῖν παρὰ τινος *to eat meal from any one, to be sustained by*, 2 Thess. 3, 8; opp. τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to sustain themselves*, v. 12; comp. Sept. and Heb. 2 Sam. 9, 7. 10. Trop. Luke 14, 15 μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, *the joy and bliss of the kingdom of heaven being represented under the emblem of a feast*; comp. Matt. 8, 11. Luke 13, 28. 29. 22, 16. Rev. 19, 9. b) In a wider sense, i. q. *provision, sustenance, living*, Matt. 6, 11. Luke 11, 3. Sept. for *ἄρτι* Ecc. 9, 11. Neh. 5, 14. 15; so *ἄρτι*, Sept. τὰ δέοντα, 1 K. 5, 2 [4, 22]. c) Trop. of *spiritual food*, ὁ ἄρτος ἐκ τοῦ οὐρανοῦ v. τοῦ Θεοῦ v. τῆς ζωῆς, i. e. *that divine aliment presented to the life and soul of Christians in the person of Christ*, John 6, 32. 33. 35. 48. 51. 58; contrasted with the manna, v. 49. 58. Comp. ὁ ἄρτος σοφίας Prov. 9, 5. Ecclus. 15, 3. +

ἀρτύω, f. ὕσω, (ἄρω,) *to fitly arrange, to prepare*, e. g. an army for battle, Hom. Il. 15. 303.—In later writers and N. T. a culinary word, *to season, to flavour* food or the like; c. acc. Mark 9, 50 ἐν τίνι αὐτὸ ἀρτύσεις; *wherewith will ye season it?* i. e. *recover the salt*. Pass. Luke 14, 34; comp. Matt. 5, 13 and ἀλίζω. Trop. of discourse, ὁ λόγος... διατεταγμένος Col. 4, 6. So genr. Symm. ἡρτυμένον for *ἡρτυγ* Cant. 8, 2.

Soph. Fragm. 601. Athen. 2. p. 67 Casaub.

Ἀρφαξάδ, ὁ, indec. Arphaxad, Heb. אֲרַפְחָזָד, a son of Shem, Luke 3, 36. Comp. Gen. 10, 22. 24. 11, 10. 12.

ἀρχάγγελος, ου, ὁ, (ἀρχή, ἄγγελος,) *an archangel*, 1 Thess. 4, 16. Jude 9.—Sept. εἰς τῶν ἀρχόντων, Heb. מַלְאָכֵי הַקָּדוֹשׁ, Dan. 10, 13; also ὁ ἀρχων ὁ μέγας, Heb. מְלָכִי הַקָּדוֹשׁ, Dan. 12, 1. Of the archangels there are said to be seven, who stand immediately before the throne of God, Rev. 8, 2. Luke 1, 19. Tob. 12, 15; who have authority over other angels, Rev. 12, 7; and are the patrons of particular nations, Dan. 10, 13. 12, 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Jude 9. Rev. 12, 7. Dan. 10, 13. 21. 12, 1; *Gabriel*, Luke 1, 19. 26. Dan. 8, 16. 9, 21; and *Raphael*, Tob. 12, 15. The book of Enoch adds that of *Uriel*; Lib. Henoch. p. 187 οἱ τέσσαρες μεγάλοι ἀρχάγγελοι, Μιχαήλ, καὶ Οὐριήλ, καὶ Ραφαήλ, καὶ Γαβριήλ. p. 190, 191, 193.

ἀρχαῖος, αἰα, αἰων, (ἀρχή,) *ancient, old, of former days, of old*; Matt. 5, 21. 27. 33, where Christ is speaking of Jewish traditions. Luke 9, 8. 19. Acts 15, 7. 21. 21, 16. 2 Cor. 5, 17. 2 Pet. 2, 5. Rev. 12, 9. 20, 2. Sept. for *ἄρτι* 1 K. 4, 30; *ἄρτι* Is. 43, 18.—2 Macc. 6, 22. Diod. Sic. 1. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. B. J. 1. 28. 4. Herod bequeathed to him his kingdom proper (Ant. 17. 8. 1, 2, 4. B. J. 1. 33. 8); but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνωάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius, ib. 2. 8. 1. In N. T. he is said βασιλεύειν *to be king* Matt. 2, 22, referring to the interval immediately after the death of his father, when according to Herod's testament he was king; comp. Ant. 17. 8. 4.

ἀρχή, ἡς, ἡ, *a beginning, what is first in time or place*.

1. Of time, *the beginning, commencement*, Matt. 24. 8. Mark 1, 1. 13, 9. John 2, 11. Heb. 7, 3. Sept. for *ἄρτι* Job 40, 14;

ἡρῆα Hos. 1, 2. So Hdian. 1. 5. 26. Xen. Cyr. 5. 5. 16.—Hence ἀρχὴν λαμβάνειν, *to take beginning, to begin*, Heb. 2, 3. (Æl. V. H. 2. 28.) Also Heb. 3, 14 τὴν ἀρχὴν τῆς ὑποστάσεως *the beginning of our confidence*, i. e. our first confidence, our faith as at first. Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments; and so 6, 1 ὁ λόγος τῆς ἀρχῆς τοῦ Χρ.—With Prepositions, etc. a) ἀπ' ἀρχῆς, *from the beginning, from the first. So from eternity, from everlasting*; as of God's purposes of grace, 2 Thess. 2, 13; of the Logos 1 John 1, 1. 2, 13. 14; comp. John 1, 1. Also *from the beginning of the world, of creation, of old*; fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24, 21. Mark 10, 6. 13, 19. 2 Pet. 3, 4; absol. id. Matt. 19, 4. 8. So of Satan, *from the beginning of his existence or agency as such*, John 8, 44. 1 John 3, 8. (Sept. for עַדְרָא Hab. 1, 12; עַדְרָא Ecc. 3, 11. Hdot. 2. 104, 113.) Further, *from the beginning of the gospel history*, Luke 1, 2. John 15, 27; of the gospel as preached, 1 John 2, 7 bis. 24 bis. 3, 11. 2 John 5. 6; of one's life Acts 26, 4. b) ἐν ἀρχῇ, *in the beginning, in the very first, before the world began, from eternity*, John 1, 1. 2; comp. 17, 5. 24. (Sept. and עַדְרָא of the creation Gen. 1, 1.) Also of any event, *in the beginning of the gospel*, Acts 11, 15. Phil. 4, 15. So genr. Diod. Sic. 19. 110. Pol. 8. 3. 1. c) ἐξ ἀρχῆς, *from the beginning, from the first, sc. of Christ's ministry*, John 6, 64. 16, 4. So genr. Xen. Mem. 1. 4. 5. d) κατ' ἀρχάς, *at the beginning ec. of the world, of old*, Heb. 1, 10; quoted from Ps. 102, 26 where Sept. for עַדְרָא. So genr. Plut. Solon 3. Plato Legg. 780. b. e) Acc. τὴν ἀρχὴν, *adv. at first, first*, Sept. for הַרְחֵקָא Gen. 43, 18. 20. (Hdian. 3. 1. 15. Plato Conv. 190. b.) Hence, *first of all, altogether, wholly*; John 8, 25 τὴν ἀρχὴν εἶπεν καὶ λαλῶ ὑμῖν *first of all (altogether) that which I also say unto you*; so Euthym. δῶς. Plato Lysis 215. b. πᾶς οὐδὲν ὁ ἀγαθὸς τοῖς ἀγαθοῖς ἡμῖν φίλος ἔσονται τὴν ἀρχὴν, κτλ. Philo de Abrah. p. 366. c. Oftener with a negat. i. q. Lat. *omnino non, not at all*, Philo de spec. Legg. 796. a. Hdot. 4. 25, 28. Plato Theæt. p. 185. d.

2. Meton. of a person, *the first, primus*; e. g. Christ, Col. 1, 18 δὲ ἔστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν. (Comp. Sept. ἀρχὴ τέκνων *first-born* for יְהוֹשֻׁעַ Gen. 49, 3. Deut. 21, 17.) Rev. 3, 14 ἡ ἀρχὴ τῆς κτίσεως, comp. Prov. 8, 22. Also ἡ ἀρχὴ καὶ τὸ τέλος *the beginning and the end, the*

first and the last, Rev. [1, 8.] 21, 6. 22, 13 where it is i. q. πρῶτος καὶ ἔσχατος. So Jos. c. Ap. 2 22 ὁδὸς . . . ἀρχὴ καὶ μέσος καὶ τέλος πάντων.

3. Of place, *a beginning, extremity, corner*, e. g. of a sheet, Acts 10, 11. 11, 6. Sept. for ἡρῆα Ez. 48, 1; ἡρῆα Ex. 28, 23. —Diod. Sic. 1. 35. Hdot. 4. 60.

4. Of rank, dignity, *the first place or power*. a) Genr. i. q. *power, dominion, rule*; Luke 20, 20 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ . . . τοῦ ἡγεμόνος. Jude 6. Sept. for ἡρῆα Mic. 4, 8. So Pol. 3. 40. 9. Xen. Mem. 1. 1. 16. b) Meton. in Plur. or collect. *rulers, magistrates, princes, potentates, or the like*; so of civil rulers, Luke 12, 11. Tit. 3, 1. (Sept. for עַדְרָא Mic. 3, 1. Pol. 23. 10. 2. Xen. Cyr. 1. 2. 12.) Of the chief powers or potentates among angels, Eph. 1, 21. 3, 10. Col. 2, 10; among demons, 1 Cor. 15, 24. Eph. 6, 12. Col. 2, 15; genr. of the powers of the other world, Rom. 8, 38. Col. 1, 16. Comp. in ἐξουσία no. 4. c.

ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω or ἡγούμεν.) pr. 'one first leading,' i. e. *a leader, founder, author*, c. gen. of thing, Acts 3, 15. Heb. 2, 10. 12, 2. So Sept. Mic. 1, 13. Hdian. 7. 1. 22. Xen. Hell. 3. 3. 5.—Absol. *a leader, chief, a prince*, Acts 5, 31. Sept. for עַדְרָא Is. 30, 4. So Dem. 1378. 6. Thuc. 1. 132.

ἀρχι-, insep. part. (ἀρχή.) Engl. arch-, i. e. *first, chief*, prefixed to names of office or dignity.

ἀρχιερατικός, ἡ, ὁ, (ἀρχιερεύς,) *of the high priest, high priestly*; Acts 4, 6 ἐκ γένους ἀρχιερατικοῦ.—Jos. Ant. 4. 4. 7 ἀρχιερατικὴ στολή. ib. 6. 6. 3.

ἀρχιερεύς, ἑως, ὁ, (ιερεύς,) *a chief priest, the high priest*, Heb. לְיָהוֹנָתָן הַכֹּהֵן; for which Sept. once ἀρχιερεύς Lev. 4, 3; but usually ὁ ἱερεὺς ὁ μέγας Lev. 21, 10. Num. 35, 25. al. So ἀρχιερεύς 1 Macc. 10, 20. Jos. Ant. 3. 7. 1; comp. Pol. 23. 1. 2. ib. 32. 22. 5.—Hence in N. T.

1. Sing. *the high priest of the Jews*, Matt. 26, 3. 62. 63. 65. Mark 2, 26. 14, 47. 53. Luke 22, 50. John 11, 49. 51. al. According to the divine appointment, the high priest was to be of the family of Aaron, Ex. 29, 9. He held office for life, and was succeeded by his son; comp. Jos. Ant. 20. 10. p. 978 Haverc. Herod the Great first gave the office to other and even obscure priests; and his example was followed by the Romans; Jos. l. c. p. 980. The latter made it venal and temporary; bestowing it even on foreign Jews; 2 Macc. 4, 7. Jos. Ant.

15. 3. 1. Hence there were often several persons living at one time who had borne the office, and still retained by courtesy the title of *high priest*; Jos. B. J. 4. 5. 2. Ant. 20. 9. 2, comp. 15. 3. 1. In the O. T. we find a שֵׁנִי הַכֹּהֵן, *the second priest*, 2 K. 25, 18. Jer. 52, 24; he was prob. the priest next in rank to the high priest. From him seems to have been derived the more doubtful שֵׁנִי or שֵׁנִי of the Rabbins, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; as when accidentally unclean; see Buxtorf. Lex. art. שֵׁנִי. Lightfoot Hor. Heb. ad Luc. 3, 2. Reland Antt. p. 89. Winer Realw. art. *Hoherpriester*, ult. Comp. Jos. Ant. 17. 6. 4. For one or more of these reasons, Annas is called *high priest*, Luke 3, 2. John 18, 13. Acts 4, 6; see "Annas. Other high priests mentioned in N. T. are Abiathar, Caiaphas, and Ananias; see in 'Αβιάθαρ, Καϊάφας, 'Ανανίας.—The chief and peculiar duty of the high priest in the times of the N. T. was to go alone once a year into the holy of holies in the temple to make expiation for the people on the great day of atonement; Lev. 16, 1 sq. Heb. 9, 7. 25. He might also take part in all the ordinary services of the priests; but seldom did so except upon the sabbath or a high festival; Jos. B. J. 5. 5. 7. He had the oversight of the service and treasures of the temple (2 K. 22, 4. 2 Macc. 3, 4–12); and was the presiding officer in the earlier supreme court of the priests and of the later Sanhedrim; Deut. 17, 8–12. Matt. 26, 57. Acts 5, 21. 7, 1. 23, 2. The high priest was thus the ecclesiastical head of the nation, even for the Jews living out of Palestine; Acts 9, 1. 2. 14. Jos. c. Ap. 2. 23.—Spec. in the Epist. to the Hebrews, Christ is called ἀρχιερεύς, as having offered up himself as an atoning sacrifice; the true and great high priest, of whom those of the Jewish dispensation were only types and shadows; Heb. 2, 17. 3, 1. 4, 14. 5, 5. 10. 6, 20. 7, 26. 8, 1. 9, 11; comp. 8, 2. 5 sq.

2. Plur. *the chief priests*, as members of the Sanhedrim, Matt. 2, 4. 16, 21. 26, 3. Mark 8, 31. 14, 1. Luke 9, 22. 22, 2. John 7, 32. 18, 35. Acts 4, 23. 26, 10. al. These included those priests who were of the immediate kindred of the high priest, Acts 4, 6; as also the heads of the twenty-four classes of priests, 1 Chr. c. 24; who are there called שִׁבְטֵי הַכֹּהֲנִים, Sept. ἀρχοντες τῶν πατριῶν τῶν ἱερέων, v. 6. 31. Others, with the Rabbins, include also the

heads of the families of priests in each class; and, further, those who were set over the different parts of the temple service; Lightfoot Hor. Heb. ad Matt. 2, 4. So genr. ἀρχιερείς Jos. Ant. 20. 8. 8. B. J. 4. 3. 6.—Different phrases, of which ἀρχιερείς always forms part, are used by periphrasis for the Sanhedrim; see Matt. 2, 4. 16, 21. 20, 18. 26, 3. 59. 27, 1. +

ἀρχιποίμην, ενος, δ, (ποιμήν,) a *chief shepherd*; trop. of Christ as the chief teacher and head of the church, 1 Pet. 5, 4.

"Αρχιππος, ου, δ, Archippus, pr. name of a Christian, Col. 4, 17. Philem. 2.

ἀρχισυνάγωγος, ου, δ, (συναγωγή,) the *ruler of a synagogue*, the chief director, Mark 5, 35. 36. 38. Luke 8, 49. 13, 14. Acts 18, 8. 17; synon. is δ ἀρχων τῆς συναγωγῆς Luke 8, 41. There were πρεσβύτεροι, *elders*, in each synagogue (Luke 7, 3), who had the general oversight of all matters; and these apparently are called ἀρχισυνάγωγοι Mark 5, 22. Acts 13, 15. But the name seems usually applied to their chief or presiding elder. See Vitringa de Synag. Vet. 2. 11. ib. 3. 1. 9.

ἀρχιτέκτων, ουος, δ, (τέκτων,) an *architect*, a *master-builder*, 1 Cor. 3, 10. Sept. for שָׂרֵף Is. 3, 2.—Pol. 13. 4. 6. Xen. Mem. 4. 2. 10.

ἀρχιτελώνης, ου, δ, (τελώνης,) a *chief publican*, a chief collector or agent of the farmers of the taxes, having authority over subordinate collectors, Luke 19, 2. See in τελώνης.

ἀρχιτρίκλινος, ου, δ, (τρίκλινος, Lat. triclinium,) the *master of a feast*, Lat. *magister convivii*, who had the direction of an entertainment, arranged the guests, and the like, John 2, 8. 9 bis. See Adam's Rom. Ant. p. 456. Dict. of Antt. art. *Symposium*; and for the triclinium see Adam, ib. p. 436. Dict. of Antt. art. *Triclinium*.—In Eccclus. 35 [32], 1 he is called ἡγούμενος; by the Greeks, συμποσίαρχος, συμποσίου ἐπιμελητής, τραπέζοποιός, etc. See Potter's Gr. Ant. II. p. 386.

ἄρχω, f. ξω, (ἀρχή,) to *begin*, to *be first* in any thing, Hom. II. 1. 495. Xen. Mem. 2. 3. 14.—Hence in N. T.

1. Act. to *be first* in rank, power, i. q. to *rule*, to *reign*, c. gen. Mark 10, 42. Rom. 15, 12, quoted from Sept. Is. 11, 10. Sept. for שָׂרֵף Gen. 1, 18.—1 Macc. 1, 4. Hdian. 8. 8. 1. Xen. An. 6. 6. 9.

2. Mid. depon. ἀρχομαι, fut. ἀρξομαι once Luke 13, 26, aor. 1 ἤρξαμην, to *begin*, construed: a) With an infin. expressing

what one *begins* to do, be, or suffer; Matt. 4, 17 ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν. 11, 7. 20. 12, 1. Mark 5, 20. 8, 11. Luke 4, 21. 7, 15. John 13, 5. Acts 2, 4. 11, 15. 2 Cor. 3, 1. al. sēp. Sept. for בָּרַךְ Gen. 6, 1; בָּרַךְ Deut. 1, 5. (Æschin. 4. 16. Xen. Mem. 3. 6. 3.) In the simplicity and particularity of the ancient manner, a person is often said to *begin* to do what he is to be understood as having actually done; Matt. 16, 22 ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. 26, 74. Mark 4, 1. 5, 17. 6, 2. 7. 34. 8, 31. 32. 10, 32. Luke 5, 21. 7, 49. al. Comp. in ἀνίστημι II. 1. a. b) Particip. with infin. e. g. Pres. Luke 21, 28 ἀρχομένους τούτων γίνεσθαι. Aor. 1, Matt. 14, 30 ἀρχάμενος καταποντίζεσθαι. 18, 24. Absol. aor. 1, Acts 11, 4 ἀρχάμενος δὲ ὁ Πέτρος [sc. λέγειν] ἐξετίθετο. Pres. Luke 3, 23 καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥστε ἐτῶν τριάκοντα ἀρχόμενος and *Jesus himself was about thirty years old as he began* sc. his public ministry, i. e. by his baptism and the descent of the Spirit upon him, v. 22; so Euthym. Zig. ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξας αὐτοῦ ἡτοὶ τῆς διδασκαλίας. Others here connect ἦν ἀρχόμενος and make it govern ἐτῶν, q. d. *he was beginning about thirty years*; but though ἀρχεσθαι ἔτους τριακοστού might be allowed, yet not ἀρχεσθαι ἐτῶν τριάκοντα, and still less with ὥστε. c) Constr. with ἀπὸ c. gen. of that *from* or *at* which one begins; so 1 Pet. 4, 17 ὁ καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ, i. e. *at the house of God, the church*; comp. 1 Tim. 3, 15. (Sept. Ez. 9, 6.) Elsewhere only Part. ἀρξάμενος ἀπὸ τινος, as Matt. 20, 8 ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἔως τῶν πρώτων. Luke 23, 5. 24, 27. 47. John 8, 9. Acts 1, 22. 8, 35. 10, 37. So Sept. Gen. 44, 12. Theophr. Char. 2. 1. Xen. Mem. 2. 1. 1. +

ἄρχων, ὄντος, ὁ, (ἀρχω.) pr. *one first* in power, authority, dominion; hence *a ruler, lord, a chief person, a magistrate*, Matt. 20, 25. Acts 4, 26. 7, 27. 35. 16, 19. 23, 5. Rom. 13, 3. 1 Cor. 2, 6. 8; of a judge, i. q. ὁ κριτής, Luke 12, 58; of Moses as the *leader* of Israel Acts 7, 35; of Christ as King of kings Rev. 1, 5. Sept. for בָּרַךְ Is. 14, 5; בָּרַךְ Gen. 12, 15; בָּרַךְ Gen. 49, 20. So Hdian. 4. 2. 8. Xen. Cyr. 1. 2. 2, 5. Mem. 3. 9. 10, 11.—Elsewhere in a Jewish usage, e. g. *a ruler* of a synagogue, Luke 8, 41. Matt. 9, 18. 23. So of persons of weight among the Pharisees and other sects, who were members of the Sanhedrim, Luke 14, 1. 18, 18. 23, 13. 35.

24, 20. John 3, 1 (comp. 7, 45. 50). 7, 26. 48. 12, 42. Acts 3, 17. 4, 5. 8. 13, 27. 14, 5; comp. Sept. for מַגְנִיטָה *magnates* Neh. 4, 8. 13. 5, 7. Jos. Ant. 20. 1. 2 ἄρχοντες Ἱεροσολυμιτῶν. Also of Satan as *prince* of the fallen angels, ἀρχων τῶν δαιμονίων Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15; ἀρχων τοῦ κόσμου τούτου John 12, 31. 14, 30. 16, 11; ἀρχων τῆς ἐξουσίας τοῦ αἵρος Eph. 2, 2, see in ἀήρ.

ἄρωμα, ατος, τό, *aroma*; Plur. ἀρώματα, *aromatics, spices, spicery*, e. g. myrrh and aloes, John 19, 40 comp. 39. Mark 16, 1. Luke 23, 56. 24, 1. Sept. for מִשְׁחָה Cant. 4, 10. 16.—Hdian. 3. 15. 16. Xen. An. 1. 5. 1.

Ἀσά, ὁ, indec. Asa, Heb. אֲסָא (perh. physician), a pious king of Judah, Matt. 1, 7. 8. See 1 K. 15, 9 sq. 2 Chr. c. 14–16.

ἀσάλευτος, ου, ὁ, ἡ, adj. (a priv. σαλεύω,) *unshaken, immovable*, Acts 27, 41. Trop. *firm, enduring*, Heb. 12, 28.—Plut. Pericl. 39 ἀσφαλὲς ἔδος καὶ ἀσάλευτον. Trop. Diod. Sic. 2. 48. Plato Ax. 370. d.

ἄσβεστος, ου, ὁ, ἡ, adj. (a priv. σβέννυμι,) *unquenched, unextinguished*, e. g. lamps Strabo 9. p. 606. c.—In N. T. *unquenchable, eternal*, of fire, Matt. 3, 12. Mark 9, 43. 45. Luke 3, 17; comp. Matt. 18, 8. So Hom. Od. 4. 584. Æschyl. Prom. 531.

ἀσέβεια, as, ἡ, (ἀσεβής,) *irreverence* towards God, *ungodliness*, in heart or deed, Rom. 1, 18. 11, 26. 2 Tim. 2, 16. Tit. 2, 12. Jude 15 τὰ ἔργα ἀσεβείας *the works of ungodliness*, i. q. *ungodly works*; also v. 18. Sept. for שְׁחָ Jer. 5, 6; שְׁחָ Prov. 4, 17. —ÆL. V. H. 5. 12, 19. Xen. Cyr. 8. 8. 7.

ἀσεβέω, ᾶ, f. ἥσω, (ἀσεβής,) *to be irreverent, to live ungodly*, absol. 2 Pet. 2, 6. Also c. acc. *to do* or *commit irreverently, wickedly*, by attract. ὧν for δ̄ Jude 15; see Winer § 32. 1. Sept. for שְׁחָ Zeph. 3, 12; שְׁחָ Dan. 9, 5.—Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 9; c. acc. Plato Legg. 910. c, ἀσεβήσας ἀσέβημα.

ἀσεβής, έος, ους, ὁ, ἡ, adj. (a priv. σέβω, σέβομαι.) *irreverent* towards God, *ungodly, wicked*, Rom. 4, 5. 5, 6. 1 Tim. 1, 9. 1 Pet. 4, 18. 2 Pet. 2, 5. 3, 7. Jude 4. 15 bis. Sept. for שְׁחָ Hos. 14, 10; שְׁחָ Ps. 1, 1.—Dem. 786. 12. Xen. Mem. 1. 2. 2.

ἀσέλγεια, as, ἡ, (ἀσελγής,) *excess, intemperance*, in any thing, e. g. language, conduct, *insolence*, Jos. Ant. 4. 6. 12. Dem. 131. 11.—In N. T. *excess* in lust, *lascivi-*

ousness, lewdness, debauchery, Mark 7, 22. 2 Cor. 12, 21. Gal. 5, 19. Eph. 4, 19. 2 Pet. 2, 7. Jude 4. Plur. Rom. 13, 13. 1 Pet. 4, 3. 2 Pet. 2, 18; also v. 2 in later editions, comp. Jude 4. So Wisd. 14, 26. Alciph. Ep. 3. 69. Pol. 37. 2. 4. Lob. ad Phryn. p. 184.

ἄσημος, ου, ὁ, ἡ, adj. (a priv. σῆμα,) without sign or mark, as cattle Sept. Gen. 30, 42; uncoined, as money Sept. Job 42, 11. Diod. Sic. 19. 46.—In N. T. trop. undistinguished, unknown, mean; Acts 21, 39 οὐκ ἄσημον πάλαις πολλῖταις. So Hdian. 2. 3. 3. Plut. Fab. M. 14.

Ἀσήρ, ὁ, indec. Asher, Heb. אָשֶׁר (blessed), the eighth son of Jacob, born of Leah, Luke 2, 36. Rev. 7, 6. See Gen. 30, 13.

ἀσθενεία, ας, ἡ, (ἀσθενής,) 1. want of strength, weakness, in a physical sense, of the body; 1 Cor. 15, 43 σκεῖται ἐν ἀσθενείᾳ sc. τὸ σῶμα. 2 Cor. 13, 4. (Sept. Job 37, 7. Plato Phaed. 17. a.) Spec. infirmity, disease, sickness, Matt. 8, 17. Luke 5, 15. 8, 2. 13, 12. John 5, 5. 11, 4. Acts 28, 9. Gal. 4, 13. 1 Tim. 5, 23. Heb. 11, 34. Luke 13, 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease; comp. v. 16. So 2 Macc. 9, 21. 22. Hdian. 1. 4. 16. Xen. Hell. 6. 4. 18.

2. In a moral sense, weakness, frailty, infirmity: a) As seated in man's carnal nature, liable to error and sin, Heb. 4, 15. 5, 2. 7, 28. So Rom. 6, 19. 8, 26; comp. 1 Cor. 3, 1. b) In respect to mind, purpose, character, as manifested in fears, doubts, or prejudices; 1 Cor. 2, 3. 2 Cor. 11, 30. 12, 5. 9 bis. 10. Comp. Xen. Ag. 9. 5 δι' ἀσθενείαν ψυχῆς.

ἀσθενέω, ὦ, f. ἴσσω, (ἀσθενής,) to be without strength, to be weak.

1. Of persons, to be weak, feeble, e. g. a) Genl. and absol. 2 Cor. 13, 3 δς [Χριστός] εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν, who towards you is not weak (so that he cannot punish), but is mighty among you, sc. in the power of the Spirit, in wonders and judgments. v. 4 καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ for we also are weak in him, i. e. as mere men in our union with him; and so v. 9 ironically. Comp. Xen. Cyr. 5. 2. 28. b) Spec. of the body, to be sick, ill, to have disease; also part. ὁ ἀσθενῶν, ὁ ἀσθενούντων, a sick person, the sick; absol. Matt. 10, 8 ἀσθενούντας θεραπεύετε. 25, 36. [39.] Mark 6, 56. Luke 4, 40 ἀσθενούντας νόσοις ποικίλαις. 7, 10. 9, 2. John 4, 46. 5, 3. 7. 6, 2. 11, 1. 2. 3. 6. Acts 9, 37. 19, 12.

Phil. 2, 26. 27. 2 Tim. 4, 20. James 5, 14. Sept. for חֲלִיף Judg. 16, 7. 11. So Dem. 13. 2. Xen. An. 1. 1. 1. c) Trop. of the poor; Part. of ἀσθενούντες the weak, feeble, sc. in this world's goods, Acts 20, 35. So Aristoph. Pac. 636 τοὺς πένητας ἀσθενούντας. Comp. Dem. 555. 10 οἱ πενίστατοι καὶ ἀσθενίστατοι. Lys. 5. 8. Eurip. ap. Stob. 145 δτε γὰρ ἀσθενέστερος, ὁ πλουσιώστερ, τὴν δικὴν ἴσῃν ἔχει.

2. Of persons, in a moral sense, to be weak, frail, infirm, sc. in mind, purpose, character, as manifested in fears, doubts, or prejudices; 2 Cor. 11, 21 opp. τολμάω. v. 29 bis (comp. 1 Cor. 9, 22). 2 Cor. 12, 10.—Spec. in faith, ἀσθενεῖν τῇ πίστει, to be weak in faith, i. e. either, to want confidence, to distrust, Rom. 4, 19; or, to be in doubt, wavering, hesitating, as to the lawfulness of doing any thing, Rom. 14, 1; and so with τῇ πίστει impl. Rom. 14, 2. 21. 1 Cor. 8, 9. 11; spec. of conscience, v. 12.

3. Trop. of things, to be weak, not adapted to the proposed end; e. g. the Mosaic law, absol. Rom. 8, 3.

ἀσθένημα, ατος, τό, (ἀσθενέω,) weakness, infirmity, as manifested in doubts and scruples, Rom. 15, 1; see in ἀσθενέω no. 2.

ἀσθενής, έος, οὗς, ὁ, ἡ, adj. (a priv. σθένος,) without strength, weak.

1. Physically, e. g. woman, 1 Pet. 3, 7 ὡς ἀσθενεστέρῃ σκεῖται τῷ γυναικεῖ. Also of members of the body, 1 Cor. 12, 22. So Plato Rep. 455. e, ἐπὶ πάσι . . . ἀσθενέστερον γυνή ἀνδρός. Xen. Mem. 1. 6. 7; also ib. 1. 4. 6 ἀσθενής ἡ θύψις.—Spec. infirm in body, sick, diseased, Matt. 25, 39. 43. 44. Luke [9, 2.] 10, 9. Acts 4, 9. 5, 15. 16. 1 Cor. 11, 30. Comp. in ἀσθενεία, ἀσθενέω.

2. Morally, weak, feeble, infirm. a) Of mind, purpose, character, as manifested in fears, doubts, or prejudices, 1 Cor. 4, 10 (comp. 2, 3). 2 Cor. 10, 10. Spec. in respect of conscience, 1 Cor. 8, 7. [9.] 10. 9, 22 ter. 1 Thess. 5, 14. b) Of any thing without moral power, whether as connected with a carnal nature, or not adapted to the proposed end; Matt. 26, 41 and Mark 14, 38 ἡ δὲ σὰρξ ἀσθενής, comp. Rom. 7, 22. 23. Gal. 4, 9 ἀσθενῇ καὶ πτωχᾷ στοιχείᾳ. Neut. τὸ ἀσθενές as Subst. weakness, Heb. 7, 18. 1 Cor. 1, 25 τὸ ἀσθενές τοῦ θεοῦ, i. e. what the world would call weakness. v. 27. c) Spec. weak, helpless, in sin and misery; Rom. 5, 6 θνητὸν ἡμῶν ἀσθενῶν, parall. ἀσθενῶν, also ἀμαρτωλῶν v. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of

Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Capadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doria, the names of which were retained among the people, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; see Acts 2, 9. 6, 9. 19, 10. Jos. Ant. 12. 2. 3. ib. 14. 10. 11 sq. ib. 16. 2. 3.—In N. T. *Asia* stands for:

1. *Asia Minor*, generally, Acts 19, 26. 27. 21, 27. 24, 18. 27, 2.

2. *Proconsular Asia*, of which Ephesus was the capital, comprehending the western provinces of Mysia, Lydia, Caria, and part of Phrygia, i. e. *Asia cis Taurum*, or ἡ ἰδιώς καλουμένη Ἀσία, Ptol. 5. 2. Strab. 12. p. 577. Cic. pro Flacc. 27 "namque, ut opinor, Asia vestra constat ex Phrygia, Mysia, Caria, Lydia." It was made a proconsular province by Augustus. So prob. Acts 2, 9. 6, 9. 16, 6. 19, 10. 22. 20, 4. 16. 18. [Rom. 16, 5.] 1 Cor. 16, 19. 2 Cor. 1, 8. 2 Tim. 1, 15. 1 Pet. 1, 1. Rev. 1, 4. 11.

Ἀσιανός, ου, δ, ἡ, adj. (Ἀσία,) *Asiatic*, an Asiatic, an inhabitant of proconsular Asia, Acts 20, 4.

Ἀσιάρχης, ου, δ, (Ἀσία, ἀρχω,) an *Asiarch*, Acts 19, 31. So Strabo 14. p. 960.—In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the worship of the temples, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman ædiles. These officers received their titles from the province to which they belonged, as *Κυπριάρχης*, 2 Macc. 12, 2, *Συριάρχης*, *Λυκισάρχης*, *Φοινικισάρχης*, *Καριάρχης*, and the like; and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected apparently by the cities and approved by the proconsul. One was the chief Asiarch and would seem to have resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Eccl. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein N. T. ad loc. Dict. of Ant. art. *Asiarchæ*.

ἀστυία, ας, ἡ, (ἄστυος,) *abstinence from food, fasting*, Acts 27, 21; comp. v. 34 sq.—Jos. Ant. 12. 7. 1. Plut. de tuend. Sanit. 20 pen. Aristot. Eth. 10. 9.

ἄστυος, ου, δ, ἡ, adj. (a priv. σίρος,) *abstaining from food, fasting*, Acts 27, 33.—

Jos. Ant. 6. 14. 6. Plut. Eumen. 19. Xen. Cyr. 8. 1. 43.

ἀσκέω, ᾶ, f. ἥσω, *to work up raw materials*, e. g. εἶμα Hom. Il. 3. 388; *to practise, to exercise an art*, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19; and so *to train*, e. g. τὸ σῶμα Xen. Mem. 1. 2. 19; ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—In N. T. absol. *to practise, to exercise or train oneself in any thing*; with ἐν c. dat. Acts 24, 16. So Symm. Judg. 3, 1. Xen. CEC. 11. 13; c. περί τινος Pol. 9. 20. 9.

ἄσκος, ου, δ, a *wine-skin, water-skin, a bottle*, made of the skin of an animal taken off whole; see Bibl. Res. in Pal. II. p. 440. Matt. 9, 17 quater. Mark 2, 22 quater. Luke 5, 37 ter. 38. Sept. for נֶבֶל Josh. 9, 4; נֶבֶל Jer. 13, 12.—Plut. Pomp. 35. Xen. An. 3. 5. 9.

ἀσμένως, adv. (ἡδομαι, part. perf. ἡσμένος,) *gladly, joyfully*, Acts 2, 41. 21, 17.—2 Macc. 4, 12. Hdian. 3. 14. 3. Plato Rep. 475. c.

ἄσοφος, ου, δ, ἡ, adj. (a priv. σόφος,) *unwise, foolish*, i. e. without true wisdom in Christ, Eph. 5, 15.—Pind. Ol. 3. 81. Plut. de Alexand. Orat. 1. 8. Xen. Mem. 3. 9. 4.

ἀσπάζομαι, f. ἀσποι, Mid. depon. (as if for ἀμψισπάομαι.)

1. *to welcome, to greet, to salute*; e. g. of persons meeting or separating, c. acc. a) On meeting, where the Jewish formulas were: הָלַלְתָּ לַיהוָה Judg. 19, 20; הִתְחַלְּצְתָּ לַיהוָה 2 Sam. 20, 9, comp. 1 Sam. 25, 6; הִתְחַלְּצְתָּ לַיהוָה Ruth 2, 4; and in N. T. εἰρήνη ὑμῖν Luke 24, 36, comp. 10, 5. So genr. c. acc. of those one happens to meet, Matt. 5, 47. Luke 10, 4 μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε, i. e. lose no time in salutations; comp. 2 K. 4, 29. Oftener with acc. of pers. whom one salutes on coming to him, Matt. 10, 12. Mark 9, 15. Luke 1, 40. Acts 21, 19. Sept. for הִתְחַלְּצְתָּ לַיהוָה Ex. 18, 7. Judg. 18, 15. (1 Macc. 7, 29. 33. Isæus 232. 7. Xen. Cyr. 1. 3. 2.) With the adjunct ἐν φιλήματι, *to salute with a kiss*, Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26. 1 Pet. 5, 14. As connected with a brief sojourn or visit, i. q. 'to pay one's respects,' Acts 18, 22. 21, 7. 25, 13. (Jos. Ant. 6. 11. 1.) Once of the salutation or homage paid to a king, Mark 15, 18, comp. v. 19; so Jos. Ant. 10. 10. 5. Hdian. 5. 8. 14. b) On separating, where the Jews said: הִתְחַלְּצְתָּ לַיהוָה 2 Sam. 15, 9; הִתְחַלְּצְתָּ לַיהוָה Judg. 18, 6; and in N. T. ἔπαυε εἰς εἰρήνην Mark 5, 34. Here ἀσπάζομαι is i. q. *to take leave of, to*

bid farewell, c. acc. Acts 20, 1. 21, 6. So Plut. *Æm. Paul.* 29. Xen. *An.* 7. 1. 40. c) Of salutations sent by letter, Rom. 16, 3. 5-16. 21-23. 1 Cor. 16, 19 bis. 20. 2 Cor. 13, 12. Phil. 4, 21 bis. 22. Col. 4, 10. 12. 14. 15. 2 Tim. 4, 19. 21. Tit. 3, 15 bis. Philem. 23. Heb. 13, 24 bis. 1 Pet. 5, 13. 2 John 13. 3 John 15 bis.

2. Of things, *to welcome, to embrace*, e. g. τὰς ἐπαγγελίας Heb. 11, 13.—Jos. *Ant.* 7. 8. 4 τοὺς λόγους. Arr. *Epict.* 4. 7. 5. Plato *Rep.* 475. a.

ἀσπασμός, οὐ, ὁ, (ἀσπάζομαι), *a greeting, salutation*, by word or letter, Matt. 23, 7. Mark 12, 38. Luke 1, 29. 41. 44. 11, 43. 20, 46. 1 Cor. 16, 21. Col. 4, 18. 2 Thess. 3, 17.—Theogn. 858. Plut. *Æm. Paul.* 2. Plato *Legg.* 919. e.

ἀσπίλος, ου, ὁ, ἡ, adj. (a priv. σπιλος), *spotless, without blemish*, pr. of a victim, 1 Pet. 1, 19. Trop. *spotless, pure*, of doctrine 1 Tim. 6, 14; of one's life and conduct, James 1, 27. 2 Pet. 3, 14.—Hdian. 5. 6. 16. Anthol. Gr. II. p. 156.

ἀσπίς, ἰδος, ἡ, *an asp, a serpent of the most deadly venom*, Rom. 3, 14; quoted from Ps. 140, 4, where Sept. for נָחָשׁ. See Plin. H. N. 8. 35. Hasselq. *Reise* p. 239, 367. So Hdot. 4. 191. *Æl. H. An.* 1. 54.—In Sept. and Gr. writers *ἀσπίς* is also usually a *shield*.

ἀσπονδος, ου, ὁ, ἡ, adj. (a priv. σπονδή), *without truce or treaty*, Thuc. 1. 37. ib. 2. 22.—In N. T. *granting no truce, implacable*, Rom. 1, 31. 2 Tim. 3, 3. So Jos. *Ant.* 4. 8. 24 ἐχθρὸν ἀσπόνδους. Pol. 1. 65. 6. *Æschin.* 38. 38.

ἀσσάριον, ἰου, τό, (dimin.) Lat. *as*, Rabb. רַבָּנָא, *assarion*, a Roman coin of copper or *æs*, equal to one tenth part of the *denarius* or later δραχμή, i. e. 3 farthings sterling or 1½ cents; see in ἀργύριον no. 2. Adam's R. *Antt.* p. 492 sq. Dict. of *Antt.* art. *As*.—In N. T. put for the most trifling value, like Engl. *farthing, mite*, Matt. 10, 29. Luke 12, 6. So pr. Plut. *Cato M.* 4 bis. Dion. Hal. 9. 27.

ἀσσον, adv. (compar. of ἀγγι), *nearer, close by*, Acts 27, 13.—Jos. *Ant.* 1. 20. 1. Luc. *Tragod.* 283. Hdot. 3. 52.

Ἄσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, called also Apollonia, situated on the *Ægean* about nine miles south of Troas, and having the island of Lesbos over against it towards the south; Acts 20, 13. 14. See Plin. H. N. 5. 32. Strabo 13. p. 581, 614. O. v. Richter, p.

465 sq. The site is now occupied by a miserable village called *Beiram*.

ἀστατέω, ᾶ, ἰ. ἦσω, (ἀστατος; a priv. ἵσταμαι), *to be unsteady, uncertain*, pr. of the sea agitated by winds, App. Bell. Syr. p. 221 ἐν ἀστατούσης χειμῶνι τῆς θαλάσσης. Anthol. Gr. III. p. 225.—In N. T. *to be unsettled, homeless*, to have no fixed abode, 1 Cor. 4, 11.

ἀστείος, ου, ὁ, ἡ, adj. (ἀστυ), *urbane, polite*, Xen. *Cyr.* 2. 2. 12.—In N. T. *good in appearance, fair*, e. g. a child, Heb. 11, 23 (comp. Ex. 2, 2). Acts 7, 20 ἀστείος τῷ θεῷ *fair unto God*, God being judge, i. e. *intense, exceedingly fair*; comp. for the idiom, Sept. μεγάλη τῷ θεῷ for מְרִיבָהּ Jon. 3, 3. Gesen. *Lehrgr.* p. 693. d. Winer ὡς 37. 3.—Sept. for כָּשִׁיחַ Ex. 2, 2. So Judith 11, 23. Aristænet. 1. 4, 19; of a garment Hdian. 4. 12. 4.

ἀστήρ, ἑρος, ὁ, *a star*, spoken of the fixed stars, planets, comets, etc. Matt. 2, 2. 7. 9. 10. 1 Cor. 15, 41 ter. Rev. 8, 12. 12, 1. 4. In Matt. 24, 29. Mark 13, 25. Rev. 6, 13, the stars are said to fall from heaven, a symbol of great civil commotions and judgments; comp. Joel 2, 10. Ez. 32, 7. Is. 13, 10. 34, 4. al. Hom. II. 17. 366. Ovid *Metam.* 15. 782 sq. See *Biblioth. Sac.* 1843, p. 545-8. Sept. for מַלְאָכִים Gen. 1, 16. Hdian. 1. 14. 1. Xen. *Mem.* 4. 7. 5.—Trop. a) To Christ is ascribed ὁ ἀστήρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2, 28. 22, 16; comp. Is. 14, 12. Dan. 12, 3. b) Put symbolically for an angel, Rev. 9, 1; perh. also 8, 10. 11; comp. Luke 10, 18. c) As the symbol for the prophet or chief teacher in a church, Rev. 1, 16. 20 bis. 2, 1. 3, 1. Hence also of false and erring teachers, Jude 13 ἀστέρες πλανήται *wandering stars, meteors*, soon to be quenched.

ἀστήρικτος, ου, ὁ, ἡ, adj. (a priv. στήριξις), *not made steadfast, unstable*, trop. of character, 2 Pet. 2, 14. 3, 16.—Longin. de *Subl.* 2. 2.

ἀστοργος, ου, ὁ, ἡ, adj. (a priv. στοργή), *without natural affection*, spec. towards one's parents or children, Rom. 1, 31. 2 Tim. 3, 3.—*Æschin.* 47. 29. Athen. 14. p. 655 ἀστοργον πρὸς τὰ ἔκγονα.

ἀστοχέω, ᾶ, ἰ. ἦσω, (ἀστοχος; a priv. στόχος), *to miss the mark*, and genr. *to miss, to err, to swerve from*, c. gen. 1 Tim. 1, 6; περί c. acc. 1 Tim. 6, 21. 2 Tim. 2, 18.—So c. gen. *Ecclus.* 8, 9. Pol. 7. 14. 3. Plut. de def. Orac. 10; περί c. acc. Plut. *Symp.*

7. 5. 3 *περὶ ἐβδωδὰς ... καὶ πότους ἀστοχοῦντες.*

ἀστραπή, ἡς, ἡ, *lightning*, Matt. 24, 27. 28, 3. Luke 10, 18. 17, 24. Rev. 4, 5. 8, 5. 11, 19. 16, 18. Sept. for רָאָה Ex. 19, 16. Nah. 2, 4. So Diod. Sic. 3. 34. Xen. Cyr. 1. 6. 1.—Trop. *a shining, brightness*, Luke 11, 36 *ὡς ἔστιν ὁ λύχνος τῇ ἀστραπὶ φωτίζει* σε. Comp. Sept. and רָאָה Deut. 32, 41. Soph. Fr. 421 *ἀστρ. ὑμμάτων.*

ἀστράπτω, f. *φω.* (ἀστραπή), *to lighten, to flash*, as lightning, absol. Luke 17, 24. Sept. for רָאָה Ps. 144, 6. So Hom. II. 2. 353.—Trop. *to give forth light, to shine*; Part. *ἀστράπτων shining* Luke 24, 4. So of the eyes Wisd. 11, 18; of brass Xen. An. 1. 8. 8.

ἄστρον, ου, τό, *any heavenly body, a constellation*, Xen. Mem. 4. 3. 4.—In N. T. *a star*, i. q. *ἀστήρ*, Luke 21, 25 *ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς*. Acts 27, 20. Heb. 11, 12. Sept. for כִּכְלִי Ex. 32, 13. (Plato Rep. 488. d. Hesych. *ἄστρα Ἀττικοὶ τοὺς ἀστέρας.*) Acts 7, 43 *τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν the star of your god Remphan*, i. e. as an emblem of the planet-god thus worshipped; see in *Μολόχ* and Ῥεμφάν.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, p. n. of a Christian, Rom. 16, 14.

ἀσύμφωνος, ου, ὁ, ἡ, adj. (a priv. *σύμφωνος*), *not symphonious, discordant*, Wisd. 18, 10.—In N. T. genr. *not agreeing, disagreeing*; Acts 28, 25 *ἀσύμφωνοι ὄντες πρὸς ἀλλήλους*. So Diod. Sic. 4. 1 *πρὸς ἀλλήλους*. Plato Gorg. 482. c. *ἐαυτῷ.*

ἀσύνετος, ου, ὁ, ἡ, adj. (a priv. *συνετός*, *συνήμη*), *without understanding, foolish*, Matt. 15, 16. Mark 7, 18. Sept. for חֲסִידִים Ps. 92, 7. So Ecclus. 27, 12. Thuc. 2. 34.—By Hebr. *wicked, ungodly*, neglecting the true wisdom and cleaving to sin, Rom. 1, 21. 31. 10, 19, quoted from Deut. 32, 21 where Sept. for חֲסִידִים. So too חֲסִידִים, Sept. *ἀφρων*, Ps. 14, 1. Job 2, 10.

ἀσύνδετος, ου, ὁ, ἡ, adj. (a priv. *σύνδετος*, *συντίθεμαι*), *uncompounded* Plato Phæd. 78. c.—In N. T. *not bound by covenant, faithless, a covenant-breaker*, Rom. 1, 31. Sept. for חֲסִידִים Jer. 3, 7. 8. So Dem. 383. 6.

ἀσφάλεια, as, ἡ, (ἀσφαλής), *firmness, stability, security*, e. g. of a prison Acts 5, 23. Sept. for חֲסִידִים Ps. 104, 6. (Hdian. 1. 14. 4.) Also of condition, *security, safety*, 1 Thess. 5, 3. Sept. for חֲסִידִים Lev. 26, 5.

So Pol. 3. 27. 3. Xen. 3. 12. 7.—Trop. *surety, certainty*; τῶν λόγων Luke 1, 4. So Thuc. 2. 11.

ἀσφαλής, ἑος, οὗς, ὁ, ἡ, adj. (a priv. *σφάλλομαι*), *not liable to fall or fail, firm, steadfast*, e. g. an anchor Heb. 6, 19. (Sept. Prov. 8, 28. Xen. An. 3. 2. 19.) Also of condition or character, *safe, secure*; Phil. 3, 1 *ὑμῖν δὲ ἀσφαλές*. So Plato Legg. 672. b. Xen. Mem. 2. 6. 39.—Trop. neut. τὸ ἀσφαλές, *surety, certainty*, Acts 21, 34. 22, 30. 25, 26. So Æschin. 24. 14.

ἀσφαλίζω, f. *ἰσω*, (ἀσφαλής), *to make firm, fast*, c. acc. Pol. 18. 13. 3.—In N. T. only Mid. depon. *ἀσφαλίζομαι*, f. *ἰσوماί*, id. Acts 16, 24 *τοὺς πόδας εἰς τὸ ξύλον*. (Sept. for רִיחֵי Neh. 3, 15. Pol. 1. 22. 10.) Also *to make safe, secure*, by seals, guards, e. g. τὸν τάφον Matt. 27, 65. 66; Pass. v. 64. So Wisd. 10, 12. Diod. Sic. 18. 53.

ἀσφαλῶς, adv. (ἀσφαλής), *firmly, securely*, Xen. Mag. Eq. 8. 3.—In N. T. *securely, safely*, sc. against escape, Mark 14, 44. Acts 16, 23. Sept. for חֲסִידִים Gen. 34, 25. (Hdian. 2. 9. 7. Xen. Mag. Eq. 6. 2.) Also *assuredly, certainly*, Acts 2, 36. So Wisd. 18, 6. Xen. Cyr. 6. 3. 18.

ἀσχημονέω, ᾤ, f. ἡσώ, (ἀσχήμων), *to be deformed*, Æl. V. H. 11. 4.—In N. T. *to behave unseemly, to act indecorously, improperly*, absol. 1 Cor. 13, 5; also 7, 36 *εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει*, but if any man think that he behaveeth unseemly (acteth improperly) in respect to his virgin-daughter, i. e. by not giving her in marriage. So Sept. Ez. 16, 7. 22. Æl. V. H. 2. 15. Xen. Eq. 11. 6.—Others less well in 1 Cor. 7, 36: *to suffer shame or reproach*; as Sept. Deut. 25, 3. Diod. Sic. 14. 10.

ἀσχημοσύνη, ης, ἡ, (ἀσχήμων), pr. *deformity*; hence *unseemliness, indecorum*, Plut. Mor. II. p. 169. Plato Rep. 401. a.—In N. T. *indecentcy, shame*, Rom. 1, 27. (Ecclus. 26, 8. Jos. Ant. 16. 7. 6.) By euphemism, *shame*, for *nakedness, pudenda*, Rev. 16, 15; so Sept. for חֲסִידִים Ex. 20, 26. Lev. 18, 6. 7.

ἀσχήμων, ονος, ὁ, ἡ, adj. (a priv. *σχήμα*), *deformed, ugly, shameful* ἀσχήμων Hdian. 5. 6. 24.—In N. T. *unseemly, unbecoming, uncomely*, 1 Cor. 12, 23. Sept. for חֲסִידִים Deut. 24, 1. So Plut. Mor. II. p. 171. Xen. Apol. Socr. 7.

ἀσωτία, as, ἡ, (ἀσωτος; a priv. *σώζω*), *'the life of an ἄσωτος,' i. e. debauchery, revelry, riot*, Eph. 5, 18. Tit. 1, 6. 1 Pet. 4,

4.—Sept. Prov. 28, 7. Hdian. 2. 5. 2. Plato Rep. 560. e.

ἀσώτως, adv. (ἄσωτος,) *with revelry, riotously*, Luke 15, 13.—Jos. Ant. 12. 4. 8 et Dem. 1025. 19 ἀσώτως ζῆν.

ἀτακτέω, ᾧ, f. ἦσω, (ἀτακτος,) *to be disorderly*, of soldiers not keeping the ranks, Xen. Cyr. 7. 2. 6.—In N. T. trop. *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 7. So Xen. Œc. 5. 15. ib. 7. 31.

ἀτακτος, ου, δ, ἦ, adj. (a priv. τάσσω,) *disorderly, not in array*, of soldiers not keeping the ranks, Xen. Mem. 3. 1. 7.—In N. T. trop. *disorderly, unruly*, leading a disorderly life, 1 Thess. 5, 14. So Plut. de Puer. educ. 7 ἀτακτοὶ ἡδοναί. Plato Legg. 806. c.

ἀτάκτως, adv. (ἀτακτος,) *disorderly, without order*, Xen. Mem. 3. 1. 7.—In N. T. trop. ἀτάκτως περιπατεῖν, *to walk disorderly*, to lead a disorderly life, 2 Thess. 3, 6. 11. So ἀτάκτως ζῆν Isocr. ad Nicod. p. 46. ed. Wolf. comp. Plato Phileb. 29. a.

ἄτεκνος, ου, δ, ἦ, adj. (a priv. τέκνον,) *childless*, Luke 20, 28. 29. 30. Sept. for רִירוֹצִי Gen. 15, 2.—Ecclus. 16, 3. Eurip. Hec. 514.

ἀτενίζω, f. ἴσω, (ἀτενής; a intens. τείνω,) *to look at intently, steadfastly, earnestly, to fix the eyes upon*; with dat. see Matth. 6. 401. 2; Luke 4, 20. 22, 56. Acts 3, 12. 10, 4. 14, 9. 23, 1. So ἀπατενίζω τοῖς βροφῆσιν Synes. Ep. 1.—With εἰς c. acc. Acts 1, 10. 3, 4. 6, 15. 7, 55. 11, 6. 13, 9. 2 Cor. 3, 7. 13. So Jos. B. J. 5. 12. 3. Pol. 6. 11. 7.

ἄτερ, adv. c. gen. *without, in the absence of*, mostly poetical, Luke 22, 6. 35; see Buttm. § 146. 1, 3.—2 Macc. 12, 15. Plut. de cap. ex inim. utilit. 1. Hom. Od. 7. 325.

ἀτιμάζω, f. ἄσω, (ἀτιμος,) *to dishonour*, e. g.

1. Pr. by withholding the honour and respect due, i. q. *to condemn, to despise*, c. acc. as God Rom. 2, 23; Christ John 8, 49; τὸν πτωχόν collect. James 2, 6, comp. v. 2. 3.—Sept. Mic. 7, 6. Gen. 16, 4. Plato Rep. 551. a, τὸν πένητα. Xen. An. 1. 9. 4.

2. Intens. i. q. *to treat with indignity, shamefully*, c. acc. Luke 20, 11; Pass. Acts 5, 41. Mid. with acc. of thing, Rom. 1, 24 τὰ σώματα αὐτῶν, where others Pass. and αὐτῶν.—Sept. Prov. 22, 22. Xen. Cyr. 1. 6. 20. Comp. Plato Phæd. 65. c, τὸ σῶμα.

ἀτιμάω, see ἀτιμός.

ἀτιμία, as, ἦ, (ἀτιμος,) *dishonour*, i. e.

1. Pr. 'absence of honour,' i. q. *vileness, meanness*, sc. of condition 1 Cor. 15, 43; of use, as vessels, Rom. 9, 21. 2 Tim. 2, 20.

2. Genr. i. q. *shame, reproach*, 1 Cor. 11, 14. 2 Cor. 6, 8. 11, 21 κατὰ ἀτιμίαν λέγω, *I say it to my reproach*, spoken ironically. So Rom. 1, 26 πάθη ἀτιμίας, i. e. *shameful passions*.—Sept. Jer. 23, 40. Hdian. 2. 4. 9. Xen. Cyr. 2. 2. 13.

ἀτιμος, ου, δ, ἦ, adj. (a priv. τιμή,) *without honour, unhonoured*, Matt. 13, 57. Mark 6, 4. 1 Cor. 4, 10; of parts of the body 1 Cor. 12, 23. Sept. for חֲלָלִים Is. 3, 5.—Ecclus. 10, 19. Diod. Sic. 17. 66. Xen. An. 7. 7. 46, 50.

ἀτιμόω, ᾧ, f. ὄσω, (ἀτιμος,) *to dishonour, to treat with indignity, shamefully*, like ἀτιμάζω, Pass. Mark 12, 4.—Sept. 2 Sam. 10, 5. Hermog. p. 347. 5, ex Demosth.

ἀτμός, ἴδος, ἦ, (kindr. ἀτμός, ἀημε,) *vapour*, James 4, 14; comp. Wisd. 2, 4. Also Acts 2, 19 καὶ ἀτμίδα καπνοῦ, quoted from Joel 3, 3 [2, 30], where Sept. for רִירוֹצִי חֲלָלִים Sept. for חֲלָלִים Lev. 16, 13.—Hdian. 1. 6. 5. Plato Tim. 87. e.

ἄτομος, ου, δ, ἦ, adj. (a priv. τομή, τέμνω,) *uncut*, as a meadow Soph. Trach. 200; *not to be cut, indivisible*, Plut. Phoc. 3. Plato Soph. 229. d.—In N. T. of time, neut. ἄτομον, *an atom, a moment*; 1 Cor. 15, 52 ἐν ἰσχύϊ. So Hesych. ἐν ἰσχύϊ ἐν ῥήματι, ἐν τάχει.

ἄτοπος, ου, δ, ἦ, adj. (a priv. τόπος,) *out of place*, i. e.

1. Of conduct or the like, *amiss, wrong*, Luke 23, 41. Acts 28, 6 μὴδὲν ἄτοπον *nothing amiss*, i. e. no harm. [25, 5].—2 Macc. 14, 23. Hdian. 4. 11. 7. Xen. Cyr. 2. 4. 11.

2. Of persons, *wrongful, wicked*, 2 Thess. 3, 2.—Athen. 7. p. 279. d; see Wetst. N. T. in loc.

Ἀττάλεια, as, ἦ, Attalia, a maritime city of Pamphylia in Asia Minor, Acts 14, 25. It lay near the mouth of the river Catarrhacte, not far from the border of Lycia; and was built by Attalus Philadelphus, king of Pergamus. Now Adalia or Antali. Strabo 14. p. 667. Leake's Asia Minor p. 193.

αὐγάζω, f. ἄσω, (αὐγή,) *to shine upon, to illumine*, c. acc. Eurip. Hec. 636.—In N. T. intrans. *to shine, to be radiant*; trop. c. dat. in some edit. 2 Cor. 4, 4. So Sept. pr. Lev. 13, 24—26.

αὐγή, ἡς, ἦ, *light, radiance, brightness*, as of the day, the sun; Acts 20, 11 ἄχρως

αὐγῆς, *until day-light*. Sept. for פֶּלֶא Is. 59, 9.—Polyæn. 4. p. 386 κατὰ τὴν πρῶτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 ἀνευ ἡλίου αὐγῆς.

Αὐγουστος, ου, ό, *Augustus*, the surname conferred by the Roman senate upon Octavianus, the nephew of Julius Cæsar, and the first Roman emperor; under whose reign Christ was born; Luke 2, 1. See Flor. 4. 12. Sueton. Octav. 7. Augustus died A. D. 14, at the age of 76; and was succeeded by Tiberius, whom he had already admitted to the throne as co-regent; Sueton. Oct. 99 sq. ib. Tib. 21. Tac. Ann. 1. 3.

αὐθάδης, eos, ους, ό, ή, adj. (αὐτός, ἥδομαι,) *self-complacent*; hence *self-willed*, *stubborn*, Tit. 1, 7. 2 Pet. 2, 10. Sept. for טָ Gen. 49, 3. 7.—Pol. 27. 8. 8. Plato Legg. 692. a.

αὐθαίρετος, ου, ό, ή, adj. (αὐτός, αἰρέτός, αἰρέω,) *self-chosen*, *self-elected*, στρατηγοί Xen. An. 5. 7. 29; *voluntary*, θάνατος Xen. Hell. 6. 2. 36.—In N. T. *acting from choice*, *spontaneous*; in place of an adv. *voluntarily*, *spontaneously*, 2 Cor. 8, 3. 17; see Buttm. § 123. 6. So Lucian. Catapl. 4 εἶπετο αὐθαίρετός μοι. Plut. de Garrul. 4.

αὐθεντέω, ω, f. ήσω, (αὐθέντης; αὐτός, ἐντα,) *to have authority over*, c. gen. 1 Tim. 2, 12. Only in N. T. and eccl. writers; Hesych. αὐθεντεῖν ἐξουσιάζειν. Basil. M. Ep. 52, 86. Comp. Lob. ad Phryn. p. 120.

αὐλέω, ω, f. ήσω, (αὐλός,) *to pipe*, to play on the pipe, c. dat. commodi, Matt. 11, 17. Luke 7, 32. Pass. part. neut. τὸ αὐλούμενον 1 Cor. 14, 7.—Æl. V. H. 14. 8. Xen. Ec. 1. 10.

αὐλή, ής, ή, (kindr. αὖ, ἀγρυ,) pr. *a yard*, *a court*, any enclosed space in the open air exposed to the weather; in Hom. *the courtyard* before the house, surrounded by out-buildings and serving also for the cattle, Il. 4. 433, Od. 9. 185.—In N. T.

1. *a fold* for sheep, into which the flocks are driven at night, John 10, 1. 16.—So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2; comp. Bibl. Res. in Palest. II. p. 201.

2. *the court* of an oriental house, *the quadrangle* around which the house itself was built, which served also as a place of waiting for visitors and attendants; Matt. 26, 58. 69. Mark 14, 54. 66. 15, 16. Luke 22, 55. John 18, 15. Sept. for צִיִּי 2 Sam. 17, 18. Esth. 1, 5.—Jos. Ant. 12. 4. 11. Æl. V. H. 3. 4. Plato Conv. 212. d.

3. *the outer court* of the Jewish temple known as the court of the gentiles, Rev. 11, 2. Sept. and צִיִּי 2 Chr. 29, 16. 33, 5. Neh. 13, 7, comp. v. 5; צִיִּי 2 Chr. 6, 13. —1 Macc. 4, 38.

4. Synecd. *a house*, *mansion*, *palace*, Matt. 26, 3. Luke 11, 21. Comp. Sept. and צִיִּי Esth. 4, 2.—Hdian. 1. 14. 8. Pol. 5. 26. 9.

αὐλητής, οὔ, ό, (αὐλέω,) *a piper*, *minstrel*, Matt. 9, 23. Rev. 18, 22. For minstrels employed in mourning, see Jos. B. J. 3. 9. 5; comp. Jer. 9, 17. Buxtorf Lex. Chald. 766, 1524.—Æl. V. H. 14. 8. Xen. Mem. 1. 7. 2.

αὐλλίζομαι, f. ἴσομαι, Mid. depon. (αὐλή,) also Pass. aor. 1 πύλισσιν, *to lie in a fold*, *to be folded*, so cattle Hom. Od. 12. 265. ib. 14. 412; of an army, *to bivouac* for the night, *to rest* upon their arms, Pol. 8. 34. 2. Xen. An. 4. 1. 11.—In N. T. *to pass the night*, *to lodge*, absol. Matt. 21, 17. Luke 21, 37. Sept. for נָי Judg. 19, 6. 7. So Jos. Ant. 1. 19. 1. Xen. An. 4. 5. 21.

αὐλός, οὔ, ό, (kindr. αὖ, ἀγρυ, αὖω,) *a pipe*, *tibia*, 1 Cor. 14, 7. It had a general resemblance to the hautboy or flageolet; see Dict. of Antt. art. *Tibia*. Sept. for צִיִּי 2 Sam. 10, 5.—Hdian. 5. 3. 15. Xen. Conv. 6. 4.

αὐξάνω and **αὐξω**, f. αὐξήσω, aor. 1 ηύξησα, Pass. aor. 1 ηυξήσθην, Matt. 13, 32. 1 Pet. 2, 2. The form αὔξω occurs twice, Eph. 2, 21. Col. 2, 19; also in the Greek poets, and Jos. 4. 4. 1. Xen. Cyr. 5. 5. 33. Plato Tim. 82. d.—Lat. *augeo*, i. e. *to augment*, *to increase*, both trans. and intrans.

1. Trans. i. q. *to make grow*, *to give increase*; so of plants or fruits, trop. c. acc. 2 Cor. 9, 10; acc. impl. 1 Cor. 3, 6. 7. Pass. *to grow*, *to grow up*, *to be increased*, as plants Matt. 13, 32; trop. 2 Cor. 10, 15. Col. 1, 6 in later edit. So Pass. trop. with eis c. acc. Col. 1, 10. 1 Pet. 2, 2 in later edit. Sept. for צִיִּי Is. 61, 11.—Hdian. 3. 8. 9. Xen. Eq. 5. 7. Plato Prot. 320. e.

2. Intrans. *to grow*, *to grow up*, *to receive increase*; only in late writers, Wetst. N. T. I. p. 335. Winer § 31. 1. Absol. Matt. 6, 28 τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει. Mark 4, 8. Luke 1, 80. 2, 40. 12, 27. 13, 19. John 3, 30. Acts 6, 7. 7, 17. 12, 24. 19, 20. Col. 2, 19 αὐξεῖ τὴν ἀξίαν τοῦ θεοῦ increaseth (with) the increase of God, which God imparts; comp. John 17, 26 in art. ἀγαπάω no. 2. With εἰς τι, *to grow up into any thing*, Eph. 2, 21; (eis μήκος Xen.

Iac. 2. 5;) also εἰς τὴν, Eph. 4. 15 αὐξή-
σμεν εἰς αὐτὸν (Χριστόν) τὰ πάντα, we
should grow up unto him in all things, i. e.
for him as the head, comp. 1. 5. With ἐν
τῇ 2 Pet. 3. 18.—Jos. Ant. 4. 4. 1. Æsop.
Fab. 48. Diod. Sic. 4. 64. Comp. Lucian.
Pseudosph. 4.

αὐξήσις, εὐς, ἡ, (αὐξάνω,) increase,
growth, Eph. 4. 16. Col. 2. 19 see in αὐξά-
νω no. 2.—2 Macc. 5. 16. Pol. 17. 6. 4.
Xen. CEC. 5. 1.

αὐξω, see αὐξάνω.

αὔριον, adv. (αὔρα, ἡμέρα, ἡμέρα,) the mor-
row, to morrow, absol. Matt. 6. 30. Luke 12.
28. Acts 23. 15. 20. 25. 22. 1 Cor. 15. 32.
Sept. for ἡμέρα Ex. 8. 10. 2 Sam. 11. 12.
(Antiph. 775. 5. Xen. Cyr. 3. 3. 31.)
Hence of fut. time indefinite, James 4. 13
σήμερον ἢ αὔριον κτλ. Luke 13. 32. 33 σή-
μερον καὶ αὔριον καὶ τῇ ἐχόμενῃ to day and
to morrow and the day following, i. e. for a
brief season.—With the article ἡ αὔριον
(ἡμέρα), as adjective, Buttm. § 125. 6; the
tomorrow, the next day, Matt. 6. 34 bis, εἰς τὴν
αὔριον κτλ. Luke 10. 35. Acts 4. 3. 5. James
4. 14. So Pol. 1. 60. 5. Xen. An. 6. 4. 15;
comp. CEC. 11. 6.

αὐστηρός, ὁ, ὁ, (kindr. ἄσος, αἶμα, ἄζω,)
austere, i. e. pr. rough, astringent to the
taste, Dioscor. 5. 6; ὁδὸς Plato Phil. 61. c.
—In N. T. trop. austere, harsh, in a moral
sense, Luke 19. 21. 22. So 2 Macc. 14. 30.
Pol. 4. 20. 7. Plut. Quæst. Gr. 40 σόφρων
καὶ αὐστηρός.

αὐτάρκεια, ας, ἡ, (αὐτάρκεια,) sufficiency
in oneself, spoken: a) Of a mind satis-
fied with its own lot, contentment, 1 Tim.
6. 6. So Diog. Laert. 10. 130. Diod. Sic.
lib. 33. p. 183 Tauchn. b) Of things, a
sufficiency, competency, 2 Cor. 9. 8.

αὐτάρκης, εὐς, οὐς, ὁ, ἡ, adj. (αὐτός,
ἀρκέω,) self-sufficing, self-competent, πρὸς
τι Xen. Mem. 4. 8. 11.—In N. T. content,
satisfied with one's lot, Phil. 4. 11. So Ec-
clus. 40. 18. Pol. 6. 48. 7. Xen. Mem. 2.
6. 2.

αὐτοκατάκριτος, οὐ, ὁ, ἡ, adj. (αὐτός,
κατακρίνω,) self-condemned, Tit. 3. 11.—
Epiphani. p. 704. b. Photius: οἱ ἀσεβεῖς αὐ-
τοκατάκριτοι.

αὐτόματος, η, ον, adj. (αὐτός, μάω, μέ-
μα,) self-acting, self-moving, as tripods
Hom. Il. 18. 376.—In N. T. spontaneous,
of oneself, of one's own accord, in place of
an adverb, Buttm. § 123. 6. Mark 4. 28
αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Acts 12,

10. So Wied. 17. 6. Diod. Sic. 1. 8. Plato
Polit. 272. a, αὐτομάτης ἀναδιδούσης τῆς
γῆς.

αὐτοπότης, ον, ὁ, (αὐτός, ὄψομαι,) see-
ing for oneself, an eye-witness, Luke 1. 2.—
Pol. 1. 46. 4. Xen. Cyr. 5. 4. 18.

αὐτός, ἡ, ὁ, pron. emphat. self; in the
oblique cases often him, her, it; with the
art. ὁ αὐτός the very one, the same; see
Buttm. § 127. 2. Kühner § 303. 3.

1. Self, oneself, marking emphatically a
person or thing as distinguished from all
others.

a) Joined with a noun or pronoun, as if
in apposition; and put either before the
noun and its article, or after them both;
the article being omitted only before proper
names, or at most before nouns denot-
ing individuals. a) With proper names,
e. g. with the art. Acts 8. 13 ὁ δὲ Σί-
μων καὶ αὐτός. Luke 24. 15 αὐτὸς δ' Ἰη-
σοῦς. John 4. 44. Matt. 3. 4. Mark 6.
17. al. (Plut. Mor. II. p. 3 αὐτὸς ... ὁ Ζό-
πυρος.) Without the art. John 4. 2 Ἰη-
σοῦς αὐτός. Heb. 11. 11 αὐτὴ Σάρρα.
Mark 12. 36. 37 αὐτὸς Δαυὶδ. Luke 20. 42.
al. So Plut. J. Cæs. 7 αὐτὸς Κικέρων. Luc.
D. Mort. 29. 2. Xen. Cyr. 1. 4. 6. β)
With other nouns, usually with the art.
John 5. 36 αὐτὰ τὰ ἔργα. 14. 11 διὰ τὰ ἔργα
αὐτὰ. Gal. 6. 13 οἱ περιτεμνόμενοι αὐτοί.
Rom. 8. 21. 1 Cor. 11. 14. 15. 28. 2 Cor.
11. 14. 1 Thess. 4. 16. Rev. 21. 3. al.
(Hdian. 3. 13. 10. Xen. An. 1. 8. 14. Hi. 6.
4.) In Luke we find the formulas: αὐτῇ
v. ἐν αὐτῇ τῇ ἡμέρᾳ v. ὥρα, ἐν αὐτῇ τῇ
καιρῷ, emphat. in that very day or time,
Luke 2. 38. 7. 21. 10. 21. 12. 13. 1.
31. 20. 19. 23. 12. 24. 13. 33. Acts 16.
18. Spec. once i. q. of oneself, of one's own
accord; John 16. 27 αὐτὸς γὰρ ὁ πατήρ
φιλεῖ ὑμᾶς. So Luc. D. Deor. 20. 10. Xen.
An. 2. 1. 5. γ) With pronouns; e. g.
pron. personal, as αὐτὸς ἐγώ Luke 24. 39.
Rom. 15. 14. 2 Cor. 10. 1; κέγῃ αὐτός
Acts 10. 26. (Hdian. 2. 3. 10. Xen. Mem.
1. 6. 14.) So ὑμεῖς αὐτοί Mark 6. 31. 1
Thess. 4. 9; αὐτοὶ ὑμεῖς John 3. 28; ὑμῶν
αὐτῶν Acts 20. 30. 1 Cor. 5. 13. 11. 13.
Eph. 6. 9. (Hdian. 1. 4. 14. Xen. Cyr. 2. 1.
11. Hi. 1. 24.) With a relat. pron. Matt.
27. 57 ὃς καὶ αὐτός who himself also. Mark
15. 43. 1 Pet. 2. 24. (Plut. J. Cæs. 5.
Hdian. 7. 1. 24.) With a pron. demonstr.
as αὐτοῦ δὲ τοῦτου Acts 25. 25; αὐτοὶ οὗ-
τοι Acts 24. 15. 20; so Hdian. 3. 13. 7.
Thuc. 6. 33 Ἀθηναῖοι αὐτοὶ οὗτοι.

b) Where the noun to which αὐτός refers

is followed by a clause or by several words; here *αὐτός* is inserted after the clause for the sake of distinctness or emphasis. α)

Genr. Matt. 4, 16 τοῖς κατημένους ... φῶς ἀνέτειλεν αὐτοῖς. 5, 40. 12, 36. 25, 29. Luke 1, 36. John 6, 15 αὐτὸς μόνος. 15, 2 bis. Rev. 2, 7. 26. 6, 4. So Palaph. Fab. 20. Xen. Cyr. 1. 3. 15. ib. 3. 3. 38 αὐτὸς μόνος. β) Spec. where *αὐτός* takes up again the subject (or object) of the verb, in apodosis or elsewhere, emphat. i. q. δ αὐτός or οὗτος. Matt. 6, 4 καὶ ὁ πατήρ σου ... αὐτός κτλ. John 7, 4. 14, 10. Matt. 12, 50 ὅστις γὰρ ἂν ποιήσῃ ... αὐτὸς μου ἀδελφός, comp. Mark 3, 45 where it is οὗτος. So in apodosis, Xen. An. 1. 9. 29 ὃν φετο πιστόν ... ταχὺ αὐτὸν εὔρε κτλ.

c) Where the personal pronoun to which *αὐτός* refers, is implied in the form of the verb, and not expressed; here *αὐτός* thus standing alone in the nominative (very rarely in an oblique case) is i. q. *myself*, *thyself*, *himself*, and the like; or at least for *I*, *thou*, *he*, etc. pronounced with emphasis. α)

Genr. and so too καὶ αὐτός, *I myself also*, *I also*; Matt. 1, 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, for *HE shall save his people*. 3, 11 αὐτὸς ὑμᾶς βαπτίσει, *HE shall baptize you*. 25, 17 ἐκέρδησε καὶ αὐτὸς ἄλλα δύο, *HE also gained other two*. Mark 1, 8. 2, 25. 3, 13. Luke 1, 17. 22. 6, 35. 42 αὐτὸς τὴν ... δοκὸν οὐ βλέπων *himself not beholding the beam*, etc. 10, 1. 11, 14. 15, 14. John 9, 21 bis. Acts 2, 34. 21, 24. 1 Cor. 3, 15. Phil. 2, 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, i. e. *I myself also*. Heb. 5, 2. Rev. 21, 7. al. sēp. Rev. 19, 12 εἰ μὴ αὐτός. With a participle, Acts 17, 25 οὐδὲ ὑπὸ χειρῶν ἀνθρώπων ῥεπαρεύεται ... αὐτὸς διδοὺς πᾶσι ζωὴν κτλ. So genr. Hdan. 1. 8. 3. Plut. J. Cæs. 2. Xen. Cyr. 1. 8. 10; καὶ αὐτός Xen. Cyr. 1. 6. 2; with particip. Plut. Mor. II. p. 9 αὐτὸς ... κελύσας. Thuc. 6. 5.—PLUR. nom. Luke 11, 4 καὶ γὰρ αὐτοὶ ἀφίεμεν, for *WE also forgive*. 22, 71. Gal. 2, 17. Luke 11, 46 καὶ αὐτοὶ ... οὐ προσψάετε, and *ye yourselves*. v. 52. Acts 2, 22. 18, 15. 20, 34. Rom. 15. 14. 1 Thess. 5, 2. Heb. 13, 3. Matt. 5, 4 ὅτι αὐτοὶ παρακληθήσονται, for *THEY shall be comforted*. v. 5. Luke 14, 1. 12. John 4, 45. Acts 13, 14. 1 Thess. 1, 9. Heb. 8, 9. Rev. 21, 3. al. So 1 and 2 pers. Xen. Cyr. 8. 1. 4; 3 pers. Hi. 2. 8. ib. 5. 2. β) Spec. of a person not named, but well known; like Engl. *He* emphatic; e. g. of God, Heb. 13, 5 αὐτὸς γὰρ εἶρηκεν for *He hath said*. So of Jesus, *He*, i. q. *the Master*, *the Lord*, Mark 4, 38. Luke 5, 17. 10, 38. Acts 10, 42.

(Comp. the αὐτὸς ἔφη, *ipse dixit*, of the Pythagoreans, Jamblich. Vit. Pythag. 18. Cic. Nat. Deor. 1. 5.) Genr. of any one some time before spoken of; e. g. John the Baptist, Matt. 11, 14; Zaccheus, Luke 19, 9. Also in epanorthosis, as Mark 2, 25 τί ἐποίησε Δαυὶδ, ὅτε ... ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ. Luke 6, 3. John 2, 12. γ)

With an ordinal number; Rev. 17, 11 αὐτὸς ὄγδοός ἐστι *himself is the eighth*, i. e. there are himself and seven others, he (αὐτός) being the chief; comp. 2 Pet. 2, 5. So Thuc. 1. 46. Xen. Hell. 2. 2. 17. δ) Rarely in an oblique case, and only when it begins the construction; Buttm. § 127. 2. b. Luke 24, 24 αὐτὸν δὲ οὐκ εἶδον. John 9, 21 αὐτὸν ἐρωτήσατε. Eph. 2, 10 αὐτοῦ γὰρ ἐσμεν ποίημα. So Plato Lys. 204. a, αὐτοῦ πρώτον ἡδέως ἀκούσαμεν' ἄν. Xen. Hi. 6. 10.

2. For the simple pers. pronoun of the third person, *he*, *she*, *it*; but only in the oblique cases, never in the nominative, and never at the beginning of a clause; Buttm. § 127. 2.

α) Genr. as Matt. 3, 16 ἀνέφχθησαν αὐτῷ οἱ οὐρανοί. 6, 26 bis, αὐτά ... αὐτῶν. v. 34 αὐτῆς. 7, 9. 10. Mark 1, 10. 4, 36. 12, 19. Luke 1, 22 bis, αὐτοῖς. 4, 41. John 1, 5. 6. 4, 39. 40. Acts 5, 9. Rom. 1, 20 αὐτοῖς. Rev. 2, 18. al. sēp. Rom. 10, 5 et Gal. 3, 10. 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, quoted from Sept. Lev. 18, 5, where αὐτὰ refers to τὰ προστάγματα καὶ τὰ κρίματα τοῦ θεοῦ. So Plut. J. Cæs. 2. Xen. Mem. 3. 1. 3, 4.—Sometimes genit. αὐτοῦ is put before the noun governing it, but without emphasis; John 2, 23 θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίησεν. 3, 19. 21. 4, 47. 12, 40. 2 Cor. 8, 2. Rev. 18, 5; also before two nouns, Acts 3, 7. Tit. 1, 15. Occasionally the pronoun is two or three times repeated, where it may either refer to the same person, as Matt. 26, 71. Mark 10, 33. 34; or to different persons, as Mark 8, 22 καὶ φέρουσιν αὐτῷ [Ἰησοῦ] τυφλόν, καὶ παρεκαλοῦσιν αὐτὸν [Ἰησοῦν], ἵνα αὐτοῦ [τοῦ τυφλοῦ] ἀψηται. 9, 27. 28. In other examples the first pronoun belongs to the construction of the case absolute, as Matt. 8, 1. 5. Mark 5, 2. Acts 7, 21. al.

β) Where there is no direct grammatical subject or antecedent expressed, but the pronoun refers to one implied, e. g. α) To a gentile noun or the like implied in the mention of a place, country, region; Matt. 4, 23 and Luke 4, 15 ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν sc. τῶν Γαλιλαίων. 9, 35. 11, 1 (comp. Luke 9, 6). 12, 9 αὐτῶν, i. e. the people of that place, comp. v. 1. Acts

8, 5 ἐκήρυσεν αὐτοῖς τὸν Χριστόν, sc. τοῖς Σαμαρείταις. 20, 2. 2 Cor. 2, 13 comp. v. 12. So Lucian. Tim. 9. Dial. Mort. 12. 4. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὃν αὐτῶν εὐεργέτης. See Winer § 22. 3. β) To a noun implied in a preceding one; e. g. an abstract in a concrete, John 8, 44 ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. Vice versa, Rom. 2, 26 ἐὰν ἡ ἀκροβυστία . . . οὐχὶ ἡ ἀκρ. αὐτοῦ [τοῦ ἀκροβύστου] εἰς περιτομὴν λογισθήσεται. Also Luke 23, 51, where αὐτῶν refers to the Sanhedrim, as implied in the Sing. Βουλευτῆς v. 60. Comp. Sept. Jon. 1, 3 καὶ εὗρε πλοῖον βαδίζον εἰς Θαρσίς . . . καὶ ἀνέβη εἰς αὐτὸ τοῦ πλεῦσαι μετ' αὐτῶν. See Winer l. c. γ) To a subject implied in a preceding verb or other words; Luke 18, 15 ἐπετίμων αὐτοῖς. sc. τοῖς προσφύρουσιν τὰ βρέφη. 1 Pet. 3, 14 τὸν δὲ φόβον αὐτῶν μὴ φοβησῆτε, sc. ἀφ' ὧν πάσχετε. Eph. 5, 12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, sc. τῶν τὰ ἔργα τοῦ σκότους ποιούντων v. 11. Winer l. c. Here some include also Acts 12, 21: ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτούς, as if i. q. πρὸς τὸν δῆμον; but αὐτούς refers rather to those sent by the Tyrians and Sidonians in v. 20, to whom Herod gave audience before the people; see Winer § 21. n. 1. δ) When the subject is presupposed as known, or must be gathered from the whole context; Luke 2, 22 αἱ ἡμέραι τοῦ καζαρισμοῦ αὐτῶν, i. e. of both mother and child. 5, 17 εἰς τὸ ἰᾶσαι αὐτούς, i. e. those present who needed healing, without reference to v. 15. John 20, 15 εἰ σὺ ἐβάστασας αὐτόν, sc. τὸν κύριόν μου v. 13. Acts 4, 5 συναχθῆναι αὐτῶν τοὺς ἀρχοντας, i. e. of the Jews, τοῦ λαοῦ v. 1; so Heb. 4, 8. 8, 11, 28. So too Matt. 8, 4 τὸ δῶρον, ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς, i. e. to the Jews, on whom this law of Moses was binding; Winer § 22. 3. 4.—Spec. αὐτόν refers sometimes to Jesus as the Messiah, the Lord and Master, though he is not named; Luke 1, 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ, comp. v. 76. So Mark 5, 2. John 9, 22 ἐὰν τις αὐτόν ὁμολογήσῃ. 1 John 2, 12. 27. 28. 2 John 6. al. A like use of the pronoun without an antecedent is frequent in Hebrew; see Lehrs. p. 740.

c) In or after a relative clause with ὅς, e. g. α) Where the relative construction might properly be continued, but the writer falls out of it; Acts 3, 13. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, for καὶ εἰς

ὃν ἡμεῖς. ibid. δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ. 2 Pet. 2, 3 οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει, for καὶ ὃν ἡ ἀπώλεια κτλ. See also Rev. 2, 18. So Xen. Cyr. 3. 1. 38; comp. Ael. V. H. 12. 18. Strabo 8. p. 371. Kühner § 334. 1. β) In a following clause, for distinctness or explanation; Luke 12, 8. 10. 48 καὶ ὃ παρέξεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. John 6, 39. 17, 2. But here do not belong Matt. 3, 12 and Luke 3, 17: οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ whose winnowing-fork is in his hand, i. e. ready for use; comp. Matt. 3, 10. Matth. § 472. 3. Winer § 22. 4. a. γ) In the simplicity of ancient expression, αὐτῶν sc. is put by pleonasm after a relative in the same clause and in the same case; Mark 1, 7 and Luke 3, 16 οὗ οὐκ εἰμι ἱκανὸς κύψας λῦσαι τὸν ἰμῶνα τῶν ὑποδημάτων αὐτοῦ, comp. Matt. 3, 11 where αὐτοῦ is not inserted. Mark 7, 25 ἥς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. Acts 15, 17. Rev. 3, 8. 7, 2. 13, 12; once with a relat. adverb, Rev. 17, 9 ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. This is the well-known Hebrew construction of the relat. רָאָה with a pronoun following; so Sept. for רָאָה . . . רָאָה or the like, Josh. 3, 4. Judg. 18, 5. 6; also Sept. Is. 1, 21. Judith 10, 2; see Heb. Gr. § 121. l. Lehrs. p. 743. But a like construction is sometimes found in Gr. writers; so Soph. Phil. 316 οἷς . . . θεοὶ δοῖεν ποτ' αὐτοῖς ἀντίποινα' ἐμοὶ παθεῖν. Diod. Sic. 1. 97 εἰς δν . . . καδ' ἐκάστην ἡμέραν ὕδωρ φέρειν εἰς αὐτόν ἐκ τοῦ Νείλου. Matth. § 472. 3 ult. Winer § 22. 4. b.

d) Sometimes there is a transition from the pron. of the first or second pers. to that of the third, or vice versa; e. g. from the first to the third, Sing. Luke 1, 45 comp. 44; Plur. Rev. 5, 10 comp. 9; also from the second to the third, Rev. 18, 24 comp. v. 22. 23. Vice versa, from the third to the second, Matt. 23, 37.—This is frēq. in Hebrew; see Heb. Gr. § 134. n. 3. Lehrs. p. 742.

e) Rarely αὐτοῦ, αὐτῶν, is found where the reflex. αὐτοῦ, αὐτῶν, might also stand; e. g. Matt. 21, 45 οἱ Φαρισαῖοι ἔργωσαν ὅτι περὶ αὐτῶν [αὐτῶν] λέγει. John 4, 47 καὶ ἡρώτα αὐτόν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ [αὐτοῦ] τὸν υἱόν. But here the writer expresses the idea in his own person, and not in reference to the preceding subject. Comp. Butt. § 127. 3, and n. 4. Kühner § 302. 5. Winer § 22. 5. n.—So Jos. Ant. 5. 2. 11 ἡπατημένους αὐτούς [αὐτούς] ἥσθητο.

Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εἰκόλαν, comp. § 65 στοργὴν πρὸς ἑαυτὸν.

f) In rare instances the oblique case of the pron. is omitted, where it must be supplied in thought; Acts 13, 3 καὶ ἐπισείντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν ec. αὐτοὺς. Mark 6, 5. Luke 14, 4. John 10, 29. Eph. 5, 11. 2 Thess. 3, 15. 1 Tim. 6, 2.—Dem. 1259. 11. Xen. Hell. 3. 4. 3. See Buttm. § 130. 5. Winer § 22. 1.

3. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*, not different; Buttm. § 127. 2. III.

a) Genr. and with a subst. Rom. 10, 12 ὁ αὐτὸς κύριος. Phil. 1, 30 τὸν αὐτὸν ἀγῶνα. 2 Cor. 12, 4 τὸ αὐτὸ πνεῦμα. v. 5. 8. 9. 11. Matt. 26, 26. Mark 14, 39. Luke 6, 38. Rom. 9, 21. Neut. τὰ αὐτά, τὰ αὐτά, *the same, the same things*, Matt. 5, 40. Luke 6, 33. Acts 15, 27 τὰ αὐτά. Rom. 2, 1. 1 Cor. 1, 10. Eph. 6, 9. al. Sept. for ἡ Job 31, 15. So 2 Macc. 3, 33. Xen. Mem. 3. 4. 6, 7.—Neut. adverbially: a) τὸ αὐτό, *the same, in like manner*, Matt. 27, 44. 1 Cor. 12, 25. So Plut. Mor. II. p. 6 pen. Xen. Mem. 3. 8. 5. β) ἐπὶ τὸ αὐτό, e. g. of place, *in the same place*, in one place, together, Matt. 22, 34. Acts 2, 1. 44. 1 Cor. 11, 20. Acts 4, 26, quoted from Ps. 2, 2 where Sept. for ἡ; also 2 Sam. 10, 15. (Pol. 2. 32. 6. Comp. εἰς ταῦτό Jos. Ant. 5. 2. 11. Xen. An. 3. 1. 30.) Also of time, *at the same time*, together, Acts 3, 1. Luke 17, 35. Sept. for ἡ Ps. 37, 38. Deut. 32, 10. γ) κατὰ τὸ αὐτό, *at the same time*, together, Acts 14, 1. Sept. and ἡ 1 Sam. 31, 6. 2 Sam. 2, 16. So Ael. V. H. 14. 8. Diod. Sic. 20. 76.

b) Implying likeness, *the same with any thing*, c. dat. 1 Cor. 11, 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρμήνῃ. 1 Pet. 5, 9. See Buttm. § 133. 2. f.—Plato Euthyd. 298. a, ὁ αὐτὸς τῷ λίσσῳ. Xen. Cyr. 3. 3. 35.

c) Implying stability, *ever the same, unchangeable*; Heb. 13, 8 ἰ. Xp. χεῖς καὶ σήμερον ὁ αὐτός. 1, 12 οὐδὲ ὁ αὐτὸς εἶ, quoted from Sept. Ps. 102, 28.—So of mind or purpose, Thuc. 2. 67 ἐγὼ μὲν ὁ αὐτός εἰμι... ὑμεῖς δὲ μεταβάλλετε. +

αὐτοῦ, adv. (gen. of αὐτό), *in this or that place, here, there*, Matt. 26, 36. Acts 15, 34. 18, 19. 21, 4. Sept. for ἡ Ex. 24, 14; τῷ Num. 32, 6.—Pol. 3. 65. 2. Xen. Cyr. 3. 1. 5.

αὐτοῦ, ἡς, οὗ, Att. for ἑαυτοῦ, ἡς, οὗ, reflex. pron. 3 pers. *himself, herself, itself*, see Buttm. § 74. 3; so Matt. 1, 21. 3, 12. Luke 5, 25. 9, 14. Acts 15, 26. 2 Tim. 2,

19. Rev. 16, 17. al. ssp. On αὐτοῦ for αὐτοῦ, see in αὐτός no. 2. e. So Hdian. 1. 17. 26. Xen. Mem. 4. 2. 28. Hell. 2. 4. 26.—In Matt. 23, 37 some for πρὸς αὐτὴν read πρὸς αὐτήν, which would then be for 2 pers. πρὸς σεαυτήν, comp. Buttm. § 127. n. 5. Kühner § 302. 8. But see in αὐτός no. 2. d. +

αὐτοφώρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ,) pr. *caught in the very theft*, and genr. *caught in the very act*, Thuc. 6. 38.—Usually and in N. T. Neut. ἐπ' αὐτοφώρῳ, *in (upon) the very act*, e. g. of adultery, John 8, 4 γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη. So Ael. H. An. 11. 15 μοιχευομένην γυναῖκα ἐπ. αὐτ. καταλαβόν. Antiph. 605. ult. ληψθεῖσαν... ἐπ' αὐτ. μηχανομένην. Dem. 378. 12.

αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) lit. *self-handed, own-handed*, i. e. *doing with one's own hands*; Acts 27, 19 αὐτόχειρες τὴν σκευὴν... ἐρρίψαμεν, *with our own hands we cast out*. For this adverbial use, see Buttm. § 123. 6.—Soph. Elec. 1019; c. gen. Hdian. 7. 2. 17 αὐτόχειρ τῆς μάχης. Dem. 321. 17; comp. Xen. Hell. 7. 3. 7.

αὐχμηρός, ὁ, ὄν, (αὐχμός, αὐχμῶν,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31; τόποι Plato Rep. 761. b.—In N. T. genr. for *dark, dismal*, 2 Pet. 2, 19. So Luc. Prometh. 14 τὴν γῆν οὐκέτι αὐχμηρὰν καὶ ἀκαλλῇ ὄσσαν. Hesych. αὐχμηρόν· ξηρόν, σκοτώδες.

ἀφαιρέω, ὦ, f. ἦσω Rev. 22, 19 Rec. (ἀπό, αἶρέω,) fut. 2 ἀφελῶ ib. Griesb. Aor. 2 ἀφείλον, Mid. aor. 2 ἀφείλομην.

1. *to take from, to take away, from any one*; c. acc. Luke 1, 25 τὸ θνητός μου, comp. Sept. for ἡ Gen. 30, 23; so Xen. Mem. 2. 6. 23 τὸν φθόνον.—Also ἀφαιρεῖν τὴν ἁμαρτίαν *to take away sin*, i. e. either *to expiate, to make atonement for*, as by sacrifices, Heb. 10, 4 (Sept. and κτῆζ Lev. 10, 17); or of God, *to forgive, to pardon*, Rom. 11, 27; so Sept. and κτῆζ Ex. 34, 7; κτῆζ Is. 27, 9. Eccclus. 47, 11.—Construed with acc. and ἀπό c. gen. of pers. Mid. Luke 16, 3; Pass. Luke 10, 42. So with ἀπό of thing, Rev. 22, 19 bis; also with ἐκ id. Rev. 22, 19. So c. ἀπό Sept. Gen. 31, 31. Sext. Empir. adv. Phys. 1. 280 εἰ γὰρ ἀφαιρεῖται τι ἀπὸ τινος, ἦτοι σῶμα ἀπὸ σώματος ἀφαιρεῖται. Theophr. Char. 2; c. ἐκ Sept. Judg. 21, 6. Xen. Ven. 12. 9.

2. Spec. *to take off*, i. q. *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26, 51. Mark 14, 47. Luke 22, 50. Sept. for ἡ 1 Sam. 17, 51.—Ael. V. H. 3. 1 τὸν κλάδον. Comp. Hdian. 3. 7. 16.

ἀφανής, εὖος, οὖς, ὁ, ἡ, adj. (a priv. φαίνωμαι,) *not apparent, unseen, hidden*, Heb. 4, 13.—2 Macc. 3, 34. Antiphon. 673. 2. Xen. Mem. 1. 1. 2.

ἀφανίζω, f. ἴσω, (ἀφανής,) 1. *to make disappear, to hide from sight*; Pass. *to disappear, to vanish away*; e. g. a vapour, Pass. James 4, 14.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεταί. Plato Rep. 855. a. Act. Diod. Sic. 2. 20. Xen. An. 3. 4. 8.

2. Spec. *to consume, to destroy*, as earthly treasures, absol. Matt. 6, 19. 20; comp. Luke 12, 33. Pass. of persons, *to be consumed, to perish*, Acts 13, 41, quoted from Sept. Hab. 1, 5. Sept. for רָחַץ Jer. 47, 4; רָחַץ Joel 1, 18.—Pol. 1. 81. 6. ib. 34. 14. 6. Xen. An. 3. 2. 11.

3. Trop. *to darken, to disfigure*, e. g. the countenance by dust and ashes, opp. to a cheerful aspect, Matt. 6, 16.—Stob. Serm. 72. p. 445 γυνὴ ἀφανίζω τὰς ὀψεις sc. with pigments. Ael. H. A. 1. 41. Jos. Ant. 9. 3. 2.

ἀφανισμός, οὖ, ὁ, (ἀφανίζω,) *a disappearing, vanishing away, destruction*; e. g. of a covenant, annulment, abrogation, Heb. 8, 13.—Genr. Sept. Zeph. 1, 16. Diod. Sic. 15. 48. Comp. Test. XII Patriarch. p. 581 τὸν νόμον ἀφανίσετε.

ἀφαντος, ου, ὁ, ἡ, adj. (a priv. φαίνωμαι,) *not apparent, unseen*, i. q. ἀφανής; hence ἀφαντος γενέσθαι, *to disappear, to be no longer seen*, c. ἀπό τινος Luke 24, 31.—Diod. Sic. 3. 60 ἐξαίφνης ὑπὸ πνευμάτων συναρπαγέντα μεγάλων ἀφαντων γενέσθαι. Plut. de Def. Orac. 1.

ἀφεδρών, ὠνος, ὁ, (ἀπό, ἔδρα,) pr. 'place of sitting apart'; hence *a privy, draught*, Matt. 15, 17. Mark 7, 19.—Florent. in Geopon. 6. 2. 8. The word belongs to a late age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος for τῆς menses, Lev. 15, 19. 20. 24. al. Psalt. Salom. 8, 13.

ἀφειδία, as, ἡ, (ἀφειδής; a priv. φείδομαι,) *unsparingness, austerity*; Col. 2, 23 ἐν...ἀφειδίᾳ τοῦ σώματος, *in austerity of body*, i. e. harsh bodily discipline, ascetism.—Ael. V. H. 14. 34. Comp. Thuc. 2. 51 ἡφειδουν σφῶν αὐτῶν.

ἀφελότης, τητος, ἡ, (ἀφελής; a priv. φελλεύς,) *simplicity, sincerity*, Acts 2, 46.—So ἀφελεια id. Ael. V. H. 3. 10. Pol. 6. 48. 4.

ἄφεσις, εως, ἡ, (ἀφίημι q. v.) *a letting go, a freeing*, e. g.

1. Of persons from bondage or service,

deliverance, liberty, Luke 4, 18 [19] bis. Sept. for רָחַץ Is. 58, 6.—Pol. 1. 79. 12. Plato Polit. 273. c.

2. From the guilt and consequences of sins, *remission, forgiveness, pardon*; so ἄφεσις τῶν ἁμαρτιῶν Matt. 26, 28. Mark 1, 4. Luke 1, 77. 3, 3. 24, 47. Acts 2, 38. 5, 31. 10, 43. 13, 38. 26, 18. Col. 1, 14; ἄφεσις τῶν παραπτωμάτων id. Eph. 1, 7; also simply ἄφεσις id. Mark 3, 29. Heb. 9, 22. 10, 18.—So from debt, punishment, Sept. Deut. 15, 3; τῆς τιμωρίας Diod. Sic. 36. p. 222; τοῦ φόνου Plato Legg. 869. d.

ἀφή, ἡς, ἡ, (ἀπτω,) *a joining, a joint*, e. g. of the body, trop. Eph. 4, 16 see in ἐπιχορηγία. Col. 2, 19.—Plut. de Anton. 27. Plato Ax. 365. α, συνειλεγμένον τὰς ἀφάς, καὶ τὸ σώματι ῥωμάλειον κτλ.

ἀφθαρσία, as, ἡ, (ἀφθαρτος,) *incorruption, exemption from decay*; so of the bodies of the saints after the resurrection, opp. ἡ φθορά, τὸ φθαρνόν, 1 Cor. 15, 42. 50. 53. 54. Hence genr. *immortality, the future life and bliss of the saints in heaven*, Rom. 2, 7. 2 Tim. 1, 10. So Wisd. 2, 23. Plut. Aristid. 6.—Trop. *incorruptness, sincerity*, Eph. 6, 24 ἐν ἀφθαρσίᾳ. So in Mss. Tit. 2, 7 ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητι, ἀφθαρσίαν.

ἀφθαρτος, ου, ὁ, ἡ, adj. (a priv. φθείρω,) *incorruptible, undecaying, enduring*; e. g. of things, 1 Pet. 1, 4. 3, 4; opp. φθαρτός, 1 Cor. 9, 25. 1 Pet. 1, 23; so of the future bodies of the saints, 1 Cor. 15, 52. Of God, *immortal*, 1 Tim. 1, 17; opp. φθαρτός ἄνθρωπος, Rom. 1, 23.—Wisd. 12, 1. Diog. Laert. 10. 123. Plut. de Def. Orac. 19 ἐν (σεφ) αἰδίᾳ καὶ ἀφθάρτῳ.

ἀφθορία, as, ἡ, (ἀφθορος; a priv. φθείρω,) *incorruption*; trop. *incorruptness, purity of doctrine*; in Mss. for ἀδιαφθορία Tit. 2, 7.

ἀφίημι, f. ἀφήσω, (ἀπό, ἔημι,) aor. 2 ἀφήν, aor. 1 ἀφήκα; Pass. aor. 1 ἀφέην, Pass. fut. 1 ἀφεθήσομαι. See Buttm. § 108. I. Anomalous forms are: Pres. 2 p. ἀφέεις, from ἀφέω, Rev. 2, 20 in later edit. comp. Ex. 32, 32. Buttm. § 106. n. 5. Winer § 14. 3.—Imperf. ἤφιοιεν from ἀφίω, Mark 1, 34. 11, 16; comp. Ecc. 2, 18. 5, 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer l. c. For the augm. see Buttm. § 86. n. 2.—Perf. Pass. 3 plur. ἀφέωνται Matt. 9, 2. 5. Mark 2, 5. 9. al. from a form of the Perf. Act. ἀφέωκα, Buttm. § 108. I. 1, marg. note. § 97. n. 2. Winer l. c.—To send forth or away, to let go away; e. g.

1. Pr. to send away, to dismiss; c. acc. a) Genr. of persons, e. g. τοὺς δούλους, τὸν δούλον, Matt. 13, 36. Mark 4, 36. So Pol. 33. 1. 6. Xen. Cyr. 1. 2. 8. b) Spec. of a wife, to put away, to divorce, 1 Cor. 7, 11. 12. 13. So Jos. Ant. 15. 7. 10. Hdot. 5. 39. c) Of the voice, to send forth, to utter; Mark 15, 37 ἀφ' ὧν μεγάλην, uttering a loud cry. Sept. for הִישָׁר הִישָׁר Gen. 45, 2. (Lucian. Jup. Trag. 15. Plato Rep. 475. a.) Also of the spirit, life, i. q. to give up; Matt. 27, 50 ἀφ' ἧκε τὸ πνεῦμα he gave up the ghost, expired. So ἀφ. τὴν ψυχὴν Sept. Gen. 35, 18. Ael. H. An. 2. 1. Hdot. 4. 190; of the breath Thuc. 2. 49.—In the following significations the primary idea of sending away is retained only in a modified sense:

2. to dismiss from one's attention or care, to let be, to leave, i. e. a) to leave by going away, departing, from a person, place, or thing, to forsake, to quit; c. acc. Matt. 4, 11 τότε ἀφήσιν αὐτὸν ὁ διάβολος. v. 20 ἀφέντες τὰ δίκτυα. v. 22. 18. 12. 22. 22. 19. 27. 29. Mark 10, 28. 29. 14. 50. Luke 5, 11. 10, 30. John 4, 3 ἀφ' ἧκε τὴν Ἰουδαίαν. 16, 28. al. Trop. Rom. 1, 27. Rev. 2, 4. (Wisd. 10, 14. Eccclus. 6, 27. Lucian. D. Deor. 6. 2.) With an acc. and predicate, to leave a person in any state, e. g. alone, μόνον, John 8, 29. 16, 32. (Comp. Lucian. l. c.) Trop. of disease, a fever; Matt. 8, 15 καὶ ἀφ' ἧκε αὐτὴν ὁ πυρετός. Mark 1, 31. Luke 4, 39. John 4, 52. b) to leave behind, to let remain; Pass. to be left, to remain; c. acc. Matt. 5, 24 ἀφ' ἐκεί τὸ δώρὸν σου. John 4, 28. Luke 19, 44; Pass. Matt. 24, 2. Mark 13, 2. Luke 21, 6. Matt. 24, 40. 41. Luke 17, 34. 35. 36. So to leave behind at death, c. acc. Mark 12, 19. 20. 21. 22; acc. et dat. Matt. 22, 25. John 14, 27. With an acc. and predicate, to leave or let remain in any state, e. g. John 14, 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς. Acts 14, 17. Heb. 2, 8; also Pass. with dat. of pers. Matt. 23, 38. Luke 13, 35. So Sept. 2 Chr. 28, 14. 1 Macc. 1, 48. c) to leave unheeded; e. g. of persons, to let be, to let alone; Matt. 15, 14 ἀφετε αὐτοὺς let them alone, heed them not. (Comp. Xen. An. 5. 4. 7.) Of things, to omit, i. e. not to dwell upon, Heb. 6, 1; or also to leave undone, to neglect, Matt. 23, 23 bis, ἀφήκατε τὰ βαρύτερα τοῦ νόμου κτλ. Mark 7, 8 ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ. Luke 11, 42. So Eurip. Androm. 393. Soph. Œd. C. 1537 τὰ θεῖα. Dem. 11. 8 τὸν καιρὸν.

3. to let go from, to let off, pr. a person from debt or accusation, as ἀφ. τινὰ τοῦ

φόνου Dem. 983. 22. In N. T. with acc. of thing and dat. of pers. to remit, to forgive, e. g. debts or the like, Matt. 18, 27. 32; absol. Mark 11, 25. 26. So Sept. Deut. 15, 2. Ael. V. H. 14. 24. Dem. 1480. 11.—Hence of sins, transgressions, to remit, to forgive, to pardon; e. g. τὰς ἀμαρτίας Matt. 9, 6. Mark 2, 7. 10. Luke 5, 21. 7, 49; acc. et dat. Luke 11, 4 ἀφες ἡμῖν τὰς ἀμαρτίας. 1 John 1, 9; Pass. Matt. 12, 31. James 5, 15. John 20, 23 (see in δέω); and so ἀφένονται σοι (σου) αἱ ἀμαρτίαι Matt. 9, 2. 5. Mark 2, 5. 9. Luke 5, 20. 7, 47. 48. 1 John 2, 12. Also τὰ ἀμαρτήματα, Pass. c. dat. Mark 3, 28. 4, 12; αἱ ἀνομίαι, Pass. Rom. 4, 7; ἡ βλασφημία, Pass. Matt. 12, 31. 32 bis; ἡ ἐπίνοια τῆς κ. Pass. Acts 8, 22; τὰ ὀφειλήματα Matt. 6, 12; τὰ παραπτώματα Matt. 6, 14. 15 bis. 18, 35. Mark 11, 25. 26. With dat. simpl. and genr. Matt. 18, 21 καὶ ἀφήσω αὐτῷ. Luke 12, 10. 17, 4. 23, 34. Sept. for חָנַן Is. 22, 14; נָחַם Jer. 50, 17. Ps. 24, 18. So Jos. Ant. 6. 5. 6 τὴν ἀμαρτίαν. Hdot. 6. 30 ἀπ' ἧκε τ' ἂν αὐτῷ τὴν αἰτίαν.

4. to let, to permit, to suffer, construed: a) With an Infin. e. g. inf. pres. Matt. 13, 30 ἄφετε συναρξάνεσθαι ἀμφοτέρω. Mark 1, 34. 10, 14. John 11, 44. 18, 8; inf. aor. Matt. 8, 22 and Luke 9, 60 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. Matt. 23, 14. Mark 5, 37. 7, 12. 27. Luke 8, 51. 12, 39. Rev. 11, 9. Sept. c. inf. pres. for חָנַן 2 Sam. 16, 11; c. inf. aor. חָנַן Ex. 12, 23. So c. inf. pres. Lucian. Tim. 13. Thuc. 2. 13. Xen. Cyr. 1. 4. 14.—This infin. is often implied; Matt. 3, 15 τότε ἀφήσιν αὐτὸν sc. βαπτίζεσθαι. 19, 14. Mark 5, 19 οὐκ ἀφ' ἧκε αὐτὸν sc. εἶναι μετ' αὐτοῦ. 11, 6. 14, 6. John 11, 48 εἰν ἀφόμεν αὐτὸν οὕτω sc. ποιεῖν. 12, 7. Rev. 2, 20 ὅτι ἀφείς τὴν γυναῖκα σου Ἰεζάβελ sc. διδάσκειν. So with dat. of pers. Matt. 5, 40 ἄφες αὐτῷ καὶ τὸ ἱμάτιον sc. λαβεῖν. b) With ἵνα and the Subjunct. Mark 11, 16 οὐκ ἤφειν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. c) Imperat. ἄφες, ἄφετε, let, permit, suffer; absol. Matt. 3, 15 ἄφες ἄρτι suffer now. Elsewhere followed by the Subjunct. without ἵνα, in a hortative sense; Matt. 7, 4 and Luke 6, 42 ἄφες, ἐκβάλω τὸ κάρφος, suffer that I cast out. Matt. 27, 49 ἄφες, ἴδωμεν. Mark 15, 36 ἄφετε, ἴδωμεν. So Arr. Epict. 1. 9 ἄφες, δείξωμεν. 3. 12 ἄφες ἴδω τίς εἰ. See Matth. ὁ 516. B. Winer ὁ 42. a. b. +

ἀφικνέομαι, οὔμαι, f. ἵζομαι, Mid. depon. (ἀπό, κινέομαι.) to come or go away to a place, to arrive at, to reach, with εἰς c.

acc. Hdian. 2. 13. 6. Xen. Cyr. 2. 1. 2.—In N. T. trop. of a report, *to go forth, to spread abroad*, c. eis Rom. 16, 19. So Eclus. 47, 16.

ἀφιλαγαθός, ου, ό, ή, adj. (a priv. φίλος, ἀγαθός,) *not loving the good*, 2 Tim. 3, 3; i. q. ἐχθρός παντός ἀγαθοῦ, Theophyl.

ἀφιλάργυρος, ου, ό, ή, adj. (a priv. φίλος, ἀργυρος,) *not loving money, not covetous*, 1 Tim. 3, 3. Heb. 13, 5.

ἀφίξις, εως, ή, (ἀφικέομαι,) *arrival, advent*, Hdian. 1. 7. 2. Plato Ep. 327. a.—In N. T. *departure*, Acts 20, 29. So 3 Macc. 7, 18. Hdian. 3. 1. 1. Dem. 58. pen.

ἀφίστημι, f. ἴσω, (ἀπό, ἵστημι q. v.) aor. 1 ἀπέστησα; aor. 2 ἀπέστην, imper. ἀπόστηθι. As in ἵστημι, the tenses of this verb are divided between trans. and intrans. significations; see Buttm. § 107. II.

I. TRANS. in Act. pres. impf. fut. and aor. 1; pr. *to make stand away or off, to put away, to remove*, Sept. 1 Sam. 18, 13. Xen. Hell. 7. 5. 23.—In N. T. once of persons, *to draw away, to seduce*, e. g. a people from their allegiance; Acts 5, 37 ἀπέστησεν λαὸν ἱκανὸν ὀπίσω αὐτοῦ. Sept. for ירדו Deut. 7, 4. So Hdian. 1. 9. 2. Xen. An. 6. 6. 34.

II. INTRANS. in Act. perf. plupf. and aor. 2, also in Mid. *to stand off or away, to keep aloof, to depart from*; viz.

1. Genr. *to desist from, to refrain from, to leave, to let alone*; with ἀπό c. gen. Acts 5, 38 ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. 22, 29. 2 Cor. 12, 8. Sept. for ירדו Job 7, 16; ירדו 2 Sam. 2, 22. 23.—So c. gen. Pol. 5. 46. 4. Dem. 78. 21.

2. Spec. *to depart, to go away from*, with ἀπό c. gen. Luke 2, 37 οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. 4, 13. Acts 12, 10. 19, 9. Also Luke 13, 27, quoted from Ps. 6, 8 where Sept. for ירדו; parall. ἀποχωρεῖν Matt. 7, 23. Sept. also Num. 12, 10; c. gen. Hdian. 6. 4. 8. Pol. 1. 88. 12.—Hence i. q. *to forsake, to desert*, o. ἀπό Acts 15, 38. Comp. Sept. Jer. 6, 8.

3. Trop. *to withdraw from, to avoid*, with ἀπό c. gen. 1 Tim. 6, 5 ἀφίστασο ἀπὸ τῶν τοιούτων. 2 Tim. 2, 19.—So c. gen. Sept. for ירדו Lam. 4, 15. Diod. Sic. 1. 80. Xen. Cyr. 5. 5. 18.

4. Trop. *to depart from, to fall away, to apostatize*; absol. Luke 8, 13; c. gen. τῆς πίστεως 1 Tim. 4, 1; ἀπό c. gen. Heb. 3, 12 ἐν τῇ ἀποστροφῇ ἀπὸ θεοῦ. Sept. c. ἀπό for ירדו Dan. 9, 9; ירדו Ex. 20, 8.—So c. gen. Hdian. 6. 2. 19. Xen. Cyr. 4. 5. 11;

c. ἀπό Arr. Exp. Alex. 1. 7. 2. Xen. Cyr. 5. 4. 1.

ἄφνω, adv. (kindr. αἴφνης, ἀφανής,) *un-announced, suddenly*, Acts 2, 2. 16, 26. 28, 6. Sept. for ירדו Josh. 10, 9.—Diod. Sic. 1. 57. Thuc. 2. 90.

ἀφόβως, adv. (a priv. φόβος,) *without fear, with confidence*, Luke 1, 74. 1 Cor. 16, 10. Phil. 1, 14. Jude 12. Sept. for ירדו Prov. 1, 33.—Hdian. 7. 2. 1. Xen. Hi. 7. 10.

ἀφομοίωω, ω, f. ὥσω, (ἀπό, ὁμοῖω,) *to make fully like*, Passa. c. dat. Heb. 7, 3.—Diod. Sic. 1. 86. Xen. Mem. 3. 10. 2.

ἀφοράω, ω, f. ἀπόνομαι, (ἀπό, ὀράω,) *to look away, with eis or πρὸς towards or upon any person or thing, to look steadfastly upon*, c. eis Lucian. D. Deor. 6. 2; πρὸς Plato Rep. 585. a. Comp. ἀνείδων, ἀποβλέπω.—In N. T. trop. *to look upon, to consider attentively*, with eis c. acc. Heb. 12, 2 ἀφορώμεν eis ... τὸν Ἰησοῦν. So c. eis 4 Macc. 17, 10 eis τὸν θεόν. Plut. Lycurg. 7; πρὸς, Jos. Ant. 8. 12. 1 πρὸς τὸ θεῖον.

ἀφορίζω, f. ἴσω, (ἀπό, ὀρίζω,) Att. fut. ἀφορίω Matt. 13, 49. 25, 32; see Buttm. § 95. 7, 9 sq. Winer § 13. 1. c; *to mark off by bounds, to bound off*, Sept. for ירדו Ex. 19, 12. 23. Pol. 17. 5. 7.—In N. T. *to set off, to set apart*, i. e.

1. *to separate*, c. acc. Gal. 2, 12 ἀφώριζεν ἑαυτὸν. Acts 19, 9; acc. and ἀπό, Matt. 25, 32 bis; acc. and ἐκ μέσου Matt. 13, 49. Passa. aor. 1 with Mid. signif. 2 Cor. 6, 17 διὰ ἐξέλεγε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, quoted from Sept. Is. 52, 11. Comp. Dem. 719. 17. Plato Rep. 501. d.

2. *to set apart, for any purpose*; with acc. and eis, Acts 13, 2 ἀφορίσατε δὴ μοι ... τὸν Σαῦλον eis τὸ ἔργον. Pass. Rom. 1, 1. With eis c. acc. impl. i. q. *to choose*, Gal. 1, 15. Sept. for ירדו I ev. 20, 26.

3. *to separate, to shut out*, sc. from religious and social intercourse, Luke 6, 22.—Eurip. Her. 931 καὶ μ' ἀπὸ γῆς ὤρυσεν Ἰλιάδος.

ἀφορμή, ης, ή, (ἀφορμαί,) *a starting-place, base of operations*, Thuc. 1. 90.—In N. T. trop. *a starting-point, an occasion, opportunity*, Rom. 7, 8. 11. 2 Cor. 5, 12. 11, 12 bis. Gal. 5, 13. 1 Tim. 5, 14. So Jos. Ant. 2. 10. 1. Diod. Sic. 1. 83. Isæus 138. 12.

ἀφρίζω, f. ἴσω, (ἀφρός,) *to froth, to foam*, absol. Mark 9, 18. 20.—Soph. El. 719. Diod. Sic. 3. 10.

ἀφρός, οὐ, δ, froth, foam, Luke 9, 39.—
Jos. Ant. 6. 12. 2. Plut. Sept. Sap. Conv.
18. Plato Tim. 83. d.

ἀφροσύνη, ης, ἡ, (ἀφρων,) pr. 'want of
mind or intelligence'; hence *want of wisdom*,
folly, 2 Cor. 11, 1. 17. 21. Sept. for חֲכָמָה
Prov. 18, 13. So Xen. Cyr. 4. 2. 41.—
By Hebr. 'want of true wisdom,' i. e. *wick-*
edness, evil, unbelief, Mark 7, 22. Sept. and
חֲכָמָה Ps. 38, 6; חֲכָמָה Deut. 22, 21. Judg.
19, 23. So Wisd. 12, 23.

ἀφρων, ονος, δ, ἡ, adj. (a priv. φρήν,)
pr. *mindless, unintelligent*; hence, *unwise*,
simple, foolish, Luke 11, 40. 12, 20. 1 Cor.
15, 36. 2 Cor. 11, 16 bis. 19. 12, 6. 11.
Sept. for חֲכָמָה Prov. 12, 15. 16; חֲכָמָה Prov.
30, 22. So Hdian. 5. 7. 1. Plato Rep. 598.
c.—By Hebr. 'without true wisdom,' i. e.
wicked, evil, unbelieving, Rom. 2, 20. Eph.
5, 17. 1 Pet. 2, 15. So Sept. and חֲכָמָה Job
5, 3; חֲכָמָה Prov. 15, 20; חֲכָמָה Ps. 14, 1.

ἀφυπνῶω, ῶ, f. ὥσω, (ἀφύπνω,) to be-
come ἀφύπνω, to awake from sleep, Anth.
Gr. II. p. 103.—In N. T. to fall away into
sleep, to fall asleep, absol. Luke 8, 23; par-
all. καθεύδω Matt. 8, 24 and Mark 4, 38.
Sept. Ald. for חֲכָמָה Judg. 5, 27. So Nicet.
Ann. II. 6. 48. B. See Lob. ad Phryn. p.
224.

ἄφωνος, ου, δ, ἡ, adj. (a priv. φωνή,)
voiceless, speechless, i. e.

1. *dumb*, not having the power of speech;
e. g. beasts 2 Pet. 2, 16; idols 1 Cor. 12, 2,
comp. Ps. 115, 5 sq. Hab. 2, 18. 19.—*Es-*
chin. 88. 37.

2. *mute, silent*, in patient suffering, Acts
8, 32; quoted from Is. 53, 7 where Sept.
for חֲכָמָה.—So from surprise, Æl. V. H.
12. 41. Plato Rep. 336. d.

3. Trop. *unexpressive, without meaning*,
1 Cor. 14, 10; comp. v. 11.

Ἀχάζ, δ, indec. Ahaz, Heb. אֲחָז (pos-
sessor), an idolatrous king of Judah, Matt.
1, 9 bis.—See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαΐα, ας, ἡ, Achaia, a region of
Greece; pr. a province lying in the north-
ern part of the Peloponnesus, including Co-
rinth and its isthmus, and put by the poets
for the whole of Greece; whence Ἀχαιοί,
the Greeks. In a wider sense, Achaia com-
prehended the Peloponnesus and the whole
of Hellas or Greece properly so called.
Augustus divided the whole country into
two proconsular provinces, viz. Macedonia
and Achaia; the former of which comprised
Macedonia proper, with Illyricum, Epirus,
and Thessaly; and the latter, all which lay

southward of the former. Corinth was the
capital of Achaia, and the residence of the
proconsul. In N. T. the name Achaia is
always employed in this latter acceptance;
Acts 18, 12. 27. 19, 21. Rom. 15, 26. [16,
5.] 1 Cor. 16, 15. 2 Cor. 1, 1. 9, 2. 11, 10.
1 Thess. 1, 7. 8.—See Plin. H. N. 4. 6.
Strabo 17. p. 840. Tacit. Ann. 1. 76. Suet.
Claud. 25.

Ἀχαιῖκος, οὔ, δ, Achaicus, pr. name of a
Christian, 1 Cor. 16, 17. 25.

ἄχαριστος, ου, δ, ἡ, adj. (a priv. χαρί-
ζομαι,) *unthankful, ungrateful*, Luke 6, 35.
2 Tim. 3, 2.—Eccles. 29, 17. Hdian. 1. 9.
1. Xen. Mem. 2. 2. 1.

Ἀχέιμ, δ, indec. Achim, pr. n. of a
man, Matt. 1, 14 bis.

ἄχειροποίητος, ου, δ, ἡ, adj. (a priv.
χείρ, ποιέω,) *not made with hands*, Mark 14,
58. 2 Cor. 5, 1. Col. 2, 11.

ἄχλυσ, ἰος, ἡ, a mist, darkness, which
shrouds objects, Hom. Od. 7. 41; or comes
over the eyes of the dying, Il. 5. 696.—In
N. T. a mist before the eyes, Acts 13, 11
ἄχλυσ καὶ σκότος. So Jos. Ant. 9. 4. 3.
Plut. Alex. M. 45.

ἄχρεῖος, ου, δ, ἡ, adj. (a priv. χρεῖα,)
useless, unprofitable, spoken of oneself, Luke
17, 10. Sept. for חֲכָמָה 2 Sam. 6, 22. So genr.
Dem. 504. 13. Xen. Cyr. 7. 5. 21.—Em-
phat. i. q. *good for nothing, wicked*, Matt. 25,
30; comp. v. 26. So Achill. Tat. 5. p. 321;
comp. ἀχρεϊότης Tob. 4, 13.

ἄχρειῶω, ῶ, f. ὥσω, (ἀχρεῖος,) to make
useless, to spoil, to destroy, Sept. 2 K. 3,
19. Pol. 1. 54. 8. ib. 3. 64. 8.—In N. T. trop.
to make *unprofitable, to corrupt*; Pass. Rom.
3, 12 ἅμα ἡ χρεῖωσεν, quoted from Ps. 14,
3 and 53, 4, where Sept. for חֲכָמָה.

ἄχρηστος, ου, δ, ἡ, adj. (a priv. χρη-
στός,) *useless, unprofitable*, Sept. Hos. 8, 8.
Hdian. 8. 4. 21. Plato Rep. 332. e.—In
N. T. emphat. *unprofitable, good for nothing*,
injurious, c. dat. of pers. Philem. 11, comp.
v. 18. So Eccles. 16, 1 ἀχρηστοί, parall.
δοσβείς. Wisd. 3, 11.

ἄχρι and ἄχρις, (kindr. ἄκρος,) the
latter occasionally before a vowel, Buttm.
§ 26. 4. Lob. ad Phryn. p. 14; a particle of
time and place, *until, even unto*. See μέχρι
init.

1. Of time: a) As Prep. c. gen. *until*;
so with nouns, Luke 4, 13 and Acts 13, 11
ἄχρι καιροῦ *until a season*, i. e. *for a sea-*
son. Acts 20, 11 ἄχρις αὐτῆς (so ἄχρι τῆς
ἡμέρας Jos. Ant. 6. 11. 4). Acts 2, 29. 3, 21.

22, 22. 23, 1. 26, 22. Rom. 5, 13. 1 Cor. 4, 11. 2 Cor. 3, 14. Gal. 4, 2. Phil. 1, 6. Heb. 6, 11. Rev. 2, 26. Acts 20, 6 ἄχρι ἡμερῶν πέντε *until five days* sc. were passed, *in five days*. So ἄχρι Σαβάνου or the like, marking time or extent, Acts 22, 4. Rev. 2, 10. 12, 11; also Heb. 4, 12. With the gen. of the art. before particles of time; Rom. 1, 13 ἄχρι τοῦ δεῦρο *hitherto*. 8, 22 and Phil. 1, 5 ἄχρι τοῦ νῦν. Comp. 2 Macc. 14, 15. Xen. Conv. 4. 37 ἄχρι τοῦ μὴ πενήν.—With a relat. pron. and noun, e. g. ἄχρι ἧς ἡμέρας *until what day, until the day that*, Matt. 24, 38. Luke 1, 20. 17, 27. Acts 1, 2. For ἄχρις οὐ see in lett. b. β.

b) As a Conj. before verbs: a) Simply ἄχρι, *until*; so before a verb in the Subjunct. Luke 21, 24 ἄχρι πληρωθῶσι καιροί. Rev. 15, 8. 20, 3. 5. Once c. fut. Rev. 17, 17 ἄχρι τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. So c. Opt. Jos. Ant. 12. 7. 6. β) In the form ἄχρις οὐ, *until that, until, pr. for ἄχρι χρόνου οὐ* 'until the time that'; so before a verb in a past tense, e. g. Indic. Acts 7, 18 ἄχρις οὐ ἀνέστη βασιλεὺς ἕτερος. 27, 33; Subjunct. Rom. 11, 25 ἄχρις οὐ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. 1 Cor. 11, 26. 15, 25. Gal. 3, 19. 4, 19. Rev. 2, 25. 7, 3. (Indic. Heliodor. 3. 7. Xen. Hell. 6. 4. 37. Subj. Plut. Artax. 19. Theophr. H. Plant. 5. 2.) Before a verb in the present tense, *as long as, while*; Heb. 3, 13 ἄχρις οὐ τὸ σῆμαρον καλεῖται. So ἄχρι simpl. 2 Macc. 14, 10.

2. Of place, as Prep. c. gen. Acts 11, 5

ἄχρις ἐμοῦ. 13, 6 ἄχρι Πάφου. 20, 4. 28, 15. 2 Cor. 10, 13. 14. Rev. 14, 20. 18, 5. —Lucian. D. Deor. 7. 4. Plato Tim. Loc. 100. e. ib. 101. a.

ἄχυρον, ου, τό, (kindr. ἄχων,) *straw*, as cut down, Xen. Œc. 18. 1, 2.—In N. T. *chaff, short straw*, the chaff and straw as broken up by treading out the grain, and separated by winnowing, Matt. 3, 12. Luke 3, 17. Sept. for ᾠδ Is. 17, 13; 17, 13. Gen. 24, 25. 32. Judg. 19, 19. So Pol. 1. 19. 13. Xen. Œc. 18. 6, 7, 8.—Such straw or chaff was used as fodder, and also for fuel; see Gen. and Judg. l. c. also Matt. 6, 30. Luke 12, 28. See Bibl. Res. in Palest. II. p. 277.

ἀψευδής, εος, ους, ό, ή, adj. (a priv. ψεύδομαι,) *without lie, that cannot lie, verax*, of God, Tit. 1, 2.—Wisd. 7, 17. Hdian. 2. 9. 4. Plato Rep. 382 e, πάντῃ ἀψευδής τὸ δαιμόνιον τε καὶ θεῖον.

ἀψευδός, ου, ό, wormwood, (l. q. ἀψίνθιον, Aquil. for 17, 17 Prov. 5, 4. Xen. An. 1. 5. 1.) as the symbol of bitter poison, and as the name of a star causing death; so Rev. 8, 11 bis, καὶ γίνεσθαι τὸ τρίτον τῶν ὕδατων εἰς ἀψυδὸν κτλ.—For the poisonous character ascribed to wormwood and other bitter plants, see Jer. 9, 15. 23, 15. Lam. 3, 15. 19; comp. Deut. 29, 18. Heb. 12, 15. Ex. 15, 23.

ἀψυχός, ου, ό, ή, adj. (a priv. ψυχή,) *without life, lifeless*, e. g. musical instruments, 1 Cor. 14, 7.—Wisd. 14, 29. Pol. 6. 47. 10. Plato Soph. 227. a.

B.

Βάαλ, ό, indec. *Baal*, Heb. בַּאֵל (lord), Chald. בַּאֲל, בַּאֲל, *Bel*, the chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians, representing either the sun, or more probably the planet Jupiter. Rom. 11, 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19, 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2, 11. 13. 3, 7. 8, 33. 1 K. 16, 31. 2 K. 10, 18. See Heb. Lex. art. בַּאֲל no. 5. Gesen. Comm. on Isai. II. p. 335 sq.

Βαβυλών, ωνος, ή, *Babylon*, Heb. בָּבֶל *Babel* (i. e. confusion, contr. for בְּבִלְבָּל from בָּבֶל Gen. 11, 9,) the celebrated metropolis of Babylonia and the seat of the Chaldean

empire. For a full account of it, and of the present ruins, see R. K. Porter's *Travels* II. p. 283 sq. C. J. Rich *Memoirs* on Babylon and Persepolis, Lond. 1839. Ritter's *Erdkunde* Th. XI. p. 865 sq.—In N. T. pr. Matt. 1, 11. 12. 17 bis. Acts 7, 43. 1 Pet. 5, 13. Poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, prob. pagan Rome, as being the successor of ancient Babylon in this respect; Rev. 14, 8. 16, 19. 17, 5. 18. 2. 10. 21. Comp. Is. 21, 9. Jer. 50, 23 sq. 51, 7. 8.

βαθμός, ου, ό, (βαίνω,) *a step* of a staircase or door, Eccclus. 6, 36. Sept. 1 Sam. 5, 5. Plut. Romul. 20.—In N. T. *a step* of dignity, *degree*, 1 Tim. 3, 13. So Artemidor.

2. 42. Lucian. Amor. 53. The Attic form was *βασμός*, Lob. ad Phryn. p. 324.

βάθος, *ος, ους, τό*, (*βαθύς*), *depth*, Matt. 13. 5. Mark 4. 5. Rom. 8. 39. Eph. 3. 18. Luke 5. 4 *τὸ βάθος the depth, the deep*, i. e. the deep water of the lake. Sept. for *בְּרִיחַ* Ez. 27. 34; *יְרִיחַ* Ez. 31. 14. So Diod. Sic. 5. 36. Xen. Cēc. 19. 14.—Trop. a) *depth, for fulness, greatness*; Rom. 11. 33 *βάθος πλούτου κτλ.* (Sept. Prov. 18. 3 *βάθος κακῶν*, comp. *Æl. V. H. 3. 18 πλούτος βαθύς*.) 2 Cor. 8. 2 *ἡ κατὰ βάθους πτωχεία*, lit. 'poverty down to the depth,' i. e. *deepest poverty*; comp. Strabo 9. 419 *ἀντρον κοῖλον κατὰ βάθους*. b) Plur. *τὰ βάθη, depths, deep things*, the secret, unrevealed counsels of any one, e. g. *τοῦ θεοῦ* 1 Cor. 2. 20; of Satan, *mysteries* Rev. 2. 24 Rec. Sept. for *רְחֹז* Ecc. 7. 4. Comp. Judith 8. 14. Plato Theæt. 183. e.

βαθύνω, *φ. υῶ*, (*βαθύς*), *to deepen, to make deep*, absol. Luke 6. 48 *ἐσκαψε καὶ ἐβάθυνε*, lit. 'he dug and made deep,' i. e. *he dug deep*; where by Hebr. *ἐβάθυνε* supplies the place of an adverb, i. q. *ἐσκαψε βαθύως*; see Gesen. Lehrs. p. 823. Heb. Gr. §139. n. 1; comp. Butt. §144. n. 6. Sept. *βαθύνει εἰς κάθισιν* for *רָחַז רְחֹזִי* Jer. 49. 8.—Hom. II. 23. 481. Anacr. Od. 17. 6.

βαθύς, *εία, ύ*, adj. *deep*, e. g. a well John 4. 11. Sept. for *רְחֹז* Prov. 22. 14. So Hdn. 3. 3. 2. Xen. An. 5. 2. 3.—Trop. a) Of sleep, Acts 20. 9 *ἕπνευ βαθεί*. So Theocr. 8. 65. *Æl. V. H. 9. 13*. b) Of the dawn; Luke 24. 1 *ἔρρου βαθείος deep twilight, day-break, the first dawn*, i. q. *λίαν πρωί* Mark 16. 2. So Plato Prot. 310. a. *ἐτι βαθείος ἔρρου*. c) Neut. Plur. *τὰ βαθεία, the deep things, mysteries*, of Satan, Rev. 2. 24 Griesb. comp. in *βάθος* lett. b. Comp. *Æschyl. Supp. 405. Hdt. 4. 95*.

βατον, *ου, τό*, (dim. *βαίς*), Plur. *τὰ βαία, palm-branches*, the pendulous twigs and boughs of the palm-tree; John 12. 13 *τὰ βαία τῶν φοινίκων*. Symm. for *בְּרִיחַ* Cant. 7. 9.—1 Macc. 13. 51. Test. XII Patr. p. 668.

Βαλαάμ, *δ, indec. Balaam*, Heb. *בַּלְאָם* (non-populus, foreigner), pr. n. of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22. 23. Deut. 23. 4. Josh. 24. 9. Jos. Ant. 4. c. 6.—In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2. 15. Jude 11. Rev. 2. 14. See also *Νικολαίτης*.

Βαλάκ, *δ, indec. Balak*, Heb. *בָּלָאֵק* (spoiler), a king of the Moabites, Rev. 2. 14.—See Num. c. 22. Josh. 24. 9. Jos. Ant. 4. c. 6.

βαλάντιον, *ου, τό*, written also *τὸ βαλάντιον*, a bag, purse, Luke 10. 4. 12. 33. 22. 35. 36. Sept. for *רִיזָרָה* Job 14. 17; *רִיזָרָה* Prov. 1. 14.—Hdn. 5. 4. 4. Xen. Conv. 4. 2.

βάλλω, *φ. βαλῶ*, perf. *βέβληκα*, aor. 2 *ἔβαλον*; Pass. perf. *βέβλημαι*, aor. 1 *ἐβλήην*, fut. 1 *βληθήσομαι*; *to throw, to cast*, with a greater or less degree of force, as modified by the context; in Gr. usage often of weapons, stones, and the like, Sept. 2 Chr. 26. 15 *βάλλειν βέλει καὶ λίθοις*. Hdn. 3. 3. 9. Xen. An. 5. 4. 23.—In N. T.

1. Pr. *to throw, to cast*, to a distance, with force and effort, e. g. a) At a person; as stones, c. acc. et *ἐπὶ τινι*, John 8. 7 *πρώτος τὸν λίθον ἐπ' αὐτῇ βάλετο*. Acc. impl. with *ἐπὶ τινι*, v. 59. (Dion Cass. 817. 3. Pol. 1. 48. 8.) With acc. of pers. and dat. of instr. *to throw at, to hit*; Mark 14. 65 *ῥοπίσμασιν αὐτὸν ἔβαλλον*, lit. *they threw at (hi) him with slaps*, slapped him with their open hands. So pr. Lys. 140. 1 *ἔβαλλέ με λίθοις*. Jos. Ant. 2. 15. 4. Hdn. 7. 11. 17. b) Genr. *to throw or cast* in any direction; e. g. *to or before* any one, c. acc. et dat. Matt. 15. 26 *τὸν ἄρτον . . . βαλεῖν τοῖς κυναρίοις*. Mark 7. 27; *ἐμπροσθέν τινος* Matt. 7. 6. Or from any one, with *ἀπὸ*, as *βάλε ἀπὸ σοῦ*, Matt. 5. 29. 30. 13. 8. 9; with *ἐκ*, as *ῥίπον ἐκ τοῦ στόματος* Rev. 12. 15. 16; with *ἔξω*, *to cast out or away*, Matt. 5. 13. 13. 48. Luke 14. 35; trop. John 15. 6. 1 John 4. 18. Also upon any thing, with *ἐπὶ* c. acc. Rev. 18. 19 *ἔβαλον χοῦν ἐπὶ τὰς κεφ. αὐτῶν*. Or into any thing, with *εἰς* c. acc. as *κοινοῦν εἰς τὸν αἶρα* Acts 22. 23; *εἰς τὴν θάλασσαν* Matt. 4. 18. 13. 47. 17. 27. 21. 21. Mark 9. 42. 11. 23. Rev. 8. 8. 18. 21; *εἰς τὸ πῦρ* Matt. 3. 10. Mark 9. 22. Luke 3. 9. John 15. 6; *εἰς τὴν γένναν* Matt. 5. 30. 18. 9; *εἰς τὴν κάμνον* Matt. 13. 42. 50; *εἰς κλίβανον* Matt. 6. 30. Luke 12. 28; also Rev. 8. 7. 12. 4. 9. 13. 20. 3. 10. 14. 15. al. Sept. c. *εἰς* Dan. 3. 21. Is. 19. 8; comp. *Ἐσop. F. 130*. Jos. Ant. 6. 9. 5. c) Of seed, *to cast, to sow*, e. g. *σπέρων ἐπὶ τῆς γῆς* Mark 4. 26; *κόκκον εἰς τὸν κῆπον* Luke 13. 19. Sept. *βάλλοντες σπέρματα* Ps. 126. 6. Of manure, *to cast in*, Luke 13. 8. d) Spec. of lots, *to cast* sc. into an urn or vessel, from which they were then drawn out; Potter Gr. Ant. I. p. 338. Adam's Rom. Ant. p. 302. So Matt. 27. 35 bis. Mark 15. 24 *βάλλοντες*

κλῆρον ἐπ' αὐτά. Luke 23, 34. John 19, 24. Sept. for בְּיָמֶי Neh. 11, 1; יָמָיו Ob. 11. Eccus. 37, 8. Plut. Lucull. 27 ἐν παιδιᾷ ἐβάλλοντο κλῆρον. e) So to cast money into the treasury or chest; eis τὸν κορβανᾶν Matt. 27, 6; eis τὸ γαστροφυλάκιον (see this art.) Mark 12, 41. 43. Luke 21, 1. 4; absol. id. Mark 12, 44. Luke 21, 3. 4; also John 12, 6. So Jos. Ant. 6. 1. 2. f) Of persons, βάλλω τινα eis κλίνην, to cast into a bed, to lay upon the bed, to afflict with disease, Rev. 2, 22. (Intrans. id. Arr. Epict. 2. 20. 10.) Hence Pass. perf. βέβλημαι ἐπὶ κλίνης, to be laid upon the bed, to lie ill, Matt. 9, 2; βέβλημαι absol. id. Matt. 8, 6. 14. Simpl. to be laid, to lie, Mark 7, 30; πρὸς τι Luke 16, 20. Comp. Buttm. § 113. 7. g) Spec. βάλλω τινα eis φυλακὴν, to cast into prison, implying the use of force, Matt. 18, 30. Luke 12, 58. Acts 16, 37. Rev. 2, 10. So Arr. Epict. 1. 29. 6. h) Of a tree, to cast its fruit; Rev. 6, 13 ὡς συκὴ βάλλει τοὺς δένδρους αὐτῆς. i) Of a city, to cast down, to overthrow, i. q. καταβάλλω. Rev. 18, 21 οὕτως . . . βληθήσεται Βαβυλὼν. So καταβάλλω Xen. Hell. 4. 5. 10. ib. 6. 4. 27. k) Reflex. βάλλειν ἑαυτόν, to throw or cast oneself, e. g. with κάτω down, Matt. 4, 6. Luke 4, 9; eis τὴν θάλασσαν John 21, 7. l) Intrans. or with ἑαυτόν impl. Buttm. § 130. n. 2; to cast oneself, to rush; and of a wind, to blow, to storm; Acts 27, 14 ἔβαλε κατ' αὐτῆς [Κρήτης] ἄνεμος τυφωνικός. So Hom. Il. 11. 722 ποταμός eis ἄλα βάλλων. Plato Hipp. Maj. 293. a.

2. In a modified sense, to cast, the idea of distance and force being dropped, i. q. to put, to place, to lay, to thrust, e. g. β. τὸ ἀργύριον τοῖς τραπεζίταις, to put money to the exchangers, to place it upon their tables, Matt. 25, 27. With acc. and eis c. acc. to put or thrust into; e. g. τοὺς δακτύλους eis τὰ ὄτα Mark 7, 33, and so John 20, 25. 27; τὴν μάχαιραν eis τὴν θήκην John 18, 11; χαλίνους eis τὰ στόματα James 3, 3; τὸ δρέπανον eis τὴν γῆν Rev. 14, 19; τινα eis τὴν κολυμβήσαν John 5, 7. Trop. βάλλειν eis τὴν καρδίαν τινας, to put into the heart of any one, to suggest, John 13, 2. So Jos. Ant. 6. 13. 4 ἂ μῆτε eis νοῦν ἐβαλόμην. Pind. Ol. 13. 22 πολλὰ δ' ἐν καρδίαις . . . ἔβαλον. Plut. Timol. 3 eis νοῦν ἐμβάλων.—With acc. and ἐπὶ c. acc. to put or lay upon any one; Rev. 2, 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος. Also of a sickle, β. τὸ δρέπανον ἐπὶ τὴν γῆν to thrust in the sickle upon the earth Rev. 14, 16. Trop. β. εἰρήνην ἐπὶ τὴν γῆν to send (introduce) peace

upon the earth; and so β. μάχαιραν ib.—With acc. and ἐνώπιόν τινος, to lay or place before any one; e. g. τὸ σκάνδαλον Rev. 2, 14. So Rev. 4, 10 πεσούνται . . . καὶ προσκυνήσουσι . . . καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, they fall down . . . and worship . . . and lay their crowns before the throne, i. e. in the manner of potentates doing homage to a superior; so Tigranes in Plut. Comp. Cim. et Lucull. 3 τὸ διάδημα τῆς κεφαλῆς ἀφελόμενος ἔθηκε πρὸ τῶν ποδῶν. Cic. pro Sext. 27. Jos. Ant. 15. 6. 6, 7.

3. Spoken of liquids, to put, to pour, e. g. wine or water; with acc. and eis, to put or pour into; Matt. 9, 17 οὐδὲ βάλλουσιν οἶνον νέον eis ἀσκούς παλαιούς. Mark 2, 22. Luke 5, 37. 38; John 13, 5 βάλλει ὕδωρ eis τὸν νεπτήρα. Once of ointment, with acc. and ἐπὶ c. gen. to pour upon; Matt. 26, 12 βαλοῦσα αὐτὴ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματος μου, comp. v. 7.—So c. eis. Hom. Od. 4. 220. Anacr. 36. 10. Arr. Epict. 4. 13. 12 οἶνον ἵνα βάλῃ eis τὸν πῖνον. With ἐπὶ, Eurip. Orest. 297 λουτρά τ' ἐπὶ χροὸς βάλε. +

βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form, but apparently not in signification; to dip in, to sink, to immerse, in Gr. writers spoken of ships, galleys, etc. c. acc. Pol. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτισον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragn. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις χειμῶνα δεδοικὸς πρὸ τῆς θύλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Vit. 3. Of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθείρεται βαπτιζόμενα. Pol. 5. 47. 2 of horses sinking in a marsh. Also of men, Jos. Ant. 15. 3. 3 βαρύντες αἶψα καὶ βαπτίζοντες ὡς ἐν παιδιᾷ νηχόμενοι. B. J. 1. 22. 2. Diod. Sic. 16. 80; or partially, to the breast, Pol. 3. 72. 4 ἕως τῶν μαστῶν οἱ περὶ βαπτίζονται. Strab. 14. p. 667. a, μέχρι ὀμφαλοῦ βαπτιζομένων.—Also to dip in a vessel, to draw water, Plut. Alex. M. 67.—In N. T.

1. to wash, to lave, to cleanse by washing; Mid. and Pass. aor. 1 in Mid. sense, to wash oneself, i. e. one's hands or person, to perform ablution; Luke 11, 38 ἔθαυμασεν ὅτι οὐ πρῶτον ἐβατίσθη πρὸ τοῦ ἀρτίστου, comp. the like circumstances in Mark 7, 2. 3, where it is νίπτομαι, and see in πυγμῇ. Also Mark 7, 4 εἰς μὴ βαπτισσονται, comp. v. 2. 3.—Sept. for בָּטַח 2 K. 5, 14, comp. v. 10 where it is גָּיַל Sept. λούω. Judith 12, 7 καὶ (Judith) ἐβατίετο ἐν τῇ παρεμβολῇ

ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Eccus. 31, 25 βαπτίζομενος ἀπὸ νεκροῦ, where comp. Lev. 11, 25. 28. 40. Num. 19, 18. 19.

2. to baptize, to administer the rite of baptism, either that of John or of Christ; Pass. and Mid. to be baptized or to cause oneself to be baptized, i. e. genr. to receive baptism; see note below.—Thus

a) Pr. and a) Absol. Matt. 3, 6. 13. 14. 16. Mark 1, 4. 5. 16, 16. Luke 3, 7. 12. 21 bis. 7, 30. John 1, 25. 28. 3, 22. 23 bis. 26. 4. 1. 2. 10. 40. Acts 2, 41. 8, 12. 18. 36. 38. 9, 18. 10, 47. 16, 15. 33. 18, 8. 22, 16. 1 Cor. 1, 14. 16 bis. 17. So Mark 6, 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής. β) With an adjunct of manner; e. g. with acc. of the kindred noun, Acts 19, 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged the duty of repentance. Luke 7, 29. Comp. Buttm. § 131. 4. In Luke's writings with a dat. of the instrument or material employed, e. g. ὕδατι, WITH water, Luke 3, 16. Acts 1, 5. 11, 16. Elsewhere with ἐν ὕδατι, IN water, Matt. 3, 11. Mark 1, 8. John 1, 26. 31. 33. Comp. Matt. 3, 6 ἐν τῷ Ἰορδάνῳ. See Matth. § 396. n. 2. Winer § 31. 5. Once β. eis τὸν Ἰορδάνην, baptized into the Jordan, Mark 1, 9. So genr. c. eis Plut. de Superstit. 3. Jos. Ant. 4. 4. 6. γ) With adjuncts marking the object and effect of the rite of baptism; chiefly with eis c. acc. to baptize or to be baptized INTO any thing, i. e. into the belief, profession, observance of any thing; Matt. 3, 11 eis μετανοίας. Acts 2, 38 eis ἁφῆσιν ἁμαρτιῶν. 19, 3 eis τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12, 13 eis ἐν σῶμα, i. e. that we may become one body. Rom. 6, 3 eis θάνατον.—With eis c. acc. of person, to baptize or to be baptized INTO any one, i. e. into a profession of faith in any one and sincere obedience to him; Rom. 6, 3 and Gal. 3, 27 eis Χριστόν. Trop. 1 Cor. 10, 2 eis τὸν Μωϋσῆν. So eis τὸ ὄνομα τινος, into the name of any one, in a like sense; Matt. 28, 19. Acts 8, 16. 19, 5. 1 Cor. 1, 13. 15. Also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ Acts 2, 38; and ἐν τῷ ὀνόματι τοῦ κυρίου Acts 10, 48.—With ἐπὶ, 1 Cor. 15, 29 bis, οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, those baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See also in lett. b.

b) Trop. and with allusion to the sacred rite: a) Direct, e. g. βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ ὕδατι, to baptize in (with) the

Holy Ghost, and in (with) fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, and to overwhelm with 'fire unquenchable,' Matt. 3, 11. Luke 3, 16; for the construction see above in lett. a. β. So with ἐν πνεύματι ἁγίῳ alone, Mark 1, 8. John 1, 33. Acts 1, 5. 11, 16. β) Genr. and with indirect allusion to the rite, to baptize with calamities, to overwhelm with sufferings, [Matt. 20, 22 bis, 23 bis.] Mark 10, 38 bis. 39 bis, τὸ βάπτισμα, δ' ἐγὼ βαπτίζομαι, βαπτισθήναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in lett. a. β. Luke 12, 50.—With ὑπὲρ τινος, 1 Cor. 15, 29 bis, τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν... τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much suffering in the hope of a resurrection? comp. v. 30. 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι. So some; others better as above in lett. a. γ.—So trop. Sept. (for רָצַח) Is. 21, 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem 'afterwards baptized the city,' filled it with confusion and distress. Plut. de Puer. educand. 13 ψυχὴ τοῖς μὲν συμμέτροις αὔξεται πόνους, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Plut. Galb. 21 ὀφλήμασι βεβαπτισμένους 'overwhelmed with debts.' Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Euenus 15, in Anthol. Gr. ed. Jac. I. p. 99, βαπτίζει ὕπνον. Also Plato Conv. 176. b, τῶν χεῖς βεβαπτισμένων, Lat. 'vino madidi.' Euthyd. 277. d, μεράκιον βαπτιζόμενον 'a boy overwhelmed with questions.'

NOTE. While in Greek writers, as above exhibited, from Plato onwards, βαπτίζω is every where to sink, to immerse, to overwhelm, either wholly or partially; yet in Hellenistic usage, and especially in reference to the rite of baptism, it would seem to have expressed not always simply immersion, but the more general idea of ablution or affusion. This appears from the following considerations: a) The circumstances narrated Luke 11, 38, compared with those in Mark 7, 2-4 where νίπτω is employed, implying according to oriental custom a pouring of water on the hands, see in νίπτω and 2 K. 3, 11; likewise the use of βαπτισμός Mark 7, 4. 8; as also the passages

from the Sept. quoted above in no. 1. The idea of private *baths* in families in Jerusalem and Palestine generally is excluded; see in lett. b. b) In Acts 2, 41 three thousand persons are said to have been baptized at Jerusalem apparently in one day at the season of Pentecost in June; and in Acts 4, 4 the same rite is necessarily implied in respect to five thousand more. Against the idea of full *immersion* in these cases there lies a difficulty, apparently insuperable, in the scarcity of water. There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam a few rods in length; and the city is and was supplied with water from its cisterns and public reservoirs; see Bibl. Res. in Palest. I. p. 479-516. From neither of these sources could a supply have been well obtained for the immersion of 8000 persons. The same scarcity of water forbade the use of private baths as a general custom; and thus also further precludes the idea of *bathing* in the passages referred to in lett. a. c) In the earliest Latin Versions of the N. T. as for example the *Itala*, which Augustine regarded as the best of all (de Doctr. Christ. 2. 15), and which goes back apparently to the second century and to usage connected with the apostolic age, the Greek verb βαπτίζω is uniformly given in the Latin form *baptizo*, and is never translated by *immergo* or any like word; showing that there was something in the rite of baptism to which the latter did not correspond. See Blanchini *Evangelium quadruplex*, etc. Rom. 1749. d) The baptismal fonts still found among the ruins of the most ancient Greek churches in Palestine, as at Tekoa and Gophna, and going back apparently to very early times, are not large enough to admit of the baptism of adult persons by immersion; and were obviously never intended for that use. See Bibl. Res. in Palest. II. p. 182. III. p. 78.

βάπτισμα, ατος, τό, (βαπτίζω,) pr. 'any thing dipped in or immersed'; in N. T. baptism, i. e. the rite, e. g. John's baptism, Matt. 3, 7. 21, 25. Mark 1, 4. 11, 30. Luke 3, 3. 7, 29. 20, 4. Acts 1, 22. 10, 37. 13, 24. 18, 25. 19, 3. 4; Christian baptism, Rom. 6, 4. Eph. 4, 5. Col. 2, 12. 1 Pet. 3, 21.—Trop. baptism for calamities, afflictions, with which one is overwhelmed, Matt. 20, 22. 23. Mark 10, 38. 39. Luke 12, 50; see in βαπτίζω no. 2. b.

βαπτισμός, ου, ό, (βαπτίζω,) pr. 'a dipping, immersion'; in N. T.

1. a washing, ablution, of vessels, couches, Mark 7, 4. 8. Heb. 9, 10. Comp. Lev. 11, 32.

2. baptism, the rite, Heb. 6, 2.—Jos. Ant. 18. 5. 2, of John's baptism.

βαπτιστής, ου, ό, (βαπτίζω,) a baptizer, i. e. the Baptist, as a surname of John, the forerunner of our Lord, Matt. 3, 1. 11, 11. 12. 14, 2. 8. 16, 14. 17, 13. Mark 6, 24. 25. 8, 28. Luke 7, 20. 28. 33. 9, 19.—Jos. Ant. 18. 5. 2.

βάπτω, f. ψω, 1. to dip in, to immerse; c. acc. John 13, 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τρυβλίον comp. Mark 14, 20. Sept. c. acc. et εἰς for ἐν Lev. 4, 6. So c. acc. Xen. An. 2. 2. 9; acc. et εἰς Ael. V. H. 14. 39. Plato Tim. 73. e.—Also with acc. and gen. of a fluid; Luke 16, 24 ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, comp. Winer § 30. 5. 2. b. So Arat. de Cepheo sidere, τὰ μὲν εἰς κεφαλὴν μάλα πάντα βάπτων ὠκεανόιο, Wetst.

2. Spec. to dip, to dye, Pass. c. dat. of instr. Rev. 19, 13 ἱμάτιον βεβαμμένον αἵματι.—Sept. Ps. 68, 24. Jos. Ant. 3. 6. 1. Plato Rep. 429. d, e. Hom. Batrach. 223 ἐβάπτετο δ' αἵματι λίμνη.

βάρ, Heb. בָּר, son; see Βαριησοῦς, Βαριωνάς.

Βαραββᾶς, ᾱ, ό, Barabbas, Aram. בָּרַבְבָּאֵס (son of the father), pr. name of a robber, whom Pilate released to the Jews, Matt. 27, 16. 17. 20. 21. 26. Mark 15, 7. 11. 15. Luke 23, 18. John 18, 40 bis.—The name was not unusual among the Jews; see Lightfoot Hor. Heb. in Matt. 27, 16.

Βαρακ, ό, indec. Barak, Heb. בָּרַק (lightning), pr. n. of a Hebrew, who with Deborah delivered Israel from the Canaanites; Heb. 11, 32. See Judg. c. 4. 5.—Jos. Ant. 5. 5. 2 Βάρακος.

Βαραχίας, ου, ό, Barachias, pr. n. of the father of Zacharias, who was slain between the temple and the altar, Matt. 23, 35; see in art. Ζαχαρίας no. 2.

βάρβαρος, ου, ό, a barbarian, i. e. pr. simply a foreigner, one who does not understand or speak the language of a particular people. Strabo regards it as an onomatopoeic word imitating a difficult and harsh pronunciation; 14. p. 662. Perh. derived from Berber, the name of a formidable native race in northern Africa.

1. Genr. of one who uses a different tongue, 1 Cor. 14, 11 bis. Sept. for רָבָב Ps. 114, 1.—2 Macc. 2, 21. Hidot. 2. 158

βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμολῶσσοι. Hdian. 7. 3. 2.

2. Spec. one who does not speak Greek, one not a Greek by language or nation; Acts 28, 2. 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phenician language. Rom. 1, 14 "Ἑλλήσι τε καὶ βαρβάροις, to the Greeks and to those not Greeks, to other nations. So Col. 3, 11 "Ἕλλην καὶ Ἰουδαίους...βαρβάρους, Σκύθης, where *βαρβάρους* seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards; and Σκύθης to nations not under the Roman dominion.—Jos. B. J. præm. 5 "Ἑλλήσι καὶ βαρβάροις, i. e. the Romans, Jews, and others. ib. 5. 1. 3. So of the Romans, Pol. 5. 104. 1. ib. 9. 37. 5; of the Syrians, Xen. Cyr. 1. 2. 1.

βαρέω, ᾠ, f. ἴσω, (βάρος,) to weigh down, to be heavy upon; found in early and Attic writers only in the perf. participles *βεβαρημένος*, *βεβαρημένος*, Hom. Od. 3. 139. ib. 19. 122. Plato Conv. 203. b. Other forms occur in later writers; as fut. *βαρήσει* Luc. D. Mort. 10. 4; see Thom. Mag. p. 141 sq. Matth. 5. 227. Buttm. Ausf. Spr. § 114.—In N. T. only Pass. *βαρέομαι*, ὄνυμα, aor. 1 ἐβαρήτην, perf. part. *βεβαρημένος*, to be weighed down, to be heavy, oppressed, only trop. a) By sleep, e. g. *βεβαρημένοι ὕπνῳ* Luke 9, 32; absol. id. Matt. 26, 43. Mark 14, 40. So c. ὕπνῳ Anthol. Gr. IV. p. 177. b) By surfeiting, etc. Luke 21, 34 *μήποτε βαρηθῶσιν* (*βαρυνθῶσιν* Rec.) αἱ καρδίαι ὑμῶν ἐν κραυγῇ καὶ. So Hom. Od. 19. 122 οἶνῳ *βεβαρηότα*. c) By evils, calamities, 2 Cor. 1, 8. 5, 4 στενάζοντες *βαρούμενοι*. So Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων' καὶ ἄλλων κακῶν *βαρηθείσαι*. d) By expense, i. q. to be burdened, charged; 1 Tim. 5, 16 *μὴ βαρεῖσθω ἡ ἐκκλησία*. Comp. in *ἀβαρής* and *ἐπιβαρέω*.

βαρέως, adv. (*βαρύς*), heavily, with difficulty, trop. Matt. 13, 15 and Acts 28, 27 τοῖς ὡς *βαρέως* ἤκουσαν, they heard heavily with their ears, i. e. are dull of hearing; quoted from Is. 6, 10, where Sept. for *ἡκούθη*.—Comp. *βαρέως* φέρειν Sept. Gen. 31, 35. Dem. 1103. 17. Xen. An. 2. 1. 4. But Xen. An. 2. 1. 9 *βαρέως* ἀκούειν 'to hear indignantly.'

Βαρθολομαῖος, ου, ὁ, *Bartholomew*, Heb. *בְּרֹחַיִם* (son of Tolmai), the patronymic of one of the twelve apostles, Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13. His pr. name was prob. Nathanael; see John 1, 46. 21, 2. So Jude is also called Leb-

beus and Thaddeus; and Peter is sometimes *Barjonas*.

Βαριησοῦς, ου, ὁ, *Barjesus*, Heb. *בְּרִישָׁא* (son of Jeshua), pr. n. of a Jewish magician, Acts 13, 6.

Βαριωνᾶς, ᾱ, ὁ, *Barjonas*, Heb. *בְּרִינָה* (son of Jonas), the patronymic of the apostle Peter, Matt. 16, 17.—Others write it *βὰρ Ἰωνᾶς*.

Βαρνάβας, α, ὁ, *Barnabas*, surname of Joses, a Levite, born in Cyprus, who became the first associate of Paul in his labours. The name *Barnabas*, Aram. *בְּרִנָּבָא* (son of prophecy), is explained by Luke (Acts 4, 36) as i. q. *ὁδὸς παρακλήσεως*, see in *νίος*.—Acts 4, 36. 9, 27. 11, 22. 25. 30. 12, 25. 13, 1. 2. 7. 43. 46. 50. 14, 12. 14. 20. 15, 2 bis. 12. 22. 25. 35. 36. 37. 39. 1 Cor. 9, 6. Gal. 2, 1. 9. 13. Col. 4, 10.

βάρος, εος, ους, τό, *weight*, Xen. Cyr. 3. 3. 42.—In N. T. only trop.

1. *weight*, i. e. a burden, load; put for heavy labour, *τὸ βάρος τῆς ἡμέρας* Matt. 20, 12; for burdensome precepts, Acts 15, 28. Rev. 2, 24; for sins and weaknesses which weigh one down, Gal. 6, 2.—2 Macc. 9, 10. Pol. 5. 72. 10. Plato Legg. 925. d, *τὸ τῶν τοιούτων νόμων...βάρος*. Pr. Xen. Ec. 17. 9.

2. *weight*, i. e. influence, authority, honour; 1 Thess. 2, 6 *δυνάμενοι ἐν βάσει εἶναι ὡς Χρ. ἀπόστολοι*. So Diod. Sic. 4. 61. ib. 31. p. 155 *τηλικούτο βάρος οικίας καὶ γένους*.—Others less well, *burden*, in a pecuniary sense; comp. in *βαρέω* lett. d.

3. *weight*, i. e. abundance, greatness, fulness; 2 Cor. 4, 17 *αἰώνιον βάρος δόξης*, an eternal fulness of glory.—Soph. Aj. 130 *μακροῦ πλούτου βάρος*. Diod. Sic. 17. 52 *βασιλεία...ζαυμαστὰ κατὰ τὸ μέγεθος καὶ βάρος τῶν ἔργων*.

Βαρσαβᾶς, ᾱ, ὁ, *Barsabas*, surname of two men: a) Of Joseph mentioned in Acts 1, 23; see *Ἰωσήφ*. b) Of Judas mentioned Acts 15, 22; see *Ἰούδας*.

Βαρτιμαῖος, ου, ὁ, *Bartimeus*, Heb. *בְּרִתְמָיִם* (son of Timeus), pr. n. of a blind man, Mark 10, 46.

βαρύνω, f. ῶ, (βαρύς,) to weigh down; in N. T. trop. once Pass. aor. 1 ἐβαρύντην, to be weighed down, to be heavy, dull, Luke 21, 34 Rec. where others read *βαρέω* q. v.—Sept. Is. 33, 15. Diod. Sic. 4. 38. Xen. Lac. 2. 5.

βαρύς, εἰα, ὁ, (βάρος,) 1. heavy, e. g. Matt. 23, 4 *φορτία βαρέα*, spoken of bur-

densome precepts. So Sept. for רַב־רַב־רַב Ps. 28, 5.—Eccles. 40, 1. Xen. Hi. 1. 5.

2. Trop. *weighty, grave*; Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου. Acts 25, 7 *βαρία αἰτιάματα*. 2 Cor. 10, 10 αἱ μὲν ἐπιστολαὶ ... *βαρεῖαι, weighty, impressive*.—Sept. Dan. 2, 11. Hdian. 2. 14. 7. Plato Legg. 717. d.

3. Trop. *grievous, burdensome*, e. g. precepts 1 John 5, 3. So Sept. Neh. 5, 18. Eccles. 29, 28. Xen. Hi. 8. 10.—Also Acts 20, 29 *λύκοι βαρεῖς, grievous wolves, fierce, causing mischief*. So Wisd. 17, 21. AEl. V. H. 1. 34 *σανάτων τρόπον βαρύτατον*. Xen. Hell. 3. 2. 1.

βαρύτιμος, ου, δ, ἡ, adj. (*βαρύς, τιμή*), of great price, precious, Matt. 26, 7; parall. *πολύτιμος* John 12, 3.—Heliodor. 2. p. 113. Trop. 'venerable' AEsch. Suppl. 25.

βασανίζω, f. *ίσω*, (*βάσανος*), pr. 'to rub on the touch-stone,' to test, Plato Gorg. 486. d. Trop. to put to the test, to examine, either by questions Xen. Cyr. 5. 3. 16; or by torture Hdian. 3. 5. 13. Isæus 202. 10. Thuc. 7. 86.—Hence in N. T. *genr. to torment, to put in pain*, e. g. a) Of punishment, c. acc. Matt. 8, 29. Mark 5, 7. Luke 8, 28. Rev. 11, 10 comp. v. 6. Pass. id. Rev. 14, 10. 20, 10. So Wisd. 11, 9. Jos. Ant. 2. 14. 4. b) Pass. to be tormented, pained, e. g. as a woman in travail Rev. 12, 2; by disease, Matt. 8, 6; by plagues, Rev. 9, 5. So Wisd. 16, 1. Lucian. Pseudosoph. 6. Plato Legg. 922. d, *βασανισθέντες ἱκανῶς ἐν νόμοις*. c) Also to torment, i. q. to vex, to trouble; 2 Pet. 2, 8 *ψυχὴν δικαίαν... ἐβασάνισεν*. (Arr. Epict. 2. 22. 35 *βασανίζων ἑαυτὸν*.) Pass. of persons toiling, Mark 6, 48; of a vessel tossed by the waves, Matt. 14, 24.

βασανισμός, ου, δ, (*βασανίζω*), pr. 'test, trial,' by the touch-stone, etc.—In N. T. *torture, torment, pain*; Rev. 9, 5 bis. 14, 11 *κάπνος βασανισμοῦ, the smoke of their torment*, i. e. of the fire in which they are tormented. 18, 7. 10. 15. So 4 Macc. 9, 6.

βασανιστής, ου, δ, (*βασανίζω*), pr. a torturer, inquisitor, Dem. 978. 11; see Dict. of Antt. art. *Basanos*.—In N. T. a prison-keeper, jailer, i. q. *δεσμοφύλαξ*, Matt. 18, 34.

βάσανος, ου, ἡ, pr. a touch-stone, lapis Lydius, for trying metals, etc. Pind. Pyth. 10. 106 et ibi Scholia. Then, *examination, trial*, Pol. 22. 3. 7. Plato Gorg. 486. d; *torture*, Pol. 15. 27. 7. AEl. V. H. 7. 18.—In N. T. *torment, pain*, inflicted as punishment Luke 16, 23. 28; by disease Matt. 4, 24. So Wisd. 3, 1. Lucian. Tragodop. 282 πάν-

τοθεν ποτῶνται βάσανοι. Also of parturition Anth. Gr. II. p. 205.

βασιλεία, as, ἡ, (*βασιλεύς*), kingdom, the rule and dominion of a king, e. g.

1. *dominion, reign, rule*, the exercise of kingly power, [Matt. 6, 13.] Luke 1, 33. Heb. 1, 8. Rev. 17, 12. 17. 18. al. Meton. abstr. for concr. *kings*, Rev. 1, 6 in later editions. Sept. for רַב־רַב־רַב 1 Sam. 10, 16. 25.—Wisd. 6, 4. Hdian. 2. 4. 7. Xen. Mem. 4. 6. 12. Ag. 1. 4.

2. a kingdom, dominions, realm, a people and country under kingly rule, Matt. 4, 8. 12, 25. 24, 7 bis. Mark 6, 23. Luke 11, 17. 18. Heb. 11, 33. Rev. 11, 15. 16, 10. al. Sept. for רַב־רַב־רַב Esth. 2, 3; רַב־רַב־רַב Gen. 10, 10.—Hdian. 4. 3. 11. AEl. V. H. 4. 5.

3. In the phrase *ἡ βασιλεία τοῦ Θεοῦ, the kingdom of God*, Matt. 6, 33. Mark 1, 14. 15. Luke 4, 43. 6, 20. John 3, 3. 5. al. also *ἡ βασιλεία τοῦ Χριστοῦ*, Matt. 13, 41. 20, 21. Rev. 1, 9; or *ἡ βασιλεία τοῦ Χ. καὶ Θεοῦ* Eph. 5, 5; or *ἡ βασιλεία τοῦ Δαυὶδ*, as the ancestor and type of the Messiah, Mark 11, 10; further, *ἡ βασιλεία τῶν οὐρανῶν, the kingdom of heaven*, only in Matthew, as 3, 2. 4, 17. al. for which we find in 2 Tim. 4, 18 *ἡ βασιλεία ἐπουράνιος*; and likewise absol. *ἡ βασιλεία*, Matt. 8, 12. 9, 35. al. i. q. later Heb. מַלְכוּת רוּחַ הַקֹּדֶשׁ or רוּחַ הַקֹּדֶשׁ רוּחַ הַקֹּדֶשׁ . All these expressions are in N. T. synonymous, and signify the divine spiritual kingdom, the glorious reign of the Messiah. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2, 1—4, comp. Mich. 4, 1 sq. where in v. 7 the Targ. has מַלְכוּת רוּחַ הַקֹּדֶשׁ . Is. 11, 1 sq. Jer. 23, 5 sq. 31, 31 sq. 32, 37 sq. 33, 14 sq. Ez. 34, 23 sq. 37, 24 sq. and espec. Dan. 2, 44. 7, 14. 27. 9, 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than primeval purity, and universal peace and happiness prevail. All this was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it as *Zacharias*, Luke 1, 67 sq. Simeon, 2, 25 sq. Anna, 2, 36 sq. Joseph, Luke 23, 50. 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expia-

tion for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. in *αἰών* no. 2. b. See Schættgen Diss. de regno cælor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Keil Hist. Dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Storr Opusc. I. p. 253 sq. Tholuck Bergpr. zu Matt. 5, 3.—Referring to the O. T. idea, we may therefore regard the *kingdom of heaven* in the N. T. as denoting in its Christian sense, the *Christian dispensation*, comprising those who receive Jesus as the Messiah, and who, united by his Spirit under him as their head, rejoice in the truth and live a holy life in love and in communion with him. This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come.—Hence

a) In the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18, 1. 20, 21. Luke 17, 20 init. 19, 11. Acts 1, 6.

b) In the Christian sense, as announced by John the Baptist, where also something of the Jewish view was intermingled, Matt. 3, 2; comp. also Luke 23, 51. As announced by Jesus and others, Matt. 4, 17. 23, 9, 35. 10, 7. Mark 1, 14, 15. Luke 10, 9, 11. Acts 28, 31. al.—In the internal spiritual sense, Rom. 14, 17 *οὐ γὰρ ἐστὶν ἡ β. τοῦ β. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ*. Matt. 6, 33. Mark 10, 15. Luke 17, 21. 18, 17. John 3, 3, 5. 1 Cor. 4, 20.—In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6, 10, 12, 28. 13, 24. 31. 33. 41. 47. 16, 28. Mark 4, 30. 11, 10. Luke 13, 18. 20. Acts 19, 8. al. Or as perfected in the future world, Matt. 13, 43. 16, 19. 26, 29. Mark 14, 25. Luke 22, 29. 30. 2 Pet. 1, 11. Rev. 12, 10. al. In this view it denotes especially the *bliss of heaven, eternal life*, which is to be enjoyed in the Redeemer's kingdom, Matt. 8, 11. 25, 34. Mark 9, 47.

Luke 13, 28. 29. Acts 14, 22. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21. Eph. 5, 5. 2 Thess. 1, 5. 2 Tim. 4, 18. Heb. 12, 28. James 2, 5. al.—Spoken generally, Matt. 5, 19 bis. 8, 12 *οἱ υἱοὶ τῆς βασιλείας, the sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but in Matt. 13, 38 *οἱ υἱοὶ τῆς βασιλείας* are the true citizens of the kingdom of God. Matt. 11, 11. 12 see in *ἀπαύγω* no. 3. 13, 11. 19. 44. 45. 52. 18, 4. 23. 19, 12. 24. 20, 1. al. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5, 3. 10. 20. 7, 21. 18, 3. Col. 1, 13. 1 Thess. 2, 12. +

Βασιλεὺς, *ον, ὁ, ἡ*, adj. (*βασιλεὺς*), *kingly, royal*; 1 Pet. 2, 9 *βασιλεῖον ἱερέτευμα, a royal priesthood*, consecrated to God as were kings and priests; quoted from Ex. 19, 6 where Sept. for *מִלְכִּים וְכֹהֲנִים*. So Wisd. 18, 15. Lucian. Quom. Hist. 5. Xen. An. 1. 10. 12.—Subst. *τὸ βασιλεῖον* (*δῶμα*), Plur. *τὰ βασιλῆα*, *a royal mansion, palace*, Luke 7, 25. [Matt. 11, 8.] Sept. Plur. for *מְלָכִים* *עַל* Esth. 2, 13; *עַל* *מְלָכִים* Esth. 1, 9. So Plur. Luc. Necyom. 10. Xen. Cyr. 1. 1. 5; Sing. ib. 8. 7. 2.

Βασιλεὺς, *ῥως, ὁ*, 1. *a king, one who rules with sovereign authority*; Sept. every where for Heb. *מֶלֶךְ*. E. g. David, Matt. 1, 6. Acts 13, 22; Pharaoh, Acts 7, 10. 18. Heb. 11, 23. 27; the Roman emperor, John 19, 15; ancient Jewish kings, Luke 10, 24. So Hdan. 4. 10. 4. Pol. 3. 33. 3. Xen. Cyr. 1. 2. 1.—Also Jesus as the Messiah is often called *king, king of Israel, king of the Jews*, Matt. 2, 2. 21, 5. 25, 34. 40. Luke 19, 38. John 1, 50. 12, 13. 15. al. Sept. and *מֶלֶךְ* Ps. 2, 6.—Spoken of God, 1 Tim. 1, 17. Rev. 15, 3. 17, 14 *βασιλεὺς βασιλέων*, also 1 Tim. 6, 15 *ὁ βασιλεὺς τῶν βασιλευνόντων*, *emphat. king of kings, supreme Lord*; so Diod. Sic. 1. 55 *βασιλεὺς βασιλέων καὶ δεσποτῆς δεσποτῶν*, comp. *ἄναξ ἀνάκτων* *Æschyl. Suppl. 533*. Matth. 1. 430. 5. Gessen. Lehrg. p. 692. c. Sept. and *מֶלֶךְ* genr. of God, Ps. 5, 3. 29, 10. al.—Also Matt. 5, 35 *πᾶσις τοῦ μεγάλου βασιλέως*, sc. of God, i. e. Jerusalem as the seat of his worship; so Sept. and *מֶלֶךְ* Ps. 47, 2.

2. In a more general and lower sense, as a title of the highest honour, *a prince, ruler, viceroy*, or the like. Thus Herod the Great and his successors had the title of *king*, but were dependent for the name and power on the Romans; Matt. 2, 1. 3. 9. Luke 1, 5. Acts 12, 1. 25, 13 sq. 26, 2 sq. But Herod Antipas was in fact only a tetrarch

(Matt. 14, 1. Luke 3, 1. 19. 9, 7), though he is called *βασιλεύς* Matt. 14, 9. Mark 6, 14. So Aretas, king of Arabia Petraea, 2 Cor. 11, 32; see Bibl. Res. in Palest. II. p. 559, 560. Also when joined with *ἡγεμόνες*, Matt. 10, 18. Mark 13, 9. Luke 21, 12. Sept. and *ἡγῆ* Ps. 2, 2. 102, 16.—Genr. Matt. 17, 25, 18, 23. Acts 4, 26. 9, 15. 1 Tim. 2, 2. 1 Pet. 2, 13. 17. Rev. 9, 11. Sept. and *ἡγῆ* Josh. c. 12. So Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Hdian. 3. 13. 3; comp. 7. 10. 3, and 8. 6, 15.—Trop. of Christians, as about to reign with the Messiah in glory, Rev. 5, 10. 1, 6 Rec. See Rev. 20, 6; also in *βασιλείω* no. 2. +

βασιλεύω, f. *ω*, (*βασιλεύς*.) 1. *to be king, to reign*; e. g. of earthly kings, with *ἐπί* c. acc. *to reign over*, Luke 19, 14. 17; *ἐπί* c. gen. id. of Archelaus, Matt. 2, 22; see in *Ἀρχελαος*. Absol. 1 Tim. 6, 15 *ὁ βασιλεὺς τῶν βασιλευμένων*, *king of kings*, see in *βασιλεύς* no. 1. Sept. for *ἡγῆ* 1 Sam. 8, 9. 11. So c. gen. Hdian. 3. 1. 6. Thuc. 2. 15. Xen. Mem. 3. 2. 2.—Of God as exercising universal dominion, absol. Rev. 11, 17. 19, 6. Sept. for *ἡγῆ* Ps. 93, 1. 96, 10. 97, 1. al.—Of Christ, once with *ἐπί* c. acc. as *ἐπὶ τὸν οἶκον Ἰακώβ* Luke 1, 33; absol. 1 Cor. 15, 25. Rev. 11, 15.

2. Trop. a) Of Christians, who are *to reign* with Christ, i. e. to enjoy the highest privileges and happiness, the regal honours and glory, of the Messiah's kingdom; and who thus are represented as sharing with Christ in his power and office as king and judge (comp. Luke 22, 30. 1 Cor. 6, 2. 3. Wisd. 3, 8. Eccles. 4, 15); so Rom. 5, 17. Rev. 20, 4 *ἐβασιλευσεν μετὰ τοῦ Χριστοῦ*. v. 6. 22, 5; once c. *ἐπὶ τῆς γῆς* *over the earth* Rev. 5, 10. Also of Christians on earth, i. q. *to be like kings*, to enjoy honour and prosperity, 1 Cor. 4, 8 bis. Comp. *vino et regno* Hor. Ep. 1. 10. 8. b) Of death; *to reign, to have dominion, to prevail*, absol. Rom. 5, 14. 17. Of sin and grace, Rom. 5, 21 bis. 6, 12. Comp. Xen. Mem. 4. 3. 14 *ἡ ψυχὴ βασιλεύει ἐν ἡμῖν*.

βασιλικός, ἡ, *όν*, (*βασιλεύς*.) *kingly, royal*, belonging to a king, e. g. a territory Acts 12, 20; a robe 12, 21. Sept. for *ἡγῆ* Num. 20, 17; *ῥαββῆ* Esth. 8, 15. So Hdian. 1. 16. 8. Xen. Cyr. 8. 5. 3.—Of a person attached to a court, *a royal attendant, courtier, nobleman*, John 4, 46. 49. So Hdian. 1. 12. 8. Polyb. 4. 76. 2.—Trop. *noble, excellent, pre-eminent*, becoming to a king, James 2, 8 *κύριος βασιλικός*. So Jos.

Ant. 6. 4. 5. Xen. Conv. 1. 8 *βασ. κάλλος*. Plato Phileb. 30. d. Comp. *regalis* Cic. Off. 1. 13.

βασιλισσα, ης, ἡ, (*βασιλεύς*.) *a queen*, Matt. 12, 42. Luke 11, 31. Acts 8, 27. Rev. 18, 7. Sept. for *ῥαββῆ* 1 K. 10, 1.—Pol. 23. 18. 2. Diod. Sic. 20. 41. Xen. Œc. 9. 15. The earlier and better form was *βασιλεῖα* or *βασιλῖς*, Lob. ad Phryn. p. 225. Wetst. N. T. ad Matt. 12, 42.

βάσις, εως, ἡ, (*βαίνω*.) *a step, pace*, Hdian. 6. 5. 12. Plato Tim. 33. d.—In N. T. *the foot*, as the instrument of walking, Acts 3, 7. So Wisd. 13, 18. Jos. Ant. 7. 5. 5. Plato Tim. 92. a.

βασκαίνω, f. *αὐθ*, (*βάσκω, βάζω*.) *aor.* 1 *ἐβάσκανα*, also *ἐβάσκηνα* Hdian. 2. 4. 11; see Buttm. § 101. 4. n. 2; *to talk, to tattle*, maliciously; *to backbite, to slander*, c. acc. Plut. Pericl. 12. Dem. 291. 21; c. dat. Æl. V. H. 2. 13.—In N. T. *to talk or prate* in order to mislead, insidiously; *to beflatter, to bewitch*, c. acc. Gal. 3, 1 *τίς ὑμᾶς ἐβάσκανε*. So Hdian. 2. 4. 11. Diod. Sic. 4. 6. Theocr. 6. 39. See Lob. ad Phryn. p. 462 sq. Wetst. N. T. ad Gal. 1. c.

βαστάζω, f. *ω*, 1. *to lift up, to take up*, as from the ground, c. acc. e. g. *λίθους* John 10, 31.—Jos. Ant. 7. 11. 7. Hdian. 4. 2. 11. Lucian. Asin. 44.

2. *to bear, to carry*, pr. what has been taken up.

a) Genr. and c. acc. Matt. 3, 11 *τὰ ὑποδήματα βαστάσαι* *to bear one's sandals*, which was the office of a servant; so *κεράμιον ὕδατος* Mark 14, 13. Luke 22, 10; *τὴν σόρον* Luke 7, 14; *τὸν σταυρὸν* John 19, 17 (trop. Luke 14, 27); John 12, 6. Rev. 17, 7. Pass. Acts 3, 2. 21, 35. So Eccles. 6, 25. Hdian. 4. 7. 11. Pol. 2. 24. 6.—Trop. of moral burdens, e. g. *ζυγόν* Acts 15, 10; *ἀλλήλων τὰ βάρη* Gal. 6, 2; *τὸ ἴδιον φορτίον* v. 5. Also with *ἐνώπιόν τινος*, *to bear or bring before any one*, e. g. *τὸ ὄνομά μου* i. q. *to declare, to publish*, Acts 9, 15.

b) Spec. *to bear away, to take away*, c. acc. John 20, 15 *εἰ σὺ ἐβάστασας αὐτόν*.—Jos. Ant. 8. 2. 2. Pol. 1. 48. 2.

c) Also *to bear up, to sustain*, c. acc. a) Pr. Rom. 11, 18 *οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ*. Trop. Matt. 20, 12 β. *τὸ βάρος τῆς ἡμέρας κτλ.* John 16, 12 *οὐ δύνασθε βαστάζειν ἅρτι*, i. q. *to receive, to understand*. Comp. Arr. Epict. 3. 15. 9 *εἰ δύνασαι βαστάσαι τὸ πρῶγμα*. β) *to bear with, to endure*, e. g. *τὰ δόξασματα τῶν ἀδυνάτων* Rom. 15, 1; *κακοὺς* Rev. 2, 2. 3. So Arr. Epict. 1. 3. 2. γ) *to bear,*

to suffer, to undergo, e. g. τὸ κρίμα Gal. 5, 10; also Matt. 8, 17 τὰς νόσους ἐβάστασεν, he bore our sicknesses, i. e. suffered the punishment of our sins; for Heb. לָבַח Is. 53, 4. So Sept. for כְּחָז 2 K. 18, 14.

d) Spec. to bear with or upon oneself, to carry about, c. acc. e. g. a purse, βαλάντιον, Luke 10, 4; στίγματα... ἐν τῷ σώματι Gal. 6, 17; and so of the womb, Luke 11, 27 ἡ κοιλία ἡ βαστάσαός σε.—Symm. for כְּחָז Ps. 89, 51. Comp. Hom. Il. 6. 59 ὃν τινα γαστέρι μήτηρ κοῦρον ἔοντα φέροι, where Schol. Ms. ὃν ἐν γαστρὶ ἡ μήτηρ νέον ὄντα βαστάζει. Wetst. N. T. ad Luc. l. c.

I. **βάτος**, ου, ἡ, also **δ βάτος** Mark 12, 26 in later editions, and this was held to be the better form, Moeris p. 99. Thom. Mag. p. 148; a thorn-bush, bramble, any prickly shrub; so ἐπὶ τοῦ βάτου Mark 12, 26; ἐπὶ τῆς βάτου Luke 20, 37. Acts 7, 35; ἐκ βάτου Luke 6, 44. Acts 7, 30.—Sept. ἡ β. for חֲזַח Deut. 33, 16; Sept. Vat. δ β. Ex. 3, 2. 3. 4. So ἡ β. Pol. 3. 71. 1. Theophr. H. Pl. 3. 18. 2.

II. **βάτος**, ου, ὁ, a bath, Heb. רֵבָא, a Hebrew measure for liquids, equal to the ephah for things dry, Luke 16, 6; comp. Ez. 45, 10. 11. Is. 5, 10.—The ephah contained according to Josephus 72 sextarii (Ant. 8. 2. 9), equal to the Attic μετρητής, or to 1993.95 Paris cubic inches, equivalent to about 1½ bush. English; hence the bath was about 8½ gallons. See Boeckh Metrol. Untersuch. p. 259, 278. Heb. Lex. arts. רֵבָא, רֵבָא.

βάτραχος, ου, ὁ, a frog, Rev. 16, 13. Sept. for שָׂרָפָה Ex. 8, 2. 3.—ÆL. V. H. 1. 3. Plato Phæd. 109. b.

βαττολογέω, ὦ, f. ἴσω, (λέγω, λόγος,) pr. i. q. βατταρίζω, to stutter, to stammer, Hippon. 108. Luc. Jup. Trag. 27; both verba being prob. onomatopæstic.—In N. T. βαττολογεῖν, to babble, to be loquacious, to use many words and empty repetitions, absol. Matt. 6, 7; parall. πολυλογία. So Simpl. in Epict. 312 [340] περὶ καθηκόντων δὲ βαττολογεῖν νῦν.—The ancients derived the word from a certain *Battus*. According to some he was a king of Libya, who stutted, Hdot. 4. 155. Eustath. in Od. ω, p. 833. 43 Βάττος βασιλεὺς Λίβυς... ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βαττολογεῖν. According to others he was a garrulous poet, who made long hymns full of repetitions; Suid. βαττολογία· ἡ πολυλογία, ἀπὸ Βάττου τινὸς μακροῦς καὶ πολυστίχους ὕμνου ποιήσαντος ταυτολογίας ἔχοντα. See Wetst. N. T. ad Matt. l. c.

βδελύγμα, ατος, τό, (βδελύσσω,) 1. an abomination, any thing abominable or detestable; Luke 16, 15 βδελύγμα ἐνώπιον τοῦ θεοῦ, opp. τὸ ἐν ἀνθρώποις ὑψηλόν. Sept. c. ἐνώπιον for חֲזַח Prov. 11, 1; c. dat. Prov. 15, 8. 9.

2. Spec. impurity, uncleanness, in the Jewish sense; particularly idols, idolatry, abominable apostasy, Rev. 17, 4. 5. 21, 27. So Sept. of idols, ἡ Ἀστάρτη βδελύγμα Σιδωνίων for 'שִׁדְדִּי 1 K. 11, 5; τὰ βδελύγματα τῶν ἐθνῶν for עֲבוֹדָתָם 2 K. 16, 3; also Test. XII Patr. p. 615.—Matt. 24, 15 and Mark 13, 14 τὸ βδελύγμα τῆς ἐρημώσεως, quoted from Dan. 9, 27, comp. 11, 31. 12, 11, where Sept. for גְּזֵלָה עַל־פְּנֵי pr. the abomination causing desolation, applied by our Lord to the Roman armies under Titus, with their standards, surrounding the Holy city for its siege and destruction; these as heathen conquerors were of course an abomination to the Jews; see Luke 21, 20, also Jos. Ant. 10. 11. 7. In 1 Macc. 1, 54 the phrase βδελύγμα τῆς ἐρημώσεως refers to the pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; see 2 Macc. 6, 2–5. 1 Macc. 6, 7.

βδελυκτός, ῆς, ὁν, (βδελύσσω,) abominable, detestable, Tit. 1, 16. Sept. for חֲזַח Prov. 17, 15.—2 Macc. 1, 27. Eccles. 41, 5.

βδελύσσω, f. ἔξω, (βδέω,) to cause disgust by stench, Aristoph. Plut. 700.—In N. T. Mid. depon. βδελύσσομαι, to feel disgust at, to abominate, to abhor, c. acc. Rom. 2, 22 ὁ βδελυσσόμενος τὰ εἰδωλα. Pass. perf. particip. ἐβδελυμένος, abhorred, abominable, Rev. 21, 8. Sept. for שָׂרָפָה Deut. 23, 7. Am. 5, 10. Pass. perf. part. for שָׂרָפָה Is. 14, 19. So Pol. 33. 16. 10. Lucian. Philopat. 26.

βέβαιος, αία, αιον, (βάω, βαίνω,) steadfast, firm, sure; e. g. ἄγκυρα Heb. 6, 19; ἐλπίς 2 Cor. 1, 7; ἡπαγγελία Rom. 4, 16; διαθήκη Heb. 9, 17; λόγος Heb. 2, 2. 2 Pet. 1, 19; also Heb. 3, 6. 14. 2 Pet. 1, 10.—Wisd. 7, 23. Diod. Sic. 3. 7. Xen. Cyr. 3. 2. 23.

βεβαιόω, ὦ, f. ὥσω, (βίβαιος,) to make steadfast, to establish, to confirm; with acc. of thing, Mark 16, 20 τὸν λόγον βεβαιώμενος. Rom. 15, 8. Pass. 1 Cor. 1, 6. Heb. 2, 3. So Jos. Ant. 1. 18. 6. Hdian. 4. 15. 9. Thuc. 3. 12.—With acc. of pers. 1 Cor. 1, 8. 2 Cor. 1, 21. Pass. Col. 2, 7. Heb. 13, 9. Sept. for שָׂרָפָה Ps. 119, 28; שָׂרָפָה Ps. 41, 13. So Thuc. 1. 33 σφᾶς αὐτοὺς βεβαιώσασθαι.

βεβαίωσις, εως, ἡ, (βεβαίω,) *confirmation, establishment*, Phil. 1, 7. Heb. 6, 16.—Wisd. 6, 18. Plut. Solon 14. Thuc. 4. 87.

βέβηλος, ου, ὁ, ἡ, adj. (βαίω, βηλός,) *accessible, open to all*, and hence *common, profane*, pr. of place; τὰ βέβηλα 'unconsecrated places,' opp. ἁλσεῖς ἱερῶν, Soph. Œd. Col. 10. Thuc. 4. 97. Of persons, *unconsecrated, uninitiated*, and so *profane*, Plato Conv. 218. b.—In N. T. *profane, unholy*; so of persons regardless of God and divine things, 1 Tim. 1, 9. Heb. 12, 16. So Sept. for בְּזֵי Ez. 21, 5. (3 Macc. 2, 14. Æl. V. H. 3. 9 βέβηλος καὶ ἀνέλεστος τῷ Σεφ. Plut. de Def. Orac. 16.) Trop. of vain disputes, traditions, etc. 1 Tim. 4, 7. 6, 20. 2 Tim. 2, 16.

βεβηλόω, ᾤ, f. ὠσω, (βέβηλος,) *to profane, to violate*, c. acc. τὸ σάββατον Matt. 12, 5; τὸν ἱερὸν Acts 24, 6. Sept. for בְּזֵי Lev. 19, 8. 12. al.—Heliodor. 10. p. 513. Julian. 7. p. 228. c.

Βεελζεβούλ, ὁ, indec. *Beelzebub*, i. q. Satan, the prince of demons, ἀρχὸν τῶν δαιμονίων, Matt. 12, 24. 27. 10, 25. Mark 3, 22. Luke 11, 15. 18. 19. The Aramæan form is ܒܝܠܝܐܝܝܐ *deus stercoris*, from r. ܒܝܠ, ܝܠ, Buxt. Lex. Chald. 641. It was prob. in the mouth of the Jews a by-name of aversion and contempt; but is not elsewhere found in Jewish writings.—Some editions (Complut. Beza, Bengel), also the Vulgate and Peshito, read Βεελζεβούβ, *Beelzebub*, which occurs 2 K. 1, 2. 3. 16, in the Heb. form ܒܝܠܝܐܝܝܐ (Aram. ܒܝܠܝܐܝܝܐ) 'lord of flies, fly-god,' Sept. Βάαλ μύϊαν, as the name of a god of the Philistines at Ekron; comp. the Ζεὺς Ἀστυνίου of the Greeks, Pausan. 5. 14. 2; and the *Deus Myagrus* of the Egyptians and Romans, Plin. H. N. 10. 4. Solin. Polyhist. c. 1. That the later Jews, in their strong aversion to heathenism, should transfer to Satan the name of a neighbouring idol or oracle mentioned in the O. T. was not unnatural; and then by the slight change (of a single letter) into *Beelzebub*, they expressed still more strongly their abhorrence of the prince of *unclean spirits*; comp. a like instance in the name Συχαρ q. v. See Buxt. Lex. 333 sq. Lightfoot Hor. Heb. in Matt. 12, 24 et Luc. 11, 15. Winer Realw. art. *Beelzebub*.

Βελιάλ, ὁ, indec. *Belial*, Heb. בְּלִיַּא (wickedness), used as a name for Satan, i. q. ὁ σαρρὸς, 2 Cor. 6, 15; comp. 1 Sam. 25, 25. Heb. Lex. s. voc.—Griesbach and some others read Βελιάρ, *Beliar*; the ב being changed to ר by Syriasm. So Test. XII Patr. p. 539, 587, 619. al.

βελόνη, ης, ἡ, (βέλος,) pr. *the point of a weapon*, Eupol. Tax. 11.—In N. T. *a needle*, Luke 18, 25 Lachm. for the comm. ῥάφίς. So Æl. V. H. 9. 8. Æschin. 77. 27; see Lob. ad Phryn. p. 90.

βέλος, εος, ους, τό, (βάλλω,) *a missile*, esp. *a dart, javelin, arrow*; trop. Eph. 6, 16 τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα, *the fiery darts*, i. e. fitted with combustibles.—Att. Exp. Alex. 2. 18. 12 πυρφόρα βέλη. ib. 2. 21. 3 βέλεσι... καὶ πυρφόροις ὀστοῖς. Thuc. 2. 76; comp. Xen. An. 5. 2. 14.

βελτίων, ονος, ὁ, ἡ, *better*, compar. of ἀγαθός good, Buttm. § 68. 1.—In N. T. only Neut. βελτίον as adv. 2 Tim. 1, 18 βελτίον γνώσκεις, *thou knowest better* sc. than I. Buttm. § 115. 5. So Xen. Hi. 1. 1 βελτίον εἶδέναι.

Βενιαμίν, ὁ, indec. *Benjamin*, Heb. בְּנִימִינָה (son of my right hand), pr. n. of the youngest son of Jacob by Rachel; comp. Gen. 35, 18 sq. Hence φυλὴ Βενιαμίν, *the tribe of Benjamin*, Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Rev. 7, 8.

Βερνίκη, ης, ἡ, *Bernice*, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25, 13. 23. 26, 30. She was married to her uncle Herod king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon king of Cilicia. This connection being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tac. Hist. 2. 81. Sueton. Tit. 7.

Βέροια, ας, ἡ, *Berea*, a city of Macedonia, situated five miles north of the river Haliacmon or Astræus, on the roots of Mount Bermius, southwest of Pella; Acts 17, 10. 13. Now called *Verria*, after the form Βέρροια Thuc. 1. 61. See Leake's Trav. in North. Greece III. p. 290 sq.

Βερούαιος, α, ου, of *Berea*, a *Berean*, Acts 20, 4.

Βηθαβαρά, ᾤς, ἡ, *Bethabara*, Heb. בֵּית־בָּרַךְ (house or place of the ford), John 1, 28; where the best Mss. and later editions read *Bethania*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Bethania*, but saw a town called *Βηθαβαρά*, (perh. the same with בֵּית־בָּרַךְ *Beth-barakh* Judg. 7, 24, near Jordan,) where John was said to have baptized; and therefore took

the liberty of changing the former reading. See Origen Opp. ed. de la Rue, IV. p. 140. Lücke Comm. zu Joh. I. c. Wetstein in loc.

Βηθσαλα, *as, ἡ, Bethany*, Aram. ܒܝܬ ܕܬܝܬܝܢ (house of dates), comp. ܒܝܬ ܕܬܝܬܝܢ 'an unripe date' Buxtorf Lex. 38. Lightf. Cent. Chor. Matt. c. 41.

1. A village about fifteen furlongs E. from Jerusalem (John 11, 18) on the eastern slope of the mount of Olives. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21, 17. 26, 6. Mark 11, 1. 11. 12. 14, 3. Luke 19, 29. 24, 50. John 11, 1. 18. 12, 1. See Bibl. Res. in Palest. II. p. 100 sq.

2. A place on the east of Jordan, where John baptized; the exact position of it is not known; John 1, 28 in the best Mss. and edit. where others read *Βηθσαβάρ* q. v. —Some derive it here from ܒܝܬ ܕܬܝܬܝܢ 'house or place of ships;' but without probability. They suppose it to have been the same place as Bethabara.

Βηθσεδά, *ἡ, indec. Bethesda*, Aram. ܒܝܬ ܕܚܫܝܢ (house of mercy) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem, to whose waters a healing virtue was ascribed, with a building over or near it for the accommodation of the sick; John 5, 2. See Bibl. Res. in Pal. I. p. 489, 507.

Βηθλεέμ, *ἡ, indec. Bethlehem*, Heb. ܒܝܬ ܠܗܝ̈ם (house of bread) Gen. 35, 19; pr. n. of a celebrated city, the birthplace of David and Jesus. It was situated in the tribe of Judah, and lies about six miles south by west of Jerusalem. It probably received its appellation from the fertility of the circumjacent country. Matt. 2, 1. 5. 6. 8. 16. Luke 2, 4. 15. John 7, 42. See Bibl. Res. in Pal. II. p. 158 sq.

Βηθσαιδά, *ἡ, indec. also Βηθσαιδάν* in text. rec. in Matt. and Mark, *Bethsaida*, Aram. ܒܝܬ ܕܬܝܬܝܢ (place of hunting or fishing) Buxt. Lex. 1894; pr. n. of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12, 21), so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connection with it, Matt. 11, 21. 24. Luke 10, 13. 15; comp. also Mark 6, 45 with John 6, 17. Eusebius says only that it lay on the lake of Genesareth, i. e. on the western shore; as its name also would imply. It was the birthplace of Philip, Andrew, and Peter, John 1, 45.—Matt.

11, 21. Mark 6, 45. Luke 10, 13. John 1, 45. 12, 21. See Bibl. Res. in Palest. III. p. 294 sq. comp. p. 251.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it and on the east side of that river. This town was enlarged by Philip, tetrarch of that region (Luke 3, 1), and called *Julias*, in honour of Julia the daughter of Augustus; Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 5. 15. In the uninhabited tract southeast of this town, Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9, 10; comp. Matt. 14, 13 sq. Mark 6, 31 sq. John 6, 1. 2. 5–13. 17. 22. 24. So too Mark 8, 22; comp. v. 13. 27. See Bibl. Res. in Palest. III. p. 308.

Βηθφαγή, *ἡ, indec. Bethphage*, Aram. ܒܝܬ ܦܝܓܝܐ (house of figs) Buxt. Lex. Ch. Rab. 1691, pr. n. of a village, *κόμη*, east of the mount of Olives, and near to *Βηθανία*, Matt. 21, 1. Mark 11, 1. Luke 19, 29. The exact site is not known; see Bibl. Res. in Pal. II. p. 103.

βήμα, *αρος, τό, (βαίνα,) a step*, i. e.

1. *a pace, foot-step*, Acts 7, 5 οὐδὲ βήμα ποδός, i. e. not a foot-breadth. So Sept. for ܒܝܬ ܕܬܝܬܝܢ Deut. 2, 5.—Plut. Demetr. 21. Xen. Cyr. 7. 5. 6.

2. Spec. like Engl. *steps*, i. e. any elevated place to which the ascent is by steps; as a stage or tribune for a speaker or reader, Sept. for ܒܝܬ ܕܬܝܬܝܢ Neh. 8, 4. 1 Esdr. 9, 42. Thuc. 2. 34. In N. T. spoken: a) Of an elevated seat or throne in the theatre at Caesarea, on which Herod sat, Acts 12, 21; comp. Jos. Ant. 19. 8. 2. So Jos. Ant. 7. 15. 9 στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς. Plut. Poplicol. 17. b) Oftener the tribunal of a judge or magistrate, Matt. 27, 19. John 19, 13. Acts 18, 12. 16. 17. 25. 6. 10. 17. Rom. 14, 10. 2 Cor. 5, 10. See Adam's Rom. Ant. p. 123; also in *Λεωδότηρος*. So 2 Macc. 13, 26. Hdian. 1. 5. 4. Xen. Mem. 3. 6. 1.

βήρυλλος, *ου, ὁ, ἡ, beryl*, a precious stone of a sea-green colour, Rev. 21, 20.—Tob. 13, 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 20. Sept. *βηρύλλιον* or *βήρυλλος* for ܒܝܬ ܕܬܝܬܝܢ Ex. 28, 20. 39, 11.

βλα, *as, ἡ, strength* of body, Hom. II. 7. 197. ib. 8. 103.—In N. T. *genr. force, violence*, Acts 5, 26. 21, 35. 24, 7. 27, 41. Sept. for ܒܝܬ ܕܬܝܬܝܢ Ex. 14, 25. So Wisd. 4. 4. Diod. Sic. 4. 78. Thuc. 1. 102.

βιάζω, f. ἀσώ, (βία,) *to force, to overpower*, Hom. Od. 12. 297. Usually Mid. depon. βιάζομαι, *to force, to subdue*, 2 Macc. 14, 41. Thuc. 1. 55; also as Pass. *to be forced, to suffer violence*, Xen. Mem. 1. 2. 10. See Buttm. Ausf. Sprachl. § 114.—Hence in N. T. a) Mid. depon. with eis c. acc. Luke 16, 16 πᾶς εἰς αὐτήν βιάζεται, lit. *every one forces himself into it*, i. e. uses force to enter it, presses into it, implying the eagerness with which the gospel was received by multitudes; comp. Matt. 11, 12, and ἀρπάζω no. 3. Sept. for עָרָה Ex. 19, 24. So Pol. 1. 74. 5 εἰς τὴν παρεμβολήν. Arr. Exp. Alex. 6. 9. 4 εἰς τὴν ἄκραν. Xen. Cyr. 3. 3. 69. b) Pass. Matt. 11, 12 ἡ βασιλεία τῶν οὐρανῶν βιάζεται, *the kingdom of heaven is forced, taken by force, suffers violence*; as in lett. a. So Xen. Hell. 5. 2. 23 τὰς πόλεις τὰς βεβιασμένας.

βίαιος, αἶα, αἰον, (βία,) *forceful, violent*, of a wind, Acts 2, 2. Sept. for יָז Ex. 14, 21.—Wisd. 19, 7. Hdian. 3. 3. 11. Plato Def. 41b. e.

βιαστής, ου, δ, (βιάζω,) *one who uses force, one violent*, trop. Matt. 11, 12; comp. in βιάζω lett. a.—Philo de Agric. p. 200. c. [312.] Comp. Wetst. N. T. ad loc.

βιβλαριδιον, ου, τό, (dim. βιβλος, βιβλίον,) *a small roll or volume, a little scroll*, Rev. 10, 2. 8. 9. 10. Comp. Pollux Onom. 7. 210 βιβλος, βιβλίον, βιβλίον· παρὰ δὲ Ἀριστοφάνει βιβλιδάριον.

βιβλιον, ου, τό, (dim. βιβλος,) *a roll, scroll*, i. e. *a volume, book*, such being the ancient form of books; Luke 4, 17 bis, βιβλίον Ἡσαίου τοῦ προφήτου κτλ. v. 20 πτύξας τὸ βιβλίον. John 20, 30. 21, 25. Gal. 3, 10. 2 Tim. 4, 13. Rev. 5, 1–5. 7–9. 6, 14 (see in ἀποχωρίζω). 22, 7. 9. 10. 18 bis. 19 bis. Sept. for עֵרָה Ex. 17, 14. al. So Hdian. 7. 8. 5. Xen. Mem. 1. 6. 14.—Spec. a) Of the pentateuch or the Mosaic law, Heb. 9, 19. 10, 7. Sept. and עֵרָה Ps. 40, 8. 1 Macc. 12, 9. b) τὸ βιβλίον ζωῆς Rev. [13, 8.] 17, 8. 20, 12. 21, 27. [22, 19]; also τὰ βιβλία sc. τῆς κρίσεως Rev. 20, 12 bis; see in βιβλος. c) Of epistles, which were also rolled up, Rev. 1, 11; perh. 2 Tim. 4, 13. Sept. and עֵרָה 2 Sam. 11, 14. So 1 Macc. 1, 46. d) Of documents, e. g. a Jewish bill of divorce, Matt. 19, 7. Mark 10, 4. Comp. Deut. 24, 1. 3, where Sept. and עֵרָה.

βίβλος, ου, ἡ, *the inner bark of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. H. Pl. 4. 8. 4.—In N. T.

a roll, scroll, i. e. *a volume, book*, such being the ancient form, Acts 19, 19; so Luke 3, 4. 20, 42. Acts 1, 20. 7, 42. Rev. 22, 19 R. Sept. for עֵרָה Josh. 1, 8. al. So Dem. 313. 14. Plato Phædo 98. b.—Spec. a) Of the pentateuch or law of Moses; Mark 12, 26 ἐν τῇ βίβλῳ Μωϋσέως. Sept. for Chald. עֵרָה Ezra 6, 18. b) Of a genealogical catalogue, Matt. 1, 1. Sept. and עֵרָה Gen. 5, 1. c) So ἡ βίβλος τῆς ζωῆς, i. q. עֵרָה עֵרָה, Sept. βίβλος ζώντων, Ps. 69, 29, comp. Ex. 32, 32. 33; i. e. God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4, 3. Rev. 3, 5. [13, 8.] 20, 15. 22, 19 Rec. comp. Luke 10, 20. So Sept. and עֵרָה Dan. 12, 1.—Different from this is the book in which God has inscribed the destinies of men, Ps. 139, 16, comp. Job 14, 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20, 12 bis; comp. Dan. 7, 10. 4 Esdr. 6, 20.

βιβρώσκω, f. βρώσκειν, perf. βίβρωκα, *to eat*; absol. John 6, 13 τοῖς βιβρώσκουσιν. Sept. for עָרָה Josh. 5, 12. al.—Pol. 3. 72. 6. Xen. Hi. 1. 24.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16, 1. 1 Pet. 1, 1.

βίος, ου, δ, *1. life, the present life*, Luke 8, 14. 1 Tim. 2, 2. 2 Tim. 2, 4. 1 Pet. 4, 3. Sept. for עֵרָה Job 7, 6. 8, 9. al.—Æl. V. H. 3. 29. Xen. Mem. 1. 2. 8.

2. *Meton. means of life, living, sustenance*, Mark 12, 44. Luke 8, 43. 15, 12. 30. 21, 4. Sept. for עֵרָה Prov. 31, 14; עֵרָה יִרְיָ Cant. 8, 7.—Pol. 2. 15. 3. Xen. Mem. 3. 11. 4.

3. *Spec. possessions, wealth*, 1 John 2, 16. 3, 17.—Diod. Sic. 12. 40. Plato Gorg. 486. c, βίος καὶ δόξα.

βιώω, ᾶ, f. ὄσω, (βίος,) aor. 1 ἐβίωσα rarely; more comm. aor. 2 ἐβίων, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to live, to pass one's life*; 1 Pet. 4, 2 βιώσω χρόνον. Sept. πολὺν χρόνον βιώσω for עֵרָה עֵרָה Job 29, 18; עֵרָה Prov. 7, 2.—So ἐβίωσα, Lucian. Macrob. 12, 17. Xen. CEC. 4. 18. Plato Phædr. 249. b.

βίωσις, εως, ἡ, (βιώω,) *life, living, mode of life*, Acts 26, 4.—Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

βιωτικός, ἡ, ὅν, (βιώω,) *pertaining to this life, temporal*, Luke 21, 34. 1 Cor. 6, 3.

4.—Diod. Sic. 2. 29 β. *χρεία* Pol. 4. 73. 8. The later Greeks used *βιωτικός* instead of the earlier τοῦ βίου, Lob. ad Phryn. p. 355.

βλαβερός, ὁ, ὄν, (βλάπτω,) *hurtful, harmful*, 1 Tim. 6, 9.—Sept. Prov. 10, 26. Plut. de aud. Poet. 14. Xen. Mem. 1. 3. 11.

βλάπτω, f. ψω, *to disable, to weaken, to hinder*, Hom. Od. 13. 22. Xen. Cyr. 1. 6. 18.—In N. T. *to hurt, to harm, to injure*, c. acc. Mark 16, 18; with two accus. Luke 4, 35. So 2 Macc. 12, 22. Pol. 1. 79. 13. Xen. Mem. 4. 3. 8.

βλαστάνω, f. ῥσω, (βλαστός,) later aor. 1 ἐβλάστησα, Buttm. Ausf. Sprachl. § 114. Matth. § 227; *to germinate, to put forth*, i. e.

1. Intrans. *to sprout, to spring up*, Matt. 13, 26. Mark 4, 27. Heb. 9, 4. Sept. for פִּרְיָה Num. 17, 23 [8].—Plut. de Pyth. Orac. 12. Xen. CEC. 19. 2, 8.

2. Trans. *to put forth fruit, to yield*, c. acc. τὸν καρπὸν James 5, 18. Sept. for נָשָׂה Hiph. Gen. 1, 11.—Ecclus. 24, 17. Æschyl. Fr. p. 619. Apoll. Rhod. 1. 1131.

βλάστος, ου, ὁ, *Blastus*, pr. n. of a man who was chamberlain (*cubicularius*) to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12, 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526. Dict. of Antt. art. *Cubicularii*.

βλασφημέω, ὦ, f. ῥσω, (βλάσφημος,) *to hurt the good name of any one*, i. e.

1. *to speak evil of, to rail at*; spoken both of persons and things, i. q. *to slander, to revile*, absol. Acts 13, 45. 18, 6. 1 Tim. 1, 20. 1 Pet. 4, 4. (2 Macc. 10, 34. 12, 14. Hdian. 1. 6. 20.) With acc. of pers. or thing, Acts 19, 37. Tit. 3, 2. James 2, 7. 2 Pet. 2, 10. Jude 8, 10; so 2 Pet. 2, 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3, 8. 14, 16. 1 Cor. 4, 13. 10, 30. 2 Pet. 2, 2. Sept. for הִשְׁתָּחִי 2 K. 19, 6. 22. (Jos. Ant. 6. 9. 2. Hdian. 2. 7. 8. Plato Legg. 934. d.) With an accus. of the abstract noun, Mark 3, 28; see Buttm. § 131. 3. So Plato Legg. 800. c.—Spoken in reference to Jesus while on earth, c. accus. Matt. 27, 39. Mark 15, 29. Luke 23, 39; absol. Luke 22, 65. Acts 26, 11, comp. v. 9.

2. Spec. of God and his Spirit, or of divine things, *to blaspheme*, c. acc. Rom. 2, 24. Tit. 2, 5. 1 Pet. 4, 14. Rev. 13, 6. 16, 9. 11. 21. Pass. 1 Tim. 6, 1. Sept. for יְהוָה Is. 52, 5. So Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21.—With eis c. acc. *to blaspheme against*, Mark 3, 29. Luke 12, 10. So Bel. and Drag. 9. Plato Rep. 381. e.—

Absol. Matt. 9, 3. 26, 65. John 10, 36. So Plato Alcib. 149. c.

βλασφημία, ας, ἡ, (βλάσφημος,) *detractation, evil speaking*, i. e.

1. Genr. of persons and things, i. q. *slander, railing, reviling*, Matt. 12, 31 πᾶσα ἁμαρτία καὶ βλασφημία. 15, 19. Mark 3, 28. 7, 22. Eph. 4, 31. Col. 3, 8. 1 Tim. 6, 4. Jude 9 κρίσιν βλασφημίας, i. q. βλάσφημον κρίσιν 2 Pet. 2, 11. Sept. for פִּרְיָה Ez. 35, 12.—2 Macc. 10, 35. Dem. 141. 2. Plato Legg. 800. c.

2. Spec. of God and his Spirit, or of divine things, *blasphemy*, Matt. 12, 31 ἡ δὲ τοῦ πνεύματος βλασφημία. 26, 65. Mark 2, 7. 14, 64. Luke 5, 21. John 10, 33. Rev. 2, 9. 13, 6. 6. So ὀνόματα βλασφημίας, i. q. ὄνομα βλάσφημα, Rev. 13, 1. 17, 3. Sept. for Chald. פִּרְיָה Dan. 3, 29.—2 Macc. 8, 4. Plato Legg. 800. d.

βλάσφημος, ου, ὁ, ἡ, adj. (βλάξ v. βλάπτω, φημί,) *hurtful to the good name of any one, detractive*.

1. Genr. of words against persons, i. q. *slandorous, railing*; 2 Pet. 2, 11 βλασφημον κρίσιν, a railing sentence. So Æl. V. H. 12. 57. Plut. Otho 4. Dem. 110. 3.—Subst. *a slanderer, reviler*, 2 Tim. 3, 2. So 2 Macc. 10, 36.

2. Spec. of words against God and divine things, *blasphemous*, Acts 6, 11. [13.] Subst. *a blasphemer*, 1 Tim. 1, 13.—Wisd. 1, 6.

βλέμμα, ατος, τό, (βλέπω,) *a seeing, looking*, the act of seeing; 2 Pet. 2, 8 βλέμματι καὶ ἀκοῇ.—Eurip. Herc. F. 305, a look, glance. Plut. Tib. Gracc. 2.

βλέπω, f. ψω, 1. *to look*, i. e. *to direct the eyes upon anything in order to see; to look at or upon, to behold*.

a) Of persons; so with eis c. acc. *to look upon*, as eis ἀλλήλους John 13, 23. Acts 3, 4 βλέπον eis ἡμᾶς. Luke 9, 62. Sept. for עֲיָרָה Gen. 19, 17. (Æl. V. H. 14. 42. Xen. An. 4. 1. 20.) With acc. Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα κτλ. Sept. Cant. 1, 6. (Æsop. Fab. 129 βλέπων τὸν μέγαν δέσπον.) So c. acc. *to look at or into* a roll or book, Rev. 5, 3. 4.—Trop. *to look at in mind*, i. e. a) *to look to a thing, to consider, to give heed*; absol. Mark 13, 33 βλέπετε, ἀγρυπνεῖτε κτλ. Also c. acc. 1 Cor. 1, 26 βλέπετε γὰρ τὴν κλήσιν ὑμῶν. 10, 18. Col. 2, 5. (Jos. B. J. 3. 10. 2. Plato Rep. 921. a.) With τι or πῶς, *how*, c. indicat. Mark 4, 24. Luke 8, 18. 1 Cor. 3, 10. β) *to look at*, i. q. *to regard, to have respect to*, with eis c. acc. as βλ. eis πρόσωπόν τινος *to regard*

the person of any one, to have respect to his external rank or condition, Matt. 22, 16. Mark 12, 14; see in art. πρόσσωπον. (So genr. c. *els* Luc. D. Mort. 11. 4. Dem. 124. 7.) With acc. 2 Cor. 10, 7 τὰ κατὰ πρόσσωπον βλέπετε. (Jos. Ant. 6. 8. 1.) Also to look to it, to care for any thing; with πῶς c. indic. Eph. 5, 15; with ἵνα c. subjunct. 1 Cor. 16, 10; c. acc. by attraction, Col. 4, 17 βλέπε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς. γ) Imperat. by way of caution, βλέπε, βλέπετω, βλέπετε, look to it, take heed, beware; so with accus. reflex. εαυτοῦς, look to yourself, beware, Mark 13, 9. 2 John 8; with an acc. genr. beware of, Phil. 3, 2 ter, βλέπετε τοὺς κύνας κτλ. Mostly followed by μή, μήποτε, μήπως, take heed that not, beware lest; so with aor. subjunct. Matt. 24, 4. Mark 13, 5. Luke 21, 8. Acts 13, 40. 1 Cor. 8, 9. 10, 12. Gal. 5, 15. Heb. 12, 25; c. aor. impl. Mark 13, 23 βλέπετε sc. μὴ πιστεύσητε; comp. v. 21. (Comp. ὅρα μή Luc. D. Deor. 22. 4. Xen. Cyr. 3. 1. 27.) Also with fut. indicat. Col. 2, 8 βλέπετε μή τις ὑμᾶς ἔσται συλαγωγῶν. Heb. 3, 12. With ἀπὸ c. gen. beware of any thing, so as to separate oneself from it; see in ἀπὸ no. 1. b. β. Mark 8, 15 βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρ. 12, 38 βλ. ἀπὸ τῶν γραμματέων.

b) Once of a place; βλέπειν κατὰ τι, to look towards any quarter, i. e. to lie towards, to face; Acts 27, 12 ἀμέγα κατὰ Κρήτης βλέποντα κατὰ Λίβα.—So c. κατὰ τι Sept. Ez. 46, 6. 13. 22; ἐπὶ τι Hlian. 2. 11. 16; πρὸς τι Xen. Mem. 3. 8. 9.

2. to see, as the consequence of looking; to perceive with the eyes, to behold.

a) Genr. and with acc. as τὸ κάρφος Matt. 7, 3. Luke 6, 41; also Matt. 11, 4. 13. 17. 24. 2. Mark 8, 23. 13. 2. Luke 7, 44. John 1, 29. Acts 8, 6. Rev. 1, 11. al. So c. acc. impl. Matt. 13, 16. Acts 1, 9. 1 Cor. 13, 12. Sept. c. acc. for ἰδῆ 2 K. 9, 17. (Luc. D. Mort. 24. 2. Hlian. 5. 4. 16. Pol. 12. 24. 6; acc. impl. Jos. Ant. 6. 6. 2.) Rev. 1, 12 καὶ ἐπέστρεψα βλέπειν τὴν φωνήν, and I turned to see the voice, i. e. whose voice it was. Also Matt. 18, 10, οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου, their angels do always behold the face of my Father, i. e. they have constant access to him, are admitted to his privacy as his friends, in allusion to the custom of oriental monarchs; so Heb. ἡ ἑξῆς 129 ἡ ἑξῆς, Sept. οἱ ἄγγελοι τοῦ βασιλέως, Esth. 1, 14; also οἱ ὁρῶντες τὸ πρόσωπον τοῦ βασιλέως 2 K. 25, 19; οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. 52, 25.—In other constructions: a) Pass.

particip. τὰ βλέπομενα, the things seen, visible, 2 Cor. 4, 18. Heb. 11, 1. 3. 7; negat. τὰ μὴ βλέπομενα 2 Cor. 4, 18. β) With an acc. and a particip. of another verb as adjunct; comp. Buttm. §144. 6. b. Mark 5, 31 βλέπετε τὸν δόλον συνελθόντά σε. 8, 24. John 20, 1 βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Matt. 15, 31. Luke 24, 12. John 5, 19. 20, 5. 21, 9. 20. Acts 4, 14. With particip. impl. 2 Cor. 12, 6 ὑπὲρ δ βλέπει με sc. ὄντα v. πρόσσονται. Matt. 14, 30 βλέπων τὸν ἀνεμον ἰσχυρόν. So Jos. Ant. 6. 14. 2 βλέπειν εἶπεν ἀνελθόντα θεῶ τινά τὴν μορφὴν ὁμοιον. γ) In antith. with ἐλπὶς, ἐλπίζω, where to see is i. q. to have before the eyes, to have present before one; Rom. 8, 24 δ γὰρ βλέπει τις, τί καὶ ἐλπίζει, for what a man seeth (has present before him), how can he yet hope for it? ib. ἐλπὶς δὲ βλέπομένη οὐκ ἔστιν ἐλπὶς. Comp. Jos. Ant. 6. 8. 2 αὐτῷ βλέπομένῳ καὶ παρόντι. δ) Absol. of God, ὁ βλέπων ἐν τῷ κρυπτῷ, who seeth in secret, whose eyes penetrate the most hidden recesses, Matt. 6, 4. 6. 18.—Trop. with its own particip. intens. Winer §46. 10; so βλέποντες βλέψετε, seeing ye shall see, ye shall indeed see, Matt. 13, 14. Mark 4, 12. Acts 28, 26; opp. βλέποντες οὐ βλέπουσι, seeing they see not, are dull, stupid, Matt. 13, 13; βλ. μὴ βλέπωσι id. Luke 8, 10; all referring to Is. 6, 9 where Sept. for Heb. ἡκ 129. Comp. Pol. 12. 24. 6 βλέποντας μὴ βλέπειν.

b) Intrans. to see, i. e. to have or recover the faculty of sight, absol. Matt. 12, 22 ὥστε τὸν τυφλὸν . . . βλέπειν. 15, 31. John 9, 7. 15. 25. Acts 9, 9. Rom. 11, 10. Rev. 3, 18. al. Sept. for ἰδῆ 1 Sam. 3, 2. (Æl. V. H. 6. 12. Antiph. 696. 1. Xen. Mem. 1. 3. 4.) Hence τὸ βλέπειν subst. sight, the sense of sight, Luke 7, 21; negat. τὸ μὴ βλέπειν Rom. 11, 8.—Trop. John 9, 39 ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωνται. v. 41.

3. Trop. to see, to perceive in mind; so with acc. and particip. as in no. 2. a. β. Rom. 7, 23 βλέπω δὲ ἕτερον νόμον . . . ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου. Heb. 2, 9. 10. 25. So Sept. for ἰδῆ Neh. 2, 17. Comp. Jos. Ant. 6. 10. 2 Δαυίδος . . . διευπραγῶν ἐβλέπετο.—With ὅτι, 2 Cor. 7, 8 βλέπω γὰρ ὅτι ἡ ἐπιστολή κτλ. Heb. 3, 19. James 2, 22. +

βλητέος, α, on, (βάλλω,) a verbal implying necessity, propriety, or the like, jaciendus, something to be thrown or put, i. q. one must put; Mark 2, 22 and Luke 5, 38 ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέος,

comp. βάλλω no. 3. See Buttm. § 184. 10. Matth. § 447.

Βοανεργές, indec. *Boanerges*, Mark 3, 17, explained by *υἱοὶ θορονῆς sons of thunder*; Heb. בְּנֵי רָעָם, Aram. בְּנֵי רָעָם, *sons of noise or commotion*. Applied by Jesus as a surname to James and John, perh. on account of their power as preachers; or also because of their impetuous spirit; comp. Luke 9, 54.

βοάω, ᾠ, f. ἦσω, (βοή,) *to cry, to cry out or aloud*; absol. Luke 18, 38; c. acc. Acts 21, 34 ἄλλοι δὲ ἄλλοι τι ἐβόων. With θεῶν Acts 17, 6. Sept. for בָּרָךְ 2 K. 2, 12. So Luc. D. Marin. 1. 4. Xen. Cyr. 7. 1. 37.—Spec. of a cry of joy, Gal. 4, 27 βόησον ἡ οὐκ ᾠδίσουσα, quoted from Is. 54, 1 where Sept. for בָּרָךְ. So Xen. Cyr. 7. 5. 26.—Or of terror, pain, as β. φωνῇ μεγάλῃ Acts 8, 7. Mark 15, 34. Sept. for בָּרָךְ 1 Sam. 8, 18. So Dem. 784. 19. Xen. Cyr. 4. 2. 28.—Spec. a) Of a cry for help, *to cry out to any one, to call upon*, c. πρός τινα Luke 18, 7. Sept. for בָּרָךְ Judg. 10, 14; בָּרָךְ Joel 1, 19. So c. acc. Luc. D. Marin. 6. 3. Xen. Cyr. 7. 2. 5. b) Of an exhortation or command, as by a herald, *to cry, to call aloud, to proclaim*, absol. Matt. 3, 3. Mark 1, 3. Luke 3, 4. [9, 38.] John 1, 23; all referring to Is. 40, 3. 6, where Sept. for בָּרָךְ. So Plut. Coriolan. 25; genr. Plato Apol. 32. b.

βοή, ἦς, ἡ, a cry, outcry, e. g. for help, James 5, 4. Sept. for בָּרָךְ 1 Sam. 9, 16.—Genr. Elian. V. H. 13. 45. Xen. An. 4. 7. 23.

βοηθῆαι, as, ἡ, (βοηθῆω,) *succour, help*, Heb. 4, 16. Sept. for בָּרָךְ Ps. 121, 1; בָּרָךְ Judg. 5, 23. So Hdian. 2. 5. 5. Xen. Hell. 5. 4. 10.—Spec. Acts 27, 17 αἱ βοηθήσιναι, *helps, means of help*, e. g. ropes, cables; see in ὑποζώννυμι. Comp. Arist. Rhet. 2. 5.

βοηθῆω, ᾠ, f. ἦσω, (βοηθός,) pr. *to run up at a cry for help, to come in aid of any one*, Pol. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. *to succour, to help*, c. dat. Matt. 15, 25. Mark 9, 22. 24. Acts 16, 9. 21, 28. 2 Cor. 6, 2. Heb. 2, 18. Rev. 12, 16. Sept. for בָּרָךְ Josh. 10, 6; בָּרָךְ Gen. 49, 25. So Hdian. 6. 7. 17. Xen. Mem. 2. 6. 25.

βοηθός, οὔ, ὁ, ἡ, (βοηθός;) **βοή**, **θῆω**,) pr. *running up at a cry for help, succouring*; Subst. *a succourer, helper*, Heb. 13, 6; comp. Ps. 118, 7. Sept. for בָּרָךְ Job 29, 12.—Luc. Tyrann. 20. Xen. Mem. 2. 1. 14.

βόδιον, ου, ὁ, (βόδιος,) *a pit, ditch*, as an emblem of destruction, Matt. 15, 14.

Luke 6, 39. Sept. for בָּרָךְ Is. 24, 18. So Theophr. H. Pl. 4. 2. 2. Xen. Oec. 19. 3.—Spec. *a cistern*, in the fields, Matt. 12, 11, i. q. φρέαρ Luke 14, 5. So Sept. and בָּרָךְ 2 Sam. 18, 17.

βολή, ἦς, ἡ, (βάλλω,) *a cast, a throw*; spoken of distance, Luke 22, 41 ὥστε λίθου βολὴν ἀπὸ ἀπέχεσθαι *a stone's throw*; for the acc. comp. Buttm. § 131. 9.—Sept. Gen. 21, 16. Thuc. 5. 65 μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. Xen. Hell. 4. 5. 15.

βολίζω, f. ἵσω, (βολίς,) *to heave the lead, to sound*, absol. Acts 27, 28 bis.—Eustath. ad Il. ε, p. 427. 49. 2, p. 615. 53. Wetst. N. T. in loc.

βολίς, ἴδος, ἡ, (βάλλω,) pr. *something thrown*, as the lead in sounding, whence βολίζω q. v.—In N. T. *a missile*, e. g. *a javelin, dart*, Heb. 12, 20. Sept. for בָּרָךְ Neh. 4, 17; גִּיט Num. 24, 8. So Plut. Demetr. 3. Paul. Sil. 68, 69, in Anthol. Gr. IV. p. 62, 63.

βοός, ὁ, indec. *Booz* or *Boaz*, Heb. בֹּאֵז (alacrity), pr. n. of a man celebrated in the book of Ruth, Matt. 1, 5 bis. Luke 3, 32.

βόρβορος, ου, ὁ, *dirt, mire, filth*, pr. such as accumulates where animals are kept; so proverb. 2 Pet. 2, 22. Sept. for בָּרָךְ Jer. 38, 6.—Dem. 1259. 11. Arr. Epict. 4. 11. 29 ἀπέλθε καὶ χοίρων διαλέγου, ὡς ἐν βόρβωρῳ μὴ κυλίσσῃ. Plato Phaed. 69. c.

βορρᾶς, ᾠ, ὁ, (Att. contr. for βορέας,) pr. *the north* or *N. N. E. wind*, Sept. Prov. 27, 16. Xen. An. 4. 5. 3.—In N. T. meton. *the north*, the northern quarter of the heavens, Luke 13, 29. Rev. 21, 13. Sept. for בָּרָךְ Job 37, 22. So Theophr. H. Pl. 5. 1. 11. Plato Crit. 112. b.

βόσκειν, f. κήσω, *to feed, to pasture*, to tend while grazing or feeding; of persona, c. acc. Luke 15, 15 βόσκειν χοίρους. Mark 5, 14; absol. οἱ βόσκοντες *swine-herds* Matt. 8, 33. Luke 8, 34. Mid. *to feed, to be feeding or grazing*, of a flock or herd, Matt. 8, 30. Mark 5, 11. Luke 8, 32. Sept. for בָּרָךְ Gen. 29, 7. 9. Mid. Job 1, 14. So Hom. Od. 14. 103. Aesop. F. 131. Mid. Plut. non posse suav. viv. sec. Epic. 14. Plato Rep. 586. a.—Trop. of a teacher, *to feed*, to instruct and care for, John 21, 15. 17. Sept. and בָּרָךְ Ez. 34, 2. 3.

Βοσόρ, ὁ, indec. *Bosor*, Heb. בֹּסֹר (torch) *Beor*, Sept. Beor, Num. 22, 5; pr. n. of the father of Balaam, 2 Pet. 2, 15.

βοτάνη, ἦς, ἡ, (βόσκειν,) pr. *pasturage*, i. e. *herbage, grass, plants*, Heb. 6, 7. Sept.

for κῶψ Gen. 1, 11. 12.—Æl. V. H. 2. 40. Plato Prot. 321. b.

Βότρυς, vos, δ, a cluster of grapes, Rev. 14, 18. Sept. for βῦψ Gen. 40, 10. Num. 13, 25.—Luc. Bacch. 2. Xen. CEC. 19. 18.

Βουλευτής, οὔ, δ, (βουλευέω), a counsellor, senator; spoken of a member of the Jewish Sanhedrim, Mark 15, 43. Luke 23, 50. Sept. for βῦψ Job 3, 14.—Dem. 1208. 5. Xen. Hell. 2. 3. 23.

Βουλευέω, f. εἶσω, (βουλή), to be a counsellor or senator, Xen. Mem. 1. 1. 18; to take counsel, to deliberate, to determine after consultation, Sept. for βῦψ Is. 23, 8. Xen. Ath. 2. 17.—In N. T. only Mid. βουλευόμεαι, to take counsel with oneself, i. e.

1. to consult, to deliberate; e. g. Sing. followed by εἰ, Luke 14, 31. Plur. with ἵνα, John 12, 10 ἐβουλευσάντο... ἵνα καὶ τὸν Λάζαρον ἀποκρίνωσιν. [11, 53.] Sept. for βῦψ 1 K. 12, 28.—So c. εἰ Xen. Cyr. 2. 1. 7; c. ὅπως Xen. An. 4. 3. 14; absol. Xen. Mem. 3. 6. 8.

2. to determine after deliberation, to be minded, to purpose, c. acc. 2 Cor. 1, 17 ter; c. inf. Acts 5, 33 ἐβουλευόντο ἀπελθεῖν αὐτούς. 15, 37. 27, 39. Sept. c. acc. for βῦψ Is. 19, 12.—So c. acc. Xen. An. 1. 1. 7; c. inf. Hdian. 1. 16. 8. Xen. An. 3. 2. 8.

Βουλή, ἡς, ἡ, a council, senate, 1 Esdr. 2, 17. Xen. Hell. 1. 7. 3.—In N. T. counsel, i. e.

1. counsel given, advice; Acts 27, 12 οἱ πλείους ἔθεντο βουλήν. Sept. for βῦψ 2 Sam. 16, 20.—Plut. J. Cæs. 21 βουλὴν εἰμένας. Xen. Cyr. 7. 2. 26.

2. counsel taken, e. g. spoken of God, determination, purpose, decree, Luke 7, 80. Acts 2, 23. 4, 28. 13, 36. 20, 27. Eph. 1, 11. Heb. 6, 17. Sept. for βῦψ Prov. 19, 21. Is. 5, 19. So Hom. Il. 1. 5. Pind. Ol. 2. 137.—Of men, i. q. purposes, plan, project, Luke 23, 51. Acts 5, 38. 27, 42. Plur. purposes, thoughts, 1 Cor. 4, 5. Sept. for βῦψ Hos. 10, 6; βῦψ Is. 55, 7. 8. So Æl. V. H. 2. 4 κοινὰς τῆς βουλῆς.

Βούλημα, ατος, τό, (βούλομαι,) pr. 'what is willed;' hence, will, purpose, of God Rom. 9, 19; of men Acts 27, 43. [1 Pet. 4, 3].—2 Macc. 15, 5. Dem. 1109. 15. Plato Legg. 769. d.

Βούλομαι, f. βουλήσομαι, Pass. depon. 2 pers. βούλει Luke 22, 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβουλόμην; aor. 1 ἐβουλόμην James 4, 4, also ἡβουλόμην 2 John 12, see Buttm. § 83. n. 5; to will,

to wish, to desire. According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active choice and purpose, the former a mere passive inclination or willingness; Lexilog. I. p. 26. Or, βούλομαι expresses the inward predisposition and bent from which the active choice proceeds: see Tittm. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι for θέλω, since with them will is also effect; Buttm. l. c. p. 27.—In N. T.

1. Of men, to will, to be willing, to be disposed or minded, to desire. a) Genr. and with an infin. of object; e. g. infin. aor. Mark 15, 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts [15, 37.] 17, 20. 18, 27. 19, 30. 22, 30. 23, 28. 25, 22. 27, 43. 28, 18. Sept. for βῦψ 1 Sam. 15, 9; βῦψ Deut. 25, 7. (1 Macc. 7, 30. Hdian. 7. 7. 8. Xen. Mem. 4. 7. 6. An. 3. 4. 20.) With infin. present, Acts 25, 20 εἰ βούλοιο πορεύεσθαι εἰς Ἱερ. 1 Tim. 6, 9. Philem. 13. Sept. for βῦψ Is. 30, 9. 15. (Hdian. 7. 8. 18. Plut. de Sannit. tuend. 1. Plato Soph. 244. a.) With εἶναι, and a predicate of the subject in the nominative; Acts 18, 15 κριτὴς γὰρ ἐγὼ τοῦτων οὐ βούλομαι εἶναι. James 4, 4. (Plut. Cato Min. 65. Plato Conv. 200. b.) With an inf. impl. James 3, 4. 2 John 12. 3 John 10. Once with aor. Subjunct. John 18, 39; see Matth. § 516. 3. Buttm. § 139. n. 1. Kühner § 259. 1. b) Also to be minded, to intend, to purpose, c. inf. aor. Matt. 1, 19 ἐβουλόμην λάτρεα ἀπολύσαι αὐτήν. Acts 5, 28, 12, 4. 2 Cor. 1, 15. Sept. for βῦψ Ezra 4, 5. So Plato Gorg. 460. c. Xen. CEC. 13. 10. c) As used by one having authority, and thus implying command; so with acc. and infin. pres. Phil. 1, 12 γνώσκειν δὲ ὑμᾶς βούλομαι. 1 Tim. 2, 8. 5, 14; acc. and inf. perf. for pres. Tit. 3, 8; inf. aor. simpl. Jude 5. So Plato Conv. 184. a. Xen. An. 1. 1. 1.

2. Of God, and so i. q. θέλω, see above; to will, to be pleased, to choose, to determine; absol. James 1, 18; c. infin. aor. Luke 22, 42 πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. Heb. 6, 17; acc. et infin. 2 Pet. 3, 9. Also of Jesus as the Son of God, c. inf. aor. Matt. 11, 27. Luke 10, 22. Once of the Holy Spirit, c. inf. impl. 1 Cor. 12, 11.—Hom. Il. 1. 67. ib. 13. 347.

Βουνός, οὔ, δ, a hill, Luke 3, 5. 23, 20. Sept. for βῦψ Ex. 17, 9. 10.—Pol. 8. 83. 1. Plut. Sulla 16. A word of the later Greek, Lob. ad Phryn. p. 355.

βοῦς, βοός, ὁ, ἡ, *an ox or cow*, an animal of the ox kind; Plur. *oxen, cattle*; Luke 13, 15. 14, 5. 19. John 2, 14. 15. 1 Cor. 9, 9 bis. 1 Tim. 5, 18. Sept. for בָּקָרָא Gen. 13, 5; מִן־בָּקָרָא Gen. 41, 2. 3. 4.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 2. 32.

βραβεῖον, ον, τό, (βραβεύς,) *a prize in the public games, as a wreath, garland, or the like*; 1 Cor. 9, 24. Trop. of the rewards of the future world, Phil. 3, 14.—Plut. Symp. 9. 13. 2.

βραβεύω, f. εὔσω, pr. to be ὁ βραβεύς, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. I. p. 441. Dict. of Antt. art. *Agonotheta*; then, to decree victory, to give the prize, Wisd. 10, 12. Heliodor. 4. 1.—In N. T. to administer, to rule, absol. and trop. Col. 3, 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύεται ἐν ταῖς καρδίαις ὑμῶν. So pr. Diod. Sic. 13. 53. Pol. 2. 35. 3. Plut. Pomp. 55.

βραδύνω, f. νῶω, (βραδύς,) to be slow, slack, to delay, absol. 1 Tim. 3, 15. 2 Pet. 3, 9 οὐ βραδύνει ὁ κύριος τῆς ἐπαγγελίας, the Lord will not be slack (draw back) from his promise; Winer § 30. 6. n. Buttm. § 132. 4. Sept. for בָּרַחָא Deut. 7, 10. Eccus. 32, 18. —Æl. V. H. 3. 43. Plato Rep. 528. d.

βραδυνολόω, ὦ, f. ἴσω, (βραδύς, πλέω,) to sail slowly, Acts 27, 7.—Artemid. 4. 32.

βραδύς, εἰα, ὕ, slow, not hasty, James 1, 19 bis. So Dem. 777. 5. Plato Apol. 39. b. —Trop. slow of understanding, heavy, dull, Luke 24, 25. So Dion. Hal. de Rhet. Attic. βραδύς τὸν νοῦν. Pol. 4. 8. 7.

βραδυτής, τῆτος, ἡ, (βραδύς,) slowness, tardiness, 2 Pet. 3, 9 ὡς τινες βραδυτῆτα ἡγοῦνται, as some count it tardiness, i. e. that the Lord delays in respect to his promise; see in βραδύνω.—Jos. Ant. 7. 4. 1. Hdian. 3. 4. 15. Xen. Hell. 4. 6. 5.

βραχίων, ονος, ὁ, the arm, Lat. *brachium*, Plut. Eumen. 7. Xen. Eq. 7. 8.—In N. T. by Hebr. like בָּרִיךְ, put for strength, might, power, Luke 1, 51. John 12, 38. Acts 13, 17. So Sept. for בָּרִיךְ Deut. 5, 15. Is. 51, 5.

βραχύς, εἰα, ὕ, short, small, little; e. g.

1. Of time, Luke 22, 58 μετὰ βραχύ ἄντι a little while. Acts 5, 34 βραχύ τι (for) a little while. Sept. παρὰ βραχύ for בְּרַחֲמֵיכֶם Ps. 94, 17.—So βραχύ τι Pol. 14. 7. 5; ἐν βραχεῖ Luc. Somn. 2. Plato Conv. 217. a.

2. Of space, Acts 27, 28 βραχύ διαστήσας, i. e. having gone a little further. Sept. and בְּרַחֲמֵיכֶם 2 Sam. 16, 1. So Diod. Sic.

3. 3. Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2, 7. 9, βραχύ τι παρ' ἀγγέλους, a little lower than the angels, i. e. Jesus during his life on earth; quoted from Ps. 8, 6, where Sept. for בְּרַחֲמֵיכֶם necessarily of rank, as the anth. in Heb. 2, 9 also requires.

3. Of quantity or number, small, few; John 6, 7 βραχύ τι, a little. Sept. and בְּרַחֲמֵיכֶם 1 Sam. 14, 29. 44. So Æschin. 56. 26. Xen. Mem. 1. 4. 8.—Also Heb. 13, 22 διὰ βραχείων sc. λόγων, i. e. in few words, briefly; so Luc. Tox. 56. Plato Prot. 336. a.

βρέφος, εος, ους, τό, a child, e. g. yet unborn, a fetus, Luke 1, 41. 44. (Ecclus. 19, 11. Hom. Il. 23. 266.) Usually an infant, babe, Luke 2, 12. 16. 18, 15. Acts 7, 19. 2 Tim. 3, 15 ἀπὸ βρέφους, from a child, from the cradle. So 1 Macc. 1, 61. Luc. D. Deor. 9. 2. Xen. Mem. 2. 2. 5.—Trop. of those just entering on the Christian life, 1 Pet. 2, 2; comp. 1 Cor. 3, 1. 2. Heb. 5, 12. 13.

βρέχω, f. ξω, 1. to wet, to moisten, to sprinkle; c. acc. of obj. Luke 7, 38. 44; absol. Rev. 11, 6 ἵνα μὴ ὑετὸς βρέχῃ sc. τὴν γῆν. Sept. for בְּרַחֲמֵיכֶם Ps. 6, 7.—Diod. Sic. 3. 25. Xen. An. 4. 3. 12.

2. to rain, to cause to rain, i. q. ὕειν, found in the Attic poets and later prose writers, Lob. ad Phryn. p. 291. a) Genr. and with ἐπὶ τινα, Matt. 5, 45 (ὁ θεὸς) βρέχει ἐπὶ δικαίους κτλ. (Sept. for בְּרַחֲמֵיכֶם Am. 4, 7.) With acc. of material, Luke 17, 29 (ὁ θεὸς) ἔβρεξε πῦρ καὶ θεῖον. Sept. Gen. 19, 24. Ez. 38, 22; comp. Ex. 9, 24. So c. acc. of thing Xen. Œc. 17. 2. Pass. Pol. 16. 12. 3. b) With indef. subject, βρέχει, like ὕει, Lat. *pluit, it rains*, James 5, 17 bis, προσήγατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς. See Matth. § 295. 2 pen. Buttm. § 129. 17.

βροντῆς, ἡς, ἡ, thunder; Mark 3, 17 ὡς βροντῆς, see in Βοανερφέ. John 12, 29. Rev. 4, 5. 6. 1. 8, 5. 10, 3. 4 bis. 11, 19. 14, 2. 16, 18. 19, 6. Sept. for בְּרַחֲמֵיכֶם Job 26, 14. Ps. 77, 19.—Hom. Il. 21. 199. Luc. D. Deor. 9. 2. Xen. Cyr. 7. 1. 3.

βροχή, ἡς, ἡ, (βρέχω,) rain, Matt. 7, 25. 27. Sept. for בְּרַחֲמֵיכֶם Ps. 68, 10. 105, 32.—Geopon. 2. 39. 191. Found only in late usage, Lob. ad Phryn. p. 291.

βρόχος, ου, ὁ, a noose, snare; trop. 1 Cor. 7, 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλω, not that I would cast a noose over you, i. e. impose on you any necessity. Sept. for בְּרַחֲמֵיכֶם Prov. 22, 25.—Plut. Amator. 13. Xen. Ven. 2. 5, 6.

Βρυγμός, οὐ, ὁ, (βρύχω,) a grating, gnashing of the teeth, in pain or rage, Matt. 8, 12, 13, 42. 50. 22, 13. 24, 51. 25, 30. Luke 13, 28; comp. Acts 7, 54.—Eccclus. 51, 3. Suid. βρυγμός· τρισμαὶ δδόντων. Comp. Wetst. N. T. in Matt. 8, 12.

Βρύχω, f. ἔω, to grate, to gnash the teeth in rage, c. acc. Acts 7, 54 ἔβρυχον τοὺς δδόντας ἐπ' αὐτόν. Sept. for בָּרַח Job 16, 9. Ps. 35, 6. al.—Comp. Hom. Ἰλ. 13. 393. Soph. Trach. 1074.

βρύω, f. ὠω, to be full, to swell out with any thing, to overflow, Diog. Laert. 1. 122. Plut. de Adulat. et Amic. 32.—In N. T. trans. to make overflow, to pour or send forth, as a fountain its waters, c. acc. James 3, 11. So absol. Act. Thom. 37 πηγὴ βρύουσα. Xen. Ven. 5. 12 ἔταν ἡ γῆ βρύη.

βρώμα, ατος, τό, (βιβρώσκω,) 1. eatables, food, i. e. solid food opp. to milk 1 Cor. 3, 2; so Matt. 14, 15. Mark 7, 19. Luke 3, 11. 9, 13. 1 Cor. 6, 13 bis. 8, 8. Sept. for בָּרָא Gen. 41, 35. 36; בָּרָאָה Gen. 6, 21. So ἄλ. V. H. 3. 20. Plut. de Sanit. tuend. 6. Xen. Mem. 3. 11. 13.—Spoken of meats permitted by the Mosaic law, Heb. 9, 10. 13, 9. Also of meats of which Jewish Christians scrupled to eat, Rom. 14, 15 bis. 20. 1 Cor. 8, 13. 1 Tim. 4, 3.

2. Trop. for aliment, sustenance, nourishment; John 4, 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 3, 2 γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, i. e. solid spiritual food or instruction, i. q. στερεὰ τροφή Heb. 5, 12. 1 Cor. 10, 3 βρώμα πνευματικόν, spiritual food, i. e. miraculous, and so the emblem and source of spiritual nourishment.

βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις,) eatable; Luke 24, 41 ἔχετε τι βρώσιμον, have ye any food? Sept. for בָּרָאָה Lev. 19, 23. Fz. 47, 12.—Æschyl. Prom. 479.

βρώσις, εως, ἡ, (βιβρώσκω,) 1. an eating, i. e. the act of eating, 1 Cor. 8, 4. 2 Cor. 9, 10 ἄpros eis βρώσιν, bread for eating, bread to eat, quoted from Is. 55, 10 where Sept. for בָּרָא. So Jos. Ant. 1. 20. 2. Plato Rep. 619. c. Xen. Mem. 1. 3. 15.—Trop. corrosion, rust; Matt. 6, 19, 20 σῆς καὶ βρώσις, moth and rust, the latter said of alloyed money; comp. James 5, 2. 3. So Aquila for מִן moth Is. 50, 9.

2. Meton. 'that which is eaten,' food, i. q. βρώμα. John 6, 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12, 16. So βρώσις καὶ πόσις, food and drink, Rom. 14, 17. Col. 2, 16. Sept. for בָּרָא Gen.

47, 24; בָּרָאָה Jer. 7, 21. So Plut. de Virt. et Vit. 2. Plato Legg. 783. c.—Trop. for aliment, nourishment; John 4, 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34; see in βρώμα no. 2. In John 6, 27. 55, Jesus uses βρώσις in the sense of 'food for the soul,' i. e. that true spiritual aliment from above presented in and through him to Christians. Comp. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγος ἡ γνώσις ἐστὶ τῆς θείας οὐσίας.

βρώσσω obsol. lends its forms to βιβρώσσω q. v.

βυθίζω, f. ἴσω, (βύθος,) to sink in the deep, to cause to sink; Pass. to sink, Luke 5, 7. So 2 Macc. 12, 4. Diod. Sic. 5. 4. Pol. 2. 10. 5.—Trop. 1 Tim. 6, 9 εἰς βάθυνον; comp. Ps. 69, 2. 3. 124, 4. 5.

βυθός, οὐ, ὁ, depth, the deep; 2 Cor. 11, 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. Sept. for תְּהוֹמֹת Ps. 107, 24.—ἄλ. H. An. 8. 3. Luc. D. Marin. 10. 2. Diod. Sic. 3. 21.

βυρσεύς, έως, ὁ, (βύρσα,) a tanner, Acts 9, 43. 10, 6. 32.—Artemid. 4. 56.

βύσσινος, η, ον, (βύσσις,) byssine, of linen, see in βύσσος. Neut. τὸ βύσσινον Rev. 19, 8, also βύσσινον, linen, i. e. cloth or raiment of byssus, Rev. 18, 12 Griesb. v. 16. 19, 8 bis. 14. Sept. for γῶν and ἡ 1 Chr. 15, 27; שָׁטָה Gen. 41, 42.—Jos. Ant. 3. 7. 2. Diod. Sic. 1. 85 βύσσινον περιβεβλημένην. Hdot. 2. 86.

βύσσος, ου, ἡ, byssus, linen, spoken of the finest and most precious stuffs, as worn by the rich, or as an article of commerce, Luke 16, 19. Rev. 18, 12 Rec. Comp. also 1 Chr. 15, 27. 2 Chr. 5, 12. Esth. 1, 6. 8, 15. Sept. for γῶν 2 Chr. 2, 14. 3, 14; שָׁטָה Ex. 26, 1. Ez. 27, 7. al. So Theocr. 2. 73. Pausan. 5. 5. ib. 6. 26. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. Strabo 15. p. 693.—The word comes from Heb. גֶּזַי, pr. the Syrian byssus, Ez. 27, 16, distinguished from the Egyptian byssus or שָׁטָה v. 7; though elsewhere γῶν is often put for שָׁטָה in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. It has been long disputed whether the byssus was linen or cotton; see Celsii Hierob. II. p. 169 sq. Forster de Byssu antiquor. Lond. 1776. Herodotus affirms that the mummies of Egypt were wrapped in bandages of byssus (συνδόνος βυσσίνης τελαμῶσι Hdot. 2. 86; comp. λίθου βύσσος Jos. Ant. 3. 6. 1); and many of these have been of late years subjected to minute examination with the microscope, and have proved to be composed of threads

of linen; see Wilkinson's *Mann. and Cust. of the Anc. Egyptians*, III. p. 115. This would seem to decide the controversy so far as it relates to mummy-cloths, and probably likewise as to *sacred* vestments. It is however still a question with some, whether the term βώσος may not perhaps have been sometimes used more widely, so as to include also *cotton* fabrics; since these were much worn by the ancient Egyptians, as well as by the moderns; and the Arabic

term *shash*, *shashiyeh*, (Heb. שָׁשׁ,) now denotes a fine muslin of cotton; see Wilkinson I. c. p. 116 sq. Plin. H. N. 19. 2. 3. Poll. Onom. 7. 75.

βωμός, οὐ, ὁ, (βάω, βαίω,) a *step*, *stand*, *base*, Hom. II. 8. 441.—In N. T. and usually, an *altar*, pr. to which the ascent was by steps, Acts 17, 23. Sept. for מִזְבֵּחַ Ex. 34, 13. So Hlian. 7. 11. 5. Xen. Mem. 1. 1. 2.

Γ.

γαββαζά or γαβαζά, ἡ, indec. *Gabbatha*, Aram. ܕܒܬܐ (the back, a ridge; fem. of ܒܬ back, boss), pr. n. of a place in Jerusalem where Pilate gave sentence against Jesus, John 19, 13; called in Greek λιθόστρωτον, where see fully. It was near the castle or residence of Pilate. Comp. Heb. Lex. art. ܒܬ. Buxt. Lex. Chald. 377.—Others derive it from r. ܒܬܐ to be high, as if for ܕܒܬܐ.

Γαβριήλ, ὁ, indec. *Gabriel*, Hebrew גַּבְרִיֶּל (man of God), pr. n. of an archangel, Luke 1, 19. 26. See in ἀρχάγγελος.

γάγγραινα, ἡ, (γράφω, γράω,) *gangrene*, *mortification*, which spreads by degrees over the whole body, 2 Tim. 2, 17.—Plut. de Adul. et Amic. 24 trop. γαγγραινας . . . διαβρωσεῖς Ἀλέξανδρον. Poll. On. 4. 207. Wetst. N. T. in loc.

Γάδ, ὁ, indec. *Gad*, Heb. גַּד (good fortune), pr. n. of the seventh son of Jacob, born of Zilpah, Gen. 30, 10 sq.—In N. T. the tribe of Gad, Rev. 7, 5.

Γαδαρηνός, οὐ, ὁ, a *Gadarene*, i. e. an inhabitant of the city *Gadara*, Γαδαρά, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. According to Eusebius and Jerome (Onomast.) it was situated over against Tiberias and Scythopolis. Josephus calls Gadara a Greek city, πᾶσις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4.—The site of Gadara has been recognized at *Um Keis*, a place with extensive ruins visited by Seetzen, Burckhardt, and others; situated near the crest of the

chain of mountains which bound the valley of the Jordan on the east, and overlooking the lake of Tiberias, the southern end of which bears from it N. W. An hour north of this spot is the deep valley of the Hieromax; in which are hot sulphur springs, also mentioned by Eusebius and Jerome. On the east of the ruins are many sepulchres hewn in the rock; as also great numbers of sarcophagi lying about. See Reland. Palæst. p. 773 sq. Seetzen in Zach's Monatl. Corr. XVIII. p. 417 sq. Burckh. Trav. in Syr. p. 270, 276.—In N. T. τῶν Γαδαρηνῶν Mark 5, 1. Luke 8, 26. 37; also in Mss. Matt. 8, 28 for τῶν Γεργεσηνῶν or τῶν Γερασηνῶν, q. v.

Γάζα, ἡ, *Gaza*, Heb. גַּזָּ (strong), a celebrated city of the Philistines, situated partly on elevated ground not far from the coast of the Mediterranean, near the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It is one of the earliest of the Canaanitish cities mentioned; Gen. 10, 19. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15, 47. Judg. 1, 18. 16, 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months; Arr. Exp. Alex. 2. 26, comp. Strabo 16. 2. 30. p. 759. He left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinus afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Reland Palæst. p. 788–800. For other notices, and for the present condition of Gaza, see Bibl.

Res. in Palest. II. p. 373-383.—In N. T. Acts 8, 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the uninhabited country east of Gaza, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; but against the historical testimony. See more fully in Bibl. Res. in Palest. II. p. 640.

γάζα, ἡς, ἡ, *the treasure, treasury*, of a king or state, Acts 8, 27. Sept. for תְּזָא Exra 5, 17. Esth. 4, 7.—Plut. Alex. M. 36. Diod. Sic. 17. 64. Lat. *gaza* Cic. de Off. 2. 22. Mela 1. 11 'gaza Persæ ætarium vocant.'

γαζοφυλάκιον, ου, τό, (γάζα, φυλακή.) *a treasury*, Strabo 7. p. 319; comp. γαζοφύλαξ Plut. Demetr. 25. In the Scriptures and Josephus, *the treasury* of the temple, ἐν αὐτῇ οἴκου θεοῦ Neh. 13, 7; comp. Sept. for תְּזָא Neh. 10, 37. 13, 4. 5. 8; תְּזָא Esth. 3, 9. Jos. Ant. 19. 6. 1. B. J. 5. 5. 2. According to the Rabbins *the treasury* was in the court of the women, where stood thirteen chests, called תְּזָא trumpets from their form; into which the Jews cast their offerings, Ex. 30, 13 sq. See Buxt. Lex. 2506. Lightf. Chorogr. Marco præm. c. 3.—So in N. T. Mark 12, 41 bis. 43. Luke 21, 1. Meton. of the court itself, John 8, 20.

Γάιος, ου, ὁ, *Gaius*, Lat. *Caius*, pr. n. of several men in N. T. a) A Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19, 29. b) A man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20, 4. c) An inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16, 23. 1 Cor. 1, 14. d) A Christian to whom John addressed his third epistle, 3 John 1.

γάλα, ακτος, τό, *milk*, 1 Cor. 9, 7. Sept. for בָּזֵי Gen. 18, 8. So Luc. D. Marin. 1. 2. Xen. Mem. 4. 3. 10.—Trop. for the *first rudiments* of Christian instruction, 1 Cor. 3, 2. Heb. 5, 12. 13. But in 1 Pet. 2, 2, *milk* is the emblem of pure spiritual nourishment, or of Christian instruction in general.

Γαλάτης, ου, ὁ, *a Galatian*, Gal. 3, 1.

Γαλατία, ας, ἡ, *Galatia* or *Gallœgia*, a central province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycaonia and

Phrygia. The chief cities were Ancyra, Tavium, and Pessinus. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tectosages, migrated thither about 278 B. C. and mingling with the former inhabitants, the whole were called Gallogræci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration; see Jerome ad Gal. 1, 2. Under Tiberius, about A. D. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the residence of many Jews; and from these and the other inhabitants Paul appears to have gained many converts to Christianity. See Strabo 4. p. 187. ib. 12. 566. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. Winer Realw. s. v.—In N. T. 1 Cor. 16, 1. Gal. 1, 2. 2 Tim. 4, 10. 1 Pet. 1, 1.

Γαλατικός, ὁ, ὁν, *Galatian*; Acts 16, 6 Γαλατικὴν χώραν, i. e. Galatia. 18, 23.

γαλήνη, ἡς, ἡ, *tranquillity*, e. g. of the sea, a calm, Matt. 8, 26. Mark 4, 39. Luke 8, 24.—Hom. Od. 7. 319. Luc. V. Hist. 2. 40. Xen. An. 5. 7. 8.

Γαλιλαία, ας, ἡ, *Galilee*, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits around Kedesh of Naphtali; Heb. גִּלְיָא 1 K. 9, 11; מְדִינַת גִּלְיָא 2 K. 15, 29. It was anciently called also 'Galilee of the Gentiles,' גִּלְיָא דְּגוֹיִם Is. 8, 23, Γαλιλαία ἀλλοφύλων 1 Macc. 5, 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. p. 760; comp. 1 Macc. 5, 15. 21-23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulun and having many mountains; the latter being less hilly, fertile, and very populous, with many cities and villages. According to Josephus, Lower Galilee extended to Carmel and Scythopolis, and apparently also to Ginea; in which case it included the great plain of Esdraelon; Jos. B. J. 3. 3. 1; comp. Ant. 20. 6. 1. But he also specifies Xaloth (mod. Iksal) as its southern limit; and this would

exclude the plain; B. J. 3. 3. 1. The chief cities were Tiberias and Sepphoris; but Capernaum and Nazareth are most frequently named in the N. T. See Strabo l. c. Jos. B. J. 3. 3. 1-3. Rosenm. Bibl. Geogr. II. ii. p. 42. Winer Realw. s. v.—In N. T. Mark 1, 9. Luke 2, 39. 4, 14. 8, 26. John 7, 52. al. sep. In Matt. 4, 15 Γαλιλαία τῶν ἐθνῶν is quoted from Is. 8, 23 [9, 1], for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, the lake of Tiberias, Matt. 4, 18. 15, 29. +

Γαλιλαῖος, α, ον, *Galilean*; Subst. a *Galilean*, a native or inhabitant of Galilee; Matt. 26, 69. Mark 14, 70. Luke 13, 1. 2 bis. 22, 59. 23, 6. John 4, 45. Acts 1, 11. 2, 7. 5, 37. The Galileans were brave and industrious, Jos. B. J. 3. 3. 2; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1, 47. 7, 52. Acts 2, 7. They had a peculiar dialect, by which they were distinguished from the Jews of Jerusalem, Mark 14, 70. See Buxtorf Lex. 434 sq. Lightf. Cent. Chorogr. Matt. præm. c. 86, 87.

Γαλλίον, ωτος, ὁ, *Gallio*, a Roman proconsul of Achaia, Acts 18, 12. 14. 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Senec. Ep. 104. Id. Q. Nat. 4. præf. Tacit. Ann. 15. 73. ib. 16. 17. Wetst. N. T. in loc.

Γαμαλιήλ, ὁ, indec. *Gamaliel*, Heb. גַּמְלִיֶּלֶא (benefit from God) Num. 1, 10. 2, 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5, 34. 22, 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. 617); was distinguished for piety and Jewish learning; and for a long time was president of the Sanhedrim. See Lightf. Hor. Heb. in Act. 5, 34.

γαμέω, ὦ, (γάμος,) aor. 1 ζῆγμα from γάμος Luke 14, 20, also the later form ἐγάμησα Mark 6, 17. al. Lob. ad Phryn. p. 742. Buttm. Gr. and Ausf. Spr. § 114; Imper. 3 plur. γαμείωσαν 1 Cor. 7, 36, and γαμυσάτωσαν v. 9, see Winer § 13. 2. e. Buttm. Ausf. Spr. § 88. n. 8.—To marry, to wed, i. e.

1. Of men, c. acc. to marry a woman, to take as wife, Luke 14, 20 γυναῖκα ζῆγμα. 16,

18 bis. Matt. 5, 32. 19, 9 bis. Mark 6, 17 διὰ αὐτὴν ἐγάμησεν. 10, 11. So Jos. Ant. 1. 15. 1. Diod. Sic. 4. 72. Xen. Mem. 1. 1. 8.—Absol. and neut. to marry, to take a wife; Matt. 19, 10 οὐ συμφέρει γαμῆσαι. 22, 25. 30. 24, 38. Mark 12, 25 οὐτε γαμοῦσιν. Luke 17, 27. 20, 34. 35. 1 Cor. 7, 28 ἐὰν δὲ γήμης. v. 33. So 2 Macc. 14, 25. AEL. V. H. 4. 1. Xen. Hi. 1. 27.

2. Of females, absol. to marry, to get married, 1 Cor. 7, 28 ἐὰν γήμη ἡ παρθένος. v. 34. 36. 1 Tim. 5, 11. 14. Comp. Eurip. Med. 606 μὲν γαμοῦσα καὶ προδοῦσά σε.—Pass. aor. 1 ἐγαμήσθη, to be married, to get married, c. dat. Mark 10, 12 καὶ γαμήσῃ ἄλλῳ. 1 Cor. 7, 39. So Plut. Romul. 2. Id. Demetr. 2 ἡ μήτηρ τῇ Ἀντιγόῃ γαμίζεισα.

3. Genr. of both sexes, absol. to marry, to get married, 1 Cor. 7, 9 bis. 10. 1 Tim. 4, 3 κοιλῶντων γαμεῖν.—Plut. Conjug. Præc. 20. ib. 34.

γαμίζω, f. ἴσω, (γάμος,) to marry, to give in marriage, e. g. a daughter, 1 Cor. 7, 38 bis, Lachm. for the common ἐγαμίω; and so Matt. 22, 30. Mark 12, 25. Luke 17, 27. 20, 35.

γαμίσκω, i. q. γαμίζω, to marry, to give in marriage, Pass. Mark 12, 25.—Aristot. Pol. p. 22.

γάμος, ου, ὁ, 1. a wedding, marriage, nuptials; e. g. ἐνδυμα γάμου a wedding-garment Matt. 22, 11. 12; τὸ δείπνον τοῦ γάμου the marriage-supper, wedding-feast, Rev. 19, 9, see below. So 1 Macc. 9, 37. 41. Hdian. 4. 11. 10. Xen. Ag. 3. 3.—Spec. the wedding-feast, marriage-festival, which continued seven days; see Judg. 14, 12. 15. Tob. 11, 19. Winer Realw. art. Hochzeit. So Matt. 22, 2 ἐποίησε γάμους. v. 3. 4. 8. 9. 10. 25, 10. Luke 12, 36. 14, 8. John 2, 1. 2. Sept. for Πῆϋϋ Esth. 2, 18. So Tob. 6, 12. Luc. D. Deor. 20. 14. Xen. Ven. 1. 8.—Hence trop. the rejoicings and happiness of the Redeemer's kingdom are represented under the figure of a wedding-festival, Rev. 19, 7. 9; comp. Matt. 25, 1 sq.

2. Meton. marriage, matrimony, the marriage state, Heb. 13, 4.—Wisd. 14, 24. 26. Hdian. 3. 10. 10. Xen. Hi. 1. 27.

γάρ, conj. (γέ, ἄρα,) for, because, a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; comp. Buttm. § 149. m. 17. Kühner § 324. 2, and Gr. Gram. § 754. Hartung Lehre v. d. Partikeln I. p. 457-480.

1. CAUSAL and ARGUMENTATIVE: a) After an antecedent clause expressed, *for*; Matt. 1, 20 *μή φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθήσεται* κτλ. v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει* κτλ. Mark 1, 22. 6, 18. Luke 1, 15. al. ssp. So too after a clause of prohibition or caution, Matt. 3, 9. 24. 5. Luke 7, 6. al. We find γὰρ put after two words closely connected in a clause, Matt. 2, 6. Mark 1, 38. Luke 6, 23. John 12, 8. Acts 4, 20. al. —Often also γὰρ is found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8, 42. 1 Cor. 16, 7. 2 Cor. 11, 19. 20; or where the latter clause is dependent on the former, Matt. 10, 19. 20. Mark 6, 52. John 5, 21. 22. Acts 2, 15; or where two different causes are assigned, Matt. 6, 32. 18, 10. 11. Rom. 16, 18. 19. In similar circumstances, γὰρ is also found in *three* consecutive clauses, Mark 9, 39. 40. 41. Matt. 16, 25. 27. Luke 9, 24. 25. 26. Acts 26, 26. 1 Cor. 9, 16. al. So Matt. 26, 10–12, where *ἔργον γὰρ* and *βαλοῦσα γὰρ* refer to the act of the woman, and *πάντοτε γὰρ* to the objection of the disciples.—The γὰρ is also sometimes *repeated*, where the writer again takes up a sentence which began with γὰρ and was interrupted, as Rom. 15, 26. 27. 2 Cor. 5, 2. 4.—Very often also γὰρ stands in connection with other particles, where however each particle retains its own separate force and signification; so *ἐὰν γὰρ*, *for if*, Matt. 5, 46. 6, 14; *εἰ γὰρ*, *for if*, Rom. 3, 7. 4, 14; *ἰδοὺ γὰρ*, *for lo, for behold*, Luke 1, 44. 48. 17, 21. 2 Cor. 7, 11; *καὶ γὰρ*, *for also, for ... too, for even*, Matt. 26, 73. Mark 10, 45. Luke 6, 32–34. John 4, 23. 45. Acts 19, 40. Rom. 11, 1. al. (Luc. D. Mort. 22. 2. Xen. An. 2. 5. 5. ib. 3. 3. 4.) Or also γὰρ *καὶ*, *for also*, Acts 17, 28 *τοῦ γὰρ καὶ γένος ἐσμέν*. 2 Cor. 2, 9; *μὲν γὰρ*, *for indeed*, Acts 28, 22. 2 Cor. 9, 1. 11, 4. Heb. 8, 4. 6, 16; or also followed by *δέ* adversative, Acts 23, 8. 1 Cor. 11, 7 *ἄνθρωπ μὲν γὰρ* (comp. v. 4) ... *γυνὴ δέ* κτλ. Heb. 12, 20; but *δέ* omitted Rom. 3, 2. 1 Cor. 11, 18; *μή γὰρ* c. imperat. *for let not*, James 1, 7; *οὐ γὰρ*, *for ... not*, Matt. 10, 20. Mark 6, 52. Luke 8, 17. John 3, 17. 34. 7, 1. Rom. 2, 11. 1 Cor. 2, 2. Gal. 4, 30. Heb. 4, 15. Rev. 3, 2. al. ssp. (Paleph. F. 31. Xen. An. 3. 4. 36.) *οὐδὲ γὰρ*, *for neither*, John 5, 22. 7, 5. 8, 42. Rom. 8, 7. Gal. 1, 12. 6, 13. (Hdian. 8. 4. 24.) *οὐτε γὰρ*, *for neither*, Luke 20, 36. 1 Cor. 8, 8. 1 Thess. 2, 5.

b) Elliptically, where the clause to which

γάρα refers is omitted and is to be supplied in thought; comp. Butt. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2, 2 *where is he who is born king of the Jews?* [he must be already born,] *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*, *for we have seen his star*. Matt. 22, 28 [we cannot tell,] *πάντες γὰρ ἔσχον αὐτήν*, *for they all had her*. Mark 5, 42 [and this she might well do,] *ἦν γὰρ ἐτῶν δώδεκα*, *for she was twelve years old*. Luke 9, 26 [and so will it be with him who cometh not after me,] *ὅς γὰρ ἂν ἐπαισχυνθῇ με* κτλ. *for whosoever shall be ashamed of me*, etc. John 4, 44 *he departed into Galilee*, [not indeed at first to Nazareth his πατρίς,] *αὐτὸς γὰρ Ἰησοῦς* κτλ. *for Jesus himself testified*, comp. Luke 4, 16 sq. John 9, 30 [why speak ye thus?] *ἐν γὰρ τούτῳ Σαυμαστὸν ἐστίν* κτλ. (Xen. Mem. 4. 2. 6.) Acts 4, 27 [and all this has now been fulfilled,] *συνήχθησαν γὰρ ἐπ' ἀληθείας* κτλ. 19, 37. 22, 26. Rom. 2, 24 [yea, all these things ye do,] *τὸ γὰρ ὀνομα* κτλ. 4, 2. 8, 18 [yea, I say, suffer with him,] *λογίζομαι γὰρ* κτλ. v. 20. 14, 10 [this ought not so to be,] *πάντες γὰρ* κτλ. 15, 4. 1 Cor. 10, 1 [in like manner take ye heed,] *οὐ θεῶν γὰρ* κτλ. 2 Cor. 9, 7 [ἀλλ' ὁμοῦς,] *ὁμοῦν γὰρ* κτλ. 12, 6 [I might indeed do this,] *ἐὰν γὰρ* κτλ. 1 Thess. 2, 1 (comp. 1, 9). 2 Thess. 3, 11. Heb. 7, 11 [as some may have thought,] *ὁ λαὸς γὰρ* κτλ. *for under it the people received the law*. v. 13 [and truly this change has taken place,] *ἐφ' ὃν γὰρ* κτλ. James 3, 7. al. ssp. So Plato Conv. 194. a, [σὺ μὲν δύνασαι σαφρῆναι,] *καλῶς γὰρ αὐτὸς ἠγώνισαι*.—With other particles, each retaining its own separate force and signification; comp. above in lett. a. So *καὶ γὰρ*, *for also, for ... too, for even*; Matt. 8, 9 and Luke 7, 8 [and this I know from my own case,] *καὶ γὰρ ἐγὼ ἀνθρώπος εἰμι*, *for I too am a man under authority*. Matt. 15, 27 and Mark 7, 28 *καὶ, κύριε, καὶ γὰρ τὰ κυνάρια* κτλ. *yea, Lord, [yet deny me not,] for even the dogs do eat*, etc. 2 Cor. 3, 10 [and so it is,] *καὶ γὰρ οὐδὲ* κτλ. 5, 2. 13, 4 [and so it is with us,] *καὶ γὰρ ἡμεῖς* κτλ. Phil. 2, 27 [and ye heard truly,] *καὶ γὰρ ἠσθέντες*. 1 Thess. 3, 4. Also *μὲν γὰρ* *for indeed*; Rom. 2, 25 [in vain then thou claimest to be a Jew, v. 17 sq.] *περιτομὴ μὲν γὰρ ὠφέλει* κτλ. Acts 13, 36 [now this is not said of David,] *Δαυὶδ μὲν γὰρ* κτλ. 1 Cor. 5, 3. 2 Cor. 9, 1; with *δέ* following, Heb. 7, 18. 19 [there is then such a change,] *ἀσέτησις μὲν γὰρ ... ἐπισαγωγή δέ* κτλ. *for indeed there is an annulment*, etc. Also *οὐ γὰρ*, *for ... not*, Matt. 9, 13 [and for this

end am I also come.] οὐ γὰρ ἤλθον κτλ. Mark 9, 6 [he spake this unwittingly,] οὐ γὰρ ᾔδει τί λαλήσῃ, for he knew not what to say. Luke 6, 43. Acts 4, 20 [and forbid us not,] οὐ δυνάμεθα γὰρ κτλ. Rom. 8, 15.

2. ΕΡΕΚΣΕGETICAL or explanatory, where it introduces in more detail what has been before announced; like Engl. *namely*, to wit, that is to say, for example; Buttm. § 149. m. 17. Kühner § 324. 2. Gr. Gram. § 754. 1. β. a) After demonstr. οὕτως, as in classic Greek; Matt. 1, 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστειεύσεως γὰρ κτλ. So Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 6. 6. Ag. 3. 2. Plato Protag. 320. c. b) Less strictly, where it introduces by way of explanation the reason or motive of what precedes, that is to say, for, since; Matt. 3, 3 the kingdom of heaven is at hand, οὗτος γὰρ ἐστὶν κτλ. for this is he, etc. 24, 38. Luke 8, 40. John 6, 64. 20. 9. Acts 28, 20. Rom. 1, 18. 6, 19. 1 Cor. 7, 7. Gal. 2, 12. Phil. 2, 5. Heb. 1, 5. 2, 8. 7, 1. al. sæp. So μὴ γὰρ 1 Pet. 4, 15. In this way too γὰρ serves to introduce parenthetic explanatory clauses; Mark 6, 14 καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανερόν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν. 7, 3. John 4, 8. 9. Acts 13, 8. 18, 3. 18. Rom. 7, 1. 1 Cor. 16, 5. 2 Cor. 5, 7. al.—Soph. Antig. 178. Xen. An. 7. 1. 29. Plato Phædo 116. c.

3. INTENSIVE, where it merely serves to strengthen a clause, like Engl. *why, then, truly*; Matth. § 615. Buttm. § 149. m. 17. a) With interrogatives and in questions, where originally *yea* or *nay* may have been implied; e. g. μὴ γάρ, John 7, 41 μὴ γὰρ ἐκ τῆς Γαλ. ὁ Χριστὸς ἔρχεται, doth then Christ come out of Galilee? 1 Cor. 11, 22; πῶς γάρ, how then? Acts 8, 31; τίς γάρ, Acts 19, 35 τίς γάρ ἐστιν ἄνθρωπος, what man is there then, etc. τί γάρ, what then? Rom. 3, 3. Phil. 1, 18; and so τί γὰρ κακὸν ἐποίησεν, what evil then hath he done, or: why, what evil hath he done, Matt. 27, 23. Mark 15, 14. Luke 23, 22. But very often γάρ here retains its primary sense, as in no. 1; so 1 Cor. 10, 29. James 4, 14. Matt. 9, 5. 16, 26. al. b) In responses, some word of assent or dissent having been implied before it, as assuredly, not at all, or the like; 1 Cor. 9, 9. 10, ἐν γὰρ τῷ νόμῳ... δι' ἡμᾶς γὰρ ἐγράφη. Gal. 1, 10. 1 Thess. 2, 20. (Luc. Hermot. 10. Xen. Mem. 1. 4. 9.) Also οὐ γάρ, no then, no indeed, Acts 16, 37. So Luc. D. Mort. 24. 3. +

γαστήρ, τέπος, τρός, ἡ, the belly, genr. Sept. for γῆ Num. 5, 22. Xen. Mem. 1. 3. 6.—Hence in N. T. by synecd.

1. the stomach, paunch, as the receptacle of food; (pr. Sept. for γῆ Job 15, 2 Hdian. 1. 6. 2;) meton. a glutton, gormandizer, so in the hexameter of Epimenides, Tit. 1, 12:

Κρήτες δὲ ψεύσται κακὰ θηρία γαστέρες ἀργαί, the Cretans are always liars, evil beasts, slow bellies, i. e. lazy gormandizers. So γαστρίμαργος Plato Eryx. 405. e; γαστρίς Æl. V. H. 1. 28; γαστρίδουλος Diod. Sic. II. p. 549. Wess. Hesych. γαστέρες· αἰὼν τροφῆς μόνης ἐπιμελούμενοι.

2. the womb, Luke 1, 31. Sept. for γῆ Gen. 25, 23. So Diod. Sic. 4. 33. Plato Legg. 792. e.—Hence ἐν γαστρὶ ἔχειν, to be with child, Matt. 1, 18. 23. 24, 19. Mark 13, 17. Luke 21, 23. 1 Thess. 5, 3. Rev. 12, 2. Sept. for γῆ Gen. 16, 4. 2 K. 8, 11. So Pausan. 4. 9. 5. Hdor. 3, 32.

γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in antithesis to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and vice versa. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, or by the tone of voice; though its general meaning may be frequently given by *at least, at any rate, indeed, even*, or the like. See Passow s. v. Herm. ad Vig. p. 824 sq. Buttm. § 149. m. 25. Kühn. § 317. 2. Gr. Gram. § 703. Matth. § 602.

1. Simply, as connected with a noun, pronoun, or verb. a) As giving emphasis to the less in antith. with the greater; Luke 11, 8 though he will not rise and give him because he is his friend, διὰ γε τὴν ἀνάδειαν αὐτοῦ κτλ. yet because of his importunity indeed, he will rise, etc. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον, yet because indeed this widow troubleth me. So Sept. Job 30, 24. Xen. Cyr. 1. 6. 4 διὰ γε κτλ. b) Vice versa, the greater in antith. with the less; Rom. 8, 32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο κτλ. he who indeed spared not his own Son... how shall he not with him, etc. So Eurip. Med. 1358. Luc. D. Deor. 17. 2. c) In wishing; 1 Cor. 4, 8 καὶ ὀφελὼν γε ἐβασιλεύσατε, and I would indeed (or at least) ye did reign. See Hartung Lehr. v. d. Part. I. p. 372. Herm. ad Vig. p. 825.

2. More freq. γέ is connected with other particles, viz.

a) ἀλλὰ γε, see in ἀλλά no. 3. a.

b) ἀρα γε, ἀρα γε, see in ἀρα and ἀρα.

c) εἴγε, *if at least, if indeed*, spoken of what is taken for granted; Herm. ad Vig. p. 831. a) Simply, with the indic. Eph. 3, 2 εἴγε ἠκούσατε κτλ. *if indeed ye have heard*, as I take for granted, etc. 4, 21. Col. 1, 23. So Luc. Jup. Trag. 36. Xen. Mem. 1. 5. 3. ib. 2. 1. 17. β) With καὶ added, εἴγε καί, *if indeed also*, c. indic. 2 Cor. 5, 3 εἴγε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐπεριστόμαστα, *if indeed also* (as we may take for granted, i. e. since) *being thus clothed we shall not be found naked*; see in γυμνός. Gal. 3, 4 εἴγε καὶ εἰκῇ, *if indeed also it is in vain*, sc. as we must suppose. So Ael. V. H. 12. 9 εἴγε καὶ οἱ παῖδες αὐτῶν μισοῦσι.

d) εἰ δὲ μὴ γε, i. q. εἰ δὲ μὴ, *but stronger, but if not so indeed, if otherwise, else*; serving to annul the antecedent proposition, whether affirmative or negative; Herm. ad Vig. p. 830 sq. Buttm. § 151. IV. 7. Kühn. § 340. 4. So after an affirmative, *but if not, otherwise*, Matt. 6, 1. Luke 10, 6. 13, 9. (Plato Rep. 425. e.) After a negative, where it consequently affirms; *if otherwise, else*, Matt. 9, 17. Luke 5, 36. 37. 14, 32. 2 Cor. 11, 16. So εἰ δὲ μὴ Xen. An. 4. 3. 6. Cyr. 3. 1. 35.

e) καίγε, *and indeed*, see above in no. 1. a) As referring to the less, and *at least, and even*; Luke 19, 42 καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ. So Luc. D. Deor. 4. 1. Plato Rep. 385. b. β) As referring to the greater, what is more, and *even, yea even*; Acts 2, 18 καίγε ἐπὶ τοὺς δούλους μου. So Luc. Tragod. 251. Xen. An. 7. 7. 51.

f) καίτοιγε, *and yet indeed, although indeed*, i. q. καίτοι, *but stronger*; John 4, 2 καίτοιγε ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν. Acts 14, 17. 17, 27. Comp. Herm. ad Vig. p. 837 sq.—Luc. D. Deor. 20. 10. Xen. Mem. 1. 2. 3.

g) μενοῦνγε, i. q. μεοῦν, *but stronger*; see in its order.

h) μήτιγε, i. q. μήτι, *but stronger*; see in μήτι.

Γεδεών, ὄνος, δ, Gideon, Heb. גִּדְעוֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11, 32. See Judg. c. 6-8.

γέεννα, ης, ἡ, Gehenna, hell, i. e. the place of punishment in Hades or the world of the dead, i. q. Τάφραρος 2 Pet. 2, 4; λίμνη τοῦ πυρός Rev. 20, 14. 15; τὸ πῦρ τὸ αἰώνιον Matt. 25, 41. Jude 7; see in art. ᾄδης, and comp. Judith 16, 17. Eccclus. 7, 17. Fabric. Cod. Pseud. V. T. I. p. 194, 645. Hence it is a place of eternal fire and thick-

est darkness; comp. Jude v. 6. 13.—The name γέεννα is the Heb. עֵינֵי שָׁמַיָא, the valley of Hinnom, Josh. 15, 8, the narrow valley skirting Jerusalem on the south, running down from the west into the valley of Jehoshaphat, under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 2 K. 23, 10. Jer. 7, 31. 32. 33, 35; comp. Jer. 2, 23. 19, 6. 13. Heb. Lex. art. עֵינֵי. The valley was also called עֵשֶׂת, Tophet, 2 K. 1. c. Jer. 11. cc. prob. from עֵשֶׂת 'place of burning.' It was apparently in allusion to this detested and abominable fire, that the later Jews employed the name of this valley (Gehenna) to denote the place of future punishment or the fires of Tartarus. There is no evidence of any other fires having been kept up in the valley, as some have supposed; see Bibl. Res. in Palest. I. p. 404. Buxtorf Lex. 395, 2623. Wetst. N. T. I. p. 299. Tholuck Bergpred. zu Matt. 5, 22.—So εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἀσβεστον, Mark 9, 43. 45, comp. v. 44. 46. 48; εἰς τὴν γέενναν τοῦ πυρός, Gehenna of fire, hell-fire, Mark 9, 47. Matt. 5, 22. 18, 9; or simply εἰς τὴν γέενναν Luke 12, 5; εἰς γέενναν Matt. 5, 29. 30; ἐν γέεννῃ Matt. 10, 28; ὑπὸ τῆς γέεννης James 3, 6. Spec. υἱὸς γέεννης, a child of Gehenna, belonging to Gehenna as his proper place and portion, Matt. 23, 15; comp. Sept. υἱὸς Σανάρου for Heb. בֶּן־שָׁנַר 2 Sam. 12, 5. Also ἡ κρίσις τῆς γέεννης, the condemnation of (w.) Gehenna, Matt. 23, 33; comp. Jude v. 7.

Γεδσημανῇ, indec. Gethsemane, pr. n. of a garden or plot of ground near Jerusalem, beyond the brook Kidron, Matt. 26, 36. Mark 14, 32; comp. John 18, 1. Tradition still points it out at the foot of the mount of Olives; see Bibl. Res. in Pal. I. p. 346.—Derived perh. from Aram. עָשָׂ press, and עָשָׂ oil, i. e. an oil-press.

γείτων, ονος, δ, ἡ, (kindr. γῆ, γῆτης.) a neighbour, Luke 14, 12. 15, 6. 9. John 9, 8. Sept. for γείτονη Jer. 6, 21.—Diod. Sic. 13. 84. Xen. Mem. 2. 2. 12.

γελᾶω, ᾶ, f. ἄσω Luke 6, 21, earlier f. ἄσωμα, Buttm. § 113. 4. n. 7; to laugh, in joy or triumph, intrans. Luke 6, 21. 25. Sept. for γέλοισι Gen. 17, 17.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

γέλωσ, ωτος, δ, (γελᾶω,) laughter, in joy or triumph, James 4, 9. Sept. for γέλοισι Gen. 21, 6.—Luc. Bis acc. 10. Xen. Cyr. 2. 2. 15.

γεμίζω, f. ἰσω, (γέμω,) to fill, to make full, with acc. of thing and gen. of that with which it is filled; Mark 15, 36. John 2, 7 bis. 6, 13. Pass. absol. Mark 4, 37. Luke 14, 23. So Pol. 1. 18. 9. Xen. Hell. 6. 2. 25.—Construed also with acc. and ἀπό τινος, see in ἀπό no. 2. f.; Luke 15, 16 γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων. With acc. and ἐκ τινος Rev. 8, 5. 15, 8; so Heb. קָם מִלֵּב, Sept. πληρώω ἐκ, Ps. 127, 5.

γέμω, f. μῶ, to be full of, to be filled with, c. gen. Matt. 23, 27. Luke 11, 39. Rev. 4, 6. 8. 5, 8. 15, 7. 17, 3. 4. 21, 9. Rom. 3, 14 quoted from Ps. 10, 7, where Sept. for מִלֵּב c. accus. So Diod. Sic. 13. 3. Pol. 4. 65. 2. Plato Crit. 117. e.—Construed also with ἐκ, Matt. 23, 25; like Heb. קָם מִלֵּב Is. 2, 6. Ez. 32, 6.

γενεά, ἄς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8.—In N. T.

1. a generation, pr. the interval of time between father and son, a single step or succession in natural descent; Matt. 1, 17 quater, πᾶσαι οὖν γενεαὶ . . . γενεαὶ δεκατίσσας. Sept. for וְיָ Gen. 15, 16. Deut. 23, 3. So Jos. Ant. 1. 7. 2. Plut. de Def. Orac. 11. Plato Phil. 66. c.—The ancient Hebrews at first reckoned the generation at a hundred years; see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. But at a later period, like the Greeks and modern chronologers, they appear to have counted from thirty to forty years as a generation, Job 42, 16; more exactly, three generations for every hundred years; Hdot. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔρεά ἔσται, comp. Plut. de Defect. Orac. 11. Sir I. Newton's Chronol. p. 58. Lond. 1728.—Hence

2. Genr. and less definitely, a generation, an age, put for the average duration of human life, the period in which the population of the earth is supposed to be successively renewed; only in Plur. ages, generations, times. So of past ages, Acts 14, 16 ἐν ταῖς παρερχομέναις γενεαῖς, in times past. 15, 21 ἐκ γενεῶν ἀρχαίων, from ancient times, of old time. Eph. 3, 5 ἑτέρας γενεαῖς in other ages. Col. 1, 26 ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν. Of time future, in intensive phrases to denote never ending duration; Eph. 3, 21 εἰς πάρας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, comp. in αἰών no. 2. α. β. Luke 1, 50 εἰς γενεὰς γενεῶν, generations of generations, ages of ages; comp. in αἰών and Rev. 1, 6. So Sept. for וְיָדוֹר וְיָדוֹר Ps. 72, 5. 102, 25. Is. 51, 8. Comp. Gesen. Lehrgr. p. 692. c. Matth. † 430.—Hdian. 3.

8. 18. Diod. Sic. 1. 24. Plato Tim. 23. c. Thuc. 2. 68.

3. Meton. a generation of men, the men of any age, those living in any one period; so ἡ γενεὰ αὐτῆς this present generation Matt. 11, 16. 12, 41. 42. 24, 34. al. γενεὰ ποιηρά a wicked generation Matt. 12, 39. 45. 16, 4. al. γενεὰ ἀπιστος Matt. 17, 17. Mark 9, 19; γενεὰ σκολία Acts 2, 40. Phil. 2, 15. Luke 16, 8 φρονιμώτεροι . . . εἰς τὴν γενεὰν τὴν ἑαυτῶν, wiser . . . in respect to their own generation, those with whom they live and have to do. Acts 8, 33 τὴν δὲ γενεὰν αὐτοῦ τίς δηγήσεται; who shall declare his generation! i. e. set forth the wickedness of that generation; quoted from Is. 53, 8, where Sept. for וְיָ; comp. Jos. B. J. 5. 13. 6. Spoken of a former generation, Acts 13, 36. Heb. 3, 10; of the future, Luke 1, 48. Sept. for וְיָ Deut. 32, 5. 20.—Jos. B. J. 5. 13. 6. Luc. de Astrol. 20. Dem. 1390. 25. +

γενεαλογεῖω, ὦ, f. ἦσω, (γενεά, λέγω,) to trace one's genealogy, Sept. Ezra 2, 62. Xen. Conv. 4. 51.—In N. T. Pass. γεναλογεῖομαι, οὔμαι, to be traced in genealogy, i. e. to be reckoned by descent, to derive one's descent, absol. Heb. 7, 6. Sept. for וְיָ 1 Chr. 5, 1. 9, 1.

γενεαλογία, ἄς, ἡ, (γενεαλογεῖω,) a genealogy, a genealogical descent or table, 1 Tim. 1, 4. Tit. 3, 9. Sept. for inf. וְיָ 1 Chr. 7, 5. 7.—Pol. 9. 2. 1. Plato Crat. 396. c.

γενέσσια, ὦν, τά, (γενέσιος,) pr. in earlier Greek writers, solemn rites for the dead, feria denicales, offered perh. on the birth-day of the deceased, Hdot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. Dict. of Antt. art. Funus.—Later and in N. T. a birth-day celebration, birth-day festival, Matt. 14, 6. Mark 6, 21. So Alciph. Ep. 3. 18, 55. Dion Cass. 47. 18. 503. lb. 56. 46. 843. In this sense earlier writers used τὰ γενέθλια, Lob. ad Phryn. p. 103 sq.

γένεσις, εως, ἡ, (γίνομαι, γένω,) generation, procreation, Xen. Lac. 2. 1.—In N. T. 1. birth, nativity, origin, Matt. 1, 18. Luke 1, 14. (Rec. γέννησις.) James 1, 23 τὸ πρόσωπον τῆς γενέσεως, i. e. native or natural face. Sept. for וְיָ Gen. 31, 13. So Diod. Sic. 1. 6. 8. Hdian. 7. 1. 5. Plato Tim. 27. d.—Spec. of descent, lineage; so βίβλος γενέσεως, book of descent, i. e. genealogy, genealogical table, Matt. 1, 1. Sept. and וְיָ Gen. 5, 1; וְיָ Gen. 2, 4. 10, 1. 32.

2. Meton. *origin* of things, for *creation*, *nature*; James 3, 6 φλογίζουσα τὸν τροχὸν τῆς γενέσεως, *setting on fire the wheel (circle) of nature*, the whole creation.—Plato Tim. 29. e, γενέσεως καὶ κόσμου ... ἀρχήν. Id. Phaedr. 245. e, πάντα τε οὐρανὸν πᾶσάν γε γένεσιν.

γενετή, ἡς, ἡ, (γίνομαι, γένω,) *birth*; John 9, 1 ἐκ γενετῆς, *from his birth*.—Sept. Lev. 25, 47. Luc. Halc. 5. Pol. 3. 20. 4.

γένημα, ατος, τό, (γίνομαι, γεγένημαι,) *produce, fruit*, sc. of the fields, Luke 12, 18. Trop. of the *fruits* and *rewards* of Christian virtue, 2 Cor. 9, 10.—Text. rec. has in both places γένημα, q. v.

γεννώω, ῶ, f. ἦσω, (γίνομαι poet. for γένω.)

1. *to beget*, as a father, c. acc. Matt. 1, 2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ. v. 2–16. Acts 7, 8. 29; also with ἐκ c. gen. of the mother, Matt. 1, 3. 5. Pass. Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθέν *that begotten (conceived) in her*, the foetus. Sept. for לָדָה וְיָלְדָה Gen. 5, 3 sq. So Luc. D. Deor. 22. 2. Plut. Symp. 3. 4. 3. Plato Conv. 206. d.—Trop. a) *to gender*, *to occasion*, e. g. μάχας 2 Tim. 2, 23. So Diod. Sic. 18. 54. Plato Rep. 496. a. b) Of a Christian teacher, *to beget* in a spiritual sense, to be the instrument of one's conversion to a new life in Christ, c. acc. 1 Cor. 4, 15. Philem. 10. Comp. Philo Leg. ad Cai. p. 1000. b, μᾶλλον αὐτὸν ἢ οὐχ ἦτορ τῶν γονέων γεγέννηκα. c) Of God, *to beget* in a spiritual sense, to impart a new life and a new spirit in Christ, to renew spiritually, absol. τὸν γεννήσαντα 1 John 5, 1; hence believers are said *to be born* of God (see in no. 3. b), and are called *the sons* of God; comp. John 1, 12. Rom. 8, 14. Gal. 3, 26. Also in respect to the Messiah, the Son of God, the object of his paternal love and care, God is said *to have begotten* him, i. e. *to have constituted* or *declared* him to be his Son, espec. by his resurrection and exaltation, Acts 13, 33. Heb. 1, 5. 5, 5; all quoted from Ps. 2, 7 where Sept. for לָדָה. Comp. in art. υἱός.

2. *to bear*, *to bring forth*, as a mother, c. acc. Luke 1, 57 καὶ ἐγέννησεν υἱόν. John 16, 21; acc. et dat. Luke 1, 13; absol. Luke 23, 29. Trop. *eis* δουλείαν γεννώσα Gal. 4, 24. Sept. and לָדָה Gen. 46, 15.—Luc. Sacrif. 6. Xen. Lac. 1. 3.

3. Pass. aor. 1 ἐγεννήθην, perf. γεγέννημαι, *to be born*, to be brought into life, to come into life, as from parents generally. a) Pr. Matt. 2, 1. 4 πού ὁ Xp. γενῆται. 19, 12. 26, 24. Mark 14, 21. Luke 1, 35.

John 3, 4 bis. Acts 7, 20. Rom. 9, 11. Heb. 11, 23. Sept. for לָדָה Job 3, 2; לָדָה Ps. 87, 4–6. (Hdian. 1. 7. 5. Plato Legg. 968. c.) With adjuncts: so with a predicate in the nom. as τυφλός John 9, 2. 19. 20. 32; Ῥωμαῖος Acts 22, 28. With ἀπό c. gen. of ancestor, *to spring from*, Heb. 11, 12; ἐκ c. gen. of mother, Matt. 1, 16. (Plut. Agesi. 3.) Also ἐκ c. gen. of source or manner, as ἐκ σαρκός John 3, 6; ἐκ πορείας 8, 41. With εἰς c. acc. as εἰς τὸν κόσμον John 16, 21; also as marking purpose or end, εἰς τοῦτο John 18, 37; (ζῶα ... γεγεννημένα εἰς ἄλωσιν, i. e. *born (made) for capture*, 2 Pet. 2, 12. With ἐν c. dat. of place or condition, Acts 22, 3. John 9, 34. Acts 2, 8. With κατά c. acc. as κατὰ σάρκα *after the flesh* Gal. 4, 23. 29. b) Trop. and only in John's writings, ἐκ θεοῦ γεννηθῆναι v. γεγεννημένος *to be born of God*, see in no. 1. c. John 1, 13. 1 John 2, 29. 3, 9 bis. 4, 7. 5, 1 bis. 4. 18 bis. In the same sense, ὁ γεγεννημένος ἐκ τοῦ πνεύματος John 3, 6. 8; ἐξ ὕδατος καὶ πνεύματος v. 5; also γεννηθῆναι ἄνωθεν v. 3, 7, see in ἄνωθεν no. 1.

γέννημα, ατος, τό, (γεννώω,) pr. *something born or produced, a product*, i. e.

1. Of men, *offspring, progeny*, Matt. 3, 7 γεννήματα ἐχιδνῶν, *progeny of vipers*! 12, 34. 23, 33. Luke 3, 7. Sept. for לְיָדֵי Josh. 15, 14.—Eccles. 10, 18. 1 Macc. 1, 38. Plato Tim. 24. d.

2. Of trees and plants, *fruit, produce*, Matt. 26, 29. Mark 14, 25. Luke 22, 18. So Luke 12, 18 Rec. where others γένυμα. Trop. of the *fruits* and *rewards* of Christian virtue, 2 Cor. 9, 10 Rec.—Diod. Sic. 5. 17. Pol. 1. 71. 1. ib. 3. 87. 1. Put in this sense for καρπός only by late writers, Lob. ad Phryn. p. 286.

Γεννησαρέτ, ἡ, indec. Gennesareth, Heb. תַּנְחֵיב (lyre) Deut. 3, 17, or תַּנְחֵיב 1 K. 15, 20, later Heb. תַּנְחֵיב, Josephus Γεννησάρ B. J. 3. 10. 8; pr. n. of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as nearly four Roman miles in length and two and a half in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19, 35, which also gave name to the adjacent lake, תַּנְחֵיבִיב Num. 34, 11. See Bibl. Res. in Pal. III. p. 282, 290.—This lake is also called *the Sea of Galilee*, Matt. 4, 18; *the Sea of Tiberias*, John 21, 1. It is about twelve miles long and five or six broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. It presents

indeed a beautiful sheet of limpid water in a deep depressed basin, with a continuous wall of hills on the sides; but the hills are rounded and tame; and although after the rainy season the verdure of the grass and herbage gives them a pleasing aspect, yet later in the year they become naked and dreary. Its position exposes it to gusts of wind; but these are not more frequent on the surface of the lake than in the region round about. See Jos. B. J. 3. 10. 7. Bibl. Res. in Pal. III. p. 253 sq. 261 sq. 312 sq. Irby and Mangles Trav. p. 294. [89.]—In N. T. ἡ γῆ Γερνησαπέρ Matt. 14, 34. Mark 6, 53; ἡ λίμνη Γενν. Luke 5, 1.

γέννησις, εὖς, ἡ, (γεννάω,) birth, nativity, Matt. 1, 18 et Luke 1, 14 Rec. where others γένεσις. Sept. for ילדו Ecc. 7, 1.—Jos. Ant. 2. 9. 3. Plato Polit. 274. a.

γεννητός, ἡ, ὄν, (γεννάω,) born, brought forth; Matt. 11, 11 et Luke 7, 28 ἐν γεννητοῖς γυναικῶν. So Sept. and Heb. ילדו Job 14, 1. 15, 4. al.—Diod. Sic. 1. 6. Plato Legg. 923. e.

γένος, εὖς, οὖς, τό, (γίνομαι, γίνομαι,) a race, stock, lineage, in various senses and modifications, e. g.

1. offspring, posterity, Acts 17, 28. 29. Rev 22, 16. Sept. for ירדו Jer. 36, 31.—Hom. II. 19. 124. Hdot. 3. 159. Xen. Hell. 6. 3. 4.

2. a family, kindred, stock, Acts 4, 6. 7, 13. 13, 26. Phil. 3, 5. Sept. and ירדו Jer. 41, 1.—Hdian. 5. 1. 17. Xen. Cyr. 1. 2. 1.

3. a nation, people, Mark 7, 26. Acts 4, 36. 7, 19. 18, 2. 24. 2 Cor. 11, 26. Gal. 1, 14. 1 Pet. 2, 9. So Sept. for ירדו Gen. 11, 6. Esth. 2, 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

4. a kind, sort, genus, Matt. 13, 47. 17, 21. Mark 9, 29. 1 Cor. 12, 10. 28. 14, 10. Sept. for ירדו Gen. 6, 20.—Wisdom. 19, 6. Plut. Gryllus 6. Xen. CEC. 7. 19.

Γερασηνός, οὗ, ὁ, a Gerasene, i. e. a native or inhabitant of the city or district of Gerasa, now Jerash. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 8. ib. 4. 9. 1. See Reland Palest. p. 806. Seetzen in Zach's Mon. Corr. XVIII. p. 424 sq. Burckhardt's Syria, p. 252 sq.

—Several Mss. and editions read Γερασηνός Matt. 8, 28, where Rec. has Γεργασηνός, and other Mss. Γαδαρηνός, which last is read also Mark 5, 1. Luke 8, 26. 37. Gerasa itself lay so far from the lake, that the miracle could not have been wrought in its vicinity; if therefore the reading Γερασηνός be correct, it must be because the city, as a provincial capital, gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called Gerasa. Origen testifies that Γερασηνός was the ancient reading, though he did not follow it; see in Γεργασηνός.

Γεργασηνός, οὗ, ὁ, a Gergesene, Heb. גֵּרְגָסִי and Sept. Γεργασαῖος Gen. 15, 21. Deut. 7, 1. Josh. 24, 11; pr. n. of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γέργασα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. ed. de la Rue, IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργασηνός in Matt. 8, 28, which rests on Origen's conjecture, is therefore less probable than Γερασηνός, or Γαδαρηνός, both of which he testifies to have been ancient readings; comp. in Γερασηνός. Wetst. N. T. in Matt. 1. c.

γερούσια, ας, ἡ, (γερούσιος, γέρον,) a council of elders, a senate, Plut. J. Cæs. 28. Xen. Mem. 4. 4. 6. Also the eldership, i. e. collect. the elders among the Jews, either of the whole people, Sept. for זִקְנֵי Ex. 3, 16. 18. Deut. 27, 1; or of particular cities, Deut. 19, 12. 21, 2 sq. and later the Sanhedrim, Judith 4, 8. 15, 8. 1 Macc. 12, 6. al.—In N. T. once, Acts 5, 21 τὸ συνέδριον καὶ πάντας τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ, the Sanhedrim and (especially) the whole eldership of the children of Israel, i. e. all the elders as being members of the Sanhedrim, i. q. πᾶν τὸ πρεσβυτέριον Acts 22, 5, and οἱ πρεσβύτεροι τοῦ Ἰσραὴλ 4, 5. 8. 25, 15.

γέρον, οντος, ὁ, an old man, senex, John 3, 4. Sept. for זֶקֶן Prov. 17, 6.—Hdian. 3. 15. 4. Xen. Conv. 4. 17.

γείω, f. εὔσω, to let taste, to cause to taste, Sept. for טָעַם Gen. 25, 30. Hdot.

7. 46. Plato Legg. 634. a.—In N. T. and usually (also in Hom.) only Mid. depon. γεύομαι, f. εύομαι.

1. *to taste*, pr. and absol. Matt. 27, 34 καὶ γευσάμενος οὐκ ᾔσθε πεῖν. Col. 2, 21 see in art. ἀπρω no. 2. b. With acc. τὸ ὕδωρ John 2, 9. Sept. c. acc. for טַבַּח 1 K. 4, 29.—Ecclus. 36, 19; absol. Luc. D. Deor. 4. 4. Xen. Cyr. 1. 3. 5.

2. Spec. *to taste*, *to partake of*, *to eat*, absol. Acts 10, 10. 20, 11; c. gen. Acts 23, 14 μηδενος γεύσασθαι. Luke 14, 24 τοῦ δεῖναι. Sept. c. gen. ἀπρου for טַבַּח 1 Sam. 14, 24. So absol. Jos. Ant. 6. 14. 3; c. gen. Plut. Symp. 8. 8. 1, 3. Xen. An. 1. 9. 26.—Trop. i. q. *to partake of*, *to experience*, *to try*; c. acc. as καλὸν ῥῆμα Θεοῦ Heb. 6, 5; c. gen. as τῆς θωπεῖας τῆς θουρανίου v. 4; with εἶ, 1 Pet. 2, 3 εἴπερ ἐγέυσασθε εἰ χρηστὸς ὁ κυρίος, in allusion to Ps. 34, 9 where Sept. so for טַבַּח; comp. Prov. 31, 18. (So c. gen. Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. Luc. Catapl. 13. Plato Rep. 586. a, οὐδὲ βεβαίον... ἡδονῆς ἐγέυσαντο.) Spec. γεύεσθαι θανάτου, *to taste of death*, *to die*, Matt. 16, 28. Mark 9, 1. Luke 9, 27. John 8, 52. Heb. 2, 9. Comp. Talm. תורח טבח id. Buxt. Lex. art. טַבַּח col. 895.

γεωργέω, ᾶ, f. ἴσω, (γεωργός,) pr. *to till the ground*; then. genr. *to till*, *to cultivate*, e. g. τὴν γῆν, Pass. Heb. 6, 7. Sept. for טַבַּח טַבַּח 1 Chr. 27, 26.—Diod. Sic. 1. 33. Dem. 175. 11. Plato Theag. 121. b.

γεωργίον, ἰον, τό, (γεωργέω,) *tilled land*, *a field*, *farm*, trop. of believers, Θεοῦ γεωργίον 1 Cor. 3, 9.—Pr. Sept. for טַבַּח Prov. 24, 30. 31, 16. Dion. Hal. 1. 93.

γεωργός, οὐ, ὁ, (γῆ, γέα, ἔργω,) *a tiller of the ground*, *husbandman*, 2 Tim. 2, 6. James 5, 7. Sept. for טַבַּח Jer. 14, 4. So Luc. Parasit. 14. Xen. CEC. 5. 16.—Spec. also for ἀμπελουργός, *a vine-dresser*, *keeper of a vineyard*, Matt. 21, 33. 34. 35. 38. 40. 41. Mark 12, 1. 2 bis. 7. 9. Luke 20, 9. 10 bis. 14. 16. Trop. of God, John 15, 1; comp. Is. 5, 1 sq. Comp. Dion Cass. 595. 77 οὐκ ἔλαιον, οὐκ οἶνον γεωργοῦσιν. So Lat. agricola Cic. de Senect. 15.

γῆ, γῆς, ἡ, (γέα, γαῖα,) *earth*, *land*, viz.

1. As *tilled and productive*, *earth*, *soil*; γῆ πολλή Matt. 13, 5. Mark 4, 5; γῆ ἡ καλὴ Matt. 13, 8. Mark 4, 20; so Luke 13, 7. 14, 35. Heb. 6, 7. James 5, 7. al. Sept. for גֶּזֶר Gen. 1, 11. 12.—Dem. 794. 26. Xen. CEC. 4. 8.

2. As *the surface on which we live*, *move*, and *tread*, *the earth*, *the land*. a)

Genr. *the earth*, *the ground*; so ἐκχυόμενος ἐπὶ τῆς γῆς Matt. 23, 35; πίπτειν ἐπὶ τὴν γῆν Matt. 10, 29. Mark 8, 6. Acts 9, 4. al. Matt. 27, 51 ἡ γῆ ἐσεισθη. 25, 18. 25 ἐκρυψα... ἐν τῇ γῇ. Luke 6, 49 οἰκοδ. οἰκίαν ἐπὶ τὴν γῆν. John 8, 6. 8 ἔγραψεν εἰς τὴν γῆν. Acts 9, 8 ἡγέρθη ἀπὸ τῆς γῆς. Luke 23, 44. 24, 6. al. Sept. for טַבַּח Ex. 3, 5; גֶּזֶר 1 Sam. 26, 7. So Hdian. 1. 13. 2. Xen. Cyr. 3. 3. 3. b) Opp. *the sea* or *a lake*, *the land*, *terra firma*, Mark 4, 1 πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς. 6, 47. John 6, 21. Acts 27, 39. 43. 44. al. Sept. for טַבַּח Joel 1, 13. So Hdian. 2. 11. 7. Xen. An. 1. 1. 7. c) Spec. *a land*, *country*, *territory*; so coupled with a gentile noun, γῆ Ἰσραὴλ Matt. 2, 20. 21; γῆ Χαναάν Acts 13, 19; γῆ Ἰουδά Matt. 2, 6; Ζαβουλών 4, 15; γῆ Αἰγύπτου Acts 7, 11. 36. 40. al. γῆ Χαλδαίων Acts 7, 4; also Matt. 14, 34. Mark 6, 53. al. Sept. and גֶּזֶר Ex. 11, 5. Josh. 14, 1. (Hdian. 4. 11. 12. Xen. An. 1. 3. 4.) With an adj. γῆ ἀλλοτρία Acts 7, 6; γῆ ἐκείνη Matt. 9, 26. 31. With gen. of pers. *one's own country*, *native land*, Acts 7, 3. Synecd. *a land for the inhabitants*, Matt. 10, 15. 11, 24; comp. Sept. and גֶּזֶר Is. 11, 4.—Spec. and simply, *the land of Israel*, *Palestine*, Luke 4, 25. 21, 23. 35. Eph. 6, 3. James 5, 17. Rom. 9, 28 comp. Is. 10, 23; also Matt. 27, 45. Mark 15, 33. Luke 23, 44. So Matt. 5, 5 εἰ αὐτοὶ ἀληθινομήσουσι τὴν γῆν, *for they shall inherit* (possess) *the land* sc. of Promise, quoted from Ps. 37, 11, comp. v. 9. 22. 29. 25, 13. Is. 60, 21, where Sept. for גֶּזֶר יִרְשׁ; see Lev. 20, 24. Deut. 16, 20. The quiet possession of the earthly Canaan, early promised to the Jews, became afterwards an emblem of the peace and rewards of the righteous and of the Messiah's spiritual kingdom; see Tholuck Bergpred. ad loc.

3. *the earth*, *orbis terrarum*, *the world*, *the terraqueous globe*. a) In anthith. with ὁ οὐρανός *heaven*; Matt. 5, 18 ὥς ἂν παρ᾽ ἐλθῇ ὁ οὐρανός καὶ ἡ γῆ. v. 35. 16, 19. Luke 21, 33. Acts 2, 19. Heb. 1, 10. 2 Pet. 3, 5. 7. 10. 13. Rev. 21, 1. al. So τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, i. e. all things, the whole universe, Eph. 1, 10. Col. 1, 16. Sept. and גֶּזֶר Gen. 1, 1. 2. 4. So Hdian. 2, 11. 8. Plato Conv. 211. a. b) Spec. *the earth* as *inhabited*, *the world*, i. q. ἡ οἰκουμένη, Acts 1, 8 ὥς ἐσχάτου τῆς γῆς. 4, 26 οἱ βασιλεῖς τῆς γῆς. 10, 12. 11, 6. 17. 26. Heb. 11, 13. Rev. 3, 10. Sept. for גֶּזֶר Gen. 6, 5; טַבַּח Gen. 6, 1. 7. (Hdian. 1. 2. 9. Xen. Ag. 9. 7.) Hence ἀπαιτῶ τὴν

ζωὴν (τὸν τοιοῦτον) ἀπὸ τῆς γῆς, *to take away one's life* (a person) *from the earth*, to put him to death, Acts 8, 33. John 3, 22. Also Col. 3, 2 τὰ ἐπὶ τῆς γῆς, *things on the earth*, earthly things. v. 5 τὰ μέλη τὰ ἐπὶ τῆς γῆς, i. e. carnal members, i. q. ἡ σάρξ. So with the idea of moral infirmity; John 3, 31 ὁ ἄνθρωπος ἐκ τῆς γῆς . . . ἐκ τῆς γῆς λαλεῖ, opp. ὁ ἄνωθεν ἐρχόμενος.—So where any thing is said to be done or take place *on earth*, in the world, i. e. among men, Matt. 5, 13 ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς. 6, 10, 10, 34. Luke 12, 49. John 17, 4. Rom. 9, 17. 10, 18. Synecd. for the inhabitants of the earth, men, mankind, Rev. 6, 8, 11, 6. 13, 3. 19, 2. So Sept. and Ἰῶν Gen. 11, 1. +

γῆρας, *aos, os, τό*; dat. γῆραι γῆρας, also γῆρεϊ γῆρεϊ after the Ionic manner, Winer § 9. 1. Buttm. § 54. n. 4; *age, old age*, as ἐν γῆραι Luke 1, 36 Rec. where later editions have ἐν γῆρει. Sept. ἐν γῆραι for ἱζῶ Gen. 15, 15; also ἐν γῆραι Ps. 92, 15.—So ἐν γῆραι Eccles. 8, 6; ἐν γῆραι Hdian. 7. 5. 9. Xen. Ven. 1. 10.

γηράσκω, f. ἄσσω, (γῆρας,) *to grow old, to become old and infirm*, absol. John 21, 18. Heb. 8, 13. Sept. for ἡπῶ Gen. 18, 13.—Luc. V. Hist. 2. 12. Xen. Vect. 4. 22.

γίνομαι, (obs. γένω, earlier and Attic form γίγνομαι.) f. γενήσομαι, aor. 2 ἐγένε-μην, perf. part. γεγενημένος, perf. 2 γέγονα, plupf. 2 ἐγεγόνειν Acts 4, 22; also in later writers and in N. T. Pass. aor. 1 ἐγενήσῃν, used like ἐγενόμην, Acts 4, 4. Heb. 6, 4. al. Diod. Sic. 1. 1. Pol. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. Ausf. Spr. § 114.—Mid. depon. intrans. pr. *to begin to be, to come to be, fieri*, i. e. to come into existence or into any state; also in aor. and perf. 2, 'to have come into existence,' i. q. simply *to be, esse*; so that ἐγενόμην, ἐγενήσῃν, and γέγονα, often serve likewise as past tenses of εἶναι. Comp. Buttm. l. c. and § 113. 7.

I. *To begin to be, to come into existence*, i. q. *to arise, to happen, to become*; implying *origin*, either from natural causes or through special agency, *result*, and also *change of state or condition, place, etc.*

1. Implying *origin* in the ordinary course of nature, e. g. a) Of persons, *to be born*, John 8, 58; with ἔκ τινος, *to be born of, to be descended from*, Rom. 1, 3 ἐκ σπέρματος Δαυὶδ. Gal. 4, 4 ἐκ γυναικός. Sept. for ἡλῶ Gen. 21, 3. 5. 9. So Wisd. 7, 3. Dem. 296. 16. Xen. An. 3. 2. 13 ἐν αἷς ὑμῖς ἐγενέσθε καὶ ἐτρέφθητε. Mem. 2. 2. 4 ἐκ τινος. b) Of plants, fruits, *to be produced, to grow*,

1 Cor. 15, 37; ἔκ τινος Matt. 21, 19. So Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. c) Of the phenomena of nature, *to arise, to come, to come on, to happen*; e. g. σεισμός, Matt. 8, 24; λαίλαψ Mark 4, 37; γαλήνη Matt. 8, 26. Mark 4, 39; σκότος Matt. 27, 45. Mark 15, 33; νεφέλη Luke 9, 34. Mark 9, 7; βροντή John 12, 29. (Xen. An. 3. 1. 11 βροντή.) So of a voice or cry, tumult, silence; e. g. φωνή John 12, 30. Acts 2, 6. 19, 34; κραυγή Matt. 25, 6; φόρυθος Matt. 26, 5. 27, 24; στάσις Luke 23, 19; σχίσμα John 7, 43; ζήτησις John 3, 25; σιγή Acts 21, 40. Rev. 8, 1. (Xen. An. 3. 4. 35 φόρυθος.) Of emotions, etc. Luke 15, 10, 22, 24. 1 Tim. 6, 4; εὐθύς Matt. 13, 21. d) Spoken of time, as day, night, evening, *to come, to come on, to approach*; so ἡμέρα Mark 6, 21. Luke 4, 42. 6, 13. Acts 12, 18. al. πρῶτα Matt. 27, 1. John 21, 4; ἡ ὥρα Mark 15, 33. Luke 22, 14; ὅψε ἐγένετο Mark 11, 19; ὁψία Matt. 8, 16. 14, 15. 23. John 6, 16. al. νύξ Acts 27, 27. So Jos. Ant. 4. 8. 41 χρόνος. Plato Conv. 223. d, ἥδη ἡμέρας γεγομένης.

2. Implying *origin* through some agency specially exerted, *to be made, created, to be done*, like ποιεῖν, e. g. a) Of the works of creation; 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρωπος κτλ. Heb. 4, 3. James 3, 9. John 1, 3; with διὰ τινος John 1, 3. 10; with ἔκ c. gen. of material, Heb. 11, 3. Sept. for ἔκτῃ Gen. 2, 4. Is. 48, 7. Plato Euthyd. 296. d, πρὶν οὐρανὸν καὶ γῆν γενέσθαι. b) Of works of art; Acts 19, 26 θεοὶ οἱ διὰ χειρῶν γινόμενοι. So Diod. Sic. 1. 43 τὸν ἐκ τοῦ λαοῦ γινόμενον ἄνθρωπον. c) Of miracles and the like, *to be done, wrought, performed*; Matt. 11, 20 τὰς πόλεις ἐν αἷς ἐγένοντο οἱ πλείους δυνάμεις αὐτοῦ. v. 21. 23. Luke 4, 23. Acts 8, 13; with διὰ c. gen. of pers. Acts 2, 43. 4, 16. 12, 9; διὰ χειρῶν τινος Mark 6, 2. Acts 14, 3; διὰ τοῦ ὀνόματος Ἰησοῦ Acts 4, 30; διὰ τῆς σῆς προνοίας Acts 24, 3; also with ὑπὸ c. gen. Luke 9, 7. 13, 17. 23. 8. Eph. 5, 12. d) Of waste, a plot, a promise, *to be made*; as ἀπόλειψις Mark 14, 4; ἐπιβουλὴ Acts 20, 3; ἐπαγγελία Acts 26, 6. So Xen. Hi. 9. 11 δαπάναι. e) Of the will or pleasure of any one, *to be done, fulfilled*; ζήτημα Matt. 6, 10. 26, 42. Luke 11, 2. Acts 21, 14; αἴτημα Luke 23, 24. f) Of any occasion, e. g. a repast, *to be prepared, made ready*, John 13, 2; a judicial investigation, *to be made, to be set on foot*, Acts 25, 26; a change of law, *to be made*, Heb. 7, 12. 18. So Hdian. 1. 8. 17 γενομένης δ' ἐξετάσεως. g) Of persons advanced to any station or

office, to become, to be made, constituted, appointed, Col. 1, 23. 25. Heb. 5, 5. 6, 20. 7, 16. 21. 23; c. dat. commodi, 1 Cor. 1, 30. Also γίνεσθαι ἐπάνω, Luke 19, 19. So Hlian. 2. 6. 12. Plut. Agesi. 21. Thuc. 1. 104. h) Of customs, institutes, to be appointed, instituted, Mark 2, 27 τὸ σάββατον. Gal. 3, 17 ὁ γεγραμὸς νόμος. So Xen. An. 1. 1. 8. i) Of what is done to or in any one; Luke 23, 31 ἐν τῷ ξηρῷ τί γίνηται; what shall be done in the dry? 1 Cor. 9, 15. Gal. 3, 13 Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, being himself made a curse for us, i. e. suffering the penalty to which we were subject. k) Of time, one's life, to be passed, spent; Mark 6, 35 ὥρας πολλὰς γενομένης. Acts 26, 4 τὴν βίωσιν μου. l) Of particular days, festivals, to be kept, held, celebrated, Matt. 26, 2 τὸ πάσχα γίνηται. John 2, 1. 10, 22. Sept. for פִּסְחָא 2 K. 23, 22. So Æschin. 89. 42. Xen. Hell. 4. 5. 1.

3. Implying an event, result, which takes place in any way; to happen, to come to pass, to take place, to be done, or the like.

a) Genr. Matt. 1, 22 τοῦτο δὲ ὄλον γέγονεν. 18, 31. Mark 5, 14. Luke 1, 20 ἄχρι ἣς γένηται ταῦτα. 2, 15 τὸ ῥῆμα τοῦτο τὸ γεγονός. 8, 34. John 3, 9. Acts 4, 21. 1 Cor. 15, 54. 1 Thess. 3, 4. Rev. 1, 1. 19. al. ssp. Heb. 9, 15 θανάτου γενομένου, death having taken place, i. e. through his death. (Dem. 248. 6. Xen. Cyr. 1. 4. 25.) In the phrase of aversion: μὴ γένοιτο, let it not happen, let it not be, Luke 20, 16. Rom. 3, 4. 6. 31. 6, 2. 15. 7, 13. al. Sept. for מִלֵּי־הֵן Gen. 44, 7. 17. So Luc. D. Deor. 1. 2. Arr. Epict. 1. 1. 13. Plato Legg. 918. d, δ μὴ ποτε γένοιτο. Comp. Sturz de Dial. Alex. p. 204.

b) Followed by a dative of pers. to happen to any one. a) With an infin. expressing that which takes place, Acts 20, 16 ὅπως μὴ γένηται αὐτῷ χρονοστροφῆσαι ἐν τῇ Ἀσίᾳ. Gal. 6, 14. So Sept. Gen. 44, 17. Dem. 33. 25. Xen. Cyr. 6. 3. 11. β) With an adv. Mark 5, 16 πῶς ἐγένετο τῷ δαίμονι φοβημένῳ. Eph. 6, 3 ἵνα εὖ σοι γένηται. With ὥς, Matt. 8, 13. 15, 28; also κατὰ τι Matt. 9, 29. Luke 1, 38. So ÆL. V. H. 9. 36 μὴ γένοιτό σοι οὕτω κακῶς. Plut. Mor. II. p. 20. γ) With a nominative of that which takes place, to happen to, to come upon; Mark 9, 21 ὥς τοῦτο γέγονεν αὐτῷ, since this happened unto him, came upon him. John 5, 14 ἵνα μὴ χεῖρόν τι σοι γένηται, lest a worse thing come upon thee. Acts 7, 40. 2 Cor. 1, 8. 2 Tim. 3, 11. 1 Pet. 4, 12. Rom. 11,

25 πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν. Acts 2, 43 ἐγένετο δὲ πάσῃ ψυχῇ φόβος. Luke 19, 9. So Hom. II. 1. 188 Πηλείωνι δ' ἄχος γένητο. Xen. Cyr. 5. 2. 32 φόβος, ὃς αὐτοῖς ἐγένετο.—Spec. to come to any one as his possession, to become his own, so that he may be said to get or to have what thus comes to him; Matt. 18, 12 εἰς ἅν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, if a man have a hundred sheep. v. 19. Luke 14, 12. John 15, 7. 1 Cor. 4, 5; with dat. of pers. impl. John 1, 17 sc. ἡμῖν. Heb. 9, 22 sc. οὐδενί. So Xen. Hi. 4. 7. Cyr. 2. 2. 2.

c) With prepositions, e. g. ἐπὶ τινι, to take place or be done on any one, as a cure, Mark 5, 33; εἰς τινι, in respect to any one, as evil, Acts 28, 6 μηδὲν ἄποπον εἰς αὐτὸν γινόμενον.

d) With an infin. and accus. as subject, i. q. to happen that, to come to pass that; Mark 2, 23 καὶ ἐγένετο παραπορεύεσθαι αὐτὸν κτλ. and it came to pass that, etc. Luke 3, 21 ἐγένετο δὲ... ἀνεφύξῃσαν τὸν οὐρανόν. 6, 1. Acts 4, 5. 11, 26. 14, 1. 22, 6. 17. 28, 8; acc. impl. Matt. 18, 13. Comp. Alciaphr. Ep. 1. 26. Theogn. 639 πολλάκι... γίνεσθαι εὐρεῖν ἔργ' ἀνδρῶν. See Winer § 45. 2. n.—Also

e) By Hebr. καὶ ἐγένετο, ἐγένετο δέ, and it came to pass, in historical narrative, corresponding to Heb. וַיְהִי; always with a notation of time expressed by ὅτε, ὥς, ἐν, a genit. absol. or the like, and followed by a finite verb with or without καί.

a) With καὶ following, like ἢ וַיְהִי; Matt. 9, 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου... καὶ ἰδοὺ κτλ. Mark 2, 15 καὶ ἐγένετο ἐν τῷ κατακίεσθαι αὐτὸν... καὶ πολλοὶ τελῶναι κτλ. Luke 2, 15. 5, 1. 12. 17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων. 8, 1. 22. 9, 28. 14, 1. Acts 5, 7. al. ssp. Sept. for וַיְהִי Gen. 39, 7. 13. 19. 43, 1. al. ssp. β) Without καὶ following; Matt. 7, 28 καὶ ἐγένετο ὅτε... ἐξεπλήσσαντο οἱ ὄχλοι. 13, 53. 19, 1. 26, 1. Mark 1, 9. 4, 4. Luke 1, 8. 2, 1. 6, 12. al. ssp. Sept. for וַיְהִי Gen. 22, 1. 41, 1. Josh. 3, 2. al. ssp.

4. Implying change of state, condition, place, i. e. a coming into any state, etc. to become, to be made this or that, to come.

a) Genr. of persons or things which take a new character or form, to become, to be made. a) With a subst. as predicate; Matt. 4, 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 5, 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. 13, 32 γίνεσθαι δένδρον. Mark 1, 17 ποιήσω ὑμᾶς γε-
νέσθαι ἀλιεῖς ἀνθρώπων. Luke 4, 3. 6, 16. 23,

12. John 1, 12. 14 ὁ λόγος σὰρξ ἐγένετο. 2, 9. Acts 26, 28. Rom. 4, 18. Heb. 2, 17. Rev. 8, 8. al. sēp. (Ael. V. H. 2. 23. Diod. Sic. 2. 20. Plato Phaed. 114. a.) Of a person, Acts 12, 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, instead of τί ἄρα τῷ Πέτρῳ ἐγένετο, comp. in no. 3. b. γ; so Thuc. 2. 52 τί γίνομαι. Aeschyl. Sept. c. Th. 297; comp. Matth. § 488. 5. Schäfer Mel. p. 98. —Also where the predicate is qualified by a participle; Matt. 10, 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18, 3. 28, 4; c. dat. commodi, 1 Cor. 9, 20. 22. β) By Hebr. with εἰς τι as predicate; see in εἰς, also Gesen. Lehrs. p. 816. Winer § 29. n. 1. So οὗτος (ὁ λίθος) ἐγενήθη εἰς κεφαλὴν γωνίας Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7; all quoted from Ps. 118, 22, where Sept. for וְיָבִיטֵנוּ יְהוָה. Rom. 11, 9 quoted from Sept. for וְיָבִיטֵנוּ יְהוָה. Ps. 69, 23. Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. John 16, 20. Acts 5, 36. 1 Thess. 3, 5. Rev. 8, 11. 16, 19. γ) With an adj. or particip. as predicate; Matt. 6, 16 μὴ γίνεσθε σκύβαλα. 10, 16 γίνεσθε ὡς φρόνιμοι. 12, 45 καὶ γίνεται τὰ ἔσχατα... χεῖρονα τῶν πρώτων. 17, 2. 23, 26. 24, 32 ὅταν ᾔδῃ ὁ κλάδος αὐτῆς γένηται ἄκαλος. Mark 9, 3. John 9, 39. Acts 7, 32 ἐντρομος δὲ γινόμενος Μωϋσῆς, i. e. Moses trembling. 10, 4 ἐμφοβος γινόμενος, *becoming afraid*. Rom. 3, 19. Heb. 5, 12. James 5, 2. Rev. 16, 10. al. sēp. So Luc. Nigrin. 38. Hdian. 1. 11. 6. Plato Epin. 974. b. δ) With a gen. or dat. of pers. as predicate, implying the coming into one's possession, *to come to be of or to any one, to become his*, etc. So with genit. Luke 20, 14 ἵνα ἡμῶν γένηται ἡ κληρονομία, *that the inheritance may become ours*. v. 33 τίνος αὐτῶν γίνεται γυνή (parall. ἔσται Matt. 22, 28. Mark 12, 23). Rev. 11, 15 ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν. So Plut. Agesi. 7 τοῦτο Λυσάνδρου γένηται. Xen. Hell. 4. 3. 20 ἐπεὶ δὲ ἡ μὲν νίκη Ἀγεσιλάου ἐγένετο. —With dat. Rom. 7, 3 bis, γενέσθαι ἀνδρὶ ἐτέρῳ, *to become (married) to belong to another man*. v. 4. So Sept. for וְיָבִיטֵנוּ יְהוָה Lev. 22, 12. Jer. 3, 1. So Luc. Gallus 19 πολλὰς Ἀσπασίαν γενέσθαι τῷ τυράννῳ. Achill. Tat. 5. p. 323 ἵνα συ, δ γέγονας ἄλλη γυναῖκα κτλ. Plut. Agesi. 11 πάντα... χρυσία μοι γενέσθαι. h) With prepositions or adverbs implying motion, it marks a change or transition to another place or state, *to come, to arrive*, etc. a) With εἰς c. acc. *to come to or into, to arrive at*; Acts 20, 16. 21, 17 γενομένων δὲ ἡμῶν εἰς Ἱερου. 25, 16. Trop.

of a voice, ἡ φωνή Luke 1, 44; of good, τὸ εὐαγγέλιον 1 Thess. 1, 5; εὐλογία Gal. 3, 14; of evils, ἔλαος Rev. 16, 2. So pr. Hdot. 5. 38; κραυγὴ γ. εἰς πόλιν Xen. Hell. 7. 2. 7. β) With ἐκ c. gen. e. g. *to come from* a place, e. g. of a voice, φωνή, Mark 1, 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. Luke 3, 22. 9, 35; ἐκ impl. Luke 9, 36. John 12, 30. Spec. ἐκ μέσου γενέσθαι, *to withdraw from the midst*, (e. g. from society Plut. Timol. 5.) put for Lat. tolli e medio, *to be put out of the way*, 2 Thess. 2, 7. γ) With ἐν c. dat. *to come to or into* any state, *to become or be made, to fall into*; Acts 22, 17 γενέσθαι με ἐν ἐκστάσει. Phil. 2, 7 ἐν ὁμοιωματι ἀνθρώπων γινόμενος. Acts 12, 11 γινόμενος ἐν ἑαυτῷ, *being come to himself*, comp. Luke 15, 17. So Pol. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γινόμενος. Xen. An. 1. 5. 17. δ) With ἐπὶ, *to come to or upon, to arrive at*; e. g. ἐπὶ c. gen. Luke 22, 40. John 6, 21. —Also ἐπὶ c. acc. Luke 24, 22. Acts 21, 35. Trop. of persecution, Acts 8, 1; of fear Luke 1, 65. 4, 36. Acts 5, 5. 11. Of an oracle, Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. So Sept. for וְיָבִיטֵנוּ יְהוָה Jer. 1, 2. e) With κατὰ c. gen. of place, *to come or go throughout*, Acts 10, 37. Also c. acc. of place, *to come upon, near to, towards*, Luke 10, 32. Acts 27, 7. So Hdian. 1. 9. 23. Xen. Cyr. 7. 1. 15. ζ) With πρὸς c. acc. of pers. *to come to*; 1 Cor. 2, 3 ἐγενώμην πρὸς ὑμᾶς. 2 John 12. Of the word or promise of God, *to come to or upon* any one; John 10, 35 πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο. Acts 7, 31. 10, 13. 13, 32. So Sept. for וְיָבִיטֵנוּ יְהוָה Gen. 15, 1. 4. Hos. 1, 1. η) With adverbs, e. g. ἐγγύς, *to come or draw near*, John 6, 19; trop. Eph. 2, 13. (Xen. Cyr. 7. 1. 7.) Also ὅδε, *to come hither*, John 6, 25; ἐκεῖ, *to go thither*, Acts 19, 21. So ἐκεῖ Hdian. 4. 11. 13.

II. In the Aorists ἐγενόμην, ἐγενήθην, and Perf. γέγονα, *to have begun or come to be*; hence simply i. q. *to be, to exist*; so that these serve also as past tenses of εἶναι; see Buttm. § 114. Ausf. Sprachl. § 114. Perf. γέγονα may sometimes also be translated as present, *I am*; see Buttm. § 113. 7. Matth. § 505. III.

1. Genr. *to be, to exist*; Mark 1, 4 ἐγένετο Ἰωάννης βαπτίζων... καὶ κηρύσσων, *there was John baptizing and preaching*; where others take ἐγένετο βαπτίζων as i. q. impf. ἐβάπτιζε, but less well. Mark 9, 7 ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς. John 1, 6. Rom. 11, 5 λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. 2 Pet. 2, 1. 1 John 2, 18 ἀντίχριστοι πολλοί

γενέσθαι. Rev. 16, 18 ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς. Matt. 11, 26. Luke 10, 21. John 1, 15. 30.—Plato Rep. 963. c, νένταρα ἀρετῆς εἶδη γεγενῆσθαι.

2. As the *copula*, connecting a subject and its predicate; see Buttm. § 129. init. Kühner § 238. 5.

a) Where the predicate is a *subst.* or *adj.*

a) In the nominative; e. g. a. subst. Luke 1, 2 οἱ ἐπ' ἀρχῆς... ὑπηρεταὶ γενόμενοι τοῦ λόγου. 13, 2. 4. 24, 19 ὅς ἐγένετο ἀνὴρ προφήτης. Acts 1, 22. 5, 24. Rom. 11, 34. 15, 8. 16, 2. 1 Cor. 10, 6. 2 Cor. 1, 18. 19. James 2, 11. al. (Plato Conv. 218. c.) An adjective; Luke 2, 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. 19, 17 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένετο. Phil. 2, 15. 1 Thess. 2, 1. 7. Heb. 12, 8. 1 Pet. 1, 15. 16. Rev. 1, 18. al. So Luc. D. Mort. 13. 1. Xen. Cyr. 2. 4. 13.—With a dat. of person added, *to, for, in respect of* whom; 1 Thess. 2, 8 διὸτι ἀγαπητοὶ ἡμῖν ἐγενήθητε. Luke 11, 30 ἐγένετο Ἰωάννης σημεῖον τοῖς Νινευίταις. Col. 4, 11. So in the infin. construction; 1 Thess. 1, 7 ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι κτλ. β) In the genitive, denoting age; Luke 2, 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5, 9. See Buttm. § 132. 7. Matth. § 316. e. So c. acc. 3τη Plut. de sanit. tuend. 24. Plato Legg. 721. d.

b) With an *adverb* as predicate; Mark 4, 10 ὅτε δὲ ἐγένετο καταμόνας. Luke 10, 36 τίς οὖν... πλησίον γεγενῆσθαι τοῦ ἑμπροσθένος κτλ. Acts 15, 25 ἰδοὺν ἡμῖν γενομένους ὁμοψιμαδόν. 20, 18 πᾶς... ἐγενόμην. With a dat. of pers. added, 1 Thess. 2, 10; with πρὸς c. acc. added, 1 Cor. 16, 10 ἵνα ἀφ' ὧν πρὸς ὑμᾶς.

c) Where the predicate is a *preposition* with its case, implying a being or remaining in any place or state, e. g. α) With ἐν c. dat. *to be in* a place or state; Matt. 26, 6 γενομένου ἐν Βηθανίᾳ. Mark 9, 33 ἐν τῇ οἰκίᾳ. Acts 13, 5. 2 Tim. 1, 17. Rev. 1, 9. (Æl. V. H. 4. 15. Xen. An. 4. 3. 29.) So of a state or condition, as ἐν ἀγωνίᾳ Luke 22, 44; ἐν πνεύματι Rev. 1, 10. 4, 2; ἐν δόξῃ 2 Cor. 3, 7; ἐν Χριστῷ, in *Christ*, i. q. to be a Christian, Rom. 16, 7; ἐν παραβάσει 1 Tim. 2, 14; ἐν λόγῳ 1 Thess. 1, 5. 2, 5. With πρὸς τυα added, 1 Cor. 2, 3 καὶ ἐγὼ ἐν ἀσθενείᾳ... ἐγενόμην πρὸς ὑμᾶς. β) With μετὰ c. gen. of pers. *to be with* any one, Acts 9, 19. 20, 18; so οἱ γενομένοι μετ' αὐτοῦ, his companions, Mark 16, 10. So Xen. Hell. 4. 1. 35. γ) With σύν c. dat. of pers. Luke 2, 13 ἐγένετο σύν τῷ ἀγγέλῳ πλῆθος κτλ. +

γινώσκω, f. γνῶσμαι, (obs. γνῶ; earlier and Att. form γιγνώσκω,) aor. 2 ἔγνω, perf. ἔγνωκα; Pass. perf. ἔγνωσμαι, aor. 1 ἐγνώσθην, fut. 1 γνωσθήσομαι; see Buttm. § 114. For Perf. 3 plur. ἔγνωσαν instead of ἔγνώκασιν John 17, 7, see Winer § 13. 2. c. Buttm. § 103. V. 3.—Το κνω, both in an inchoative and completed sense; comp. Heb. יָדַע and Heb. Lex. sub voc.

1. *to know*, in an inchoative sense, *to come to know*, *to gain a knowledge of*, *to become acquainted with*; where again the Perf. implies a completed action, and may therefore often be rendered as a Present, *to know*, as in no. 2; see Buttm. § 113. 7. Matth. § 505. III. Pass. *to become known*; perf. *to be known*.

a) Genr. and construed: α) With an acc. of thing; e. g. τὰ μυστήρια Matt. 13, 11. Mark 4, 11. Luke 8, 10; τὸ βέλημα Luke 12, 47; τί ποιῶσα 16, 4; τὰ πρὸς τὴν εἰρήνην 19, 42; also John 8, 82. Acts 1, 7. Rom. 7, 7. 1 Cor. 4, 19. 8, 2. Eph. 3, 19. 1 John 4, 16. al. Acc. impl. Mark 6, 38. Luke 12, 48. 1 Cor. 13, 9. 12; also in an indirect inquiry, Matt. 12, 7. Luke 19, 15. Sept. and יָדַע 2 Sam. 24, 2. (Diod. Sic. 1. 8. Xen. An. 1. 6. 7.) With adjuncts; e. g. ἔκ τινος, *to know from or by* any thing; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6, 44. 1 John 3, 24. 4, 6. (Xen. Cyr. 1. 6. 44.) Also ἐν τούτῳ in or by *this, hereby*, 1 John 3, 16. 19. 4, 2; κατὰ τί, by *what, whereby*, Luke 1, 18. So Sept. ἐν τούτῳ Gen. 24, 14; κατὰ τί Gen. 15, 8. β) With acc. of pers. e. g. τὸν θεόν John 14, 7. 17, 3. 25. Rom. 1, 21. Gal. 4, 9. 1 John 2, 13. 3, 1. 4, 6. 7. 8. 5, 20; Ἰησοῦν Χριστόν, also τὸν ἐπ' ἀρχῆς, John 1, 10. 14, 7. 17, 3. 2 Cor. 5, 16. 1 John 2, 3. 4. 13. 14; ἡμᾶς 1 John 3, 1. Pass. ἔγνωσμαι v. ἐγνώσθην ὑπὸ τοῦ θεοῦ, *to be known of God*, to be the object of God's perfect knowledge and contemplation, with the accessory idea of acknowledgment and approval, 1 Cor. 8, 3. Gal. 4, 9. Sept. and יָדַע 1 Sam. 20, 32. (Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24 γνῶσις αὐτῶν.) With acc. and ἐν c. dat. Luke 24, 35 ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἀρού. With acc. and ὅτι, by attraction, Buttm. § 151. I. 6; Matt. 25, 24 ἔγνωσας, ὅτι σεληνὸς εἰ. John 5, 42. γ) With ὅτι and its clause; John 6, 69 ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός. 7, 26. 8, 52. 14, 20. 19. 4. James 2, 20. al. (Xen. Cyr. 4. 2. 22.) So where δεῖν, whence, precedes, 1 John 2, 18; or ἐν τούτῳ, by *this, hereby*, John 13, 35. 1 John 2, 3. 5. 3, 21. al. Comp. Xen.

Cyr. 1. 6. 21. δ) In a judicial sense, *to know* by examination, trial, *to ascertain*, c. acc. Acts 23, 28 βουλόμενος δὲ γινῶναι τὴν αἰτίαν. John 7, 51. So Xen. Cyr. 1. 2. 6, 7. ε) Pass. *to become known*, ascertained, distinguished, as the sounds of a musical instrument, 1 Cor. 14, 7.

b) Of things or events, *to know* from or by means of others, i. q. *to learn*, *to find out*; Pass. *to be made known*, *to be found out*; so c. acc. as τοῦτο Mark 5, 43; τὸ ἀσφαλές Acts 21, 34. 22, 30; τὰ περὶ ὑμῶν Col. 4, 8; τὴν πίστιν 1 Thess. 3, 5. Pass. Matt. 10, 26. Luke 8, 17. 12, 2. Acts 9. 24 ἐγνώσθη δὲ τῷ Σαῦλ ἡ ἐπιβουλὴ αὐτῶν. Sept. and 37. 1 Sam. 21, 2. (Hdian. 1. 9. 4. Xen. Cyr. 8. 8. 3.) Absol. or c. acc. impl. Matt. 9, 30 μηδεὶς γινώσκῃτω. Mark 9, 30. Luke 9, 11 comp. v. 10; with ἀπό τινος Mark 15, 45. With ὅτι and its clause, John 4, 1 ὡς οὖν ἔγρω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρ. 12, 9. Acts 24, 11. So Ael. V. H. 10. 15 ἀποβάνων γὰρ ἐγνώσθη . . . ὅτι πένης ἦν.

c) Of things, words, etc. *to know*, i. q. *to understand*, *to comprehend*, c. acc. as τὰς παραβολὰς Mark 4, 13; τὰ λεγόμενα Luke 18, 34; τὸν νόμον John 7, 49. Rom. 7, 1; τὴν σοφίαν (τὰ) τοῦ Θεοῦ 1 Cor. 2, 8. 14; τὰς ὁδοὺς μου Heb. 3, 10, quoted from Ps. 95, 10 where Sept. for 37; also John 3, 10. 8, 43. 12, 16. 13, 7. Acts 8, 30. Absol. Matt. 24, 39 καὶ οὐκ ἔγνωνσαν, comp. Sept. and 37. Is. 1, 3. (Xen. Cyr. 4. 2. 28.) So in an indirect clause, John 10, 6 οὐκ ἔγνωνσαν τίνα ἦν ὁ ἐλθών. 13, 12. 28. With ὅτι and its clause, Matt. 21, 45 ἔγνωνσαν, ὅτι περὶ αὐτῶν λέγει. 24, 32 γινώσκετε, ὅτι ἐγγύς τὸ Βέρος. Mark 12, 12. Luke 21, 30. John 4, 53. 8, 27. 28. 2 Cor. 13, 6. al.—Xen. Vect. 1. 2.

d) Of things, actions, etc. *to know*, i. q. *to perceive*, *to discover*, *to be aware of*, c. acc. as τὴν πονηρίαν αὐτῶν Matt. 22, 18. Absol. or c. acc. impl. Matt. 16, 8. 26, 10. Mark 7, 24. 8, 17. (Xen. Hell. 3. 4. 8 ἔγρω τὸ γεγρόμενον.) With an acc. and participle, Luke 8, 46 ἐγὼ γὰρ ἔγρων δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 40.—With ὅτι, Mark 5, 29 ἔγρω τῷ σώματι, ὅτι ἰάται. 15, 10. John 6, 15. 16, 19. Acts 23, 6. So Xen. Cyr. 1. 3. 5.

e) By euphemism, *to know* carnally, *to lie with*, c. acc. of a woman Matt. 1, 25; acc. of a man Luke 1, 34. So Sept. and 37. c. acc. of woman Gen. 4. 1. 17; acc. of a man Num. 31, 17. 35.—Plut. Romul. 5. Cato Min. 7. Isæus 20. 5. So Lat. novi,

cognosco, Justin 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. *to know*, in a completed sense, *to have a knowledge of*, *to be acquainted with*.

a) With acc. of thing, or other like adjunct. a) Genr. c. acc. Luke 16, 15 ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν. Rom. 2, 18 καὶ γινώσκεις τὸ θελημα. 1 Cor. 8, 2. 2 Cor. 5, 21. 8, 9. 1 John 3, 20. 2 John 1. Rom. 7, 15 ὁ γὰρ κατεργάζομαι, οὐ γινώσκω, for what I do, I know not, i. e. I do it not knowingly, not because I know it to be right. Matt. 24, 50. Luke 12, 46. Absol. Luke 2, 43. Rom. 10, 19; and so in an indirect clause, Luke 7, 39. 10, 22. John 2, 25. 7, 27. Sept. for 37. Job 20, 4. Jer. 3, 13. (Luc. D. Deor. 1. 2. Xen. Mem. 3. 9. 6.) Also by attr. with acc. and ὅτι, 1 Cor. 3, 20; see above in no. 1. a. β. With an acc. and particip. Acts 19, 35 ὅς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεοκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος. (Xen. Cyr. 3. 1. 20.) With an infin. as object, Matt. 16, 3; also infin. with an acc. implied, Heb. 10, 34 γινώσκοντες ἔχειν (ὑμᾶς) αὐτοῖς κρείττονα ὑπαρξίν ἐν οὐρανοῖς, knowing that ye have for yourselves a better possession in heaven. β) With ὅτι and its clause; John 15, 18. 21, 17 σὺ γινώσκεις, ὅτι φιλῶ σε. Phil. 1, 12. James 1, 3. 2, 20. 2 Pet. 1, 30. 3, 3. Rev. 3, 3. Eph. 5, 5 τούτο γὰρ ἵστε γινώσκοντες, ὅτι κτλ. for this (v. 3) ye are aware of, knowing that, etc. not like γνόντες γνώσεσθε Sept. Jer. 42, 19; comp. Winer § 46. 10. n. edit. 5. (Plato Rep. 366. c.) Imperat. γινώσκετε ὅτι, know ye that, be assured, Matt. 24, 33. 43. Mark 13, 29. Luke 10, 11. 12, 39. 21, 31. Acts 2, 36. So γινώσκετε ὡς Luc. D. Mort. 2. 2. γ) With a gentile adv. Acts 21, 37 Ἑλληνιστὶ γινώσκεis; dost thou know Greek? Comp. Sept. Neh. 13, 24 οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαῖσι. Xen. Cyr. 7. 5. 31 ἐπίστασθαι Συριστί. Cic. de Fin. 2. 5 Grace scire.

b) With acc. of pers. *to know* any one, *to have full knowledge of* him; John 1, 49 πόθεν με γινώσκεις; 2, 24 διὰ τὸ αὐτὸν (Ἰησοῦν) γινώσκειν πάντας. 10, 14. 15. 27. Acts 19, 15. 2 Tim. 2, 19 quoted from Num. 16, 5, where Sept. for 37. So Matt. 7, 23 οὐδέποτε ἔγρων ὑμᾶς, I never knew you ac. as my disciples.—Dem. 539. 25. Xen. Cyr. 3. 1. 21; comp. Hell. 3. 4. 7. +

γλεύκος, eos, ους, τό, (γλυκύς) must, grape-juice unfermented, Plut. Quæst. nat. 27. Luc. Epist. Sat. 22.—In N. T. sweet wine, fermented and intoxicating, Acts 2, 13; comp. v. 15. Sept. for 37. Job 32, 19. So Athen. 4. p. 176. d.

γλυκίς, εἰα, ὕ, *sweet*, Rev. 10, 9. 10. James 3, 11. 12 ὕδωρ γλυκύ, *sweet water*, fit for drinking, not brackish. Sept. for רִיחָה Judg. 14, 14.—Theophr. C. Pl. 6. 17. 2. Xen. Mem. 1. 4. 5.

γλῶσσα, ἡς, ἡ, (Att. γλῶττα,) *the tongue*, both of men and animals.

1. Pr. as a part of the body Rev. 16, 10; the organ of taste Luke 16, 24. Spec. as the organ of speech, Mark 7, 33. 35. Luke 1, 64. 1 Cor. 14, 9. James 3, 5. 6 bis; hence *to bridle or refrain the tongue*, James 1, 26. 3, 8. 1 Pet. 3, 10; comp. Ps. 34, 14. Ecclus. 28, 17 sq. To *the tongue* is then sometimes ascribed what refers to the whole person, espec. in passages cited from the Heb. poets, where Sept. for רִיחָה; e. g. Rom. 14, 11 and Phil. 2, 11 πᾶσα γλῶσσα ἐξομολογήσεται, comp. Is. 45, 23; Acts 2, 26, comp. Ps. 16, 9; Rom. 3, 13, comp. Ps. 5, 10. Sept. genr. for רִיחָה Judg. 7, 5.—Æschin. 24. 32. Xen. Mem. 1. 4. 5.

2. Meton. *tongue*, for *speech, language*.

a) Genr. 1 John 3, 18 μὴ ἀγαπῶμεν λόγον μᾶλλον τῇ γλώσσῃ, *let us not love in word nor in speech only*. Sept. for רִיחָה Prov. 25, 15. So Æl. V. H. 14. 22. Xen. CEC. 13. 8. b) For an *idiom, dialect*, spoken by a particular people, Acts 2, 11. 1 Cor. 13, 1. Sept. and רִיחָה Gen. 10, 5. 20. So Plut. Themist. 29. Xen. Mem. 3. 14. 7. c) For a *nation, people*, having a tongue or language of their own, e. g. φυλαί, λαοί, καὶ γλῶσσαι, Rev. 5, 9. 7. 9. 10, 11. 11, 9. 13, 7. 14, 6. 17, 15. Sept. and רִיחָה Is. 66, 18. Chald. רִיחָה Dan. 3, 4. 7. So Judith 3, 8. d) Spec. in the phrases γλῶσσαις ἐτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts 2, 4. Mark 16, 17; γλῶσσαις λαλεῖν, *to speak in or with tongues*, Acts 10, 46. 19, 6. 1 Cor. 12, 30. 14, 2. 4. 5 bis. 6. 13. 18. 23. 27. 39; προσευχίσθαι γλῶσσῃ, *to pray in a tongue*, 1 Cor. 14, 14; λόγοι ἐν γλῶσσῃ, *discourse in a tongue*, 1 Cor. 14, 19; or simply γλῶσσαις, *tongues*, 1 Cor. 12, 10 bis. 28. 13, 8. 14, 22. 26. Here, according to the two passages in Mark and Acts, the sense obviously is, *to speak in other living languages*; comp. Acts 2, 6. 8–11. Others, taking the passages in 1 Cor. as the basis, suppose the sense to be, *to speak another kind of language*, referring it to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God,

and breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14, 2. 4. 6. 7 sq. Most interpreters have correctly adopted the first meaning; while some again suppose a reference to two distinct gifts. See Neand. Hist. of the Planting of the Chr. Church, I. p. 14–19, 155–160. [Germ. ed. 2. I. p. 10–15, 178–180.] De Wette, Handb. on Acts 2, 12.

3. Trop. for any thing resembling a *tongue*; e. g. Acts 2, 3 γλῶσσαι ὡσεὶ πυρός, *tongues as of fire*; see in διαμερίζω no 1. Comp. Heb. שָׁרָף יִשְׁרָאֵל Is. 5, 24.—In Gr. writers also a *tongue, reed*, mouth-piece of a musical instrument, Æschin. 86. 29.

γλωσσόκομον, ου, τό, (γλῶσσα, κομῶ,) a *tongue-box, reed-case*, for keeping the reeds or mouth-pieces of wind instruments, i. q. γλωσσόκομιον Lysipp. Bacch. 4. Pol. lux Onom. 10. 153, 154.—In N. T. genr. a *box, sack, bag*, e. g. for money, John 12, 6. 13, 29. Sept. for רִיחָה 'the ark' 2 Chr. 24, 8. 10. So genr. Jos. Ant. 6. 1. 2. Longin. de Subl. 43. 9. [44.] Plut. Galb. 16. Found only in late writers, Lob. ad Phryn. p. 98. Sturz de Dial. Mac. p. 155.

γναφεύς, ἑως, ὁ, (γνάφος,) a *clothier, fuller*, one who dressed new cloths, or washed and scoured soiled garments, Mark 9, 3. See Dict. of Antt. art. *Fullo*. Sept. for שֹׁבֵר 2 K. 18, 17. Is. 7, 3.—Theophr. Char. 19 [10]. 4. Xen. Mem. 3. 7. 6. The earlier form was κναφεύς, from κνάω.

γνήσιος, ου, ὁ, ἡ, adj. (γένος, γενέσιος,) *genuine, legitimate*, not spurious, e. g. children, Hdian. 3. 6. 11. Xen. Cyr. 8. 5. 19.—In N. T. trop. *genuine, true, sincere*; e. g. of a spiritual child, a disciple towards his master, γνήσιον τέκνον ἐν πίστει v. κατὰ πίστιν, 1 Tim. 1, 2. Tit. 1, 4. Also genr. of a companion, fellow-labourer, Phil. 4, 3 σύζυγε γνήσιε. Neut. τὸ γνήσιον, *genuineness, sincerity*, 2 Cor. 8, 8.—3 Macc. 3, 19. Pol. 4. 30. 4. Plato Gorg. 513. b.

γνησίως, adv. (γνήσιος,) *truly, sincerely*, Phil. 2, 20.—2 Macc. 14, 8. Dem. 1353. 28. Plato Phæd. 66. b.

γνόφος, ου, ὁ, *thick darkness, black clouds*, as in a tempest; Heb. 12, 18 γνόφος καὶ σκόπη καὶ θυελλή. Sept. for שֹׁבֵר Ex. 20, 21; יָגֵד Deut. 4, 11.—Ecclus. 45, 5. Luc. de Mort. Peregr. 43 ἐν μέσῳ τῷ Αἰγαίῳ γνόφου καταβάντος.

γνώμη, ἡς, ἡ, (γινώσκω,) *the mind*, that with which we know, Xen. Cyr. 8. 8. 10.

Mem. 1. 1. 7, 9.—In N. T. *mind*, as exerting itself in various ways, e. g.

1. *mind, judgment, opinion*; 1 Cor. 7, 40 κατὰ τὴν ἐμὴν γνώμην. Philem. 14 χωρίς δὲ τῆς σῆς γνώμης. 1 Cor. 7, 25 and 2 Cor. 8, 10 γνώμην δὲ δίδωμι, *I give my opinion, my advice*.—Eccles. 6, 23. Hdian. 1. 6. 1. Plato Soph. 225. d.

2. *mind, purpose, plan*, Acts 20, 3.—Plut. Mor. II. p. 2. Xen. An. 1. 8. 10.

3. *mind, will*, disposition of mind; 1 Cor. 1, 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. 17, 13. 17 bis.—Hdian. 2. 7. 9. Thuc. 1. 122. Xen. Mag. Eq. 6. 1.

γνωρίζω, f. ἴσω, (γνώριμος, γνώσις.) Att. f. γνωρίω Col. 4, 9. Buttm. § 95. 7 sq.

1. *to make known, to declare*. a) Genr. with acc. and dat. Luke 2, 15 τὸ γεγονός, δὲ κύριος ἐγνώρισεν ἡμῖν. Acts 2, 28, quoted from Ps. 16, 11 where Sept. for עֲרִיבִי. Gal. 1, 11 by attract. see Buttm. § 151. I. 6. Sept. for עֲרִיבִי 1 Sam. 16, 3. Ps. 25, 4. (Æschyl. Prom. vinct. 487.) With acc. and πρὸς τινα Phil. 4, 6; acc. simpl. Rom. 9, 22. 23. Also c. dat. before an indirect clause, Col. 1, 27. b) Of persons narrating, *to declare, to tell*, with acc. and dat. 2 Cor. 8, 1. Eph. 6, 21. Col. 4, 7. 9. Comp. 1 Macc. 14, 28. c) Of a teacher unfolding divine things, i. q. *to declare, to proclaim*, c. acc. Eph. 6, 19; acc. et dat. John 15, 15. 17, 26. Eph. 1, 9. 3, 5. 10. 2 Pet. 1, 16. Also by way of putting again in mind, c. acc. et dat. 1 Cor. 15, 1; dat. and εἰ 1 Cor. 12, 3. Sept. for עֲרִיבִי Ez. 20, 11. d) Pass. *to be made known, revealed*; τὸ μυστήριον Rom. 16, 26. Eph. 3, 3.

2. *to know, to come to know, to find out*; c. acc. Phil. 1, 22 τί ἀληθισμαί οὐ γνωρίζω. Sept. for עֲרִיבִי Job 34, 25.—Hdian. 2. 1. 23. Æschin. 11. 8. Plato Phædr. 262. b. This is the usual signifi. in Gr. writers.

γνώσις, εὖς, ἡ, (γινώσκω,) *knowledge*.

1. a *knowing, comprehension*, the power of knowing; Eph. 3, 19 γινώσκειν τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *to know the love of Christ which passeth knowledge*, i. e. is beyond the comprehension of the natural man; comp. 1 Cor. 2, 14.—Xen. Mem. 4. 8. 11.

2. Subjectively, *knowledge* which one has, the act and result of knowing; Rom. 11, 33 σοφία καὶ γνώσις Θεοῦ, *the wisdom and knowledge of God*, as among his attributes; comp. Ps. 139, 6 where Sept. for עֲרִיבִי; as also Ps. 73, 11. Hos. 4, 6. So Diod. Sic. 5. 67. Plato Theæt. 193. d.—Spec. in believers, *the knowledge* of religion, of divine truth, of the

gospel in its various relations; Rom. 15, 14. 1 Cor. 1, 5. 8, 1 bts. 7. 10. 11. 2 Cor. 8, 7. 11, 6. So with a gen. of thing or pers. of whom we have knowledge, Luke 1, 77. Phil. 3, 8. 2 Pet. 3, 18. Also of practical religious knowledge, e. g. *insight, discretion*, 2 Cor. 6, 6. 1 Pet. 3, 7. 2 Pet. 1, 5. 6; comp. Sept. and עֲרִיבִי Prov. 13, 16.

3. Objectively, *knowledge*, that which is known, *science, doctrine*; spoken only of religious knowledge, relating to God and divine things; e. g. as held or taught by Jesus, Luke 11, 52. Rom. 2, 20. 1 Tim. 6, 20; or also by Christians, where it denotes the clear and certain perception and persuasion of divine truth as revealed in the gospel, a spiritual knowledge not attainable except as a χάρισμα or gift of the Spirit; 1 Cor. 12, 8 φῶς μὲν . . . δίδεται λόγος σοφίας, ἀλλὰ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, i. e. the gift of teaching as combined with spiritual wisdom, or as combined with spiritual knowledge, and so Col. 2, 3; here γνώσις seems to refer to the deep and clear perception of and acquaintance with truth, σοφία to the higher power of practical illustration and application; so the Greek commentators. 1 Cor. 13, 2. 8. 14, 6. So with a gen. of the object of this knowledge, 2 Cor. 2, 14. 4, 6. 10, 5.—Genr. Plato Rep. 508. e. Id. Phil. 58. a.

γνώστης, ου, ὁ, (γινώσκω,) a *knower*; Acts 26, 3 ἐπὶ σου . . . μάλιστα γνώστην ὄντα σε κτλ. by anacoluthon.—Hist. of Sus. 42. Plut. Flamin. 4.

γνώστης, ἡ, ὁ, (γινώσκω, ἔγνωμαι,) *knowing, well-knowing*. a) Of things; Acts 4, 16 γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν. 15, 18. Also γνωστὸν ἐγένετο, *became known, was known*, c. dat. of pers. Acts 1, 19. 19, 17; with κατὰ c. gen. of place, 9, 42; γνωστὸν ἔστω, *be it known*, c. dat. of pers. Acts 2, 14; τινί, εἰ 4, 10. 13, 38. 28, 28; τινὶ περὶ τίνος, εἰ 28, 22. Neut. τὸ γνωστὸν τοῦ Θεοῦ, 'what may be known of God' sc. without revelation, *knowledge of God*, i. q. γνώσις, Rom. 1, 19; so Sept. for עֲרִיבִי Gen. 2, 9. So genr. Sept. Ezra 4, 12. Soph. (Ed. R. 361. Plut. de primo Frig. 4. Xen. Cyr. 6. 3. 4. b) Of persons, γνωστὸν τινι John 18, 15. 16. Subst. ὁ γνωστός, *one known, an acquaintance*, Luke 2, 44. 23, 49. Sept. for עֲרִיבִי 2 K. 10, 11. Ps. 88, 9. 19.

γογγύζω, f. ὕσω, Ionic form for Att. τριβορίζω or τριβρίζω, Lob. ad Phryn. p. 358; pr. *to murmur, to coo*, as doves, Polux Onom. 5. 89.—In N. T. *to murmur*, i. e.

a) *to whisper*, to talk over in a low voice, privately, c. acc. et περί τινος, John 7, 32.
 b) *Often* with the idea of complaint, indignation, *to murmur*, *to grumble*, to utter sullen discontent; absol. 1 Cor. 10, 10 bis; κατά τινος Matt. 20, 11; περί τινος John 6, 41. 61; πρὸς τινα to any one, Luke 5, 30; μετ' ἀλλήλων John 6, 43. Sept. absol. Num. 11, 1; κατά τινος for לְכַחֵּץ Ex. 16, 7; περί τινος Num. 14, 27. So Arr. Epict. 1. 29. 55. Luc. Ocypr. 45. M. Antonin. 2. 3 μὴ γογγύζων ἀποστόλης.

γογγυσμός, ὁ, ὁ, (γογγύω) *a murmur*, i.e. a) Genr. *whispering*, low and suppressed discourse, John 7, 12; comp. v. 13. b) Oftener, *murmuring*, the expression of sullen discontent, *complaint*, Acts 6, 1. So **χωρὶς γογγυσμῶν**, *without murmurings*, cheerfully, Phil. 2, 14. 1 Pet. 4, 9. Sept. for חֲבִיטָה Ex. 16, 7. 8.—Wisd. 1, 10. 11. M. Antonin. 9. 37. Comp. Phryn. ed. Lob. p. 358.

γογγυστής, οὐ, ὁ, (γογγύζω) a mur-
murer, Jude 16.—Theodot. for גִּיגִי Prov.
26, 22, where Sept. λαίδωρος, Aquil. τρι-
βουστής.

γῶνς, πρὸς, ὁ, (γῶδω), a wizard, juggler, Plato Conv. 203. d.—In N. T. a deceiver, seducer, 2 Tim. 3, 13. So Jos. c. Apion. 2. 14, 16. Plut. de Adulat. et Amic. 22. Dem. 374. 20 ἀπιστος, γῶνς, ποιηρός.

Γολγοθᾶ, indec. *Golgotha*, Chald. *ܩܠܬܐ*, Heb. *קִלְתָּא* 2 K. 9, 35, i. e. a skull, τὸ κράνιον, *calvaria*; see Buxt. Lex. Chald. 440. Hence in N. T. as pr. n. of a place, i. q. *κρανίου τόπος* (Matt. 27, 33), *Skull-place, Calvary*, a spot just out of Jerusalem, where malefactors were commonly executed, and where also Jesus suffered; Matt. 27, 33. Mark 15, 22. John 19, 17.—In later times this spot has been called a *mount*, but without any historical grounds; see Bibl. Res. in Palest. II. p. 17, 18.

Γόμορρα, as, ἡ, and Plur. Γόμορραι, αἱ, *Gomorraha*, pr. n. of one of the cities which formerly stood on the once fertile plain now covered by the southern part of the Dead Sea; Matt. 10, 15. Mark 6, 11. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Heb. גִּמְזָרָה Gen. c. 19. Bibl. Res. in Palest. II. p. 602 sq.

γῶμος, ου, ὁ, (γάμος) *a load*, e. g. of an animal, Sept. for **κῶμος** Ex. 23, 5.—In N. T. *the lading*, of a ship, Acts 21, 8. So Plut. *Quest. Nat.* 7. Dem. 1283. 21.—Meton. *merchandise, wares*, Rev. 18, 11. 12.

γονεῖς, εἰς, ὁ, (*γίνομαι, γέγονα*), a father, progenitor, Hdot. 1. 94. Plato Rep. 457. d.—In N. T. only Plur. of *γονεῖς*, parents, Matt. 10, 21. Mark 13, 12. Luke 2, 27. 41. 8, 56. 18, 29. 21, 16. John 9, 2. 3. 18. 20. 22. 23. Rom. 1, 30. 2 Cor. 12, 14 bis. Eph. 6, 1. Col. 3, 20. 2 Tim. 3, 2. The acc. *γονεῖς* Matt. 10, 21. al. was used by the *καυοί*, Buttm. § 52. n. 1. Winer § 9. 2.—Judith 5, 8. Pol. 12. 10. 3. Xen. Mem. 2. 2. 3, 6.

γόνυ, γόνατος, τό, (also poet. genit. γονῶς, Buttm. § 58,) *the knee*; Plur. τὰ γόνατα, *the knees*, Heb. 12, 12. Sept. for קַרְבָּיִם Gen. 30, 3. 40, 12. So Hdian. 7. 2. 11. Xen. Cyr. 7. 3. 5.—Hence in phrases: a) εἰς, εἵντες, τι εἵντες τὰ γόνατα, lit. *placing the knees*, i. e. *knéeing down*, in prayer or supplication, Luke 22, 41. Acts 7, 60. 9, 40. 20, 36. 21, 5. So of the mock homage offered by the soldiers to Jesus, Mark 15, 19. b) Luke 5, 8 προσέπεσε τοῖς γόνασι Ἰησοῦ, lit. *fell at his knees*, i. e. *embraced them* by way of supplication. c) κάμπτειν γόνυ v. γόνατα, *to bend the knee or knees*, to *knée*, e. g. in supplication, πρὸς τὸν πατέρα Eph. 3, 14; also in homage, adoration, c. 19. τῇ Βάβλ Rom. 11, 4, quoted from 1 K. 18, 18 where Sept. for intrans. כָּל־יְחַבְּרִים בְּלִי־אֶזֶר־בְּיָדָם. So also intrans. Phil. 2, 10 ὡς ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ, *that in the name of Jesus (confessing his name, v. 11) every knee should bow*. Rom. 14, 11 ἐμὸι κάμψουσιν πᾶν γόνυ, quoted from Is. 45, 23 where Sept. for תִּכְרַב לִי בְּכָל־בְּרִיָּה.

γονυπετέω, ὦ, f. ἦσω, (γόνυ, πίπτω, πε-
σεῖν,) to fall upon the knees, to kneel to or be-
fore any one; so in supplication, c. acc. αὐ-
τοῦ Matt. 17, 14 (Rec. αὐτῆς). Mark 1, 40;
in reverence, c. αὐτοῦ Mark 10, 17; in
mock homage, ἔμπροσθεν αὐτοῦ Matt. 27,
29.—Eurip. Phoen. 300. Pol. 15. 29. 9.

γράμμα, αὐτός, τό, (γράφω,) a drawing, picture, *Æl. V. H. 2. 3, 44.*—In N. T. lit. the graven or written, i. e. something written or cut in with the stylus, in the ancient manner of writing.

1. *a mark, sign, letter* of the alphabet; Luke 23, 38 γράμμασι 'Ελληνοῖς. Perh. Gal. 6, 11, see in πηλίκος. Sept. for רבֿהֿהֿ Lev. 19, 28.—Diod. Sic. 1. 81. Plato Crat. 393. d.

2. *a writing*, any thing written, Esdr. 3, 9. 13. In N. T. a) Plur. γράμματα, *letters*, i. q. *an epistle, letter*, like Engl. *letters*, Acts 28, 21. Gal. 6, 11, see in πηλί-

κος. So Plur. 1 Macc. 5, 10. Hdian. 4. 10. 3. Xen. Cyr. 4. 5. 26 *Κυζάρει δὲ ἀποδοῦναι τὰ γράμματα . . . ἐνὴν δὲ τῇ ἐπιστολῇ τάδε.* b) *a bill, bond, note*, Luke 16, 6. 7. So Jos. Ant. 18. 6. 3; of accounts of expenses, etc. Dem. 1202. 2. Lys. 906. 12. c) Also *γράμματα, writings, a book, books*, e. g. of Moses, John 5, 47; of the O. T. *the Scriptures*, 2 Tim. 3, 15. Sept. for *קְדוּ* Esth. 6, 1. So Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. Xen. Mem. 4. 2. 1. d) *Trop. the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2, 27. 29. 7, 6. 2 Cor. 3, 6 bis. 7.

3. *letters, literature, learning*, as contained in books, Acts 26, 24; in the Scriptures, John 7, 15. Sept. for *קְדוּ* Dan. 1, 4.—Ceb. Tab. 34. Plato Apol. 26. d.

γραμματεὺς, ἑως, ὁ (γράφω), a writer, scribe.

1. Among the Greeks, a public officer in the Grecian cities, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, Acts 19, 35.—Dem. 485. 18. Xen. Hell. 7. 1. 37. Thuc. 7. 10 *ὁ γραμματεὺς τῆς πόλεως*. The office of *γραμματεὺς* varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176. Dict. of Antt. art. *Grammaticus*.

2. Among the Jews, in Sept. like Heb. *קֹדֶשׁ* *the king's scribe, secretary of state*, 2 Sam. 8, 17. 20, 25; *a military scribe, secretary of war*, 2 K. 25, 19. 2 Chr. 26, 11. 1 Macc. 5, 42.—Later, in Sept. and in N. T. *a scribe*, one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books; whence naturally arose their office of interpreting difficult passages, and deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with *οἱ πρεσβύτεροι* and *οἱ ἀρχιερεῖς*. Matt. 2, 4. 5, 20. 7, 29. 12, 38. 20, 18. 21, 15. al. They are also called *νομκοί, νομοδιδάσκαλος*, comp. Mark 12, 28 with Matt. 22, 35. Sept. for Heb. *סוֹפְרֵי* 1 Chr. 27, 32. Ezra 7, 6. Neh. 8, 1. So Eccclus. 10, 5. 2 Macc. 6, 18.—Hence *genr. a scribe, one instructed, a scholar, a learned teacher* of religion, Matt. 13, 52. 23, 34. 1 Cor. 1, 20. +

γραπτός, ἢ, ὢν, (γράφω), written, inscribed, trop. upon the heart, Rom. 2, 15. Comp. Jer. 31, 33.—Eurip. Hyp. Fr. 11. 2 *γραπτοῖς τύποις*.

*γραφὴ, ἡς, ἡ, (γράφω), a picture, Æl. V. H. 2. 2, 44; a writing, 1 Macc. 12, 21. Hdian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή, Plur. αἱ γραφαί, Scripture, the Scriptures, of the Old Test. Matt. 21, 42. John 5, 39. Acts 8, 32. Rom. 9, 17. Gal. 3, 8. 22. 2 Tim. 3, 16. al. Rom. 1, 2 *γραφὰς ἀγίας*. (Sept. for *כְּתוּב* Ezra 6, 18.) In 2 Pet. 3, 16 some of the writings of the N. T. may be included.—Synecd. put for the contents of Scripture, *scripture declaration, promise*, Matt. 23, 29. Mark 12, 24. John 10, 35. Acts 1, 16. James 2, 23; *scripture prophecy*, Matt. 26, 54. 56. Luke 4, 21. Rom. 16, 26. +*

γράφω, f. ψω, to grave, to scratch, to insculp, Sept. for *כָּתַב* 1 K. 6, 28. Hom. II. 6. 169; *to sketch, to picture*, Æl. V. H. 2. 3. Xen. Cyr. 1. 2. 13.—In N. T.

1. *to write, to form letters*, which was usually done with a stylus, so that the letters were graven or scratched upon the material; so with *εἰς* c. acc. John 8, 6 *τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν*. v. 8; absol. 2 Thess. 3, 17 *οὕτω γράφω σο* *I write*, this is my hand-writing. So Dem. 121. 22. Xen. Mem. 4. 2. 20.—With an acc. of thing written upon; i. q. *to write upon*, to fill with writing, q. d. *to bewrite*, Pass. Rev. 5, 1 *βιβλίον γεγραμμένον ἔωθεν καὶ ὥπισεν, a book (roll) written within and on the back*. So Hdian. 1. 17. 4 *γράφειν γραμματεῖον*. Eurip. Iph. in Aul. 34 *δέλτων*. Phœn. 583 *σκόλα*.

2. With an acc. of the thing written, *to write, to write down any thing*. a) *Genr.* John 19, 22 *ὁ γέγραφα, γέγραφα*. 21, 24 *καὶ γράψας ταῦτα*. 1 Cor. 4, 14. 9, 15. 2 Cor. 13, 10. Rev. 1, 19. 10, 4. Pass. John 20, 30. 31. (Hdian. 1. 17. 1. Luc. Vit. Auct. 6 *τοῦνομα*. Plato Phil. 39. a, *ἀληθῆ γρ.*) With other adjuncts: acc. and *εἰς βιβλίον* Rev. 1, 11; acc. and *ἐπὶ τι*, as *ἐπὶ τὸ βιβλίον* Rev. 17, 8 (see in *βιβλος*), *ἐπὶ τὴν ψῆφον* 2, 17, *ἐπ' αὐτόν* 3, 12, *ἐπὶ τὸ μέτωπον* 14, 1. 17, 5, *ἐπὶ τὸν μηρόν* 19, 16; also *γεγραμμένος ἐν τινι*, as *ἐν αὐτῇ (προφητείᾳ)* Rev. 1, 3; *γεγρ.* ἐν τῷ βιβλίῳ v. τῇ βίβλῳ τῆς ζωῆς, *inscribed in the book of life* (in *βίβλος*), Rev. 13, 8. 20, 12. 15. 21, 27; *ἐν τῷ βιβλίῳ τούτῳ* 22, 18. 19. (Plut. Cic. 37 *τὰ ἐν ταῖς ἐπιστολαῖς γεγραμμένα*.) Also followed by the words or clause written, sometimes with *λέγων*; Luke 1, 63 *ἔγραψε*

λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. John 19, 21 μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων. Luke 16, 6. Rev. 14, 13. 21, 5. Absol. Rev. 10, 4. Once c. dat. commodi, Luke 1, 3. b) Spec. of declarations, promises, prophecies, *written* and contained in the Scriptures of the O. T. Pass. 1 Cor. 10, 11 ταῦτα... ἐγράφη πρὸς νοουθεσίαν ὑμῶν. Luke 21, 22. 1 Cor. 4, 6 μὴ ὑπὲρ δὲ γέγραπται φρονεῖν, comp. 1, 31 and Jer. 9, 24. So with adjuncts; c. acc. *to write about* or *of*, *to describe*; John 1, 46 ὃν ἔγραψε Μωϋσῆς. Rom. 10, 5 Μω. γράφει τὴν δικαιοσύνην κτλ. (Comp. 'scribere alicquem' Cic. ad Attic. 12. 49.) With εἰς, Pass. Rom. 4, 23. 1 Cor. 9, 10. (Xen. An. 2. 3. 1.) With διὰ τῶν προφητῶν c. dat. incomm. Pass. Luke 18, 31; περὶ c. gen. of pers. *to write about*, John 5, 46. Pass. Matt. 26, 24. Mark 14, 21. Acts 13, 29; ἐπὶ c. acc. of pers. *to write upon* or *of*, Pass. Mark 9, 12. 13; also ἐπὶ c. dat. id. John 12, 16; ἐν c. dat. of place or book, Luke 24, 44. Acts 24, 14. Gal. 3, 10.—Here belong the formulas of quotation from the O. T. e. g. γέγραπται, with διὰ c. gen. Matt. 2, 5; περὶ c. gen. Matt. 11, 10. Luke 7, 27; also with ἐν c. dat. of book, Mark 1, 2. Luke 2, 23. 3, 4. 10, 26. John 8, 17. Acts 1, 20. 7, 42. 1 Cor. 9, 9. Heb. 10, 7; absol. Matt. 4, 4. 6. 7. 10. Luke 19, 46. Rom. 1, 17. al. sēp. γεγραμμένον ἐστὶ, with ἐν c. dat. of book, John 6, 45. 10, 34; with οὗ of place Luke 4, 17; absol. John 2, 17. 6, 31. 12, 14; τὸ γεγραμμένον, absol. Luke 20, 17. 22, 37. 2 Cor. 4, 13; ὁ λόγος δὲ γεγραμμένος, sc. ἐν τῷ νόμῳ John 15, 25; absol. 1 Cor. 15, 54. c) Also *to write down* or *out*, *to prepare* in writing, c. acc. as βιβλίον ἀποστασίῳ Mark 10, 4; ἀλίαν Matt. 27, 37; ἐπιγραφὴν Luke 23, 38; τίτλον John 19, 19; ἐπιστολὴν Acts 23, 26. Rom. 16, 22. 2 Pet. 3, 1; βιβλία John 21, 25. Sept. for כְּתָב Ezra 3, 8. (Plut. Cic. 37 ἐπιστολὴν. Id. Cēs. 54 bis. Plato Legg. 923. c. e.) Also γράφειν ἐντολὴν τινι, *to write a commandment to* or *for* any one, Mark 10, 5. 1 John 2, 7. 8. 2 John 5; with ἐντολὴν impl. Mark 12, 19. Luke 20, 28. Sept. and כְּתָב 2 K. 17, 37. Comp. νόμον γράφειν Æl. V. H. 6. 10. Xen. Hell. 2. 3. 52; impl. Mem. 1. 2. 43, 44.

3. *to write* to any one, *to send* or *make known* in writing. a) Genr. e. g. absol. 2 Cor. 2, 9 εἰς τοῦτο καὶ ἔγραψα. 2 John 12. 3 John 13; c. acc. of thing, 1 Cor. 4, 14 ταῦτα. 2 Cor. 13, 10; c. dat. of pers. 2 Pet. 3, 15 καθὼς... Παῦλος... ἔγραψεν

ὑμῖν. 1 John 2, 21. 3 John 13 πολλά εἰχον γράφειν. Jude 3. Rev. 2, 1. 8. 12. 18. 3, 1. 7. 14; c. acc. et dat. 1 Cor. 14, 37 ἐπιγινώσκῃς δὲ γράφω ὑμῖν. 2 Cor. 1, 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Gal. 1, 20. Phil. 3, 1. 1 Tim. 3, 14. 1 John 1, 4. 2, 1; dat. and περὶ τίνος 1 Thess. 4, 9. 5, 1. (With dat. Plut. Pomp. 29; acc. and dat. Plut. Cic. 37 πολλά Καίσαρι γράφων.) Aor. ἔγραψα, *I wrote* or *I have written*, referring either to a former epistle, 1 Cor. 5, 9. 2 Cor. 2, 3. 4. 7. 12. 3 John 9; or to the epistle in hand, Rom. 15, 15. 1 Cor. 5, 11. 9, 15. Philem. 21. 1 Pet. 5, 12. 1 John 2, 13. 14. 26. 5, 13; c. dat. of manner Gal. 6, 11, see in πηλίκος. b) Spec. of letters of information or inquiry; Acts 15, 23 γράψαντες διὰ χειρὸς αὐτῶν τάδε. 18, 27. 25, 26 bis, ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω... ὅπως σχῶ τι γράψαι. Also 1 Cor. 7, 1 περὶ δὲ ὧν ἐγράψατέ μοι. 2 Cor. 9, 1. +

γραῶδης, eos, ους, ὁ, ἡ, adj. (γραῦς,) *old wife's*, *old-womanish*, *silly*, 1 Tim. 4, 7. —Strabo 1. p. 16 or 32. a, γραῶδη μυθολογίαν.

γρηγορεύω, ᾧ, f. ἦσω, (ἐγείρω, perf. 2 ἐγρήγορα,) only in the later Greek; Buttin. § 114 ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*To wake*, *to keep awake*, *to watch*, intrans. Matt. 24, 43. 26, 38. 40. 41. Mark 13, 34. 14, 34. 37. 38. Luke 12, 37. 39. Sept. for נָחַם Neh. 7, 3; נָחַם Jer. 5, 6. So 1 Macc. 12, 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20.—*Trop. to watch*, i. e. *to be watchful*, *vigilant*, *attentive*, Matt. 24, 42. 25, 13. Mark 13, 35. 37. Acts 20, 31. 1 Cor. 16, 13. 1 Thess. 5, 6. 1 Pet. 5, 8. Rev. 3, 2. 3. 16, 15; so ἐν τῇ προσευχῇ, *to be watchful in prayer*, Col. 4, 2. Sept. for נָחַם Jer. 1, 12. Dan. 9, 14.—Once trop. by antith. i. q. *to live*; 1 Thess. 5, 10 εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, *whether we wake or sleep*, *live or die*.

γυμνάζω, f. ἀσω, (γυμνός,) *to exercise oneself naked*, *to practise gymnastic training*, as one of the athletes, Arr. Epict. 4. 4. 11; *to take exercise*, *to train oneself*, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10.—In N. T. only trop. *to exercise*, *to train*, in anything, c. acc. 1 Tim. 4, 7 γυμναζε σεαυτὸν πρὸς εὐσέβειαν. Pass. Heb. 5, 14. 12, 11. (Jos. Ant. 3. 1. 4. Arr. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας.) Pass. c. gen. 2 Pet. 2, 14 καρδίαν γεγυμνασμένην πλεονεξίας, *exercised*, *trained*, in covetousness. So Philostr. Her. 10. 1; see Wetst. N. T. ad loc. Matth. § 346. n. 1.

γυμνασία, *as, ἡ, (γυμνάσιον) gymnastic exercise, Ael. V. H. 2. 5.—In N. T. genr. exercise, training; 1 Tim. 4, 8 σωματικὴ γυμνασία, bodily exercise, ascetic training, in anth. with v. 7; comp. v. 3 and Col. 2, 23. So pr. Arr. Epict. 1. 27. 6. Pol. 4. 7. 6. Hesych. γυμνασία δόσεις, μελέτη.*

γυμνητεῖν, *f. εὔσω, (γυμνότης, γυμνός,) to be naked, i. e. as in Engl. to be half-naked, poorly clad, absol. 1 Cor. 4, 11.—Nicet. Ann. 10. 6 γυμν. ἔπλου 'to be unarmed.' Plut. Aemil. Paul. 16 γυμνητεῖν-τες 'light-armed troops.'*

γυμνός, *ἡ, ὁ, 1. naked, bare, stripped; pr. of the body. a) Of one quite naked; Mark 14, 51 ἐπὶ γυμνοῦ upon the naked body. v. 52. Trop. Rev. 16, 15. 17, 16. Sept. for צרר Gen. 2, 25. Job 1, 21. So Hdian 8. 8. 14. Xen. Ag. 1. 28. b) Of one partly unclad, having on no outer garments, but only the tunic, χίτων, John 21, 7. Acts 19, 16. Sept. for צרר 1 Sam. 19, 24. Is. 20, 2. So Ael. V. H. 6. 11. Xen. An. 1. 10. 3. c) Like Engl. half-naked, i. e. poorly clad, implying poverty and want, Matt. 25, 36. 38. 43. 44. James 2, 15. Trop. Rev. 3, 17. So Sept. and צרר Job 24, 7. Is. 58, 7.*

2. Of the soul, *naked*, as by possibility existing without body of any kind; 2 Cor. 5, 3 *if indeed also (since) being clothed ac. with our house from heaven, οὐ γυμνοὶ εὑρησόμεθα, we shall not be found naked, i. e. without a body, implying that our house from heaven will also be a body; see in γέ no. 2. c.—Comp. Plato Crat. 20. p. 403. b, ἡ ψυχὴ γυμνὴ τοῦ σώματος.*

3. Of any thing alone, *separate from every thing else, naked, mere, bare*, e. g. γυμνὸν κόκκον 1 Cor. 15, 37.—Comp. Clem. Rom. Ep. 1 ad Cor. ἡ 24 σπέρματα δτινα πέπτωκεν εἰς τὴν γῆν ξηρά καὶ γυμνά.

4. Trop. *naked, open, exposed to view; e. g. πάντα γυμνά τοῖς ὀφθαλμοῖς αὐτοῦ Heb. 4, 13. So Sept. and צרר Job 26, 6.—Jos. Ant. 6. 13. 4. Heliodor. 10. p. 501 γυμνὴ καὶ ἀπαρακάλυπτος κατηγορία.*

γυμνότης, *ἡ, (γυμνός,) nakedness, the state of one poorly clad; see in γυμνός no. 1. c. Rom. 8, 35. 2 Cor. 11, 27. So Sept. and צרר Deut. 28, 48.—By euphem. put for the parts of shame, trop. Rev. 3, 18. So Heb. צרר, Sept. γυμνωσις, Gen. 9, 22. 23.*

γυναικάριον, *ον, τό, dimin. (γυνή,) a little woman, muliercula; in contempt, a weak silly woman, 2 Tim. 3, 6.—M. Antonin. 5. 11. Diocl. ap. Bekk. Anecd. 87.*

γυναικεῖος, *εία, εἶον, (γυνή,) womanly, female; 1 Pet. 3, 7 συνοικοῦντες κατὰ γνώσιν ὡς δαδνεκστέρῳ σκεῖν τῇ γυναικί, dwelling according to your better knowledge with the female vessel as the weaker; comp. in σκεῖν. Sept. for gen. חַוָּה Deut. 22, 5.—Luc. Philops. 14. Xen. Mem. 2. 7. 5.*

γυνή, *ἡ, gen. γυναικός, vocat. & γύναι. 1. a woman, female, one of the female sex; e. g. without respect of age, Matt. 14, 21 χωρὶς γυναικῶν καὶ παιδίων. 15, 38. Acts 5, 14. 8, 3. 22, 4. al. Sept. and חַוָּה 1 Sam. 30, 2. (Hdian. 7. 9. 19. Xen. Mem. 2. 1. 30.) Also of a maiden, παιδίαν, Luke 22, 57 comp. 56; and so Sept. for חַוָּה Esth. 2, 4. Of an adult woman genr. Matt. 5, 28. 9, 20. 22. 11, 11. Rev. 12, 1. 4. al.*

2. After ἔχει, or with a genit. masc. or the adj. ὑπανδρος Rom. 7, 2, it implies the conjugal relation, e. g. a) Put for *one betrothed, a bride*, but not yet married, Matt. 1, 20. 24 (comp. v. 18). Luke 2, 5. Trop. of the church as the bride of Christ, Rev. 19, 7. 21, 9. Sept. and חַוָּה Deut. 22, 24 comp. 23. So Xen. Hell. 4. 1. 7. b) Usually *a wife, a married woman*, Matt. 5, 31. 32. 14, 3. 18, 25. Mark 6, 18. Luke 1, 18. 24. Rom. 7, 2. 1 Cor. 7, 2. al. 1 Cor. 5, 1 ὡς γυναικα τινὰ τοῦ πατρὸς ἔχει, *his father's wife, his stepmother.* Sept. for חַוָּה Gen. 24, 3. al. ssep. חַוָּה Lev. 18, 8. So Hdian. 1. 8. 9. Xen. An. 1. 2. 12. c) Also *a widow, with χήρα* Luke 4, 26; absol. Matt. 22, 24. Mark 12, 19. Luke 20, 29; comp. Sept. Deut. 25, 4. So Plut. Mor. II. p. 33.

3. Vocat. & γύναι, in a direct address, expressing courtesy, kindness, respect; Matt. 15, 28 & γύναι, comp. 9, 22 σύγατερ. Luke 13, 12. John 2, 4. 4, 21. 20, 13. 15. 1 Cor. 7, 16.—Jos. Ant. 1. 16. 3. Hom. II. 3. 204. Xen. Mem. 2. 1. 26. +

Γῶγ, indec. *Gog*, Heb. גִּיג, a name applied in Ez. c. 38. 39 to the king of a country and people called *Magog* (מָגוֹג), situated in the farthest regions of the north (Ez. 38, 15), who are about to invade the holy land. By *Magog*, ancient writers appear to have intended the barbarous northern nations generally; whom they also called *Σκύθαι, Scythians*, Jos. Ant. 1. 6. 1; see Heb. Lex. art. מָגוֹג. Winer Realw. art. *Magog*.—Hence in N. T. *Gog and Magog* are put for remote heathen nations and their kings, who in like manner are to war against the Messiah and his people; Rev. 20, 8.

γωνία, as, ἡ, a corner, an angle, e. g. a) Exterior, a projecting corner; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, i. e. where streets meet, the most public places. Sept. for תִּיבִּי Ex. 27, 2. (Pol. 1. 42. 3. Xen. Lac. 12. 1.) So αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth, Rev.

7, 1. 20, 8. Also ἡ κεφαλὴ γωνίας, the head of the corner, see in ἀκρογωνιαίος, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. b) Interior, for a dark corner; Acts 28, 26 ἐν γωνίᾳ, in a corner, secretly. So Hist. Sus. 38. Arr. Epict. 2. 12. 17. Plato Gorg. 485. d.

Δ.

Δαβὶδ, δ, indec. or Δαυὶδ, as in Sept. (Δαυὶδης, ου, δ, Jos. Ant. 6. 8. 1, 2,) David, Heb. דָּוִד (beloved), later דָּוִדָּה; pr. n. of the celebrated king of the Israelites and founder of the Jewish dynasty, (r. 1055–1015 B. C.) renowned for his warlike deeds as also for his piety and sacred songs. His history is found in the books of Samuel, from 1 Sam. c. 16 onward; also 1 Chr. c. 12–30.—In N. T. pr. Matt. 1, 6. 17. 12, 3. 22, 43. 45. al. Heb. 4, 7 ἐν Δαβὶδ, in the book of David, the Psalms. So ὁ υἱὸς Δαβὶδ, the son of David, descended from him; e. g. Joseph the husband of Mary, Matt. 1, 20; elsewhere only of Jesus as a title of the expected Messiah, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. Mark 10, 47. 48. al. sæp. but not in John's writings. Also ἡ ῥίζα Δαβὶδ, in the same sense, Rev. 5, 5. 22, 16; comp. Is. 11, 1. 10. Hence the kingdom and rule of the Messiah are in like manner referred to David; as ἡ βασιλεία τοῦ Δ. Mark 11, 10; ὁ θρόνος Δ. Luke 1, 32; ἡ σκηνὴ Δ. Acts 15, 16 comp. Am. 9, 11; ἡ κλεῖς τοῦ Δ. Rev. 3, 7, comp. Is. 22, 22 and Matt. 16, 19. +

δαιμονίζομαι, Pass. (δαίμων), aor. 1 part. δαιμονισθεῖς, used in later Greek as Mid. and Pass. of δαιμονιάω, Blomfield ad Æschyl. Choeph. 558. Sept. c. Th. 1003; to be possessed with a demon; Philom. ap. Stob. Ecl. p. 196 ἄλλος κατ' ἄλλην δαιμονίζεται τύχην. Plut. Symp. 7. 5. 4 ὥστερ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι κτλ.—In N. T. i. q. δαιμόνιον ἔχειν, to have a demon or devil, to be a demoniac, to be possessed, afflicted, with an evil spirit; found only in the Gospels, Matt. 4, 24. 8, 16. 28. 33. 9, 32. 12, 22. 15, 22. Mark 1, 32. 5, 15. 16. 18. Luke 8, 36. John 10, 21 comp. 20. On the diseases connected with such possessions, see in δαιμόνιον no. 2.

δαιμόνιον, ου, τό, (neut. of adj. δαιμόνιος,) a demon, i. e.

1. Genr. a deity, a god, spoken of hea-

then gods, Acts 17, 18.—Æl. V. H. 12. 57. Plut. Theseus 15. Xen. Mem. 1. 1. 1.

2. Spec. a demon, genius, e. g. tutelary and good, like that of Socrates, Xen. Mem. 4. 8. 1, 5, comp. Dem. 415. 29; or also adverse and evil, Dem. 124. 46. Dinarch. 24. 4.—Hence in N. T. a demon, devil, an evil spirit, i. q. πνεῦμα ἀκάθαρτον, an unclean spirit, Luke 8, 29. 30. These spirits are represented as fallen angels, 2 Pet. 2, 4. Jude 6; and are now subject to Satan as their prince, Matt. 9, 34. 25, 41. 2 Cor. 12, 7. Rev. 12, 9. They were held to have the power of working miracles, but not for good, Rev. 16, 14, comp. John 10, 21; to be hostile to mankind, John 8, 44; to utter the heathen responses and oracles, Acts 16, 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, devils, 1 Cor. 10, 20 bis. 21 bis. Rev. 9, 20; comp. Sept. Deut. 32, 17. Ps. 95, 6. 106, 37. Baruch 4, 7. They are likewise represented as the authors of evil to mankind; both moral, 1 Tim. 4, 1, comp. Eph. 6, 12; and also physical, 2 Cor. 12, 7; espec. by entering into a person, thus rendering him a demoniac, and afflicting him with various diseases; e. g. epilepsy Luke 9, 39. Matt. 17, 15; loss of speech Matt. 9, 32, connected also with blindness 12, 22; raving insanity Matt. 8, 28 sq. Mark 5, 2 sq. Luke 8, 27 sq. Comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseud. V. T. I. p. 538. These evil spirits are spoken of as wandering in desert and desolate places, Matt. 12, 43. Luke 11, 24; comp. Is. 31, 21. 34, 14. Baruch 4, 35; or sometimes as inhabiting the air or atmosphere, Eph. 6, 2. 6, 12. Luke 10, 18, comp. Fabr. Cod. Pseud. V. T. I. p. 759; or also as confined in the abyss, Luke 8, 31. 2 Pet. 2, 4. Jude 6. See genr. Stuart on Angelology in Biblioth. Sacra, 1843, p. 117–144. We have in N. T. the following phrases: a) εἰσῆλθεν τὰ δαιμόνια εἰς τινά, demons had entered into him, Luke 8, 30 comp. v. 33.

Comp. Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οικειοῦται αὐτὸν ὡς ἴδιον σκεῦος. b) δαιμόνιον ἔχειν, to have a devil, to be a demoniac, i. q. δαιμονίζεσθαι, Luke 4, 33. 8, 27. Said by the Jews of Jesus, John 7, 20. 8, 48. 49. 52. 10, 20; and of John the Baptist, Matt. 11, 18. Luke 7, 33. c) ἐξέρχεσθαι ἐκ or ἀπό τινος, to come out of, Matt. 17, 18. Mark 7, 29. 30. Luke 4, 35. 41. 8, 2. 33. 35. 38. 11, 14. d) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7, 22. 9, 34. 10, 8. 12, 24. 27. 28. Mark 1, 34. 39. 3, 15. 22. 6, 13. 7, 26. 9, 38. 16, 9. 17. Luke 9, 49. 11, 14. 15. 18. 19. 20. 13, 32. Pass. Matt. 9, 33. This was done by Christ in his own authority, and by the apostles in his name, (Luke 11, 15. 9, 1. 10, 17, comp. Acts 19, 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἀρχὸν τῶν δαιμονίων, Matt. 9, 34. 12, 24. Mark 3, 22. Luke 11, 15. The Jews themselves also professed to cast out demons, Matt. 12, 27. Luke 11, 19; see the form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5. e) Where the words or acts of demons thus dwelling in persons are spoken of, Mark 1, 34. Luke 9, 1. 42. 10, 17. John 10, 21. f) As believing on God, James 2, 19.

NOTE. It has been strongly urged by some commentators, that the diseases referred to above as caused by the presence of evil spirits, were only such as arose from natural and ordinary causes; and that our Lord and his apostles employed this mode of expression only in compliance with popular belief and usage; just as we now use the word *lunatic* without assenting to the old opinion of the moon's influence; see Wetst. N. T. in Matt. 4, 24. Winer Realw. art. *Besessene*. Yet it would seem hardly a matter of question, but that the sacred writers themselves held fully to that same belief; since Satan and his emissaries are also elsewhere represented as inflicting physical evil and disease, Luke 13, 16 comp. 11. 1 Cor. 5, 5. 2 Cor. 12, 7. 1 Tim. 1, 20; and those possessed are every where said at once to acknowledge and address Jesus as the Messiah, Matt. 8, 29. Mark 1, 24. 5, 7. Luke 4, 34. See Storr Opuscul. Acad. I. p. 53 sq. Neander Leben Jesu, ed. 3, p. 281-312. [Engl. p. 145-150.] Comp. Jos. Ant. 6. 8. 2. ib. 8. 2. 5.

δαιμονιάδης, εὖς, οὖς, δ, ἡ, adj. (δαίμωνιον.) pr. *godlike, divine*; in N. T. *demon-like, devilish*, James 3, 15.—Symm. for γὰρ Ps. 91, 6, where Sept. δαιμόνιον.

δαίμων, ονος, δ, ἡ, i. q. τὸ δαιμόνιον, a god, deity, Hom. Il. 1. 222. Xen. Conv. 8. 1.—In N. T. a demon, an evil spirit, devil, Matt. 8, 31. Mark 5, 12. Luke 8, 29. Rev. 18, 2: also 16, 14 Rec. See δαιμόνιον no. 2. So Act. Thom. §§ 12, 20, 40.

δάκνω, f. δήξομαι, to bite, to sting, c. acc. Elian. V. H. 14. 4. Xen. An. 3. 2. 18.—In N. T. trop. i. q. to vex, to thwart; c. acc. Gal. 5, 15 εἰ δὲ ἀλλήλους δάκνετε. So Arr. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λαιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

δάκρυ, vos, τό, a tear, i. q. δάκρυν q. v. found only in Dat. plur. τοῖς δάκρυνον Luke 7, 38. 44. Sept. ἐν δάκρυσιν for ἱστῶν Ps. 6, 7. Lam. 2, 11.—Dem. 872. ult. Thuc. 7. 75.

δάκρυνον, ου, τό, a tear, e. g. πᾶν δάκρυνον Rev. 7, 17. 21, 4; τὰ δάκρυα, tears, weeping, 2 Tim. 1, 4; διὰ πολ. δακρύων 2 Cor. 2, 4; μετὰ δακρύων Mark 9, 24. Acts 20, 19. 31. Heb. 5, 7. 12, 17. Dat. plur. δάκρυνσι is from τὸ δάκρυ q. v. Sept. τὰ δάκρυα for ἱστῶν 2 K. 20, 5. Lam. 1, 3.—Æl. V. H. 14. 22. Xen. OEc. 10. 8.

δακρύω, f. ἴσω, (δάκρυ,) to shed tears, to weep, intrans. John 11, 35 ἔδακρυσεν ὁ Ἰησοῦς.—Sept. Job 3, 24. Hdian. 6. 4. 3. Xen. Cyr. 3. 1. 7.

δακτύλιος, ου, δ, (δάκτυλος,) a ring, pr. a finger-ring, Luke 15, 22; given as a mark of honour, comp. Gen. 41, 42 and Esth. 8, 2, where Sept. for ἱστῶν.—1 Macc. 6, 15. Hdian. 3. 8. 9. Xen. An. 4. 7. 27.

δάκτυλος, ου, δ, a finger, Matt. 23, 4. Luke 11, 46. 16, 24. John 8, 6. 20, 25. 27. Plur. τοὺς δακτύλους Mark 7, 33. Sept. for ἱστῶν Lev. 4, 6. Cant. 5, 6. So Luc. D. Deor. 5. 4. Xen. Eq. 6. 8.—Meton. ὁ δάκτυλος τοῦ θεοῦ, for the power of God, Luke 11, 20; comp. Matt. 12, 28 where it is πνεῦμα τοῦ ὁ. Sept. and ἱστῶν ἱστῶν Ex. 8, 15. Ps. 8, 4.

Δαλμανουδά, ἡ, pr. n. of a city or village near Magdala, on the western shore of the lake of Gennesareth, north of Tiberias; Mark 8, 10, comp. Matt. 15, 39.

Δαλματία, as, ἡ, Dalmatia, a province of Europe on the eastern coast of the Adriatic sea, forming part of Illyricum, and lying south of Liburnia. Hither Titus was sent by Paul to spread the knowledge of the Gospel; 2 Tim. 4, 10.

δαμάζω, f. ἄσω, (δαμάω,) to overpower, to subdue, to tame; c. acc. Mark 5, 4. Pass. James 3, 7 bis. Trop. τὴν γλῶσσαν James

3, 8; comp. Eccclus. 28, 18 sq.—Sept. Dan. 2, 40. Plut. Agesi. 1. Xen. Mem. 4. 8. 10.

δάμαλις, εως, ἡ, (δαμάω), a heifer, Heb. 9, 13; comp. Num. 19, 2 sq. where Sept. for דָּמָי.—Luc. D. Deor. 3. 1. Æschyl. Suppl. 348.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who believed under Paul's preaching; Acts 17, 34.

Δαμασκηνός, ἡ, ὄν, of *Damascus*, a *Damascene*, 2 Cor. 11, 32.

Δαμασκός, οὐ, ἡ, *Damascus*, Heb. דָּמָשְׁקַי, a celebrated city of Syria, first mentioned Gen. 14, 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, now el-Barada, (the Amana or Abana of 2 K. 5, 12,) in a beautiful plain on the E. and S. E. of Anti-Lebanon, open to the S. and East, and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Lebanon and Anti-Lebanon, is called in the Scriptures *Syria of Damascus*, דְּמָשְׁקִי עַל הַנָּהָר 2 Sam 8, 5; and by Strabo, *Cœlesyria*, 16. p. 1095. a. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were here put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 3. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρείρας. It is still called by the Arabs *Dimeshk*, but usually *esh-Shām*. See Cellar. Notit. Orb. II. p. 372. Rosenm. Bibl. Geog. I. ii. p. 284. Winer Realw. s. v.—Acts 9, 2. 3. 8. 10. 19. 22. 27. 23. 5. 6. 10. 11. 26, 12. 20. 2 Cor. 11, 32. Gal. 1, 17.

Δάν, δ, indec. *Dan*, Heb. דָּן (a judge), pr. n. of the fifth son of Jacob, born of Bilhah, and head of one of the tribes, Gen. 30, 6. In the list of the tribes, Rev. 7, 5, 6, that of Dan is found only in a few Mss.

δανείζω, f. εἰσω, (δάνειον), to lend money, to loan, in N. T. without interest.

1. Genr. and absol. Luke 6, 34 bis, 35; see in ἀπελπίζω. Sept. for דָּנָה Deut. 28, 44.—Eccclus. 29, 1. 2. Xen. Cŷr. 3. 1. 34. So ἐπὶ τόκοις Dem. 13. 19.

2. Mid. δανείζομαι, to let lend to oneself, i. e. to borrow money, Matt. 5, 42. Sept. and דָּנָה Neh. 5, 4.—Theophr. Char. 16 (9). 3. Xen. Mem. 2. 7. 2. See also Lob. ad Phryn. p. 468.

δάνειον, ου, τό, (neut. of adj. δάνειος, δάνος), a debt, for money lent, Matt. 18, 27.

Sept. for דָּנָה Deut. 24, 11.—Diod. Sic. 1. 79. Dem. 911. 3.

δανειστής, οὐ, δ, (δανείζω), a lender, creditor, Luke 7, 41. Sept. for דָּנָה 2 K. 4, 1.—Hdian. 7. 7. 7. Plut. Coriol. 5 bis. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, δ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. n. of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24, 15. Mark 13, 14.

δαπανάω, ᾧ, f. ἦσω, (δαπάνη), to spend, to be at expense, c. acc. Mark 5, 26; absol. 2 Cor. 12, 15. (Bel and Dr. 3. Plut. de Superst. 3. Xen. An. 1. 3. 3.) So with ἐν c. dat. to be at expense, charges, upon or for any one; Acts 21, 24 δαπάνησον ἐπ' αὐτοῖς, see more in εὐχῇ no. 2. So Jos. Ant. 19. 6. 1. B. J. 2. 15. 1. Wetst. N. T. ad loc.—In a bad sense, i. q. to waste, to consume, c. acc. Luke 15, 14; c. τῷ τινι James 4, 3. So Dem. 1023. 14. Thuc. 7. 47.

δαπάνη, ης, ἡ, (kindr. δάπτω), expense, cost, Luke 14, 28. Sept. for Chald. מְחָרָה Ezra 6, 4. 8.—Luc. Ep. Plato Sat. 33. Xen. Mem. 3. 6. 6.

Δανιδ, see Δαβιδ.

δέ, a particle put after one or more words in a clause, and denoting that the word or clause with which it stands is to be distinguished from something preceding. It thus marks a transition to something else; whether opposed to what precedes, so that δέ is then adversative, but; or simply continuative or explanatory, where δέ may be rendered but, and, also, namely, or the like. See Buttm. § 149. m. 9. Kühner § 322. Matth. § 616. Winer § 57. 4, and 6. n. Hartung Lehre v. d. Part. I. 156-190.

1. Adversative, but, on the contrary, etc. a) Genr. and simply; Matt. 6, 1 εἰ δέ μήγε. v. 6. 15 comp. 14. 9, 17. 23, 25. Luke 5, 36. 12, 9. 10. John 1, 12. 8, 40. Acts 4, 4. 9, 7. Rom. 4, 4. 5. 8. 6, 17. 18. 22. 1 Cor. 7, 2. al. sæp. (Plato Gorg. 522. b.) As introducing an answer implying contradiction, Luke 12, 14. 13, 8. Acts 12, 15. 19, 2. (Plato Menex. 246. c.) Sometimes δέ is repeated in a succession of like clauses, Matt. 1, 2-17. 2 Pet. 1, 5-7. b) After a negative, but, but rather; Matt. 6, 33 comp. 31. Luke 10, 20. Acts 12, 9. 14. Rom. 3, 4. Eph. 4, 15 comp. 14. Heb. 4, 13. 15. 6, 12. 9, 12. 12, 13. So Xen. Cŷc. 20. 14. c) Also μάλλον δέ, but rather, yea rather, by way of correction; Gal. 4, 9 μάλ-

λον δὲ γνωσθέντες ὑπὸ θεοῦ. With *καὶ* added, Rom. 8, 34. (Plut. de sera Num. vind. 17. Xen. Mem. 3. 8. 34.) Also after a negative, δὲ μᾶλλον, *but rather*, Matt. 10, 6. 28. So Thuc. 1. 123. d) Very often corresponding to μέν in a preceding clause, μέν... δέ, *indeed... but*, though sometimes not to be expressed in English; Acts 9, 7. 23, 8. Rom. 2, 7. 8. 1 Cor. 1, 12. 15, 39. 2 Cor. 10, 1. al. ssep. See more fully in art. μέν. e) In the apodosis after εἰ, where the subject is contrasted with the subject of the protasis; Acts 11, 17 ἐγὼ δὲ τίς ἤμην, *who then was I?* So Plato Apol. 28. c. Comp. Matth. § 616. 3. Herm. ad Viger. p. 783.

2. Continuative, *but, now, and, further*, and the like. a) Genr. Matt. 1, 18 τοῦ δὲ Ἰ. Χ. γέννησις οὕτως ἦν, *now the birth of J. C. was thus*. 2, 9. 3. 1. Mark 16, 9. Luke 12, 11. 16. 13, 6. 10. 15, 11. Acts 6, 1. 9, 10. 1 Cor. 14, 1. 16, 1. 15, 17. al. ssep. Comp. Hdian. 1. 1. 3. Plato Rep. 368. b. b) Where something is added by way of explanation or example, *and, namely, to wit*; Matt. 23, 5 πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. Rom. 3, 22. 9, 30. 1 Cor. 15, 56 bis. Eph. 5, 32. Phil. 2, 8. So in parenthetical clauses, e. g. with τοῦτο δὲ... γέγονεν Matt. 1, 22. 21, 4. 26, 56; or where there is a notation of number or time, Mark 5, 13. 15, 25. John 9, 14. Acts 12, 3; or where some new circumstance is added, Mark 7, 26. Luke 23, 17. John 6, 17. 11, 2. 19, 23. Comp. Plato Gorg. 461. d. c) Where the train of discourse is taken up again, after having been interrupted; so Luke 4, 1 comp. 3, 23. Matt. 3, 4. 2 Cor. 10, 2. So Plato Phaed. 80. d. Xen. An. 7. 2. 18, 19. d) With *καὶ* in the sense of *also*; hence *καὶ... δέ, and also*, see Buttm. 1. c. Matt. 16, 18. Mark 4, 36 *καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ*. John 6, 51. 8, 16. 17. 15, 27. Acts 5, 32. 2 Tim. 3, 12. Heb. 9, 21. 1 John 1, 3. al. So Xen. Cyr. 1. 4. 26. +

δέσις, εως, ή, (δέομαι), *want, need*, Plato Eryx. 405. e; *a wanting, asking, entreaty*, Dem. 515. 17. Plato Crat. 329. c.—In N. T. *request, supplication, prayer* to God; Luke 1, 13 εἰσηκούσῃ ἡ δέσις σου. 2, 37. 5, 33. 2 Tim. 1, 3. James 5, 16. 1 Pet. 3, 12; ἡ δ. ἡ πρὸς τὸν θεόν Rom. 10, 1. Also with ὑπὲρ τινος, *for any one*, 2 Cor. 1, 11. 9, 14. Phil. 1, 4 init. impl. Phil. 1, 4 fin. 19; with περὶ τινος id. Eph. 6, 18 fin. Joined with προσευχή, which also signifies *prayer*, but rather as an act of worship, Acts 1, 14 Rec. Eph. 6, 18 init. Phil. 4,

6. 1 Tim. 2, 1. 5, 5; also δέσεις καὶ κετηρίαι Heb. 5, 7. Sept. for קִטְרִיּוֹת 1 K. 8, 28. 30; קִטְרִיּוֹת 1 K. 8, 45.—1 Macc. 7, 37. Baruch 4, 20. Genr. Hdian. 8. 4. 25. Plato Legg. 768. d.

δεῖ, impers. verb. (δέω), impf. ἔδει, Subj. δέη, Part. δέων; pr. *it is binding on any one, it behooves one to do*, i. e. *one must, one ought*, followed by an infinitive; also in Gr. writers, *it needs, there is need of*, c. gen. Pol. 3. 6. 3. Xen. Cyr. 4. 3. 10.—In N. T. only pr. *it behooves, it is necessary, it must needs, one must or ought*, c. infin. Spoken

1. Of what is required by the nature and circumstances of the case, the fitness of things, a sense of duty, or the like. Pres. δεῖ c. inf. pres. Luke 2, 49 ὅτι ἐν τοῖς... δεῖ εἶναι με, *that I must be*. John 3, 30 ἐκεῖνον δεῖ αὐξάνειν, *he must increase*. 1 Cor. 11, 19. Col. 4, 6. 1 Tim. 3, 7; c. inf. aor. Matt. 17, 10 Ἠλὶαν δεῖ ἄλγεῖν πρῶτον, *Elias must first come*. Luke 4, 43. John 10, 16. 20, 9. 1 Cor. 15, 53. Heb. 11, 6. al. (So c. inf. pres. Xen. Cyr. 1. 2. 4; inf. aor. Hdian. 1. 17. 27. Thuc. 2. 45.) Subj. δέη, after εἰ, *άν, c. inf. aor.* Matt. 26, 35. Mark 14, 31. Impf. ἔδει, *it was necessary, he must needs*, John 4, 4. Heb. 9, 26. Part. δέων ἐστί, *it is necessary, one ought*; Acts 19, 36 δέων ἐστὶν ὑμᾶς... ὑπάρχειν, *ye ought to be*; absol. 1 Pet. 1, 6 εἰ δέων ἐστί, *if need be*. So Hdian. 5. 4. 23.—Also of what is unavoidable, what must in the nature of things take place; with inf. pres. 2 Cor. 11, 30 εἰ κανχᾶσθαι δεῖ. Inf. aor. Matt. 24, 6 δεῖ γὰρ πάντα γενέσθαι. Mark 13, 7. Luke 21, 9. Acts 21, 22. al.—Spec. of what is made necessary by appointment of God; c. inf. pres. 1 Cor. 15, 25; inf. aor. Matt. 16, 21. 26, 54. Mark 8, 31. Luke 9, 22. John 3, 14. Acts 9, 16. 14, 22. Impf. ἔδει, c. inf. aor. Luke 24, 26. 46. Acts 1, 16. 17, 3.

2. Of what is right in itself, or prescribed by law, custom, reason; *it is right or proper, one must or ought, one should*; c. inf. pres. Luke 13, 14 ἐν αἷς δεῖ ἐργάζεσθαι. 18, 1. John 4, 20. 24. 9, 4. Acts 5, 29. Rom. 12, 3. al. Inf. aor. Mark 13, 10. Acts 3, 21. 18, 21. Inf. impl. Mark 13, 14 ἵνα ὁσὺς θύου οὐ δεῖ, sc. στήναι. (Pol. 7. 5. 2. Thuc. 3. 47; inf. impl. Sept. Job 15, 3.) Impf. ἔδει, c. inf. pres. Luke 22, 7 ἔδει ζῦεσθαι τὸ πάσχα. Acts 24, 19. 27, 21. 2 Cor. 2, 3; inf. aor. Matt. 18, 33. 23, 23. Luke 13, 16. al. Inf. impl. Rom. 1, 27 ἢν ἔδει, sc. ἀπολαμβάνειν. Part. τὰ μὴ δέοντα, *things not right, not proper*, 1 Tim. 5, 13; so Xen. Mem. 1. 2. 22. +

δείγμα, ατος, τό, (δείκνυμι, δέδειγμα,) pr. 'what is shown,' a *sample, specimen*, Pol. 6. 58. 1. Plato Legg. 718. b.—In N. T. an *example, warning*, Jude 7; comp. 2 Pet. 2. 6. Comp. Jos. Ant. 8. 2. 2. Ael. V. H. 6. 12.

δειγματίζω, f. ἴσω, (δείγμα,) to *make a show or example of*, c. acc. impl. Col. 2, 15. [Matt. 1, 19.]—Found only in N. T.

δείκνυμι and **δεικνύω**, f. δείξω; the former is the usual Attic form, Buttm. § 106. n. 5. Ausf. Spr. § 107. n. 8; the latter occurs Matt. 16, 21. John 2, 18. Rev. 22, 8; also Hesiod. *Ἔργ.* 421, 472. Ceb. Tab. 4.—To *show, to let see, to point out*, to present to view; so with acc. of thing and dat. of pers. Matt. 4, 8 and Luke 4, 5 καὶ δείκνυσιν αὐτῷ πᾶσας τὰς βασιλείας τοῦ κόσμου. Acts 7, 3, comp. Gen. 12, 1. Mark 14, 15 and Luke 22, 12 ὑμῖν δείξει ἀντάγων. Luke 24, 40 and John 20, 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Luke 20, 24. John 2, 18. 5, 21 bis. 10, 33; acc. simpl. 1 Tim. 6, 15. Pass. Heb. 8, 5. Sept. for דִּיּוּרִי Deut. 1, 33. 34. 1. 4. (Ceb. Tab. 4. Hdian. 5. 4. 4. Xen. Mem. 1. 2. 33.) Of things shown in vision, Rev. 1, 1. 4, 1. 17, 1. 22, 1. 6. 8; Sept. and דִּיּוּרִי Ez. 40, 4.—With acc. of pers. and dat. as δείξω σατανὸν τῷ ἱερεῖ, *show thyself to the priest*, Matt. 8, 4. Mark 1, 44. Luke 5, 14; comp. Lev. 14, 2 sq. So John 14, 8. 9; in vision, Rev. 21, 9. 10. Sept. for דִּיּוּרִי Judg. 4, 22. So Hdian. 5. 4. 4.—Trop. a) to *show, to manifest, to prove*, as δείξόν μοι τὴν πίστιν σου James 2, 18; with ἕκ τινος ibid. τὶ ἕκ τινος 3, 13. So Thuc. 1. 37, 74. b) to *show by words, i. q. to teach, to declare*, c. acc. et dat. 1 Cor. 12, 31; dat. et ὅτι Matt. 16, 21; dat. et inf. Acts 10, 28. Sept. for דִּיּוּרִי 1 Sam. 12, 23; דִּיּוּרִי Deut. 4, 5. So c. dat. et ὅτι Hdian. 1. 13. 12. Xen. Hell. 1. 6. 11; dat. et inf. Xen. Cyr. 5. 4. 21.

δειλία, ας, ἡ, (δειλός,) *timidity, fear*; 2 Tim. 1, 7 πνεῦμα δειλίας, a *spirit of timidity*, i. q. πν. δειλόν. Sept. for דִּיּוּרִי Ps. 55, 4.—Hdian. 2. 1. 22. Plat. Phædr. 254. c.

δειλιάω, ὦ, f. ἀσώ, (δειλός,) to *be timid, to be afraid*, absol. John 14, 27. Sept. for דִּיּוּרִי Is. 13, 7; דִּיּוּרִי Deut. 1, 21.—2 Macc. 15, 8. Diod. Sic. 20. 78 init. The compound ἀποδειλιάω is more common in Gr. writers.

δειλός, ἡ, ὅν, (δειδω,) *timid, fearful*, Matt. 8, 26. Mark 4, 40. Rev. 21, 8. Sept. for דִּיּוּרִי Judg. 7, 3.—Dem. 405. 18. Thuc. 2. 62.

δεῖνα, ὅ, ἡ, τό, gen. δεινός, acc. δέινα, *some one, such an one*; spoken of a person,

whom one cannot or will not name, Matt. 26, 18. See Buttm. § 73. Herm. ad Vig. p. 21, 704.—Dem. 167. 24. Luc. Pisc. 38.

δεινός, adv. (δεινός,) *greatly, vehemently*, Matt. 8, 6. Luke 11, 53.—Wisd. 17, 3. Aeschin. 32. 22. Xen. Hell. 6. 2. 26.

δειπνέω, ὦ, f. ἴσω, (δείπνον,) to *dine or sup*, to take the chief meal of the day, Luke 17, 8. Sept. for דִּיּוּרִי Prov. 23, 1. (Tob. 8, 1. Plut. Symp. 8. 6. 3, 4. Xen. Mem. 2. 7. 12.) Spoken of the paschal supper, Luke 22, 20. 1 Cor. 11, 25; so Jos. Ant. 2. 14. 6.—Trop. i. q. to *eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3, 20; see in γάμος no. 1.

δείπνον, ου, τό, in Homer *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N. T. *dinner or supper*, i. e. the chief meal of the Jews, and also of the Greeks and Romans, taken towards or at evening, after the labours of the day were over, and often prolonged into the night, see fully in ἀριστον; hence genr. a *banquet, feast*, in general; Matt. 23, 6. Mark 6, 21. 12, 39. Luke 14, 12. 16. 17. 24. 20, 46. John 12, 2. Meton. 1 Cor. 11, 21. So Sept. for Chald. דִּיּוּרִי Dan. 5, 1. (Ael. V. H. 1. 26. Plut. Symp. 8. 6. 4 τὸ δὲ δείπνον [ἀνομάσαι] ὅτι τῶν πόνων διαναπαύει. Xen. Cyr. 8. 1. 38.) Spoken of the paschal supper, John 13, 2. 4. 21, 20; of the Lord's supper, 1 Cor. 11, 20.—Trop. of a marriage-feast, as figurative of the Messiah's kingdom, Rev. 19, 9; see in γάμος no. 1. fin. Also of heaps of the slain as a *feast* for birds of prey, Rev. 19, 17; comp. Aeschyl. Suppl. 798 ὄρνις δείπνον.

δεισιδαιμων, ονος, ὅ, ἡ, adj. (δεῖδω, δαιμων,) *fearing the gods, religious, pious*; e. g. the Athenians, comparat. Acts 17, 22 ὡς δεισιδαιμονιστέρους ὑμᾶς θεωρῶ (sc. ἄλλων), more than others; see Winer § 36. 3, and n. 3. Comp. Pausan. Att. c. 24 Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὴν θεῖάν ἐστι σπουδῆς. Xen. Ath. 3. 8 καὶ οἱ Ἀθηναῖοι ἀγροῦσι μὲν ἑορτὰς διπλάσιους ἢ οἱ ἄλλοι.—Xen. Cyr. 3. 3. 58. Ag. 11. 8. In Gr. writers also in a bad sense, *superstitious, bigoted*, Theophr. Char. 25 [16]. Diod. Sic. 1. 52.

δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) pr. 'fear of the gods;' then *religiousness, religion*, Acts 25, 19 περὶ τῆς ἰδίας δεισιδαιμονίας.—Jos. Ant. 10. 3. 2. Diod. Sic. 1. 70. Pol. 6. 56. 7. In Gr. writers also in a bad sense, *superstition, bigotry*, Theophr. Char. 25 [16]. Poul. 12. 24. 5.

δέκα, οἱ, αἱ τὰ, indec. card. num. *ten*, Matt. 20, 24. Mark 10, 41. al. Often put as a small round number, Matt. 25, 1. 28. Luke 15, 8. 19, 13. 17. al. So Sept. and חַמְשָׁה Am. 5, 3.—Rev. 2, 10 ἑξήμισι ἡμερῶν δέκα, *of ten days*, for a short time. So Sept. and חַמְשָׁה Dan. 1, 12. +

δεκαδύο, indec. card. num. *twelve*, Acts 19, 7. 24, 11. So Sept. for עֶשְׂרִים וְשְׁנַיִם Ex. 28, 21; עֶשְׂרִים וְשֵׁשׁ 1 Chr. 15, 10.—The more usual form is δώδεκα, Buttm. § 70.

δεκαπέντε, indec. card. num. *fifteen*, John 11, 18. Acts 27, 28. Gal. 1, 18. Sept. for עֶשְׂרִים וְחָמֵשׁ Gen. 7, 20.—The more usual form is πεντεκαίδεκα, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *the Decapolis*, i. e. *the Ten Cities*, a district so called embracing ten cities, all except Scythopolis lying in the country east of the Jordan, and south of the lake of Tiberias. Pliny names in the Decapolis eight cities lying in this region, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; and adds, with less probability Damascus and Raphana; prefixing indeed the remark, "in quo non omnes eadem observant;" H. N. 5. 17 or 19. Josephus virtually excludes Damascus, when he calls Scythopolis the largest city of the Decapolis; B. J. 3. 9. 7. Ptolemy comprehends the Decapolis in the southern part of Coele-Syria, and enumerates the same eight cities mentioned by Pliny, subjoining with more probability Capitolias and Adra (Edrei); and adding also a Gadara otherwise unknown; Geogr. 5. 17. It is not unlikely that other cities may have joined themselves later to the original ten, from which the name was derived. See Reland Palæst. p. 203, 458. Rosenm. Bibl. Geogr. II. ii. p. 11. Winer Realw. s. voc.—In N. T. Matt. 4, 25. Mark 5, 20. 7, 31.

δεκατέσσαρες, ων, οἱ, αἱ, card. num. *fourteen*, Matt. 1, 17 ter. 2 Cor. 12, 2. Gal. 2, 1. Comp. Buttm. § 70.

δεκάτη, ης, ἡ, (δέκατος,) *for ἡ δεκάτη μέρος, a tenth part, tithe*, e. g. of spoils, Heb. 7, 2. 4; comp. Gen. 14, 20, where Sept. for עֶשְׂרִים. So Diod. Sic. 4. 21. Xen. An. 5. 3. 4, 13.—Spec. *the tithes*, which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, Heb. 7, 8. 9; see Lev. 27, 30. 31. 32, where Sept. for עֶשְׂרִים. So Ecclus. 32, 9. Jos. Ant. 1. 19. 3.

δέκατος, η, ον, ordin. *the tenth*, John 1, 40. Rev. 21, 20. Neut. τὸ δέκατον, *the tenth*

part, Rev. 11, 13.—Sept. Ez. 45, 11 bis. Luc. Cronos. 14.

δεκατόω, ὦ, f. ὠσω, (δεκάτη,) *to tithe, to take tithes of any one*, c. acc. Heb. 7, 6, i. q. δέκατας λαμβάνειν in v. 9. Pass. *to be tithed, to pay tithes*, Heb. 7, 9. Sept. for עֶשְׂרִים Neh. 10, 38.—A later form for the earlier δεκατεύω Xen. An. 5. 3. 9.

δεκτός, ἡ, ὢν, (δέχομαι,) *accepted, approved, acceptable*; e. g. a person, Luke 4, 24 οὐδεὶς προφήτης δεκτός ἐστι. Acts 10, 35; a sacrifice, Phil. 4, 18. Sept. for יָצַח Prov. 14, 37. Is. 56, 7. So Ecclus. 2, 5. 32, 7. Hesych. δεκτός· ἀρεστός.—Of time, *propitious, favourable*, Luke 4, 19, from Is. 61, 2; also 2 Cor. 6, 2, from Jer. 49, 8; where Sept. in both cases for יָצַח.

δελεάζω, f. ἄσω, (δελειν,) *to bait, to entrap*, Pass. pr. Xen. Mem. 2. 1. 4.—In N. T. trop. *to entrap, to entice, to beguile*, c. acc. 2 Pet. 2, 14. 18. Pass. James 1, 14. So Philo de Agric. p. 202. e. Hdian. 1. 12. 11. Pol. 38. 3. 11.

δένδρον, ου, τό, *a tree*, Matt. 3, 10. 7, 17. Mark 11, 8. al. Mark 8, 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, *I see men as trees*, i. e. not distinctly, perh. larger than natural. Sept. for עֵץ Gen. 18, 4. 8.—Hdian. 1. 12. 3. Xen. Mem. 2. 4. 7. +

δεξιᾶ, ης, ἡ, see in δεξιός no. 2. a.

δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) pr. 'one taking the right'; hence prob. *a guard, body-guard*, referring apparently to some kind of light-armed troops; Acts 23, 23 ἐτοιμάσατε στρατιώτας ... καὶ ἡπείς ... καὶ δεξιολάβους διακοσίους. Suid. παραφύλακες; Vulg. lancearii; Engl. Vers. *spear-men*.—Not found in classic writers; but occurs in Theophyl. Simoc. 4. 1. Const. Porphyry. Themat. 1. 1. See Wetst. N. T. in loc.

δεξιός, ὁ, ὢν, *right, on the right side or hand*, opp. left.

1. Adj. with a subst. expressed, e. g. ἡ δεξιὰ χεὶρ Matt. 5, 30. Luke 6, 6. Acts 3, 7. Rev. 1, 16. 17. [10, 5.] 13, 16; τοὺς Rev. 10, 2; ὀφθαλμός Matt. 5, 29; οὗς Luke 22, 50. John 18, 10; σιαγὼν Matt. 5, 39; τὰ δεξιὰ μέρη John 21, 6. 2 Cor. 6, 7 ὅπλα τὰ δεξιὰ καὶ ἀριστερά, *arms for the right and left*, i. e. of every kind, offensive and defensive. Sept. for יְמִינֵי Gen. 48, 14. Ex. 29, 22.—Plato Rep. 617. c. Thuc. 1. 48.

2. Subst. or with a subst. implied. a) Fem. ἡ δεξιὰ sc. χεὶρ, *the right hand*, Matt. 6, 3. 27, 29. Rev. 1, 20. 2, 1. 5, 1. 7. Sept. for יְמִינֵי Gen. 48, 18. Ex. 15, 12. al.

(Hdian. 7. 5. 10. Xen. Eq. 7. 3.) Plur. Gal. 2, 9 *δεξιὰς ἔδωκαν ἐμοὶ καὶ Β. κοινωνίας*, they gave us the right hand of fellowship, in confirmation of a pledge or agreement; so 1 Macc. 6, 58; comp. Ezra 10, 19. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 *καὶ δεξιὰν ἔλαβον καὶ ἔδωκα*.—Put for the right hand or side; in N. T. only in respect to God, as *ἐν δεξιᾷ τοῦ Θεοῦ*, at the right hand of God, on his right, the place assigned to the Messiah as that of the highest honour and dignity, comp. below in b. β; Rom. 8, 34. Eph. 1, 20. Col. 3, 1. Heb. 10, 12. 1 Pet. 3, 22. (Sept. for יְמִינִי Ps. 16, 11.) Also τῇ δεξιᾷ τοῦ Σ. id. Acts 2, 33. 5, 31; *ἐν δεξιᾷ τοῦ Πρόνου* τ. Σ. Heb. 8, 1. 12, 2; *ἐν δεξιᾷ τῆς μεγαλωσύνης*, id. Heb. 1, 3. Comp. Xen. An. 5. 2. 24.

b) Neut. Plur. τὰ δεξιὰ sc. μέρη, the right parts, the right, in general, e. g. *ἐκ δεξιῶν*, on the right, see in art. ἐκ, Matt. 27, 33. Mark 15, 27. Luke 23, 33. Matt. 25, 33. 34. Luke 1, 11; *ἐν τοῖς δεξιοῖς* Mark 16, 5. Sept. for יְמִינִי Gen. 48, 13. Ex. 14, 22. 29. So Diod. Sic. 1. 47. Xen. Hell. 4. 2. 18, 19.—Spec. in phrases: α) *ἐκ δεξιῶν τινος εἶναι*, to be at one's right hand, i. e. as a helper, protector, Acts 2, 25, quoted from Ps. 16, 8 where Sept. for יְמִינִי; comp. Ps. 109, 31. β) *ἐκ δεξιῶν τοῦ Θεοῦ καθῆσθαι* v. *ἑστῆαι*, to sit or stand at the right hand of God, on his right, as the place of highest honour and dignity, and ascribed only to the Messiah; e. g. *κάθωο ἐκ δεξιῶν μου*, quoted from Ps. 110, 1 where Sept. for יְמִינִי מִיְמֵנִי, Matt. 22, 44. Mark 12, 36. Luke 20, 42. Acts 2, 34. Heb. 1, 13; and so Matt. 26, 64. Mark 14, 62. 16, 19. Luke 22, 69. So *ἑστὼς ἐκ δεξ. τ. Σ.* Acts 7, 55. 56. In like manner *ἐκ δεξιῶν τοῦ Χριστοῦ καθῆσθαι*, to sit at Christ's right hand, in a like sense, Matt. 20, 21. 23. Mark 10, 37. 40. Comp. 1 K. 22, 19; also 2, 19. Jos. Ant. 8. 1. 2.

δέομαι, f. *δέησομαι*, Pass. depon. (δέω,) aor. 1 *ἰδεήην*, Buttm. § 113. 4; Impf. 3 pers. Ion. *ἰδέετο*, Luke 8, 38. Sept. Job 19, 16. Xen. Hell. 6. 1. 6; comp. Buttm. § 114 *δέω*. Lob. ad Phryn. p. 220; to need, to want, c. gen. Hdian. 2. 8. 14. Xen. Mem. 1. 6. 10.—Hence in N. T.

1. to want of any one, to ask, to make request, to pray, pr. c. gen. of pers. from whom one asks; also with an adjunct of the thing asked for, e. g. α) With acc. of thing; 2 Cor. 8, 4 *δεόμενοι ἡμῶν τὴν χάριν* κτλ. So c. gen. impl. 2 Cor. 10, 2 *δέομαι* (sc. ὑμῶν) τὸ μὴ παρὼν ἀπρόβητος κτλ. So

Luc. Timon 35. Xen. Cyr. 1. 4. 1, 2. b) With an infin. and its clause; Luke 8, 38 *ἰδέετο δὲ αὐτοῦ ὁ ἀνὴρ . . . εἶναι σὺν αὐτῷ*. Acts 26, 3. So *Ἄλ. V. H. 2. 42*. Xen. Cyr. 1. 5. 4. c) Followed by a direct clause, Luke 8, 28 *δέομαι σου, μὴ με βασανίσῃς*, 9, 38. Acts 8, 34. 21, 39. Gal. 4, 12; with λέγων added, Luke 5, 12; with gen. impl. 2 Cor. 5, 20. Comp. Sept. for יְחַיֶּה 2 K. 1, 13. d) With ἵνα, Luke 9, 40 *καὶ ἰδεήτην τῶν μαθητῶν σου, ἵνα κτλ.*

2. Spec. to pray to God; c. gen. τοῦ Θεοῦ Acts 10, 2; and so with εἰ ἅρα Acts 8, 22; with ὅπως Matt. 9, 38. Luke 10, 2. Also *δέομαι πρὸς τὸν κύριον*, c. ὑπὲρ τινος et ὅπως, Acts 8, 24. With τοῦ Θεοῦ impl. Acts 4, 31; and so with εἰς of purpose, 1 Thess. 3, 10; or ἵνα Luke 21, 36; or also *περὶ τινος* and ἵνα Luke 22, 32; or *εἰπὼς* Rom. 1, 10. Sept. for יְחַיֶּה, c. τοῦ Θεοῦ Dan. 6, 11; *πρὸς κύριον* Job 8, 5; *πρὸς τὸν Θεόν* Ps. 30, 9. Comp. Xen. Cyr. 1. 6. 4 *ἐρχομαι πρὸς Θεοῦς δεησόμενος*.

δέον, οντος, τό, participle neut. of impers. δέι, Acts 19, 36. 1 Tim. 5, 13. 1 Pet. 1, 6; see in art. δέι.

δέος, *δέους*, τό, fear, Heb. 12, 28 in some Mss. for αἰδούς.—2 Macc. 3, 17. Xen. Ath. 2. 3, 15.

Δερβαῖος, ου, ὁ, of Derbe, a Derbæan, Acts 20, 4.

Δέρβη, ἡς, ἡ, Derbe, a city of Lycaonia in Asia Minor, situated within the confines of Isauria, Acts 14, 6. 20. 16, 1. Perh. mod. *Divlé*; see Hamilton Res. in Asia M. II. p. 313. Strabo 12. p. 569.

δέρμα, ατος, τό, (δέρω,) a skin, hide, of an animal, Heb. 11, 37. Sept. for רֶשֶׁת Lev. 13, 48.—Pol. 7. 1. 3. Xen. Anab. 1. 2. 8.

δερμάτινος, η, ον, made of skin, leathern, Matt. 3, 4. Mark 1, 6. Sept. for רֶשֶׁת 2 K. 1, 8 where see.—Strabo 16. p. 1124. c. Plato Eryx. 400. e.

δέρω, f. *δεράω*, aor. 1 *ἔδερα*; Pass. aor. 2 *ἰδάην*, f. 2 *δαρήσομαι*; to skin, to flay. Sept. for יַעֲרֶה 2 Chr. 29, 34. Hom. Il. 1. 459. Plato Euthyd. 285. d.—In N. T. to beat, to smite, to scourge, pr. so as to take off the skin; c. acc. of pers. Matt. 21, 35. Mark 12, 3. 5. Luke 20, 10. 11. Acts 16, 37. 22, 19. John 18, 23 *τί με δέπεις*; i. q. *ἔδωκε ράπισμα* v. 22. 2 Cor. 11, 20 *εἰ τις ὑμᾶς εἰς πρόσωπον δέπει*, smites you in (upon) the face. With acc. impl. Luke 22, 63. Acts 5, 40. So Aquila for יַעֲרֶה Prov. 10, 8. Diog. Laert. 7. 23. Plut. Lycurg. 30.

—Pass. *δαρήσεσθε*, Mark 13, 9; also c. acc. of manner, Luke 12, 47 *δαρήσεται πολλὰς* sc. *πληγὰς*, *he shall be beaten with many stripes*. v. 48 *δαρήσεται ὀλίγας*. See Winer § 32. 2. n. § 66. 4. Buttm. § 134. n. 2. Kühner § 278. n. 3. Comp. Dem. 403. 4 *φαίνειν κατὰ νότον πολλὰς*. Xen. An. 5. 8. 12 *παίειν ὀλίγας*.—For the phrase *ἀέρα δέρειν* 1 Cor. 9, 26, see in art. *ἀήρ*.

δεσμεύω, f. *εύσω*, (*δεσμός*), *to bind*, e. g. a prisoner, c. acc. impl. Acts 22, 4; *hales, burdens, φορτία*, trop. Matt. 23, 4. Sept. for *ῥαχὶς* of a prisoner Judg. 16, 11; *εὐχὰς* of sheaves Gen. 37, 7.—Of pers. Xen. Mem. 1. 2. 50; of things, Judith 8, 3. Plut. de Lib. educ. 16.

δεσμέω, ᾠ, f. *ήσω*, (*δεσμός*), *to bind*, i. q. *δεσμεύω*, e. g. with chains, Pass. Luke 8, 29 *ἰδεσμεῖτο ἀλύσει*.—Aquil. Job 40, 20. Philip. 45, in Anth. Gr. II. p. 207. The Atticists refer *δεσμέω* to the common dialect; Mæris p. 122. Thom. Mag. p. 199, 821.

δεσμὴ, ἡς, ἡ, (*δέω*), *a bundle, sheaf*, Matt. 13, 30. Sept. for *ῥαβδὸς* Ex. 12, 22.—Dion. Hal. Ant. 3. 61. Plut. Mor. II. p. 8.

δέσμιος, ἰου, ὁ, (*δεσμέω*), *one bound, a prisoner, captive*, Matt. 27, 15. 16. Mark 15, 6. Acts 16, 25. 27. 23, 18. 25, 14. 27. 28, 16. 17. Heb. 13, 3. So Paul calls himself *δέσμιος τοῦ Χριστοῦ* or *ἐν κυρίῳ*, *a prisoner of Christ* or *in the Lord*, i. e. the Lord's prisoner, a prisoner for the sake of Christ and his cause, Eph. 3, 1. 4, 1. 2 Tim. 1, 8. Philem. 1, 9; and so of other prisoners for Christ, absol. Heb. 10, 34 Griesb. Sept. for *ῥαχὶς* Zech. 9, 11. 12.—Hdian. 1. 6. 16. Plut. Philopœm. 21. Soph. Ajax 299.

δέσμος, οὔ, ὁ, (*δέω*), *a band, bond*; Plur. by metapl. of *δεσμοί* and *τὰ δεσμά*, Buttm. § 56. 6.

1. Sing. of any ligament or impediment by which a member of the body is lamed, *a band*; Mark 7, 35 *ὁ δέσμος τῆς γλώσσης*. Luke 13, 16 comp. 11.—Pr. and genr. Sept. for *ῥαχὶς* Judg. 15, 13. Hdian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

2. Plur. Mæris p. 127, *δεσμά, οὐδενός, Ἀττικῶς δεσμοί, ἀρσενικῶς, Ἑλληνικῶς*. Thom. Mag. p. 204, *δεσμά κάλλιον ἢ δεσμοί*. Yet Plato uses generally of *δεσμοί, τοὺς δεσμούς*, once *τὰ δεσμά*, see Ast's Lex. Plat. s. v. a) *οἱ δεσμοί* Phil. 1, 13, and so prob. elsewhere in the epistles, Phil. 1, 7. 14. 16 [17]. Col. 4, 18. 2 Tim. 2, 9. Philem. 10. 13 *ἐν τ. δεσμοῖς τοῦ εὐαγγελίου*, *in bonds for the gospel's sake*. Heb. 11, 36

10, 34 Rec. Jude 6. Sept. for *ῥαχὶς* Judg. 15, 14; *ῥαχὶς* Job 39, 5. So Hom. Od. 8. 340. Eurip. Bacch. 518. Plato Crit. 6. p. 46. c. b) *τὰ δεσμά*, in Luke's writings, Luke 8, 29. Acts 16, 26; and so prob. Acts 20, 23. 22, 30. 23, 29. 26, 29. 31. So Jos. Ant. 2. 5. 1. Luc. D. Deor. 15. 3. Plato once Euthyphr. 10. p. 9. a.

δεσμοφύλαξ, ακος, ὁ, (*δεσμός, φύλαξ*), *a prison-keeper, jailer*, Acts 16, 23. 27. 36.—Jos. Ant. 2. 5. 1. Luc. Tox. 2, 30. Dion Cass. 1279. 9.

δεσμοτήριον, ἰου, τό, (*δεσμός*), *a prison*, Matt. 11, 2. Acts 5, 21. 23. 16, 26. Sept. for *ῥαχὶς* Gen. 40, 3.—Dem. 764. 22. Plato Phæd. 59. d.

δεσμότης, ου, ὁ, (*δεσμός*), *a prisoner*, Acts 27, 1. 42, i. q. *δέσμιος* in 28, 16. Sept. for *ῥαχὶς* Gen. 39, 20.—Jos. Ant. 2. 5. 1. Dem. 764. 22. Plato Rep. 514. b.

δεσπότης, ου, ὁ, 1. *a master*, as opp. a servant, *the head of a family, paterfamilias*, 1 Tim. 6, 1. 2. 2 Tim. 2, 21. Tit. 2, 9. 1 Pet. 2, 18.—Wisd. 18, 11. Plut. Sept. Sap. Conv. 12 bis. Xen. Cyr. 1. 1. 1.

2. As denoting supreme authority, *Lord*; spoken of God, Luke 2, 29. Acts 4, 24. Rev. 6, 10; of Christ 2 Pet. 2, 1. Jude 4. Sept. for *ῥαχὶς* Is. 1, 24; *ῥαχὶς* Prov. 29, 26.—Jos. Ant. 1. 3. 1. So of a king or emperor, *a despot*, Hdian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

δεῦρο, adv. *here, hither*, i. e. to this place or time.

1. Of place, *here, hither*, pr. with a verb of motion, Jos. Ant. 2. 6. 3 *ἡμεῖς δεῦρο ἤλθομεν*. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, *here! hither! come hither!* and having a Plur. *δεῦρε*, which see in its order; Buttm. § 115. n. 8. John 11, 43 *δεῦρο ἔξω, come forth!* Acts 7, 3 *δεῦρο εἰς γῆν*. Sept. for *ἦ* 1 K. 1, 53. 2 K. 9, 1. So Aristoph. Pac. 1329. Plut. Rep. 445. d.—Before an imperat. *δεῦρο, ἀκούσεις μοι*, Matt. 19, 21. Mark 10, 21. Luke 18, 22. So Sept. and *ἦ* 2 Sam. 13, 11; *ἦ* Judg. 9, 10. 12. Luc. Vitar. Auct. 15. Plato Crat. 422. c.—Before 1 pers. fut. Indic. Acts 7, 34 *καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγ.* Rev. 17, 1 *δεῦρο, δείξω σοι τὰ κρίμα κτλ.* 21, 9. So Sept. and *ἦ* 1 Sam. 16, 1. Judg. 19, 11. 13.—Hom. Il. 23. 485.

2. Of time, *now, up to this time*; so *ἄχρι τοῦ δεῦρο (χρόνου)*, *unto this time*, Rom. 1, 13.—So *μέχρι δεῦρο* Plut. Pomp. 24. Thuc. 3. 64.

δεῦτε, adv. pr. δεῦρ' ἔτε, Buttm. § 115. n. 8, used as Plur. of δεῦρο q. v. but only in exclamations, *here! hither! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22, 4. Mark 6, 31; δεῦτε πρὸς, *come to*, Matt. 11, 28; δεῦτε ὁρίσω μου, *come after, follow me*, Matt. 4, 19. Mark 1, 17; so Sept. for דָּבַר לְכָה 2 K. 6, 19.—Before an imperat. or the like; e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21, 38. Mark 12, 7. Luke 20, 14. (Sept. and לְכָה Gen. 37, 19.) So δεῦτε, ἴδετε, Matt. 28, 6. John 4, 29; also Matt. 25, 84. John 21, 12. Rev. 19, 17. Sept. for לְכָה 2 K. 7, 14. So Wisd. 2, 6. Plut. Coriolan. 33.

δευτεραῖος, αἴα, αἰον, (δεύτερος,) marking succession of days, and used only in an adverbial sense, *on the second day*; Acts 28, 13 δευτεραῖος ἡλθομεν. See Buttm. § 123. 6. Kühner § 264. 3.—Jos. Ant. 1. 10. 1. Pol. 2. 70. 4. Xen. Cyr. 5. 2. 2.

δευτερόπρωτος, ου, ο, ή, adj. pr. the second-first, only in Luke 6, 1 σάββατον τὸ δευτερόπρωτον, prob. the second-first sabbath, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover. The paschal lamb was to be killed near the close of the 14th day of Nisan, and was eaten the same evening, i. e. the evening which was reckoned to and began the 15th day, Lev. 23, 5. Gr. Harm. p. 211, 212; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath Lev. 23, 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19, 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23, 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Sept. ἀπὸ τῆς δευτέρας τοῦ πάσχα, Lev. 23, 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being the first of the seven, but the second in respect to the first day or sabbath of unleavened bread. See Scaliger de Emend. Temp. 6. p. 557. Casaub. Exercit. Antibar. p. 272. Winer Realw. art. Sabbath, fin.

δεύτερος, α, ου, ordin. adj. (δύο,) second, the second, e. g.

1. In time or order of succession, Matt. 22, 26. Luke 19, 18. John 4, 54. Acts 13, 33 Rec. 1 Cor. 15, 47. Heb. 8, 7, 10, 9. 2 Pet. 3, 1. al.—Sept. 1 K. 15, 25. Hdian. 1. 15. 7. Thuc. 2. 6.

2. In place; Acts 12, 10 πρώτην φυλα-

κην καὶ δευτέραν. Heb. 9, 3, 7. So Plato Rep. 523. c.—Trop. in rank or importance, Matt. 22, 39. Mark 12, 31. So Plato. Phil. 66. a.

3. Neut. adverbially, e. g. a) δευτερον, the second time, again, John 3, 4. Rev. 19, 3; with πάλιν John 21, 16. Sept. for רִבְיָה Gen. 22, 15. (Pol. 8. 1. 7. Plato Polit. 260. d.) Also secondly, in the second place, 1 Cor. 12, 28; so Pol. 2. 139. 6. Plato Phil. 15. e. b) With art. τὸ δεύτερον, the second time, again, 2 Cor. 13, 2. Jude 5. Sept. for רִבְיָה Gen. 41, 5. So Æsop. Fab. 5. Thuc. 1. 131. c) ἐκ δευτέρου, the second time, again, Mark 14, 72. John 9, 24. Acts 11, 9. Heb. 9, 28; with πάλιν Matt. 26, 42. Acts 10, 15. Sept. for רִבְיָה John 5, 2. So Luc. Amor. 50. d) ἐν τῷ δευτέρῳ, in (at) the second time, Acts 7, 13. Comp. Luc. Bis. acc. 20 ἐν δευτέρῳ. +

δέχομαι, f. ἵσμαι, Mid. depon. also perf. δέδεγμαι with Mid. signif. Buttm. § 136. 3.

1. Of things, to take, to receive, to accept, pr. what is offered. a) Pr. of what one takes to himself, into his hands, etc. c. acc. Luke 2, 28 ἔδεξαν αὐτὸ εἰς τὰς ἀγκύλας αὐτοῦ. 16, 6. 7 δέξαι σου τὸ γράμμα, i. e. take it back from me. 22, 17. Eph. 6, 17. Sept. for לָקַח 2 Chr. 29, 16, 22. So Hom. Il. 5. 227 μάστιγα καὶ ἥλια. Luc. Tim. 34. Xen. Eq. 7. 9. b) Genr. e. g. τὴν χάριν, the gift, i. e. the collection, 2 Cor. 8, 4; λόγια ζωῆς Acts 7, 38; τὰ παρ' ὑμῶν Phil. 4, 18; and so ἐπιστολὰς παρὰ τίνος Acts 22, 5, or ἀπὸ τίνος 28, 21. Sept. for קָבַץ Gen. 33, 10. So Plut. Themist. 28. Xen. Cyr. 1. 4. 10. c) Trop. to receive, to admit, to embrace, c. acc. as τὴν βασιλείαν τοῦ θεοῦ Mark 10, 15. Luke 18, 17; χάριν, grace, 2 Cor. 6, 1; τὸν λόγον Luke 8, 13. Acts 8, 14, 11, 1. 17, 11. 1 Thess. 1, 6, 2, 13. James 1, 21; εὐαγγέλιον 2 Cor. 11, 4; also 1 Cor. 2, 14. 2 Cor. 8, 17. 2 Thess. 2, 10; acc. impl. Matt. 11, 14. Sept. for קָבַץ Prov. 10, 8. So Hdian. 2. 3. 12. Plut. Themist. 12. Thuc. 4. 16.

2. Of persons, to receive, to admit, to welcome, c. acc. a) Genr. as a guest, friend, teacher; so with acc. and εἰς τὸν οἶκον Luke 16, 4. 9. (Arr. Epict. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20 εἰς τὰς στέγας.) Acc. simply, Matt. 10, 14. 40 quater. 41 bis. 18, 5 bis. Mark 6, 11. 9, 37 quater. Luke 9, 5. 48 quater. 53. 10, 8. 10. John 4, 45. Gal. 4, 14. Col. 4, 10; with δομένως Acts 21, 17; with μερά c. gen. of manner, 2 Cor. 7, 15. Heb. 11, 31. So Hdian. 7. 5. 4. Xen. An. 4. 8.

23; *καλῶς δέχ.* ib. 5. 6. 2.—Spec. *to receive* into heaven, τὸ πνεῦμά μου Acts 7, 59; so 3, 21 *ὅν δεῖ οὐρανὸν δέξασθαι*. b) Also *to receive* or *admit* to one's presence, where one is; e. g. τοὺς ὄχλους Luke 9, 11. With acc. and predicate, *to receive as* any thing, q. d. to bear with; 2 Cor. 11, 16 *ὡς ἄφρονα δέξαστέ με*.

δέω, *to need*, *to want*, see arts. δεῖ and δέομαι.

δέω, f. δήσω, aor. 1 ἔδησα, perf. δέδεκα, Pass. perf. δέδεμαι, comp. Butt. m. § 95. n. 4; *to bind*, e. g.

1. Of things, *to bind*, *to tie*, *to make fast*, c. acc. Matt. 13, 30 *θήσατε αὐτὰ εἰς δέσμας*. Pass. Acts 10, 11. Matt. 21, 2 *ὄνον δεδεμένον*. Mark 11, 2. 4. Luke 19, 30. Sept. for *עָבַד* Josh. 2, 21. So Pol. 1. 23. 6. Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* around with grave-clothes; John 11, 44 *δεδεμένος τοὺς πόδας κειρίαις*. 19, 40 *ἔθησαν αὐτὸ ἐν ὀσoriois*. So *δέδεσθαι ἐν τινι* Xen. An. 4. 3. 8.—Trop. Matt. 16, 19 bis, and 18, 18 bis, *δὲ ἐὰν δήσῃς (ὅσα ἐὰν δήσῃς) ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς· καὶ δὲ ἐὰν λύσῃς (ὅσα ἐὰν λύσῃς) ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς, whatsoever thou shalt (ye shall) bind on earth, shall be bound in heaven, etc.* Here Matt. 18, 18 refers to the order and discipline of the church and to offences against these; comp. v. 15–17. It is therefore parallel to John 20, 23, where the like idea is expressed literally by *κρατῆν* and *ἀφίεναι*; and hence Matt. 16, 19 is to be understood in the same way. The apostles as Christ's representatives are to have the power of administering this order and discipline; and whatever they thus do in his name and through his spirit, he will confirm; comp. John 16, 13. To express this idea, Christ here makes use of the later Hebrew proverbial phrase, אָסַר וְרָחַץ, or וְרָחַץ אָסַר, *to bind and to loose*, i. q. *to forbid and to permit*; while in John 20, 23 he speaks without figure. See Lightf. Hor. Heb. in Matt. 16, 19; comp. *λύειν ἀμαρτίαν* Sept. Is. 40, 2.

2. Of persons, *to bind* with chains, manacles, fetters, to put in bonds or confinement as a prisoner.

a) Pr. and genr. c. acc. of pers. Matt. 12, 29 *δήσῃ τὸν ἰσχυρον*. 27, 2. Mark 3, 27. 15, 1. John 18, 12. Acts 9, 14. 21, 11 fin. 22, 29. Pass. John 18, 24. Acts 9, 2. 21. 21, 13. 22, 5. Col. 4, 3. Rev. 9, 14. Trop. of Satan as causing disease, Luke 13, 16 comp. 11; see in *δαίμονιον*, note.

Sept. for *עָבַד* Gen. 42, 24. (Dem. 745. 12. Xen. Mem. 1. 2. 49.) With acc. of the part bound; Matt. 22, 13 *θήσαντες αὐτοῦ πόδας καὶ χεῖρας*. Acts 21, 11 init. With dat. added, *ἀλύσει*, with chains, Mark 5, 3. 4. Acts 21, 33; so Thuc. 3. 104.—Also *to be bound* in prison; with acc. and *ἐν φυλακῇ* Matt. 14, 3. Mark 6, 17; absol. Mark 15, 7. Acts 24, 27. Rev. 20, 2 comp. 3; with *ἀλύσει* Acts 12, 6. Sept. and *עָבַד* 2 K. 17, 4. So Dem. 745. 18. Plato Rep. 579. b.

b) Trop. Pass. perf. *δέδεμαι* like Pres. *to be bound*, comp. Butt. m. § 113. 7. Kühner § 255. n. 5. a) With dat. of pers. *to be bound* to any one, i. e. in the conjugal bond, Rom. 7, 2 *γυνὴ . . . ἀνδρὶ δέδετα*. 1 Cor. 7, 27; dat. impl. v. 39. So Achill. Tat. p. 41 *ἄλλη γὰρ δέδεμαι παρσένῳ*. Jamblich. Pythag. 11. 56. β) Acts 20, 22 *δεδεμένος τῷ πνεύματι, bound in spirit*, i. e. impelled in mind, constrained; comp. 18, 5. 23. So Pind. Pyth. 3. 96. Xen. Cyr. 5. 1. 12 *δεδεμένους . . . ἀνάγκῃ*. γ) Once of the gospel; 2 Tim. 2, 9 *ὡς ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδετα*, i. e. the preaching of the gospel is not hindered because I am in bonds.

δή, (ἡδη,) a particle found eight times in N. T. put after one or more words in a clause, and denoting in general what is sure, certain, settled, known. Its use is to define more exactly and to render more emphatic the word with which it stands, *indeed, truly, surely*. See Kühner § 315. Ausf. Gr. § 691. Hartung Lehre v. d. Part. I. p. 245 sq. Butt. m. § 149. m. 28.

1. Genr. *indeed, truly, doubtless*; Matt. 13, 23 *ὅς δὲ καρποφορεῖ, who indeed beareth fruit*. 2 Cor. 12, 1 *καυχῶμαι δὲ οὐ συμφύρει μοι*.—Sept. Job 15, 17. Hdian. 1. 17. 22. Xen. Mem. 2. 1. 21 *ὅπερ δὲ καὶ πλείστοις ἐπιδείκνυται*. CEC. 1. 14.

2. With an Imperat. or Subjunct. it is emphatic or hortative, *indeed now, now, then*; Luke 2, 15 *διέλθωμεν δὴ ἕως Βηθλέεμ, let us indeed now go even unto Bethlehem*. Acts 13, 2. 15, 36. 1 Cor. 6, 20.—Sept. Gen. 18, 4. Hdian. 1. 4. 8. Xen. Cyr. 1. 3. 9.

3. With enclitic *ποτέ* and *πού*. a) *δὴ ποτέ, indeed ever, or ever indeed*, added to a relative or other word to render it more general and comprehensive; Butt. m. § 116. 9. John 5, 4 *ὃ δὲ ποτε κατέλεχε νοσήματι, whatsoever disease indeed he had*. So Luc. Jup. Trag. 15. Xen. Cyr. 3. 2. 26. b) *δὴ πού, certainly indeed, verily*; Heb. 2, 16 *οὐ γὰρ δὴ σου ἀγγέλων ἐπιλαμβάνεται*. Butt. m. § 149. m. 31. Kühner § 315. 2. So Plat. Phocion 8. Xen. Cyr. 1. 5. 12.

δηλος, η, ον, (kindr. *ιδεῖν*), *clear, evident, manifest*; Matt. 26, 73 *for thy speech δηλόν σε ποιεῖ maketh thee manifest, known*. Also *δηλον* (ἐστίν) it is *evident, manifest*, 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7.—Luc. D. Mort. 25. 1. Xen. Cyr. 8. 1. 37.

δηλόω, ᾠ, f. ᾠσω, (δηλος,) *to manifest, to make known*, e. g. a) Of things narrated, i. q. *to declare, to tell*; c. acc. et dat. Col. 1, 8. Pass. c. dat. et περί τινος, 1 Cor. 1, 11. Sept. for *ᾤκτιν* Esth. 2, 22. So Hdian. 7. 7. 11. Xen. An. 2. 1. 1. b) Of things future or unknown, *to declare, to show, to reveal*; c. acc. Heb. 9, 8 *τοῦτο δηλοῦντος τοῦ πνεύματος*. So c. acc. impl. 1 Cor. 3, 13; c. dat. 2 Pet. 1, 14; c. *eis* τίνα *καιρόν*, *for what time*, 1 Pet. 1, 11. Sept. for *ᾤκτιν* Ex. 6, 3. So Hdian. 2. 8. 8. Plato Rep. 365. c. c) Of words, *to signify*, c. acc. Heb. 12, 27 *τὸ δέ, ἔτι παρὰ, ὅλοι... τὴν μετὰ-συν*. So Jos. Ant. 3. 7. 1 *τὸν μανασαχὴν λεγόμενον βούλεται δὲ συνακτῆρα μὲν δηλοῦν*.

Δημάς, ᾧ, δ, *Demas*, pr. n. of a man who was with Paul at Rome, but afterwards deserted him; Col. 4, 14. Philem. 24. 2 Tim. 4, 10.

δημηγορέω, ᾠ, f. ἥσω, (δήμος, ἀγορεύω,) *to address the people, to harangue*, in a public assembly; with *πρός* c. acc. Acts 12, 21.—Sept. Neh. 8, 4. Hdian. 6. 3. 5; *πρός τινα* Plato Legg. 817. e.

Δημήτριος, ου, δ, *Demetrius*, pr. n. a) A silversmith at Ephesus, Acts 19, 24. 38. b) A Christian mentioned with commendation, 3 John 12.

δημιουργός, ου, δ, (δήμος, ἔργον; poet. *δημοεργός*), *one working for the public, a workman, craftsman*, Hom. Od. 17. 383. Dem. 1123. 14. Plato Rep. 598. b; *a maker, author*, Æschin. 84. 37. Plato Prot. 327. c.—In N. T. of God, the *author, creator*, of the universe, Heb. 11, 10. So Jos. Ant. 7. 14. 11. Plato Rep. 530. a. Xen. Mem. 1. 4. 7.

δῆμος, ου, δ, *the people, the public, populus*, Acts 12, 22. 19, 33; *eis* τὸν δῆμον, *to the people, assembled in the forum*, Acts 17, 5. 19, 30.—ÆL. V. H. 2. 1. Xen. Mem. 4. 2. 37 sq.

δημοσίᾳ, adv. (δημόσιος,) *publicly, in public*, Acts 16, 37. 18, 28. 20, 20. See Buttm. § 115. 4.—2 Macc. 6, 10. Hdian. 1. 14. 14. Xen. Mem. 3. 12. 5.

δημόσιος, ἰα, ον, (δήμος,) *public, belonging to the public, common*; e. g. *ἐν τηρήσει δημοσίᾳ*, *in the public ward, common prison*, Acts 5, 18.—Plut. Lucull. 29 fin. *ταμείον*. Xen. Mem. 3. 11. 16.

δηνάριον, ἰον, τό, Lat. *denarius*, (*deni*), a Roman silver coin equivalent at first to ten *asses* (as its name imports), and afterwards to sixteen, the *as* being reduced; Plin. H. N. 33. 13. When Greece became subject to the Romans, and especially under the emperors, the denarius was regarded and became current as of equal value with the Attic drachma, i. e. earlier at $8\frac{1}{2}$ d sterling, or 17 cents; later at $7\frac{1}{2}$ d or 15 cents. Boeckh Metrolog. Untersuch. p. 299, 452 sq. Adam's Rom. Ant. p. 443. Dict. of Ant. s. v. See fully in *ἀργύριον* no. 2.—Matt. 18, 28. 20, 2. 9. 10. 13. 22, 19. Mark 6, 37. 12, 15. 14, 5. Luke 7, 41. 10, 35. 20, 24. John 6, 7. 12, 5. Rev. 6, 6 bis.

δήποτε, *δήπου*, see in art. *δή* no. 3.

διά, prep. governing the genitive and accusative, with the primary signif. *through, throughout*; see Buttm. § 147. Kühner § 291. Winer § 51. i. § 53. c.

I. With the GENITIVE. 1. Of *Place*, implying motion *through* a place, and put after verbs of motion, e. g. of going and coming, as *ἀναχωρεῖν*, Matt. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with *διαβαίνειν*, Heb. 11, 29; *διαπορεύεσθαι*, Luke 6, 1; *διέρχεσθαι*, Matt. 12, 43. 19, 24. Luke 4, 30; *εἰσέρχ.* Matt. 7, 13 bis. John 10, 1. 9; *ἐκπορεύεσθαι* Matt. 4, 4; *ἔρχεσθαι* Mark 10, 1; *παραπορεύεσθαι* Mark 2, 23. 9, 30; *παρέρχ.* Matt. 8, 28; *ὑποστρέφειν* Acts 20, 3. (Diod. Sic. 20. 111. Xen. Hi. 2. 8 *ὡς διὰ πολέμιας πορεύονται*.) Also δι' ἡμῶν ἀπέρχεσθαι or *διελθεῖν*, i. e. *through your city*, Rom. 15, 28. 2 Cor. 1, 16. So Xen. An. 4. 8. 1.—With many other verbs implying motion; 2 Cor. 8, 18 οὐ δ' ἔπαυος διὰ πᾶσιν τὸν ἐκκλησιῶν sc. *διαγγέλλεται*. So after *βλέπειν* 1 Cor. 13, 12; *διαφέρειν* Mark 11, 16. Acts 13, 49; *κασιναί* Luke 5, 19; *χαλασθῆναι* 2 Cor. 11, 33; *ὡς διὰ πυρός* sc. *σωθῆναι*, *to be saved as through fire*, i. e. as if passing through fire, 1 Cor. 3, 15; see in *πῦρ* no. 1 ult. So after *κασιναί* Palaeoph. Fab. 13; *κασιμῶν* Jos. Ant. 5. 1. 2; *διαρρύνει* Luc. D. Mort. 17. 1; *πλεῖν* ib. 20. 2; *ἔγειν* Xen. An. 4. 5. 36; *ελαύνειν* ib. 7. 3. 43.

2. Of *Time*, e. g. a) Continued time, time how long, *through, throughout, during*; Acts 1, 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2, 15 διὰ παντὸς τοῦ ᾧ, *during their whole life*. So Luc. Icarom. 24 διὰ πάντε ὄλων ἐτών. Xen. Mem. 1. 2. 61 διὰ παντὸς τοῦ βίου. Cyr. 2. 1. 19.—So διὰ τῆς νυκτὸς *through the night, during the night*, Acts 23, 31; διὰ ὅλης τῆς ν. Luke 5, 5. (Charit. 1. 5. Xen. An. 4. 6. 22 διὰ νυκτός.) Also less definitely, διὰ τῆς νυ-

κρός, *during the night*, i. e. at some time in the night, *by night*; Acts 5, 19 διὰ τῆς ν. ἡνοιξε τὰς θύρας τῆς φυλακῆς. 16, 9. 17, 10; comp. Palaph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πέδια.—Hence adverbially, διὰ παντός sc. χρόνου v. καιροῦ, (written also διαπαντός,) *throughout all time*, i. e. *continually, always*; Mark 5, 5. Acts 2, 25. 24, 16. Rom. 11, 10. 2 Thess. 3, 16. Heb. 13, 15; also of what is done at all stated or proper times, Luke 24, 53. Acts 10, 2. Heb. 9, 6. Sept. for וְכָל דֵּי דְּעִתָּא Deut. 11, 12. So Diod. Sic. 2. 16. Xen. Cyr. 2. 4. 3, 4. b) Of an interval of time elapsed, *after*, e. g. Acts 24, 17 δι' ἐτῶν πλείων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2, 1 διὰ δεκαεσσάρων ἐτῶν. Mark 2, 1 & ἡμερῶν sc. τῶν. Matt. 26, 61. Mark 14, 58. See Winer § 51. i. So Sept. for וְכָל דְּעִתָּא Deut. 9, 11. 15, 1.—AEL. V. H. 13. 41 [42]. Diod. Sic. 5. 28. Xen. Cyr. 1. 4. 28 ἦκε διὰ χρόνου.

3. Of the *intermediate cause*, the instrument or means; that which intervenes between the act of the will and the effect, and *through* which the effect is produced; *through*, *by*, *by means of*; see Winer § 51. i.

a) With a gen. of thing, *through*, *by*, *by means of*. a) Genr. 2 John 12 and 3 John 13 γράφειν . . . διὰ χάριτος καὶ μελανός. 1 Pet. 1, 7 διὰ πυρός δι' δοκιμαζομένου. 8, 20 δι-εσώθησαν δι' ὕδατος. 2 Pet. 3, 5. Mark 16, 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11, 4. Acts 8, 20. Heb. 12, 15. al. So διὰ χειρός v. διὰ χειρῶν τινος, *by the hand or hands of any one*, as the instrument with which he acts; Mark 6, 2. Acts 5, 12. 11, 20. 14, 3. 15, 23. al. Winer § 87. 2. Also διὰ τοῦ στόματος τινος, Acts 1, 16. 3, 18. 21. 4, 25. (Plato Phaedr. 242. d, διὰ τοῦ ἐμοῦ στόματος . . . εἰλέχθη.) 1 Cor. 14, 9 διὰ τῆς γλώσσης, *by or with the tongue*. v. 19 διὰ τοῦ νοῦς μου, *through or with my understanding*. 1 Cor. 16, 3 δι' ἐπιστολῶν τούτων πέμψω, *these I will send (introduce) through letters*, comp. Winer § 61. i, note b; and so 2 Cor. 10, 9. 11. 2 Thess. 2, 2. 15. 3, 14. So διὰ τοῦ αἵματος I. Χρ. *through the blood of Jesus*, i. e. his life as an atoning or expiatory sacrifice, Acts 20, 28. Eph. 1, 7. Col. 1, 20. Heb. 13, 12; and in the same sense, διὰ τοῦ θανάτου τοῦ υἱοῦ Rom. 5, 10. Col. 1, 22. Heb. 2, 14; διὰ τοῦ σώματος τοῦ Χρ. sc. θανατωθέντος Rom. 7, 4 comp. 1 Pet. 3, 18; διὰ τοῦ σταυροῦ Eph. 2, 16; διὰ τῆς θυσίας αὐτοῦ Heb. 9, 26; διὰ τῆς προσφο-ρᾶς τοῦ σώματος Heb. 10, 10; διὰ πασημάτων Heb. 2, 10; also in a similar reference, 1 Pet. 1, 3 & ἀναστάσεως I. Χρ. 3, 21. 2 Tim. 1,

10. Gal. 1, 12. Rom. 6, 4. al. Also διὰ τῆς πίστεως, *through or by faith*, Rom. 1, 12. 3, 22. 25. 30. 31. Gal. 2, 16. Phil. 3, 9. al. αἶπε; διὰ τῆς χάριτος Acts 18, 27. 15, 11. Heb. 12, 28; διὰ θελήματος Θεοῦ Rom. 15, 32. 1 Cor. 1, 1. 2 Cor. 1, 1. al. So of things *by or through* which one is hindered: Rom. 8, 3 ἐν ᾧ ἡσέει διὰ τῆς σαρκός. 1 Cor. 1, 21 οὐκ ἔργον ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, i. e. *by its own wisdom*, because of it. Comp. genr. Palaph. 1, 2. Diod. Sic. 1. 31 θαυμαστά διὰ τῆς πολυχειρίας κατασκευάσαντες. AEL. V. H. 2. 5 fin. Xen. Mem. 1. 5. 6 τῶν διὰ τοῦ σώματος ἡδονῶν. β) Also *through*, i. q. *because of, by reason of, by occasion of*; Rom. 12, 3 λέγω διὰ τῆς χάριτος τῆς δοσεως μοι. 2 Cor. 8, 8. 9, 13. Gal. 1, 15. 3, 18. 4, 23. Philom. 22. So Pol. 7. 17. 4. Xen. Genr. 3. 2. 8. γ) In entreaty or exhortation, *through or by* any thing; Rom. 12, 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρῶν τοῦ Θεοῦ. 15, 30 διὰ τῆς ἀγάπης τοῦ πν. 1 Cor. 1, 10. 2 Cor. 10, 1.

b) Of persons *through* whose hands as it were any thing passes, *through or by* whose agency or ministry an effect is produced, the efficient cause. α) Genr. as τὸ ῥῆξεν . . . διὰ τοῦ προφήτου Matt. 1, 22. 2, 15. 23. 4, 14. Acts 2, 16. al. Luke 18, 31 τὰ γεγραμμένα διὰ τῶν προφητῶν. Acts 28, 25. Rom. 1, 2. John 1, 17 and Heb. 3, 16 διὰ Μωϋσέως. Heb. 7, 9 δι' Ἀβραάμ. 2 Tim. 2, 2 διὰ πολλῶν μαρτύρων. Gal. 3, 19 and Heb. 2, 2 δι' ἀγγέλων, *by or through angels*, i. e. the giving of the law (comp. Sept. Deut. 33, 2. Jos. Ant. 15. 5. 3 τὰ δεινότερα τῶν ἐν τοῖς νομοῖς δι' ἀγγέλων παρὰ τοῦ Θεοῦ μεθόντων). Acts 2, 43. 4, 16. 12, 9. Rom. 15, 18. 1 Cor. 11, 12 ὁ ἀνὴρ διὰ τῆς γυναίκος. 2 Cor. 1, 11. 19 bis. Gal. 1, 1. Eph. 3, 10. al. sep. So *through* the fault of any one, Matt. 18, 7. 26, 24. Rom. 5, 12. 16. 19. 1 Cor. 15, 21. al. Sept. for וְכָל דְּעִתָּא 2 Chr. 29, 5. So Hsian. 1. 8. 17. Xen. Ec. 21. 11. Plato Tim. 41. c. β) Spec. of Christ and the Holy Spirit, as the agents and ministers *through or by* whom the counsels of God are accomplished. Of Christ, genr. 1 Cor. 15, 57 τῷ Θεῷ . . . τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου I. Χρ. Rom. 2, 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεός . . . διὰ I. X. 2 Cor. 4, 14 ἡμᾶς διὰ Ἰησοῦ ἐγερῆ. Acts 3, 16 ἡ πίστις ἣ δι' αὐτοῦ. Rom. 5, 17. 2 Cor. 5, 18. Gal. 1, 1. 4, 7. Eph. 1, 5. Col. 1, 20 bis. Heb. 2, 3. al. As he *through* whom we receive forgiveness of sin and salvation; Acts 13, 38 διὰ τούτου ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται. Rom. 5, 1. 2. 9. 11. 17. 21. 2 Cor. 1, 5. 3, 4. Eph. 2, 18. 1 Thess.

4, 14. al. As our intercessor, *through* or *by* whom we give thanks | Rom. 1, 8 εὐχαριστῶ τῷ θεῷ μου διὰ I. Xp. ὑπὲρ κτλ. 7, 25. Col. 3, 17. Heb. 13, 15. 1 Pet. 2, 5. In exhortation or command, *through* or *by* his authority, Rom. 15, 30. 1 Thess. 4, 2. 2 Thess. 3, 12.—Also of the Holy Spirit; Acts 1, 2 ἐντεταλμένος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, 11, 28. 21, 4. Rom. 5, 5. 1 Cor. 2, 10. Eph. 3, 16. Heb. 9, 14. al. γ) In this construction διὰ may also refer to the author or first cause, when the author does any thing *through* himself instead of another; e. g. of God, Rom. 11, 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν διὰ πάντα. Heb. 2, 10. 1 Cor. 1, 9 ὁ θεός, δι' οὗ ἐκλήγητε. So of Christ, e. g. as ὁ λόγος and creator, John 1, 3 πάντα δι' αὐτοῦ ἐγένετο. v. 10. Col. 1, 16 τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. Heb. 1, 3. Comp. Heb. 1, 2.—Dem. 1234. 14 πάντα δι' αὐτῶν ποιῶνται. Xen. Mem. 1. 2. 14. Hil. 9. 3.

4. Of the *manner*, condition, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced.

a) Of manner, where διὰ with its genit. may often be rendered in Engl. by a corresponding adverb. Luke 8, 4 εἶπε διὰ παραβολῆς, lit. *through a parable*, i. e. by means of, with a parable, παραβολικῶς. Acts 15, 27 διὰ λόγου, *by word*, i. e. orally. Rom. 8, 25 et Heb. 12, 1 δι' ὑπομονῆς, *through* or *with* patience, i. e. patiently. Rom. 14, 20 διὰ προσκόμματος, i. e. so as to give offence. Acts 15, 32 διὰ λόγου πολλοῦ *through many words*, with much discourse. Eph. 6, 18. Rom. 14, 14 οὐδὲν κοινὸν δι' αὐτοῦ, *through* *itself*, in and of its own nature. John 19, 23 δι' ὧν, *throughout*. Also διὰ βραχείων, δι' ὀλίγων, *briefly*, Heb. 13, 22. 1 Pet. 5, 12.—So διὰ ταχείων quickly Ael. V. H. 1. 8. Thuc. 3. 13; δι' ἀπορήτων secretly Diod. Sic. 11. 44. Plato Rep. 378. a; διὰ βραχείων Luc. Tox. 56. Plato Gorg. 449. a; genr. Xen. Mem. 2. 1. 20.

b) Of the condition, circumstances, state of mind, *through*, *by*, *in* which any thing is done; where Engl. often *with*. Rom. 2, 27 σὺ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 4, 11. 2 Cor. 2, 4 διὰ πολλῶν δακρύων. 3, 11. 5, 7 διὰ πίστεως γὰρ περιπατοῦμεν κτλ. 6, 7. 8. Gal. 5, 13. Phil. 1, 20. 2 Pet. 1, 3 διὰ δόξης κτλ. Heb. 9, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων... εἰσῆλθεν εἰς τὰ ἅγια. 1 John 5, 6 οὗτός ἐστιν ὁ ἔλθων δι' ὕδατος καὶ αἵματος, *by water and blood*, i. e. baptism and his atoning death, as accompaniments of his mission.—Symm. Ps. 55, 12 ὁ δὲ μίσους μοι, Sept. ὁ μισῶν.

Luc. Macrob. 22 συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος. Xen. Cyr. 4. 6. 6 διὰ πένθους τὸ γῆρας διόγων. An. 2. 5. 9.

c) Of the standard *by* which any thing is judged, *through*, *by*, *according to*; so with κρίνειν, Rom. 2, 12 διὰ νόμου κριθήσονται. James 2, 12.

II. With the ACCUSATIVE; used of place by the poets, *through*, as φεύγειν διὰ κυμ' ἁλίων Eschyl. Suppl. 15, comp. above in I. 1; also of time, *during*, as διὰ νύκτα Hom. Od. 9. 143, 404; comp. in I. 2.—Usually and in N. T. of the *moving cause*, motive, occasion, i. e. according to the signif. of the accus. that *through* which one is led to do any act; very rarely of the *efficient* cause or means, as in I. 3. b. See Buttm. § 147. Kühner § 291. 2. Ausf. Gr. § 605. 2. Wiener § 53. c.

1. Of the *moving cause*, the motive or occasion, *because of*, *on account of*, *for the sake of*.

a) Of an internal motive or emotion; Matt. 27, 18 and Mark 15, 10 ὅτι διὰ φθόνου παρέδωκαν αὐτόν. Phil. 1, 15 διὰ φθόνου καὶ ἔριν. Luke 1, 78 διὰ σπλάγχνα ἐλέους θεοῦ. Eph. 2, 4 and Philem. 9 διὰ τὴν π. ἀγάπην.—Diod. Sic. 1. 8 διὰ τὸν φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

b) Of external circumstances operating as a motive, cause, or occasion; Matt. 13, 21 and Mark 4, 17 γενομένης δὲ ἐλπίσεως... διὰ τὸν λόγον. Matt. 13, 58 διὰ τὴν ἀπιστίαν αὐτῶν. 14, 3 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. v. 9 διὰ τοὺς ὄρκους. 15, 6. 17, 20. 19, 12. 24, 22. 27, 19. Mark 2, 4. 27 bis. Luke 5, 19, 8, 47. Acts 4, 21. 10, 21. Rom. 2, 24 δι' ὑμᾶς *because of you*, because of your evil deeds. 3, 25. 8, 10 bis. 20. 15, 15. 2 Cor. 4, 5. 11. 15 bis. Gal. 2, 4. 4, 13 δι' ἀσθένειαν τῆς σαρκός, *because of weakness*. Heb. 5, 12 διὰ τὸν χρόνον *because of the time*, i. e. the long time already spent. v. 14 διὰ τὴν ἔξιν, *by reason of habit*. 2 Pet. 2, 2. 3, 12. 1 John 2, 12 διὰ τὸ ὄνομα αὐτοῦ, *for his name's sake*. 2 John 2. Rev. 1, 9. 4, 11. 12, 11. al. sēp. (So Sept. Deut. 15, 10. Ael. V. H. 12. 6. Diod. Sic. 1. 7. ib. 2. 16. Xen. An. 1. 9. 22 διὰ πολλὰ.) Also συναυξέειν διὰ τι, *to marvel because of or at any thing*, Mark 6, 6. John 7, 22; πιστεῦειν διὰ τὸν λόγον τινός *to believe because of the word of any one*, John 4, 39. 41; χαίρειν διὰ τι, *to rejoice because of any thing*, John 3, 29; but χ. δι' ὑμᾶς, *to rejoice for your sakes*, John 11, 15; μισεῖσθαι διὰ τὸ ὄνομά μου, *to be hated for my name's sake*, because of the profession of my name, Matt. 10, 22. 24, 9. Mark

13, 13. Luke 21, 17.—Also where the circumstance or motive is expressed by the art. τὸ before an infin. clause; e. g. inf. simpl. Luke 23, 8 διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ. Heb. 7, 23; with μή, Matt. 13, 5 διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6. Mark 4, 5. 6. Luke 8, 6. Pass. Luke 9, 7. (Xen. Hi. 1. 37; μή, Mem. 1. 3. 5.) Or inf. with acc. of subj. Luke 11, 8. 18, 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην. Acts 4, 2. 18, 2. 27, 4. 9. 28, 18. Phil. 1, 7. Heb. 7, 24. 10, 2; with μή James 4, 2. Pass. Matt. 24, 12. Mark 5, 4. Acts 12, 20. 18, 2. So Palæph. 2. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34.—Spec. in phrases with a pronoun: a) διὰ τί, written also διατί, *on what account? wherefore? why?* Matt. 9, 11. 14. 13, 10. Mark 2, 18. Luke 5, 30. 33. John 7, 45. Rev. 17, 7. al. Sept. for תִּיבֵּי Num. 11, 11. So Xen. Mem. 3. 11. 7. β) διό, for δι' δ, *on account of which*, and then as illative conjunct. *wherefore, therefore*, Matt. 27, 8. Luke 1, 35. 7, 7. Rom. 1, 24. 15, 7. Heb. 3, 7. 6, 1. al. So Hdian. 2. 8. 5. Plato Gorg. 518. a.—Strengthened, διόπερ, *on which very account, wherefore*, 1 Cor. 8, 13. 10, 14. 14, 13. Comp. Butt. § 75. 3. So Judith 8, 17. Hdian. 1. 1. 10. Xen. Cyr. 5. 1. 13. γ) διότι, for διὰ τοῦτο ὅτι, *pr. on this account that*, and then conjunct. *because that*, i. q. simpl. *because, for*; Luke 2, 7 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι, *because there was no place*. 21, 28. Acts 17, 31. Rom. 1, 19. Gal. 2, 16. al. Sept. for 𐤁𐤆 Zeph. 2, 10. So Luc. Tox. 16. Xen. Mem. 2. 1. 15. δ) διὰ τοῦτο, *on this account, for this cause or reason, therefore*, referring to what precedes; Matt. 6, 25 διὰ τοῦτο λέγω ὑμῖν. 12, 27. 31. Mark 6, 14. Luke 11, 19. 49. John 5, 16. 18. Acts 2, 26. Rom. 1, 26. 2 Cor. 4, 1. Rev. 18, 8. al. (Palæph. 33. Luc. Abdic. 1. Xen. An. 7. 1. 9.) Also as referring to what follows; e. g. with ἵνα, ὅπως, *that*, in order *that*, 2 Cor. 13, 10 διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα κτλ. 1 Tim. 1, 16. Philém. 15. Heb. 9, 15; inverted, John 1, 31. With ὅτι, *because*, John 5, 16. 18. 8, 47. 10, 17. 12, 18. 39. 1 John 3, 1; inverted, John 15, 19. So c. ἵνα Æschin. 73. 1.

2. Rarely of the *efficient cause* or *means*, *through*, i. e. *because of, by reason of*, as in I. 3. b. So c. acc. of peys. John 6, 57 bis, ἐγὼ ζωὴ διὰ τὸν πατέρα... καὶ ἐκείνος ζήσεται δι' ἐμέ. With acc. of thing, Rev. 13, 14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα αὐτοῦ κτλ. See Winer § 53. c.—Hom. Od. 8. 520 νικῆσαι δι' Ἀθήνην. Æschin. 48.

14. Xen. Mem. 3. 3. 15. An. 7. 7. 7. Æschyl. Sept. c. Th. 579 [561] λέγει δὲ τοῦτ' ἔπος διὰ στόμα.

NOTE. In composition διὰ retains its general signification, *through, throughout*, e. g. a) Of space, *through, over*, Lat. *trans*; as διαβαῖνω, διαπλέω. b) Of time, duration; as διαγίνομαι, διαμένω, διασυντερενέω. c) Of substance, *through, throughout*, permeating and intermingling with it; as διαλευκος, διάχρυσος; not in N. T. d) It marks the action of a verb as directed *through* any thing, or *between* its parts, so as to divide and separate them, Lat. *dis*; as διαλείπω, διαμερίζω, διαρρήγνυμι. e) In a distributive or mutual sense, of persons, *throughout* all, *among* or *to* all; also *among* or *with* one another; as διαγγέλλω, διαδίδωμι, διαλαλέω, διαλέγομαι. f) Intens. *through* to the end, *throughout*, quite, completely, thus strengthening the idea of the simple verb; as διαβεβαίω, διαβλέπω, διαγνώσκω. +

διαβαῖνω, f. βήσομαι, (βαίνω,) 1. *to pass through*, c. acc. τὴν θάλασσαν Heb. 11, 29. Sept. for 𐤁𐤆 Gen. 31, 21.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Hdian. 4. 11. 3. Xen. Venat. 5. 16.

2. Intrans. *to pass through* or *over* to a place; with εἰς c. acc. Acts 16, 9; πρὸς c. acc. Luke 16, 26. Sept. for 𐤁𐤆, c. εἰς 1 Sam. 26, 13; πρὸς 14, 8.—So c. εἰς Xen. An. 7. 2. 9; πρὸς Thuc. 7. 82.

διαβάλλω, f. βαλῶ, (βάλλω,) *to throw over* or *across*, *to transport*, c. acc. Hdot. 5. 33. Thuc. 2. 83.—In N. T. like Lat. *trahuco*, *pr. to lead* or *give over* to any one; hence trop. *to report*, *to traduce*, *to accuse*; Pass. c. dat. Luke 16, 1 οὗτος διεβλήθη αὐτῷ ὡς κτλ. Sept. c. acc. et dat. Dan. 3, 8. So Hdian. 5. 6. 1 διαβλήσεντας αὐτῷ ὡς κτλ. Thuc. 5. 45.

διαβεβαιόομαι, οὔμαι, f. ὥσομαι, Mid. depon. (διὰ intens. βεβαίω,) *pr. to make quite firm*; hence *to affirm strongly*, c. περί τινος 1 Tim. 1, 7. Tit. 3, 8.—Pol. 12. 12. 6. Dem. 220. 4.

διαβλέπω, f. ψω, (διὰ intens. βλέπω,) *to look intently*, Plato Phæd. 37. p. 86. d.—In N. T. *to see thoroughly, clearly*, c. inf. Matt. 7, 5. Luke 6, 42.

διάβολος, ου, ὁ, ἡ, (διαβάλλω,) *a traducer, accuser, slanderer*, 1 Tim. 3, 11. 2 Tim. 3, 3. Tit. 2, 3. Sept. for 𐤁𐤆 Esth. 7, 4. So Plut. de Adulat. 17. Xen. Ag. 11. 5.—Spec. c. art. ὁ διάβολος, *the devil, the accuser*, i. q. 𐤁𐤁𐤀𐤍, ὁ Σατανᾶς, *Satan*,

the prince of the fallen angels, *ὁ ἀρχὸν τῶν δαιμονίων* Matt. 9, 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1, 7. 12. Zech. 3, 1. 2, comp. Rev. 12, 9. 10; seduces them to sin, 1 Chr. 21, 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in *δαμόνιον* no. 2. In N. T. *ὁ διάβολος* appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in all possible ways; Matt. 4, 1. 5. 8. 11. 13, 39. 25, 41. Luke 4, 2. 3. 5. 6. 13. 8, 12. John 13, 2. Acts 10, 38. Eph. 4, 27. 6, 11. 1 Tim. 3, 6. 7. 2 Tim. 2, 26. Heb. 2, 14. James 4, 7. 1 Pet. 5, 8. 1 John 3, 8 bis. Jude 9. Rev. 2, 10. 12, 9. 12. 20, 2. 10. Hence 1 John 3, 8 *ἐκ τοῦ δ. ἐστίν*, he is of the devil, is like him, belongs to him. So *τὰ τέκνα τοῦ δ.* v. 10, and *υἱὲ διαβόλου* Acts 13, 10, the children (son) of the devil, i. e. like him, doing his commands. John 8, 44. Sept. for *ἡμεῖς* 1 Chr. 21, 1. Job 1, 6 sq. Zech. 3, 1. 2. So Wisd. 2, 24. Test. XII Patr. p. 672, 691.—Meton. once, John 6, 70 *καὶ ἐξ ὑμῶν εἰς διάβολός ἐστιν*, and one of you is a devil, i. q. υἱὸς διαβόλου Acts 13, 10; comp. Matt. 16, 23. Mark 8, 33.

διαγγέλλω, f. γελῶ, (*διά* intens. ἀγγέλλω) to announce fully, i. e. generally, every where, to publish, to declare; c. acc. Luke 9, 60. Pass. Rom. 9, 17. Sept. for *ἡμεῖς* Ex. 9, 16. So Dem. 163. 8. Xen. Mem. 2. 6. 36.—Also to announce, to give notice, publicly, c. acc. Acts 21, 26. So Hdian. 2. 5. 5. Xen. An. 1. 6. 2.

διάγες, Luke 11, 8; see in γέ no. 1. a.

διαγίνομαι, (*γίνομαι* q. v.) to become or to be through all time, i. e. continually, always, 2 Macc. 11, 26. Xen. Mem. 2. 8. 5.—In N. T. aor. 2 *διεγενόμην*, of time, to be through, to be past, particip. Mark 16, 1 *καὶ διαγενομένου τοῦ σαββάτου*. Acts 25, 13. 27, 9. So Hdian. 1. 10. 1. Pol. 2. 19. 7.

διαγινώσκω, f. γινώσκειν, (*γινώσκω*) to know through and through, fully, accurately, Sept. Deut. 2, 7. Xen. Mem. 3. 1. 9.—In N. T. in a judicial sense, to know thoroughly, to inquire into fully, c. acc. Acts 23, 15. 24, 22. So Dion. Hal. Ant. 2. 14. Thuc. 6. 29.

διαγινώριζω, f. ἴσω, (*γινώριζω*) to make known throughout all places, every where, to tell abroad, to publish, c. περί τινος Luke 2, 17.

διάγνωσις, εως, ή, (*διαγινώσκω*) pr. 'full knowledge;' in N. T. in a judicial sense, examination, trial, Acts 25, 21.—Diod. Sic. 1. 60. Plato Legg. 936. a.

διαγογγύζω, f. ὤσω, (*γογγύζω* q. v.) to murmur through the whole time, continually, to keep murmuring, absol. Luke 15, 2. 19, 7. Sept. for *ἡ* Ex. 15, 24.—Ecclus. 24, 34. Heliodor. 7. 27. See Lob. ad Phryn. p. 358.

διαγρηγορέω, ῶ, f. ἦσω, (*γρηγορέω*) to wake through the night, to keep awake, Hdian. 3. 4. 8.—In N. T. to be fully awake, Luke 9, 32.

διάγω, f. ἔω, (*ἄγω*) to lead or bring through or over, Sept. for *ἡ* 2 Sam. 12, 31. Wisd. 10, 18. Xen. An. 2. 4. 28.—In N. T. of time, to bring through, i. e. to lead, to pass, c. acc. *ἡσυχίον βίον* 1 Tim. 2, 2. With *τὸν βίον* impl. i. q. to live, *ἐν τῷ* Tit. 3, 3. So *δ. τὸν βίον* Æl. H. An. 16. 23. Xen. Hi. 7. 10; absol. c. *ἐν τῷ* Plut. Timol. 3. Xen. Venat. 12. 15.

διαδέχομαι, f. δέχομαι, Mid. depon. (*δέχομαι*) to receive through a series of persons, to receive by succession, to succeed to; c. acc. Acts 7, 45 *ἦν [σκληρῇ]... διαδεξάμενοι οἱ πατέρες*.—Hdian. 4. 2. 20. Diod. Sic. 11. 7.

διάδημα, ατος, τό, (*διαδέω*) pr. 'something bound quite around;' hence a diadem, the symbol of royal dignity, Rev. 12, 3. 13, 1. 19, 12. Sept. for *ἡ* Esth. 1, 11; *ἡ* Is. 62, 3.—Hdian. 6. 2. 3. Xen. 8. 3. 13.

διαδίδωμι, f. δώσω, (*δίδωμι*) to give or deliver over through various hands, i. e.

1. to deliver over as to a successor, c. acc. Rev. 17, 13 Rec. *τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διαδιδώσουσιν*. Others here read simpl. *διδάσιν*.—Thuc. 1. 76. Plato Rep. 328. a.

2. to deal out, to distribute, with acc. of thing and dat. of pers. Luke 18, 22 *πάντα... διὰδος πτωχοῖς*. John 6, 11; dat. impl. Luke 11, 22. Pass. c. dat. Acts 4, 35.—Pol. 3. 76. 13. Xen. Cyr. 1. 4. 10, 11.

διάδοχος, ου, ό, ή, (*διαδέχομαι*) a successor in office, Acts 24, 27.—Ecclus. 46, 1. Hdian. 3. 2. 6. Thuc. 3. 115.

διαζώννυμι, f. ζώσω, (*ζώννυμι*) to gird quite around, i. e. firmly, tightly; with acc. of pers. John 13, 4 *διέζωσεν ἑαυτόν*. Pass. perf. v. 5. Mid. to gird tightly around oneself, with acc. of garment, John 21, 7; see in *ἀναζώννυμι*.—Sept. Ez. 23, 15. Luc. Quom. Hist. conscr. 3. Thuc. 1. 6.

διαθήκη, ης, ἡ, (διατίθημι.) pr. 'a disposition, arrangement.' Hence

1. Of a testamentary disposition, a *testament, a will*, Heb. 9, 16. 17.—Plut. de Adulat. 28. Dem. 1136. 12. Plato Legg. 922. c. 923. c, e. So usually in Greek writers.

2. a *covenant*, i. e. a mutual arrangement, embracing mutual promises on mutual conditions; Gal. 3, 15. Sept. and רִצְּוֹ 1 Sam. 18, 3. 23, 18. al. smp. So Aristoph. Av. [434] 439. Suidas, διαθήκη· συνθήκη.—Spec. in N. T. of God's covenants with men, i. e. the divine promises on condition of obedience, viz.

a) *The Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15, 1–18. 17. 1–19. So Luke 1, 72 comp. 73. Acts 3, 25. Gal. 3, 17; called also ἡ διαθ. περιτομῆς, Acts 7, 8. Sept. and רִצְּוֹ Gen. 15, 18. 17, 2. 4. al.—Comp. 2 Macc. 8, 15.

b) *The Mosaic covenant*, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24, 3–12. Deut. 5, 2 sq. where Sept. for רִצְּוֹ. So Heb. 8, 9 bis. 9, 20; called also ἡ πρώτη διαθήκη, the *first covenant*, i. e. the *old or Jewish dispensation*, in antithesis to the gospel, Heb. 9, 15. Heb. 9, 4 bis, τὴν κυβερῶν τῆς διαθήκης... καὶ αἱ πλάκες τῆς θ. the *ark* which was the symbol of God's presence under the Mosaic covenant, and the *tables* of the law which the people had covenanted to obey. Rev. 11, 19, comp. Heb. 8, 5. (So Sept. and רִצְּוֹ Num. 10, 33. Deut. 9, 9. 11.) The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural διαθήκαι, Rom. 9, 4. Eph. 2, 12.—Meton. the ancient covenant being contained in the Mosaic books, διαθήκη is put for *the book of the covenant*, the Mosaic writings, the law, Heb. רִצְּוֹ; 2 Cor. 3, 14 ἀνέγνωσις τῆς παλαιᾶς θ. Sept. and רִצְּוֹ Deut. 4, 13. So Eccus. 24, 23 βίβλος διαθήκης.—For Gal. 4, 24 see in lett. c.

c) *The new covenant*, promised of old and sanctioned by the blood of Christ, the *gospel dispensation*; comp. Jer. 31, 31 sq. where Sept. for רִצְּוֹ. So Heb. 8, 10 et 10, 16 et Rom. 11, 27, quoted from Jer. 31, 33. 34, comp. Is. 27, 9. Heb. 10, 29; called also νέα θ. Heb. 12, 24; καινὴ θ. Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 9, 15; κρείττων θ. Heb. 7, 22. 8, 6; θ. αἰώνιος 13, 20; θ. δευτέρα (impl.) 8, 7. Hence, Gal. 4, 24 δύο διαθήκαι, the *two covenants*, the old and the new.

διαίρεσις, εως, ἡ, (διαίρω.) *division, act of dividing*, Xen. Cyr. 4. 5. 55.—In N. T. *distinction, difference*; 1 Cor. 12, 4. 5. 6. διαίρεσις, *diversities*, differences, classes of gifts, etc. Sept. for רִצְּוֹ of the classes or sections of the priests, 2 Chr. 8, 14. Ezra 6, 18. So Diod. Sic. 2. 31 διαίρεσις τῶν χρόνων. Plato Soph. 267. b.

διαίρω, ῶ, aor. 2 διεῖλον, (διά of sep. αἰρέω,) to *take apart, to separate, to divide* into parts, Sept. for רִצְּוֹ Gen. 15, 10. al. Luc. D. Mort. 16. 3. Plato Soph. 221. e.—In N. T. to *divide out, to distribute*, c. acc. et dat. Luke 15, 12. 1 Cor. 12, 11. Sept. for רִצְּוֹ Josh. 18, 5. So Plut. Æm. Paul. 16. Xen. Cyr. 4. 5. 51.

διακαθαρίζω, f. ἴσω, (καθαρίζω.) Att. fut. -ῶ, Butt. ἰ95. 7, and n. 14; to *cleanse thoroughly*, c. acc. Matt. 3, 12 et Luke 3, 17 τὴν ἄλωνα, by throwing up the grain against the wind with a fork, τὸ πύον; hence i. q. *λικμῶν τὴν ἄλωνα* Ruth 3, 2. See Bibl. Res. in Palest. II. p. 277.—Comp. διακαθαίρειν τὴν ἄλω, Alciphron. 3. 26.

διακατελέγχομαι, f. ξομαι, Mid. dep. (διά intens. κατελέγχω,) to *confute utterly*, c. dat. Acts 18, 28.

διακονέω, ῶ, f. ἴσω, (διάκονος,) impf. διηκόνουν, aor. 1 διηκόνησα, Pass. aor. 1 διηκονήσθην; for the augm. see Butt. ἰ86. n. 4.—To *wait or attend upon, to minister, to serve*.

1. Of persons, to *wait upon, to serve* any one, pr. with dat. of pers. a) Genr. as a master or guest; Matt. 8, 15 καὶ διηκόνει αὐτοῖς. Mark 1, 31. Luke 4, 39. John 12, 26 bis. Philem. 13; absol. Luke 22, 26. Matt. 20, 28 bis. Mark 10, 45 bis. (Dem. 362. ult. διακονεῖν δεσπότη.) Plut. Symp. 1. 10. 2 ἡ διακονοῦσα. Xen. Cyr. 8. 3. 8.) Spec. of those who wait at table, c. dat. Luke 12, 37. 17, 8; absol. Luke 10, 40. 22, 27 bis. John 12, 2. So Diod. Sic. 5. 28, 40. Xen. An. 4. 5. 33. b) In a wider sense, to *minister* to the wants of any one, to supply one's wants, e. g. food, clothing, c. dat. Matt. 4, 11. 25, 44. Mark 1, 13; Matt. 27, 55. Mark 15, 41; also with ἀπὸ c. gen. Luke 8, 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. So by means of alms collected by the churches, the distribution of alms, Rom 15, 26. Heb. 6, 10 bis. 1 Pet. 4, 11. c) Also to be the *attendant or minister* of any one; as Timothy and Erasthenes are said to be διακονοῦντες τῷ Παύλῳ Acts 19, 22. Comp. Heb. רִצְּוֹ Josh. 1, 1. Ex. 24, 13; where Sept. ὑπουργός and παρεστηκός. d) In the primitive church, to

All the office of a *διάκονος*, to perform the duties of a *deacon*, i. e. to have charge of the sick and the poor, absol. 1 Tim. 3, 10, 13.

2. In respect to things; to *minister* any thing to any one, to *administer*, to *provide*; c. acc. of thing, 2 Tim. 1, 18 *δοῦναι ἐν ἑφύσῳ διακόνῃσιν*. Pass. 2 Cor. 3, 3 *ἐπιστολὴ Χριστοῦ διακονήσασα ὑφ' ἡμῶν*, ministered by us, i. e. written by our aid or ministry, by us. (Anacr. 9. 14 *Ἀνακρίοντι διακονῶ τοσαῦτα*. Theophr. Char. 2. 4.) Also to *minister* any thing to one's wants; c. eis, 1 Pet. 4, 10 *εἰς αὐτοὺς* [i. q. *εἰς ἀλλήλους*] *αὐτὰ διακονοῦντες*, comp. v. 11. So of alms, *χάρις*, collected by the churches, to *administer*, to *distribute*, Pass. 2 Cor. 8, 19, 20. (Comp. Lucian. Asin. 53.) Spoken of prophets who *minister*, i. e. *announce*, *deliver* the divine message, c. acc. et dat. 1 Pet. 1, 12; so Jos. Ant. 6. 13. 6.—Once with dat. of thing, Acts 6, 2 *διακονεῖν τραπέζαις*, to *serve tables* for the poor, comp. v. 1; i. e. to have charge of the alms and the supply of the poor. So Hellodor. 5. p. 218; comp. *ministrare velis* Virg. *Æn.* 10. 218, where see Heyne's note.

διακονία, ας, ἡ, (*διάκονος*,) 1. *attendance*, *ministry*, *service*, e. g. as towards a guest, at table or in hospitality, Luke 10, 40. 1 Cor. 16, 15. So Xen. *Cec.* 7. 41.—Also genr. as to a friend or master, 2 Cor. 11, 8. 2 Tim. 4, 11. Heb. 1, 14. So Plut. de Adulat. 3. Thuc. 1. 133.

2. Spec. *ministry*, *ministration*, in the offices and duties of religion. a) Chiefly of apostles and teachers; Acts 1, 17, 25. 6, 4 *διακ. τοῦ λόγου*. 20, 24. 21, 19. Rom. 11, 13. 1 Cor. 12, 5. 2 Cor. 3, 8 ἡ δ. τοῦ πνεύματος. v. 9 ἡ δ. τῆς δικαιοσύνης. 4, 1. 5, 18 ἡ δ. τῆς καταλλαγῆς. 6, 3. Eph. 4, 12. Col. 4, 17. 1 Tim. 1, 12. 2 Tim. 4, 5. Also by anth. spoken of the ministration of the old dispensation, ἡ δ. τοῦ παλαιοῦ v. τῆς κατακρίσεως 2 Cor. 3, 7, 9. Once of the office of a *διάκονος* q. v. the administration of the external affairs of the church, Rom. 12, 7 bis; comp. Acts 6, 1 sq. Comp. genr. Plut. Aristid. 21. Plato Rep. 371. c. b) In relation to the sick or the poor, *ministry*, *service*, spec. in collecting and distributing alms and contributions, Acts 6, 1. 12, 25 comp. 11, 30. Rom. 15, 31 ἡ διακονία μου ἡ εἰς Ἱερουσαλήμ, comp. v. 26. 2 Cor. 9, 12. Rev. 2, 19.—Meton. i. q. *aïd*, *relief*, Acts 11, 29 *εἰς διακονίαν πέμψαι*. 2 Cor. 8, 4. 9, 1. 13. So Act. Thom. 56 *ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν*.

διάκονος, ου, ὁ, ἡ, a *waiter*, *attendant*, *servant*, *minister*. Usually derived from *διδόναι*, 'one dusty from running,' comp. *ἀγκονίω*; better with Buttmann from an obsol. *διᾶκω* or *διήκω*, to run, to hasten, kindr. with *διώκω*; pr. 'a runner, messenger.' Buttm. Lexil. I. p. 218–221.

1. Pr. of those who wait on guests or at table, a *waiter*, *attendant*; John 2, 5. 9.—Pol. 31. 4. 5. Xen. Mem. 1. 5. 2. Among the Greeks, οἱ *διάκονοι* were a higher class than οἱ *δούλοι*; so Athen. 10. p. 192, b, *δούλος οὐδεὶς ἦν ὁ διακονήσων, ἀλλ' οἱ νόμοι τῶν ἐλευθέρων φηγοῦντων*. Comp. Xen. L. c. Buttm. Lexil. I. p. 220.

2. Genr. and with a gen. of the master or person served, a *minister*, *servant*; Matt. 20, 26. 23, 11. Mark 9, 35. 10, 43. So Luc. Merc. cond. 26. Xen. Cyr. 8, 3, 8.—Also a *servant*, *attendant* of Christ, a *disciple*, John 12, 26; of a king, Matt. 22, 13; and so *θεοῦ διάκονος*, the *servant* or *minister* of God, Rom. 13, 4 bis. Sept. for *ἰσῥῆ* Esth. 2, 2, 6, 3.

3. Spec. in relation to the gospel and to the church, a *minister*, a *teacher*, e. g. a) With gen. of pers. for whom one ministers; so *διάκονος τοῦ θεοῦ* 1 Cor. 3, 5. 2 Cor. 3, 6. 4. 1 Thess. 3, 2; *διάκ. τοῦ Χριστοῦ* 2 Cor. 11, 23. Col. 1, 7; *δ. ἐν κυρίῳ* Eph. 6, 21. Col. 4, 7; *δ. τῆς ἐκκλησίας* Col. 1, 25. Also by anth. *διάκονος τοῦ σατανᾶ* 2 Cor. 11, 15, comp. v. 14. b) With gen. of the thing to be done or promoted by one's service and ministry; Rom. 15, 8 *διάκονος περιτομῆς*, a *minister of circumcision*, i. e. to the Jews. 2 Cor. 11, 15 *διάκ. δικαιοσύνης*. Gal. 2, 17. Eph. 3, 7. Col. 1, 23. c) An officer in the primitive church, one who has charge of the alms and money of the church, an *overseer of the sick and the poor*, an *almoner*, Phil. 1, 1. 1 Tim. 3, 8. 12. 4, 6; see Acts 6, 1–6. Also of a female, ἡ *διάκονος*, who had charge of the female sick and poor, Rom. 16, 1.—Hence the English word *deacon*, but in a different sense.

διακόσιοι, αι, α, (*δύς, ἑκατόν*,) card. num. two hundred, Mark 6, 37. John 6, 7. 21, 8. Acts 23, 23 bis. 27, 37. Rev. 11, 3. 12, 6.

διακονίω, f. ούσμαι, (*ἀκούω*,) to *hear through* or *out*, Plut. Demosth. 31 fin. Xen. *Cec.* 11. 1.—In N. T. to *hear fully*, in a judicial sense, c. gen. Acts 23, 35. So Sept. and *שָׁמַע* Deut. 1, 16.

διακρίνω, f. κᾶ, (*κρίνω*,) 1. to *separate throughout*, wholly, completely, e. g. Mid. to *wholly separate oneself*; absol. Jude 22 *οὐς μὲν ἐλεῖτε διακρινόμενοι, οἱ some*

(the unbelievers) *have compassion, separating yourselves wholly* from them. Others read διακρινομένους, 'the doubting,' as in no. 3. b; comp. De Wette in loc. So Hdian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ Ψη. Plut. de Def. Orac. 39.—Trop. *to cause to differ, to make a distinction, as between persons*; c. acc. 1 Cor. 4, 7 τίς γάρ σε διακρίνει. Acts 15, 9 οὐδὲν διέκρινε μεταξύ ἡμῶν. Comp. Luc. D. Deor. 26. 1. Plut. de Adu-lat. 3.

2. *to discern clearly, to distinguish*; and so *to estimate or judge of*.

a) Pr. c. acc. of thing, Matt. 16, 3 τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. 1 Cor. 11, 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. as represented in the bread; comp. 10, 16.—Plut. Conjug. Præc. 20 μηδὲ διακρίναι τὸ ἴδιον ἢ τὸ ἀλλότριον. Plato Charm. 171. c.

b) Trop. *to estimate, to judge of, to form an opinion or conclusion*; absol. 1 Cor. 14, 29, comp. 1 John 4, 1. With acc. of pers. 1 Cor. 11, 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα, for *if we judged ourselves, formed a right estimate of ourselves*; comp. v. 28. Sept. for יִדְּבָרָה Job 12, 11.—Plato Legg. 742. c. Xen. Mem. 1. 1. 9.

c) In a judicial sense, *to judge, to decide, between parties*; so 1 Cor. 6, 5 διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ. Sept. for עֲדָה Ex. 18, 16.—Luc. D. Mort. 30. 1. Plato Legg. 847. b.

3. Mid. διακρίνομαι, with Pass. aor. 1 διεκρίθην, pr. 'to separate oneself from, to be at variance with'; and so, *to contend with* in arms Pol. 2. 22. 11. Xen. Ag. 1. 33.—Hence in N. T.

a) Trop. *to contend or strive with, to dispute with*, c. dat. Jude 9; c. πρὸς τινα, Acts 11, 2. Sept. c. dat. for יִדְּבָרָה Jer. 15, 10; c. πρὸς for עֲדָה Ez. 20, 35.—Luc. Pseudoph. 5; c. dat. Pol. 18. 35. 4.

b) Trop. 'to be at variance with oneself,' *to doubt, to waver*; absol. Matt. 21, 21. Rom. 4, 20. 14, 23. James 1, 6 ὁ γὰρ διακρινόμενος. With acc. of manner, μηδὲν διακρινόμενος, *nothing doubting*, Acts 10, 20. 11, 12. James 1, 6. Also emphat. μὴ διακριθῆναι ἐν τῇ καρδίᾳ Mark 11, 23; and so James 2, 4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, *do ye not then doubt in yourselves?* are ye not then become doubtful in the faith? comp. v. 1.

διάκρισις, εὖς, ἡ, (διακρίνω,) *a discerning clearly, a distinguishing*; and hence, *a judging of, estimation*, see in διακρίνω no. 2. So Heb. 5, 14 πρὸς διάκρισιν καλοῦ τε

καὶ κακοῦ. 1 Cor. 12, 10 διακρίσεις πνευμάτων, comp. 14, 29 and 1 John 4, 1. Rom. 14, 1 μὴ εἰς διακρίσεις διαλογισμῶν, *not to judgments of thoughts*, i. e. not so as to make oneself the judge of their doubts or scruples.—Apoll. Rhod. 4. 1169. Plato Legg. 937. b. Xen. Cyr. 8. 2. 27.

διακωλύω, f. ὤσω, (κωλύω,) *to hinder throughout, to forbid utterly*; c. acc. Matt. 3, 14 ὁ δὲ Ἰωάννης διεκώλυνεν αὐτόν, the impf. here expressing an action not completed, de conatu, Winer § 41. 3. c. Matth. § 497. c.—Judith 12, 7. Pol. 3. 19. 4. Xen. Hell. 1. 6. 28, 36.

διαλαλέω, ὦ, f. ἴσω, (λαλέω,) 1. *to speak with others, to converse, to commune*; see διά note, lett. e. Luke 6, 11 διελάουν πρὸς ἀλλήλους.—Pol. 23. 9. 6 πρὸς ἀλλήλους. Eurip. Cycl. 175 διαλαλήσομέν τί σοι. Diod. Sic. 14. 64.

2. *to talk of every where, to tell abroad*; Pass. Luke 1, 65.—Symm. for יִדְּבָרָה Ps. 51, 16.

διαλέγομαι, f. λέξομαι, Mid. depon. (λέγω,) Pass. aor. 1 διελέχθην with Mid. signif. Butt. § 113. n. 5; *to lay out separately before the mind of any one*; hence, *to discourse, to reason, to dispute, with any one*.

a) With an adjunct of person; c. dat. Acts 17, 2 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν. v. 17. 18, 19. 20, 7; with πρὸς τινα Mark 9, 34. Acts 24, 12; absol. Acts 18, 4. 19, 8. 9. 20, 9. So c. dat. Pol. 15. 9. 1. Xen. Mem. 1. 6. 11; πρὸς τινα Plut. Coriol. 27. Xen. Mem. 1. 6. 1. b) With an adjunct of thing; e. g. περὶ τινος, *about or of any thing*, Acts 24, 25; and so Jude 9 τῷ δ. διακρινόμενος διελέγετο περὶ τοῦ Μ. σώματος, *he disputed about the body of Moses, strove for it*; comp. Sept. διαλέγομαι for עֲדָה, Judg. 8, 1. So c. περὶ Plut. Pomp. 4. Plato Legg. 686. d. Xen. Hell. 2. 2. 11. c) Simply of exhortation, *to speak to, to talk with*, c. dat. Heb. 12, 5 ἤτις ὑμῖν ὡς υἱοῖς διαλέγεται. So Hdian. 1. 5. 2. Thuc. 8. 93 ἀνὴρ ἀνδρὶ διελέγοντο.

διαλείπω, f. ψω, (λείπω,) *to leave between, to leave an interval*, e. g. of space, πεντήκοντα πόδας Pol. 6. 30. 1; of time, ὀλίγον χρόνον Plato Phæd. 118. a.—Hence in N. T. of time, intrans. *to intermit, to desist, to cease*; with particip. Luke 7, 45 οὐ διελίπε καταφιλοῦσα, *she hath not ceased kissing my feet*; see Butt. § 144. 6. Sept. for עֲדָה Jer. 44, 18. So Luc. Vit. auct. 13. Xen. Apol. Socr. 16.

διάλεκτος, ον, ἡ, (διαλέγομαι,) *discourse, Plato Conv. 208. a; mode of speech, diction,*

Plato Theat. 183. b.—In N. T. *language* of a country or district, a *dialect*, *idiom*, Acts 1, 19. 2, 6. 8. 21, 40. 22, 2. 26, 14. So Jos. Ant. 3. 1. 6. Pol. 1. 80. 6. Plut. Numa 10.

διαλλάσσω v. -ττω, f. ξω, (ἀλλάσσω,) *to change between, to change for another, to exchange*, 2 Macc. 6, 27. Xen. Hell. 1. 6. 4.—In N. T. trop. *to change the feelings towards any one, to reconcile*; only Pass. aor. 2 imperat. c. dat. Matt. 5, 24 διαλλάγη-
τε τῷ ἀδελφῷ σου, *be reconciled to thy brother*. So Sept. 1 Sam. 29, 4. Thuc. 8. 70; Act. c. acc. Plut. Mor. II. p. 135. Xen. Hell. 1. 6. 7.

διαλογίζομαι, f. ἵσμαι, Mid. depon. (λογίζομαι,) *to reckon through, to settle an account*, c. πρὸς τινα Dem. 1236. 17.—In N. T. trop. *to take account of, to consider, to reason with*. a) Genr. and so with παρ' ἑαυτοῖς, *with themselves*, Matt. 21, 25; πρὸς ἑαυτοῦς id. Mark 11, 31 Lachm. Luke 20, 14; ἐν ἑαυτοῖς id. Matt. 16, 7. 8. Mark 2, 8. Luke 12, 17; ἐν ταῖς καρδίαις αὐτῶν Mark 2, 6. 8. Luke 5, 22; so with περί τινος added, Luke 3, 15; absol. Luke 1, 29. 5, 21. Mark 8, 16. Also with ὅτι, *because that*, Mark 8, 17; ὅτι ταῖ, John 11, 50. Sept. c. acc. for דָּפַקְתָּ Ps. 77, 6. So Ael. V. H. 14. 43; πρὸς ὑμᾶς Isæus 191. pen. Plato Soph. 231. c. b) Also *to reason, to discuss, to dispute*, πρὸς ἑαυτοῦς Mark 9, 33, comp. v. 34. So Xen. Mem. 3. 5. 1.

διαλογισμός, οὗ, ὁ, (διαλογίζομαι,) *a reckoning through, settlement of accounts*, Dem. 951. 20.—In N. T. *consideration, reasoning, thought*. a) Genr. Matt. 15, 19. Mark 7, 21. Luke 2, 35. 5, 22. 6, 8. 9, 47. 24, 38. Rom. 1, 21. 14, 1 (see in διακρίσις). 1 Cor. 3, 20. James 2, 4 κριταὶ διαλογισμῶν πονηρῶν, *judges of (having) evil thoughts*, unjust, partial. Sept. for חֲשֹׁבוֹתָהּ Prov. 21, 18. Is. 59, 7. So Arr. Epict. 1. 9. 10. Pol. 3. 17. 8. Plato Ax. 367. a. b) Spec. *reasoning, discussion, dispute*; Phil. 2, 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. 2, 8; so Luke 9, 46, comp. Mark 9, 33. 34. So Ecclus. 9, 15. Plut. Mor. II. p. 23.

διαλύω, f. ἴσω, (λύω,) *to loose through-out, to dissolve*, i. e. *to disperse, to break up*, a multitude, Pass. Acts 5, 36.—So an assembly Hdol. 7. 10. 4; an army Hdian. 5. 2. 6. Xen. Cyr. 6. 1. 6, 10.

διαμαρτύρομαι, f. οὔμαι, Mid. depon. (μαρτύρομαι,) *to call throughout to witness*, i. e. *God and man, to protest solemnly*, Sept.

Deut. 4, 26. Dem. 275. 17. Xen. Hell. 3. 2. 13.—In N. T. *to testify fully*.

1. Genr. and implying strong affirmation, *to testify fully, to declare openly*; c. dat. 1 Thess. 4, 6 καθὼς . . . ὑμῖν καὶ διαμαρτυράμεθα. Acts 20, 23 τὸ πνεῦμα . . . διαμαρτυρεταί μοι λέγων. With acc. Acts 8, 25. 20, 24. 23, 11. With acc. and dat. Acts 18, 5 διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν ἱ. X. 20, 21. 28, 23. Once c. ὅτι Acts 10, 42. Of a sacred writer, with λέγων, Heb. 2, 6 διαμαρτύρατο δὲ πού τις λέγων. Sept. for דָּפַקְתָּ Deut. 32, 46.—Jos. Ant. 9. 8. 3. Plato Phædr. 260. e, διαμ. ὅτι.

2. In exhortations, i. q. *to admonish, to charge earnestly*; absol. Acts 2, 40 διαμαρτύροτο καὶ παρεκάλει λέγων. With dat. of pers. and ἵνα μή, Luke 16, 28. Emphat. with ἐνώπιον τοῦ Θεοῦ v. τοῦ κυρίου, and dat. of pers. impl. 1 Tim. 5, 21. 2 Tim. 2, 14. 4, 1. Sept. for דָּפַקְתָּ Ex. 19, 21.—Pol. 1. 37. 4. Plut. Cimon 16. Xen. Cyr. 7. 1. 17.

διαμάχομαι, f. ἥσμαι, Mid. depon. (μάχομαι,) *to fight with another*, see in διά note, lett. e; c. dat. Xen. An. 7. 4. 10.—In N. T. trop. *to contend in words, to strive*; Acts 23, 9 διαμαχόμενοι λέγοντες. So Ecclus. 8, 1. Luc. Hermot. 36. Plato Theat. 178. e.

διαμένω, f. νῶ, (μένω,) *to remain through, to continue in the same place*, Xen. An. 7. 1. 6.—In N. T. of state, condition, *to remain without change, to continue, to endure*; absol. Heb. 1, 11 διαμένεις, from Ps. 102, 27 comp. 28, where Sept. for דָּפַקְתָּ. 2 Pet. 3, 4 πάντα οὕτω διαμένει, comp. Ps. 119, 90 where Sept. for דָּפַקְתָּ. With an adj. Luke 1, 22 διέμενε καφός. So with πρὸς τινα, *to remain unto*, Gal. 2, 5; μετὰ τινος, *to remain with any one*, i. e. constant to him, Luke 22, 28.—Pol. 1. 18. 6. Xen. Mem. 4. 7. 7; c. adj. Plut. Symp. 7. 4. 1; c. dat. Xen. Hell. 7. 1. 44.

διαμερίζω, f. ἴσω, (μερίζω,) *to dispart, to divide up, to cut up*, Plato Legg. 849. d.—In N. T.

1. *to part or portion out, to divide up or out, to distribute*; c. acc. et dat. Acts 2, 45 καὶ διμερίζον αὐτὰ πάντα. Luke 22, 17; acc. Mark 15, 24 Rec. Sept. for דָּפַקְתָּ Judg. 5, 30. 2 Sam. 6, 19. So Plato Phil. 15. e. Xen. An. 7. 1. 40, where others διαμερπεῖν.—Mid. plur. *to divide among themselves*, e. g. τὰ ἱμάτια Matt. 27, 35. Mark 15, 24 G. Luke 23, 34; with dat. ἑαυτοῖς added Matt. 27, 35 and John 19, 24, quoted from Ps. 22, 19 where Sept. for דָּפַקְתָּ.—Pass. or Mid. particip. Acts 2, 3 διαμεριζόμενοι γλῶσσαι ὥσπερ πυρὸς, *tongues as of fire divided out or*

dividing themselves out to all; and it (the fire, or a tongue) *sat upon each of them.*

2. Trop. of discord, dissension, only in Pass. *to be divided*; c. *ἐπὶ τινα* against any one, Luke 11, 17. 18; also *ἐπὶ τινι* id. 12, 52. 53.

διαμερισμός, οὐ, ὁ, (*διαμερίζω*), a word disapproved by the grammarians, Poll. Onom. 8. 136. Lob. ad Phryn. p. 511; *division, distribution*, Diod. Sic. 11. 47. Plato Legg. 771. d; *a part, portion*, Sept. Ez. 48, 29.—In N. T. *division, dissension*, Luke 12, 51.

διανέμω, f. μῶ, (*νέμω*), *to distribute throughout*, to all, Sept. Dent. 29, 26. Hdian. 2. 11. 13, 14. Xen. Mem. 3. 14. 1.—In N. T. *trop. to spread abroad, to publish*, Pass. *eis τὸν λαόν* Acts 4, 17.

διανεύω, f. εύω, (*νεύω*), *to nod or wink repeatedly, to beckon*, to continue nodding or making signs with the head and eyes; c. dat. Luke 1, 22 *καὶ αὐτὸς ἦν διανεύων αὐτοῖς*. Sept. for יִצְיָרָךְ Ps. 35, 19.—Eccles. 27, 22 *διανεύων ὀφθαλμῷ*. Diod. Sic. 3. 18 *ταῖς κεφαλαῖς*. Luc. D. Meretr. 3. 2.

διανόημα, ατος, τό, (*διανοέμαι*), *thought, purpose*, 'what has passed through one's mind,' Luke 11, 17. Sept. for רִצְוֹתָךְ Is. 55, 9.—Plut. Phocion 5. Plato Prot. 348. d.

διάνοια, as, ἡ, (*διανοέομαι*), *a thinking through, thought, purpose*, Hdot. 1. 90. Thuc. 5. 9.—In N. T. the faculty of thought.

1. *the mind, the understanding*; Matt. 22, 37 *ἐν δαῖ τῇ διανοίᾳ σου*. Mark 12, 30. Luke 10, 27. Eph. 1, 18 Rec. 4, 18. 1 Pet. 1, 13. 2 Pet. 3, 1. Heb. 8, 10 and 10, 16, quoted with variation from Jer. 31, 33 where Sept. for בְּנִי. Sept. for בִּי Gen. 17, 17.—Hdian. 2. 9. 15. Xen. Mem. 3. 12. 6.

2. Meton. *understanding, insight*, 1 John 5, 20. Sept. for בִּי Ex. 35, 25. 36, 1.

3. Meton. *mind*, for the mode of thinking and feeling, *disposition of mind, the feelings*; Col. 1, 21 *ἐχθροὶ τῇ διανοίᾳ*. Plur. Eph. 2, 3 *τὰ θελήματα . . . τῶν διανοιών*. So 2 Macc. 5, 17. Plato Rep. 503. c. Xen. OEc. 10. 1.—Luke 1, 51 *ὑπερήφανοι διανοίᾳ καρδίας*, those proud in the disposition of their heart; comp. Heb. בְּיִרְיָא Is. 46, 12. Sept. 1 Chr. 29, 18 *ἐν διανοίᾳ καρδίας*. Baruch 1, 22.

διανοίγω, f. ξω, (*ἀνοίγω*), *to open through, to lay quite open*; e. g. gates, Pass. Plut. Timol. 12. In N. T. only in phrases, e. g. a) *πάν ἄρσεν διανοίγων τὴν μήτραν*, every male opening the womb, i. e. the first born, Luke 2, 23. Sept. for רִצְוֹתָךְ Ex. 13, 12. 24, 19. b) *διανοίγειν τὰς ἀκοάς*,

to open the ears, to cause to hear, to restore the hearing, Pass. Mark 7, 34. 35. So Heb. פָּתַח עֵינַי Is. 35, 5, Sept. ἀνοίγω. c) Trop. *διανοίγειν τοὺς ὀφθαλμούς*, *to open the eyes of any one, to cause to see what before was not seen*, Luke 24, 31. Sept. and פָּתַח עֵינַי 2 K. 6, 17. So pr. Plato Lys. 210. a. d) Trop. *διανοίγειν τὸν νοῦν, τὴν καρδίαν*, *to open the mind, the heart, to make able and willing to understand and receive*, Luke 24, 45. Acts 16, 14. So Sept. Hos. 2, 15. 2 Macc. 1, 4. Themist. 2. p. 29. a. e) Trop. *διανοίγειν τὰς γραφάς*, *to open the Scriptures*, i. q. to unfold, to explain, Luke 24, 32. Acts 17, 3. So Heb. פָּתַח Ps. 119, 130, Sept. דְּהִלְוִס לִגְוֹן.

διανυκτερεύω, f. σω, (*νυκτερεύω*, νύξ), *to pass the whole night*, intrans. with *ἐν* of manner, Luke 6, 12.—Sept. Job 2, 9. Hdian. 5. 8. 15. Diod. Sic. 13. 62.

διανύω, f. σω, (*ἀνύω*), *to bring through to an end, to complete, to finish*, c. acc. τὸν πλοῦν Acts 21, 7.—2 Macc. 12, 17. AEl. V. H. 2. 23. Xen. Cyr. 1. 4. 28 δόδον.

διαπαντὶς, see in διά I. 2. a.

διαπαραιτριβή, ἡς, ἡ, (*παραιτριβή*), *a continued rubbing, disputing, wrangling*, 1 Tim. 6, 5; so in Mss. and later editions, instead of παραδιατριβή in Rec. q. v. See Winer § 16. 4. n. Tittm. Syn. in N. T. p. 233.

διαπεράω, ᾶ, f. ἄσω, (*περάω*), *to pass through or over, to cross over*, e. g. a lake, absol. Matt. 9, 1. 14, 34. Mark 5, 21. 6, 53; a gulf, with *πρὸς τινα* to any one, Luke 16, 26; the sea, with *eis* c. acc. of country, Acts 21, 2. Sept. δ. τὸν Ἰορδάνην for בְּנִי 2 Sam. 19, 15; τὴν θάλασσαν Is. 23, 2.—Pol. 11. 18. 4. Xen. Ven. 9. 18.

διαπλέω, f. εύω, (*πλέω*), *to sail through or over*, c. acc. τὸ πέλαιος Acts 27, 5.—Hdian. 8. 6. 11; c. *eis* Xen. An. 7. 8. 1.

διαπονεύομαι, οὔμαι, f. ἡσσομαι, Mid. depon. (*πονέω*), *to labour through, to work out, to produce with labour*, Xen. Cyr. 3. 1. 28; *to exercise, to practise*, Plato Phædr. 273. e; *to suffer pain, to be hurt*, Sept. for בִּצְרָךְ Ecc. 10, 9.—In N. T. *trop. to be pained, grieved, indignant*, Acts 4, 2. 16, 18. So Hesych. διαπονησεῖς λυπησεῖς. Comp. *πονέομαι* to be in distress, anxiety, Hom. Il. 9. 12.

διαπορεύομαι, f. σομαι, Pass. depon. (*πορεύω*), *to go or pass through a place*; c. acc. τὰς πόλεις Acts 16, 4; *διὰ* c. gen. Luke 6, 1; *κατὰ* c. acc. 13, 22; absol. 18, 36. Rom. 15, 24. Sept. for בְּנִי Zeph. 2,

15.—So c. acc. Xen. An. 2. 5. 18; δὲδ Pol. 3. 68. 12; absol. Xen. An. 2. 2. 11.

διαπορέω, ᾧ, f. ἴσω, (ἀπορίω,) to be quite at a loss, to be greatly perplexed, to be in much doubt, absol. Luke 9, 7. Acts 2, 12; ἐν αὐτῷ 10, 17; with περί c. gen. Acts 5, 24. So Diod. Sic. 2. 18. Plato Legg. 777. c. AEl. V. H. 4. 17 ὑπὲρ νινος.—Mid. id. c. περί, Luke 24, 4. So Plato Soph. 217. a.

διαπραγματεύομαι, f. σομαι, Mid. depon. (πραγματεύομαι,) to work out or treat of thoroughly, Plato Phæd. 77. d. 95. e.—In N. T. to work out in business, to gain by traffic, c. acc. Luke 19, 15 τίς τίς διαπραγματεύσατο. Comp. in πραγματεύομαι.

διαπρίω, f. ἴσω, (πρίω,) to saw through or asunder, Sept. for רָחַב 1 Chr. 20, 3. Plut. de Solert. Anim. 25. Plato Conv. 193. a; also δ. τοὺς ὀδόντας, to saw or gnash the teeth, Luc. Calumn. 24.—In N. T. Mid. διαπρίομαι, trop. to exasperate oneself, to be enraged, absol. Acts 5, 33; ταῖς καρδίαις 7, 54. So Hesych. διεπρίοντο. Ξυμοῦντο. Comp. περιμένη κάλλει Γανυμήδεος Ἥρη, Antip. Thess. 43, in Anth. Gr. II. p. 107.

διαρπάζω, f. ἄσω, (ἀρπάζω,) to seize and tear in pieces Hom. Il. 16. 355.—In N. T. 'to seize and carry off,' to plunder, to spoil, Lat. diripio; c. acc. τὰ σκεύη, τὴν οἰκίαν, Matt. 12, 29 b. Mark 3, 27 b. Sept. for רָחַב Gen. 34, 27. 29; רָחַב Deut. 28, 29. So Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

διαρρήγνυμι, **διαρρήσσω**, f. ξω, (ρήγνυμι q. v.) to tear through, to rend or break asunder, c. acc. as ἱμάτια Matt. 26, 65. Acts 14, 14; χιτῶνα Mark 14, 63; δίκτυον Luke 5, 6; δεσμά Luke 8, 29. Sept. for רָחַב Gen. 37, 29. 34; רָחַב Ps. 2, 3. 'So Plut. de Prof. in Virt. 11. Plato Phæd. 86. a.—The Jews and other nations were accustomed to rend their garments from the bosom to the girdle (γυμνοὶ δὲ τὰ στήρνα τῶν ἐσθίων περιερρήγμένον Jos. B. J. 2. 15. 4; 'vestes a pectore discissa,' Suet. Cæs. 33) in token of grief or indignation; see Gen. 37, 29. 34. 44, 13. Num. 14, 6. Josh. 7, 6. 2 Sam. 3, 31. al. 1 Macc. 11, 71. Jos. B. J. 2. 15. 2, 4. Philo de Joseph. p. 528, 557.

διασαφές, ᾧ, f. ἴσω, (σαφής,) to make quite clear, i. q. to make known, to tell, c. acc. et dat. Matt. 18, 31.—2 Macc. 1, 18. 20. Pol. 1. 46. 4. Plato Legg. 754. a.

διασεῖω, f. εῖσω, (σεῖω,) to shake through-out, vehemently, AEl. V. H. 2. 14; πύργον Diod. Sic. 20, 87; the bones from terror,

Sept. for רָחַב Job 4, 14.—In N. T. trop. to do violence to any one, to terrify, to oppress, Lat. concutio; c. acc. Luke 3, 14. So 3 Macc. 7, 21. Pol. 10. 26. 4.

διασκορπίζω, f. ἴσω, (σκορπίζω,) found only in late writers, Lob. ad Phryn. p. 218; to scatter throughout all places, i. e.

1. Genr. to scatter abroad, to disperse, e. g. people, a flock, c. acc. Luke 1, 51. Pass. John 11, 52. Acts 5, 37. Matt. 26, 81 and Mark 14, 27 τὰ προβάτα, quoted from Zech. 13, 7 where Sept. for רָחַב, also Deut. 30, 3; רָחַב Zech. 1, 19. 21. So AEl. V. H. 13. 45. Pol. 27. 2. 10.—Trop. of property, to dissipate, to squander, c. acc. Luke 15, 13. 16, 1.

2. Like Heb. רָחַב, to scatter abroad grain to the wind, to winnow, Matt. 25, 24. 26; here διασκορπίζω is put in contrast to συνάγω, instead of the usual λικμῶν q. v. So רָחַב Ruth 3, 2 and Is. 30, 24, where Sept. λικμῶν; but רָחַב רָחַב, Sept. διασκορπίζω τῷ πνεύματι, Ez. 5, 2. 10. 12.

διασπάω, ᾧ, f. ἄσω, (σπάω,) to draw or pull asunder, to pull in pieces, Pass. Mark 5, 4. Acts 23, 10. Sept. for רָחַב Judg. 16, 9. 12.—AEl. V. H. 3. 42. Xen. Eq. 5. 4.

διασπείρω, f. ἐρῶ, (σπείρω,) pr. to sow throughout, then to scatter abroad as seed, to disperse, e. g. persons, Pass. Acts 8, 1. 4. 11, 19. So Sept. for רָחַב Lev. 26, 33; רָחַב Gen. 11, 9.—Pol. 3. 19. 7. Xen. An. 1. 8. 25.

διασκορπία, ᾧ, ἡ, (διασπείρω,) the dispersion, i. e. the state of dispersion in which multitudes of the Jews lived after the captivity, in Chaldaea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34, 17. Judith 5, 19; comp. Jos. B. J. 7. 3. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πάσων τὴν οἰκουμένην παρίστανται τοῖς ἐπιχωρίοις· πλείστον δὲ τῇ Συρίᾳ ἀναμιγμένον.—In N. T. meton. the dispersion, for the dispersed, i. e. the Jews living in dispersion, James 1, 1. 1 Pet. 1, 1. John 7, 35 ἡ διασκορπία τῶν Ἑλλήνων, i. e. the Jews dwelling among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the Hellenists. Sept. Ps. 147, 2 for Heb. רָחַב. 2 Macc. 1, 27.

διαστέλλω, f. ἐλῶ, (στέλλω,) to set, place, put asunder, e. g. τὴν σκηνήν, to sever or open, Plut. Mor. II. p. 29; to set apart, Sept. for רָחַב Deut. 10, 8. 19, 2. 7; to distinguish, Plato Euthyd. 295. d; Mid. to set forth distinctly, to determine, Pol. 3. 23.

δ. Plato Rep. 535. b.—In N. T. Mid. *to admonish, to charge, to command*, c. dat. of pers. Mark 7, 36. Acts 15, 24; dat. and ἵνα, Matt. 16, 20. Mark 7, 36, 9, 9; dat. and λέγων, Mark 8, 15; dat. and πολλά, much, *straitly*, Mark 5, 43; Pass. part. absol. Heb. 12, 20. Sept. וְיִרְיֶה Ez. 3, 18–21. So Judith 11, 12. Pol. 16. 28. 5.

διάστημα, ατος, τό, (διαστήναι, διάστημι,) *a distance, interval, of time*, Acts 5, 7.—Pol. 9. 1. 1. Plut. Platon. Quæst. 8. 4; of place Xen. Ven. 2. 5.

διαστολή, ἥς, ἡ, (διαστέλλω,) *distinction, difference*, Rom. 3, 22. 10. 12. 1 Cor. 14, 7.—Pol. 16. 28. 4. Plut. adv. Stoic. 38.

διαστρέφω, f. ψω, (στρέφω,) *to turn or twist throughout, wholly, to distort*, Xen. Conv. 7. 3.—In N. T. *to pervert*, e. g. a) Persons, i. q. *to turn away*, c. acc. Luke 23, 2. Acts 13, 8. Sept. for פָּרַח Ex. 5, 4. So Plut. de Stoic. repug. 31, 33. Pol. 5. 41. 1. b) Things, i. q. *to wrest*, c. acc. Acts 13, 10 τὰς ὁδοὺς κυρίου , i. e. *to wrest divine truth*. Sept. for פָּרַח Prov. 10, 9. So Pol. 8. 24. 3. Dem. 1453. 13. c) Pass. perf. part. διστραμμένος , see Buttm. § 98. n. 3. Kühner § 140. 6; *perverted*, i. e. *perverse, wicked*, of persons Matt. 17, 17. Luke 9, 41. Phil. 2, 15; of things Acts 20, 30. Comp. Buttm. § 113. 7. Kühner § 255. n. 5. Sept. for פָּרַח Deut. 32, 5; pr. Plato Gorg. 524. c.

διασώζω, f. ὦσω, (σώζω,) *to save through anything, to bring safe through, to preserve*; Pass. *to be saved or brought safe through, to escape*. a) Genr. and c. acc. Acts 27, 43 $\text{βουλόμενος διασῶσαι τὸν Παῦλον}$. Pass. absol. Acts 28, 1; ἔκ τινος v. 4; διὰ τινος , 1 Pet. 3, 20 $\text{δισώθησαν δι' ὕδατος}$, *were saved through the waters*, were brought safely through; comp. 1 Cor. 3, 15. Sept. for פָּרַח Job 29, 12. (Dem. 1053. 26. Thuc. 4. 120.) Prægn. with the idea of motion, *to bring safe through* to any one; e. g. πρὸς τινα , Acts 23, 24 $\text{ἵνα... τὸν Παῦλον διασώσωσι πρὸς Φήλικα}$. Pass. *to escape safe* to land, ἐπὶ τὴν γῆν Acts 27, 44. Sept. c. eis for פָּרַח Gen. 19, 19. Is. 37, 38. So c. πρὸς τινα Diod. Sic. 11. 44; ἐπὶ τι Arr. Exp. Alex. 1. 5. 19. b) Spec. of the sick, *to bring safe through, to restore to health, to heal*, c. acc. Luke 7, 3 $\text{ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ}$. Pass. Matt. 14, 36. Sept. for פָּרַח Jer. 8, 20 comp. 22. So Xen. Mem. 2. 10. 2.

διαταγή, ἥς, ἡ, (διατάσσω,) ‘*a disposing in order, disposition, arrangement*;

Acts 7, 53 $\text{ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων}$, i. e. *according to (by) the arrangements of angels*; comp. Gal. 3, 19 $\text{ὁ νόμος διαταγείσ δι' ἀγγέλων}$. Heb. 2, 2; for this use of eis comp. Matt. 12, 41. Winer § 53. a, fin. For angels as present at the giving of the law, (not mentioned Ex. 20, 1. 19. 22.) see Sept. Deut. 33, 2 $\text{ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ}$ for $\text{יְהוָה הָיָה שָׁמָּה}$. Jos. Ant. 15. 5. 3 $\text{δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαρτυρούμενα}$.—Spec. in the sense of *ordinance, institute*, Rom. 13, 2.—Elsewhere only Sept. Ezra 4, 11.

διάταγμα, ατος, τό, (διατάσσω,) *an ordinance, edict*, Heb. 11, 23.—Sept. Ezra 7, 11. Plut. Marcell. 24 fin.

διαταράσσω v. -ττω, f. ξω, (ταράσσω,) *to stir up throughout*; trop. of the mind, *to disturb, to trouble*, Pass. Luke 1, 29.—Dion. Hal. 7. 35. Plato Legg. 757. a.

διατάσσω v. -ττω, f. ξω, (τάσσω,) *to arrange throughout, to dispose in order*, e. g. trees Xen. Œc. 4. 21, 22; troops 2 Macc. 12, 20. Xen. An. 1. 7. 1.—In N. T.

1. *to set fully in order, to arrange, to appoint*; e. g. Pass. Gal. 3, 19 $\text{ὁ νόμος διαταγείσ δι' ἀγγέλων}$, see in διαταγή.—Pol. 3. 19. 11. Plato Legg. 746. e.

2. Spec. *to appoint, to ordain, to command*; c. dat. of pers. Matt. 11, 1. 1 Cor. 9, 14. 16, 1; with inf. of object, Luke 8, 55. Acts 18, 2. Pass. part. τὸ διατεταγμένον , *what is appointed*, c. dat. Luke 3, 13. Acts 23, 31; also τὰ διαταχθέντα id. absol. Luke 17, 9; c. dat. v. 10. Sept. for פָּרַח Ez. 21, 19. 20.—Pol. 3. 33. 6. Xen. Cyr. 8. 5. 5.

3. Mid. διατάσσομαι , pr. *to arrange for oneself, in one's own behalf*, Plato Phædr. 271. b; hence, *to arrange, to appoint, to command*, absol. Acts 20, 13 $\text{οὗτος γὰρ ἦν διατεταγμένος (Παῦλος), for so Paul had arranged for himself, appointed}$; for the Pass. perf. in Mid. signif. see Buttm. § 136. 3. Winer § 40. 3. So absol. Acts 7, 44. 1 Cor. 7, 17. 11, 34; c. dat. of pers. Tit. 1, 5. Acts 24, 23.—Pol. 5. 21. 1.

διατελέω, ὦ, f. ἔσω, (τελέω,) *to bring quite to an end, to complete*, Xen. Hell. 7. 3. 4; of time, *to spend wholly, to pass*, Xen. Cyr. 1. 2. 6.—In N. T. intrans. c. adj. *to continue throughout, to remain so and so*; Acts 27, 33 $\text{ἅπτοισι διατελείτε}$, comp. in διάγω, διατρίβω. So 2 Macc. 5, 27. Æl. V. H. 10. 6. Xen. Mem. 1. 6. 2. See Winer § 46. 1. pen.

διατηρέω, ὦ, f. ἔσω, (τηρέω,) *to watch closely, to keep carefully*, c. acc. Pol. 1. 7. 7.

Dem. 238. 9.—In N. T. trop. *to keep carefully*, e. g. a) In the mind, c. acc. Luke 2, 51 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ. Sept. for רָצַף Gen. 37, 11. So Ecclus. 28, 5. b) With αὐτὸν ἐκ τινος, *to keep oneself carefully from any thing*, Acts 15, 29. Comp. Sept. with μή ποιεῖν for רָצַף Is. 56, 2; also Dem. 115. 26 δ. μή τι πάσῃσι.

διατί, see in διά II. 1. b. a.

διατίθημι, f. διαθήσω, (τίθημι,) *to set, put, place apart, in a certain order, to arrange, to dispose*, e. g. troops, Sept. for בָּרַךְ 1 Sam. 11, 11. Thuc. 1. 126; events, Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. ἵσθαι, *to arrange or dispose for oneself, in one's own behalf*, e. g.

1. Of what belongs to oneself. a) Genr. i. q. *to appoint, to assign*, c. acc. et dat. Luke 22, 29 bis, καὶ διατίθεμαι ὑμῖν... βασιλείαν. Comp. Xen. Cyr. 5. 2. 7 τὴν δὲ θυγάτηρα ταύτην (σοι) ἐπιτρέπω διατίθεσθαι, ὅπως ἂν σὺ βούλῃ. b) Spec. by will or testament, *to devise, to bequeath*; hence ὁ διατίθεμενος, *a testator*, Heb. 9, 16. 17. So Jos. Ant. 13. 16. 1. Dem. 1067. 1. Plato Legg. 924. a, b, c, e.

2. Of a covenant, *to arrange mutually, to covenant with another party*; hence διατίθεμαι διαθήκην τινί v. πρὸς τινα, *to make a covenant with any one*, Acts 3, 25. Heb. 8, 10 and 10, 16, quoted from Jer. 31, 33 where Sept. c. dat. for בָּרַךְ רָצַף; also c. πρὸς τινα, Ex. 24, 8.—Aristoph. Av. 439 ἢν μὴ διὰδωκαὶ γ' οὐδὲ διαθήκην ἐμοί.

διατρίβω, f. ψω, (τρίβω,) *to rub apart or in pieces*, Hom. Il. 11. 847; *to rub or wear away, to consume*, Theogn. 917 [921]. Hdor. 7. 120.—In N. T. of time, *to wear away, to pass, to spend*. a) Pr. c. acc. e. g. χρόνον Acts 14, 3. 28; ἡμέρας Acts 16, 12. 20, 6. 25, 6. 14. Sept. δ. ἡμέρας for בָּרַךְ Lev. 14, 8. So δ. χρόνον Pol. 4. 57. 3. Xen. Mem. 2. 1. 15. b) Absol. *to spend time in a place, i. q. to remain, to continue, to abide*, simpl. Acts 12, 19; ἐν Ἀντιοχείᾳ 15, 35; ἐκεῖ John 3, 22. 11, 54. Sept. for רָצַף Jer. 35, 7. So Hdian. 8. 8, 14. Xen. Cyr. 1. 2. 12.

διατροφή, ἡς, ἡ, (διατρέφω,) *nourishment, food*, 1 Tim. 6, 8.—1 Macc. 6, 49. Plut. Cimón 10. Xen. Vect. 4. 49.

διανυγάζω, f. άσω, (αἰγάζω,) *to shine through a crevice, c. dat.* Plut. de Placit. Philos. 3. 3. p. 272.—In N. T. *to shine forth, to dawn*, intrans. 2 Pet. 1, 19 ὥς οὗ ἡμέρα διανυγάζω. So Pol. 3. 104. 5 ἄμα τῷ διανυγάζειν.

διανυγής, έος, οὗς, δ, ἡ, adj. (αἰγής,) *shining through, i. e. pellucid, transparent*, Rev. 21, 21 Grh. for διαφανής in Rec.—Aquil. for רָצַף Prov. 16, 5. Luc. V. Hist. 1. 7 δ. οἶνος. Plut. de Placit. Philos. 3. 5. p. 274.

διαφανής, έος, οὗς, δ, ἡ, adj. (διαφαίνω,) *diaphanous, transparent*, Rev. 21, 21 Rec. where others διανυγής. Sept. for רָצַף Ex. 30, 34.—Diod. Sic. 36. p. 239 Tauchn. [609 Wess.] Plato Phædr. 229. b.

διαφέρω, f. διαίρω, (φέρω,) aor. 2 διήνεγκον, Buttin. § 114 φέρω.

1. *to bear or carry through or over any place, to transport*; c. acc. et διά, Mark 11, 16 καὶ οὐκ ἔφθην, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ λεποῦ.—1 Esdr. 5, 55. Eurip. Suppl. 382 [384]. Thuc. 8. 8.

2. Lat. *différo, to bear apart, to carry different ways, viz.*

a) Pass. e. g. of persons in a ship, *to be borne hither and thither, to be driven about, up and down*, ἐν τῷ Ἀδρίᾳ Acts 27, 27. So Luc. Hermot. 28 ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Def. Orac. 17 τὴν ναὺν διαφερομένην. Lat. *différo*, Hor. Epod. 10. 6.—Trop. of doctrine, *to be carried abroad, to be published*, c. διά, Acts 13, 49 διαφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας. So Wisd. 18, 10. Plut. Sept. Sap. Conv. 20 φήμη.

b) Intrans. pr. *to bear apart*, trop. *to differ*, Lat. *différo*; genr. Sept. Dan. 7, 3. 7. Xen. Hi. 1. 2. Hence in N. T. a) Part. neut. plur. τὰ διαφέροντα, *things different*; Rom. 2, 18 et Phil. 1, 10 [9] δοκιμάζειν τὰ διαφέροντα, *to distinguish things that differ*; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν. Theophyl. κρίνεις τί δεῖ πράξαι καὶ τί μὴ δεῖ πράξαι. (Andocid. 121. 14 Reisk. Xen. Hi. 1. 3.) Others, *things more excellent*, as in γ below; comp. Pol. 6. 39. 2. β) Impers. διαφέρει, *it differs, it makes a difference*; c. dat. Gal. 2, 6 οὐδέν μοι διαφέρει. So Ael. V. H. 1. 25 ἐμοί γὰρ οὐδέν διαφέρει. Pol. 3. 21. 9. On this late use of the dat. see Lob. ad Phryn. p. 394. γ) With a gen. *to differ from, to be other than*; and so *to be more or better than, to surpass, to excel*; Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν. 10, 31. Luke 12, 7; and with further adjuncts, as πόσω Matt. 12, 12. Luke 12, 24; ἐν δόξῃ 1 Cor. 15, 41; οὐδέν Gal. 4, 1. So c. gen. Xen. Œc. 20. 17; with τοσοῦτον added Hell. 3. 1. 10; ἐν τινι Diod. Sic. 5. 57. Xen. Hi. 1. 8; οὐδέν Xen. Vect. 4. 25.

διαφεύγω, f. ξω, (φεύγω,) *to flee through or away, to escape*, absol. Acts 27, 42. Sept. for בָּרַךְ Josh. 8, 32.—Pol. 1. 21. 11. Xen. Mem. 3. 12. 4.

διαφημίζω, f. *ισω*, (φημίζω, φήμη,) *to fame abroad, to report publicly*; with acc. of thing, e. g. τὸν λόγον Mark 1, 45. Pass. Matt. 28, 16. With acc. of pers. *to spread one's fame abroad*, Matt. 9, 31.—So of things Dion. Hal. 11. 46. Diod. Sic. 36. p. 225 [532] ἀπολμῖαν αὐτοῦ διαφημίσαντες.

διαφθείρω, f. *ερῶ*, (φθείρω,) Pass. aor. 2 διεφθάρην, part. perf. διεφθαρμένος; *to corrupt throughout, to destroy utterly*; Pass. *to decay utterly, to perish*; c. acc. Rev. 11, 18 bis, διαφθεῖραι τοὺς διαφθεύοντας τὴν γῆν. Absol. Luke 12, 33. Pass. 2 Cor. 4, 16. Rev. 8, 9. Sept. for רַחֲשֵׁי Judg. 6, 4. 2 Sam. 11, 1. So Hdian. 4. 9. 2. Xen. Cyr. 1. 4. 7.—Trop. in a moral sense, *to corrupt wholly, to pervert, to destroy*; so of idolatry, Rev. 19, 2 ἡς διεφθείρε (Rec. ἔφθειρε) τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς. (Sept. for רַחֲשֵׁי Judg. 2, 19.) Genr. 1 Tim. 6, 5 διεφθαρμένοι τὸν νοῦν, *corrupted as to their mind, men of perverse minds*; for the acc. see Buttm. § 131. 7. Kühner § 297. 7. So Pol. 12. 23. 2 διεφθάρται τῇ ψυχῇ. Xen. Mem. 1. 1. 1.

διαφθορά, *as, ἡ*, (διαφθείρω,) *corruption, destruction*; Acts 2, 27 and 13, 35 ἰδεῖν διαφθοράν, quoted from Ps. 16, 10 where Sept. for רָחַשׁ רִחֲשֵׁי, pr. *to see the pit or grave, to die and be buried* (comp. Sept. Ps. 49, 10); hence ἰδεῖν διαφθοράν is here i. q. *to see destruction, death*, regarded as a permanent state, opp. 'to see life.' So too in the argumentation of Peter and Paul, Acts 2, 31. 13, 34. 36. 37; comp. Sept. Job 33, 28. Ps. 30, 10. See Heb. Lex. art. רָחַשׁ. Hengstenb. Comm. on Ps. 16, 10. So Hdot. 4. 164. Pol. 2. 20. 6. Plato Gorg. 484. c; and in a moral sense, Xen. Mem. 1. 2. 8.—In all the above passages διαφθορά is commonly rendered *corruption*, as arising from *putrescence*; but this signif. is not found in the Sept. nor in Greek writers, and is here unnecessary.

διάφορος, ου, *ὁ, ἡ*, adj. (διαφέρω,) *different, various*, Rom. 12, 6. Heb. 9, 10. So Sept. Deut. 22, 9. Hdian. 3. 12. 2. Xen. Mem. 1. 3. 2.—Spec. *superior, excellent*, see in διαφέρω no. 2. b. γ; hence Compar. διαφορώτερος, *more excellent, better*, Heb. 1, 4. 8, 6. So Sept. Ezra 8, 27. Pol. 6. 23. 7. Plato Legg. 779. b.

διαφύλασσω v. -ττω, f. *ξω*, (διά intens. φυλάσσω,) *to watch closely, to keep carefully, to protect*, c. acc. Luke 4, 10 τοῦ διαφυλάξαι σε, quoted from Ps. 91, 11 where Sept. for רָחַשׁ; for τοῦ c. inf. see Buttm.

§ 140. n. 10, 11. Kühner § 308. 2. b. Winer § 45. 4. b.—Dem. 922. 18. Xen. Mem. 1. 5. 2.

διαχειρίζω, f. *ισω*, (χειρίζω,) *to have through the hands or in hand, to administer*, Plato Gorg. 526. b.—In N. T. Mid. *to lay hands on, to kill, to slay*, c. acc. Acts 5, 30. 26, 21. So Hdian. 3. 12. 2. Pol. 8. 23. 8. Diod. Sic. 18. 46.

διαχλευάζω, f. *άσω*, (διά intens. χλευάζω,) *to deride greatly, to mock*, absol. Acts 2, 13 for χλευάζω in Rec.—Pol. 30. 13. 12. Dem. 1221. 16.

διαχωρίζω, f. *ισω*, (χωρίζω,) *to separate throughout, wholly*, Sept. for בְּרִיחֵי Gen. 1, 4. 6. 7. Xen. Cēc. 8. 11.—In N. T. Mid. *to separate oneself wholly, to withdraw, to depart*, c. από τινος Luke 9, 33. Sept. for בְּרִיחֵי Gen. 13, 9. 11. So Diod. Sic. 4. 53. Plato Tim. 59. c.

διδασκτικός, *ἡ, ὁ*, (διδάσκω,) *didactic, apt to teach*, 1 Tim. 3, 2. 2 Tim. 2, 24.—Philo de Præm. et Pæn. p. 914. c, διδακτικῇ χρησάμενος ἀρετῇ πρὸς τελείωσιν.

διδασκός, *ἡ, ὁ*, (διδάσκω,) *taught, of things imparted by teaching*; 1 Cor. 2, 13 bis, οὐκ ἐν διδακτοῖς ἀνθρώπων σοφίας λόγοις κτλ. So Dem. 1413. 24. Plato Prot. 319. b.—Of persons, *taught, instructed*; John 6, 45 πάντες διδασκοὶ θεοῦ, see for the gen. Matth. § 345. Winer § 30. 4. Buttm. § 132. 8. So Sept. רַחֲשֵׁי Is. 54, 13.

διδασκαλία, *as, ἡ*, (διδάσκω,) 1. *teaching, instruction*, i. e. the act or office of teaching, Rom. 12, 7. 1 Tim. 4, 13. 16. 5, 17. Tit. 2, 7. So Plut. de aud. Poet. 11 fin. Plato Rep. 493. b.—As applied to oneself, *instruction, admonition*, 2 Tim. 3, 16. Rom. 15, 4; comp. 1 Cor. 10, 11.

2. Meton. 'what is taught,' *instruction, doctrine, precept*; as coming from men, perverse, Matt. 15, 9. Mark 7, 7. Eph. 4, 14. Col. 2, 22. 1 Tim. 4, 1. Sept. and רַחֲשֵׁי Is. 29, 13.—As coming from God, divine, 1 Tim. 1, 10. 4, 6. 6, 1. 3. 2 Tim. 3, 10. 4, 3. Tit. 1, 9. 2, 1. 10.—Genr. Sept. Prov. 2, 17. Plut. Cato Maj. 19. Xen. Cēc. 14. 3.

διδάσκαλος, ου, *ὁ*, (διδάσκω,) *a teacher, instructor, master*; genr. Rom. 2, 20. Heb. 5, 12. Of Jewish teachers or lawyers, Matt. 9, 11. 10, 24. 25. Luke 2, 46. 6, 40. John 3, 10; hence i. q. רַבִּי, John 1, 39. 20, 16; of John the Baptist, Luke 3, 12; of Jesus, Matt. 8, 19. 12, 38. 17, 24. Mark 5, 35. 14, 14. John 11, 28. 13, 13. 14. a. l. of Paul, 1 Tim. 2, 7; and of other christian teachers, 1 Cor.

12, 28. 29. al.—2 Macc. 1, 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. +

διδάσκω, f. ξω, (obs. δάω, δάμω.) 1. *to teach, to instruct*, with acc. of pers. or of thing, or of both; Buttm. § 131. 5. Kühner § 280. 3; so c. acc. of pers. Matt. 5, 2 ἐδίδασκεν αὐτοὺς λέγων. Mark 1, 22, 9, 31. John 7, 35, 8, 2. 2 Tim. 2, 2. al. Sept. for עָלַם Job 13, 23. So Dem. 390. 8. Xen. Hi. 8. 6.—With acc. of thing; Mark 6, 30 καὶ ὅσα ἐδίδασαν. 1 Tim. 4, 11. 6, 2. Tit. 1, 11; also Matt. 15, 9 and Mark 7, τὸ διδάσκοντες διδασκαλίας, ἐντομίματα ἀνθρώπων, quoted from Sept. Is. 29, 13 q. v. Sept. for עָלַם Ecc. 12, 9. So Dem. 315. 7. Xen. Cyr. 1. 6. 20.—With two acc. of pers. and thing; John 14, 26 ἐκεῖνος ὑμᾶς διδάξει πάντα. Mark 6, 34. Acts 21, 21. Heb. 5, 12. Pass. 2 Thess. 2, 15 ὡς ἐδιδάχθητε, comp. Buttm. § 134. 6. Sept. for עָלַם Prov. 22, 21; עָלַם Deut. 11, 19; Pass. 1 Chr. 5, 18. (Plut. de Puer. educ. 9. Xen. Mem. 3. 1. 5 bis. Pass. c. acc. Xen. Conv. 9. 6.) Instead of the acc. of thing, other adjuncts are sometimes put; e. g. infin. Matt. 28, 20. Luke 11, 1. Rev. 2, 14 Rec. or εἶμι Mark 8, 31. 1 Cor. 11, 14; or περὶ τίνος 1 John 2, 27. So c. inf. Xen. Cyr. 1. 2. 8; εἶμι Xen. Hi. 1. 10; περὶ c. gen. Dem. 198. 7.—Once in Griesb. with dat. of pers. and infin. (Rec. has acc.) Rev. 2, 14 ἐδίδασκε τῷ Βαλὰκ βαλεῖν κτλ. like Heb. לַיָּהוֹב Job 21, 22; or לַיָּהוֹב Deut. 33, 10.—Aboel. Matt. 21, 23 προσῆλθον αὐτῷ διδάσκοντι. Mark 1, 21. 6, 6. 11, 17. Luke 5, 17. John 7, 14. Acts 5, 21. Rom. 12, 7. 1 Tim. 2, 12. al. So Dem. 130. 2. Xen. Mem. 1. 2. 17 οἱ διδάσκοντες.—With any of the above constructions may be joined an adjunct of place, time, or manner; so of place, c. ἐκ, as ἐκ τοῦ πλοίου Luke 5, 3; ἐν c. dat. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. Mark 6, 2. 12, 35 ἐν τῷ κερφ. Luke 13, 10. 26. John 6, 59. Acts 18, 11. 1 Cor. 4, 17; κατὰ c. acc. Luke 13, 22; c. gen. 23, 5; παρὰ c. acc. Mark 4, 1. Of time; as ἐν c. dat. Luke 4, 31 ἐν τοῖς σάββασι. 12, 12. 13, 10; acc. τὰς ἡμέρας Luke 21, 37; adv. Luke 19, 47. John 18, 20. Of manner; ἐν c. dat. Mark 4, 2 ἐν παραβολαῖς. Col. 1, 28 ἐν πάσῃ σοφίᾳ. 2, 16. Matt. 22, 16; ἐπὶ c. dat. Acts 4, 18 ἐπὶ τῷ ὀνόματι αὐτοῦ. 5, 28; c. gen. ἐπ' ἀληθείας Mark 12, 14. Luke 20, 21; μετὰ c. gen. Acts 28, 31; adv. Acts 18, 25 ἀκριβῶς. Matt. 5, 19. Luke 11, 1. John 8, 28. Acts 20, 30. 1 John 2, 27.

2. Spec. *to teach*, i. q. *to direct, to admonish, to advise*; c. acc. of pers. John 9, 34

καὶ σὺ διδάσκεις ἡμᾶς; Rom. 2, 21 bis. 1 Cor. 11, 14. Heb. 8, 11. Rev. 2, 20. Pass. Matt. 28, 15.—Jos. Ant. 2. 11. 1. Xen. Apol. 24. Plat. Prot. 323. d. +

διδασχῆ, ἡς, ἡ, (διδάσκω,) *teaching, instruction*, i. q. διδασκαλία. Suid. διδασχῆ ἀντὶ τοῦ διδασκαλίας.

1. The act or office of teaching; Mark 4, 2 and 12, 38 ἔλεγεν αὐτοῖς ἐν τῇ διδασχῇ αὐτοῦ. Matt. 7, 28 comp. 29. Mark 1, 22. 27. 11, 18. Luke 4, 32. John 18, 19. Acts 5, 28. 1 Cor. 14, 6. 26. 2 Tim. 4, 2. Tit. 1, 9.—Plato Rep. 399. b. Thuc. 4. 126.

2. Meton. 'what is taught,' *instruction, doctrine*; Matt. 16, 12 προσέειπεν . . . ἀπὸ τῆς διδασχῆς τῶν Φαρισαίων. Spec. of instruction in the religion of Christ, in the principles of the gospel, christian doctrine; Matt. 23, 33. John 7, 16. 17. Acts 2, 42. 13, 12. 17, 19. Rom. 6, 17. 16, 17. Heb. 6, 2. 13, 9. 2 John 9 bis. 10. Rev. 2, 14. 15. 24.—Plut. de Puer. educ. 4. Plato Phædr. 275. a.

δίδραχμον, ου, τό, (δῖς, δραχμή,) *a didrachma, a double drachma*, a silver coin equal to two Attic drachmæ; and in the times of the N. T. and of Josephus equal also to the Jewish half shekel, i. e. 1 s. 3 d. sterling, or 30 cents; see fully in art. ἀργύριον no. 2. So Matt. 17, 24 bis, spoken of the yearly tribute to the temple paid by every Jew; comp. Ex. 30, 13 sq. 2 Chr. 24, 6. Jos. Ant. 18. 9. 1.—Jos. l. c. Dion Cass. 1082. 80. Sept. everywhere for Heb. שֶׁקֶל Gen. 23, 15. 16. Neh. 10, 32; the didrachm of Alexandria being apparently of twice the value, and equal to that of Ægina; see in ἀργύριον no. 2.

Δίδυμος, ου, ό, ή, (δύο, δῖς,) pr. adj. *twain, double, twin*, Sept. for ΔΙΔΥ Cant. 4, 5. Plato Tim. 77. d; *a twin*, Plur. *twins*, Sept. for ΔΙΔΥ Gen. 25, 24. Luc. D. Mort. 16. 4.—In N. T. *Didymus, the Twin*, as a surname of the apostle Thomas, John 11, 16. 20, 24. 21, 2.

δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, plupf. ἐδέδωκεν; see Buttm. § 107. Less usual forms are: Pres. 3 plur. Attic δέδωσι Rev. 17, 13 in later edit. Buttm. § 107. n. I, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσω John 17, 2. Rev. 8, 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. n.—Aor. 2 Opt. 3 pers. δώῃ later for δοίῃ, Rom. 15, 5. Eph. 1, 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. I, 3.—Plupf. δέδωκεν without augm. Mark 14, 44. John 11,

57; see Buttm. § 83. n. 7. Winer § 12. 12.—The primary signif. is every where to give, pr. of one's own accord and with good will.

1. Pr. to give, to bestow. a) Genr. c. acc. et dat. Matt. 4, 9 ταῦτα πάντα σοι δώσω. 7, 11. 14, 7. 19, 21. Mark 6, 2. 22. 23. 10, 21. Luke 10, 35. al. smp. Pass. Matt. 26, 9. Mark 14, 5. Luke 8, 18. al. Sept. for ἵη Gen. 24, 53. 25, 5. 6. al. smp. So Æschin. 88. 1. Xen. Hi. 7. 8. Pass. Plut. Mor. II. p. 16.—With dat. and ἐκ c. gen. partitively; Matt. 25, 8 δότε ἡμῖν ἐκ τοῦ ελαίου ὑμῶν. So impl. Mark 2, 26. Luke 6, 4.

b) Spec. of sacrifice or homage, to give, to offer, c. acc. et dat. Rev. 4, 9; acc. Luke 2, 24 δοῦναι θυσίαν.—Sept. δότε δέξαν τῷ Σεφ for ἵη Ps. 68, 35. Hom. Od. 1. 66 ἱπὰ θεοῖσιν ἔδωκε. II. 12. 6.

c) Of a person who is the source, author, cause of a favour or benefit to any one, to give, i. q. to grant, to impart, to permit, to cause, etc. a) Genr. c. acc. et dat. Matt. 21, 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Mark 11, 28. Luke 20, 2. Acts 8, 19. John 4, 12 δε ἔδωκεν ἡμῖν τὸ φέαρ. 2 Thess. 3, 9; acc. simpl. δ. γνώμην 1 Cor. 7, 25. 2 Cor. 8, 10. So Hdiān. 2. 3. 10. Xen. Ag. 2. 3; δ. γνώμην Dem. 704. 5.—In phrases: ἀφορμὴν δίδοναι τινί, to give occasion to any one, 2 Cor. 5, 12. 1 Tim. 5, 14; (Diod. Sic. 1. 83); τόπον δ. τινί, to give place to any one, to yield, Luke 14, 9. Rom. 12, 19. Eph. 4, 27. 2 Thess. 3, 9. (Arr. Epict. 4. 1. 106. Plut. C. Gracch. 13. Lat. dare locum Cic. de Nat. Deor. 2. 23.) Often also when the idea of the verb and its accus. may be expressed by a verb kindred to the accus. e. g. δίδοναι αἶνον τῷ Σεφ i. q. αἰνεῖν to praise, Luke 18, 43 (comp. Palæph. 43); δίδ. ἀπόκρισιν, i. q. to answer, John 1, 22 (Plut. Mor. II. p. 83); δίδ. δόξαν τῷ Σεφ, i. q. δοξάζειν to glorify, to praise, Luke 17, 18. John 9, 24. Acts 12, 23. Sept. for ἵη Josh. 7, 19. Jer. 13, 16; δίδ. ἐγκοπὴν, i. q. to hinder, 1 Cor. 9, 12; δίδ. ἐντολήν, i. q. to command, John 11, 57. 12, 49; (Dem. 250. 13); δίδ. προσκοπήν, i. q. to offend, 2 Cor. 6, 3; δίδ. ῥάπισμα, i. q. to strike, to slap, John 18, 22. 19, 3; (so ῥαπίζειν Dem. 787. 23); δίδ. φίλημα, i. q. to kiss, Luke 7, 45; δίδ. χάραγμα, i. q. χαράσσω, Rev. 13, 16; so Diod. Sic. 34. p. 205. [599 Wess.] πάντας χαράττοντες τοῖς στίγμασι. Also δίδ. εὐσημον λόγον, i. q. εὐσήμως λέγω, to speak distinctly, 1 Cor. 14, 9. β) Spoken of God or of Christ as the author or source of what one has, receives, etc. to give, to

grant, to bestow, to impart, c. acc. et dat. Matt. 6, 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δεῖς ἡμῖν σήμερον. 9, 8 δεῖν τὸν δόνα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Luke 12, 32. John 17, 22. 24. Acts 7, 5. 11, 17. 2 Cor. 9, 9. Eph. 4, 8. 2 Tim. 2, 7. Rev. 2, 28. al. Pass. Matt. 12, 39. Mark 13, 11. John 3, 27. Gal. 3, 22. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, to give or confer grace or favour, the grace given, benefit conferred, James 4, 6. Rom. 12, 3. 6. 1 Cor. 3, 10. Eph. 3, 8; also ἡ χ. ἡ δεδομένη id. 2 Cor. 8, 1. (Æschyl. Prom. 821 [827]; comp. Lob. ad Phryn. p. 18.) Rev. 2, 21 ἔδωκα αὐτῇ χρόνον I gave her time, respite. (Pol. 6. 17. 5. Dem. 399. 19.) So of rulers whom God gives to a people, Acts 13, 20. 21 ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ. (Xen. Cyr. 2. 3. 4.) Also in various constructions; so c. gen. partitively, Rev. 2, 17 δώσω αὐτῷ τοῦ μάνη (Buttm. § 132. 5. c), also c. ἐκ τινος in the same sense, 1 John 4, 13. With εἰς or ἐπὶ, as διδοῦς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν v. ἐπὶ τὰς καρδίας, Heb. 8, 10. 10, 16. Rev. 17, 17; also εἰς ὑμᾶς id. 1 Thess. 4, 8. (Xen. Cyr. 8. 2. 20 εἰς τὰς ψυχάς.) Construed often with the dat. and infin. instead of an accus. comp. Buttm. § 140. 5, and n. 8. Matt. 13, 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια, to you it is given, granted, to know, etc. Luke 1, 73 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεῖν αὐτῷ. John 5, 26 ἔδωκε τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ. Acts. 2, 4. Rom. 15, 5. 2 Tim. 1, 18. Rev. 6, 4. (Æl. V. H. 13. 36. Xen. Cyr. 5. 1. 29.) This infin. is sometimes implied; as Matt. 19, 11 οἷς δέδοται sc. χωρεῖν. John 19, 11. Rev. 11, 3. With ὡς instead of the infin. Mark 10, 37.—So c. acc. et infin. to permit, to suffer, to grant, Acts 2, 27 et 13, 35 οὐδὲ δώσωσι τὸν θῆσον σου ἰδεῖν διαφθοράν. 10, 40. 14, 3. So Hom. II. 3. 322. Luc. D. Mort. 9. 2.—Spoken of evil or punishment divinely inflicted, to give, to inflict, to lay upon; 2 Thess. 1, 8 ἐκδίκησιν. Rev. 18, 7 βασανισμὸν καὶ πένθος. 2 Cor. 12, 7 ἔδωκε μοι σκδολφ τῇ σαρκί, where for the dat. of manner, comp. Buttm. § 133. 4. b. So Hom. II. 19. 270. Xen. Mem. 2. 2. 7.

d) Trop. of things which are the cause, source, occasion, of any thing; to give, to impart, to cause, etc. Acts 3, 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν δουλοπρίαν. So Hdiān. 2. 2. 18. Eurip. Iph. Taur. 722. [728].—With an accus. where the idea may also be expressed by the verb kindred to the accus. see above in lett. c; James 5, 18 ὑπὸν δίδ. i. q. ὕειν. Matt. 24, 29 τὸ φέγγος δίδ. i. q. φέγγειν. 1 Cor. 14, 7. 8 φωνὴν δίδ. i. q. φωνεῖν.

2. *to give, to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one.

a) Genr. and with acc. and dat. as a person, Luke 7, 15; things Matt. 5, 31 δόσω αὐτῇ ἀποστάσιον. 19, 7. 14, 8 δός μοι ἴδω τὴν κεφαλὴν Ἰωάννου. 24, 45. Mark 6, 41. John 13, 26. 18, 11. Rev. 15, 7. Acts 9, 41 δούς δὲ αὐτῇ χεῖρα. al. ssp. (Hdian. 3. 11. 20. Xen. Cyr. 4. 6. 10.) So c. dat. impl. Matt. 19, 7. Luke 7, 44. John 6, 51; acc. impl. Matt. 26, 26. 27. Luke 11, 7. 8. (Xen. Cyr. 1. 4. 11.) Pass. absol. Matt. 14, 9.—Acts 1, 26 ἔδωκαν κλήρους αὐτῶν, *they gave their lots*, sc. to be placed in the urn. Luke 15, 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under no. 4 below, like Heb. בָּרֵךְ לְיָי Gen. 41, 42, where Sept. περιτίθημι. (Xen. An. 1. 2. 27.) With dat. of pers. and infin. e. g. δίδ. αὐτοῖς φαγεῖν v. πίνειν, Matt. 14, 16. Luke 8, 55. 15, 16. John 4, 7. 6, 31. Rev. 16, 6. (Comp. Luc. D. Deor. 7. 4. AEL V. H.—9. 15.) So δίδ. τοῖς κυσί, Matt. 7, 6; comp. Hom. Il. 23. 21. Xen. Ven. 7. 12.

b) Also *to commit, to intrust*, e. g. to the charge or care of any one; spoken of things, Matt. 16, 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25, 15. Mark 12, 9. Luke 12, 48. 16, 12. 20, 16. John 3, 35. 5, 22. 13, 3. al. Sept. and ἱνῇ Cant. 8, 11. (Xen. Cyr. 8. 7. 11.) Of a work or duty to be done, John 5, 36. 17, 4. 8. 11. 14. Acts 7, 38; so Xen. CEC. 7. 6.—Spoken of persons who are given to Christ as his disciples, who are to receive eternal life; John 10, 29 ὁ πατήρ μου, ὃς δίδωκε μοι (sc. αὐτῷ v. 28). 17, 6. 9. 22. 24. Heb. 2, 13. So Xen. An. 7. 3. 30.—Hence

c) Spec. δίδοναι ἑαυτόν, *to give oneself, to deliver oneself*, i. e. a) *to consecrate or devote oneself*, 2 Cor. 8, 5. So Hdor. 3. 19. Dem. 301. 20. β) With ἑνέρ v. περί τινος, *to give or devote oneself for any one*, i. e. to death, Gal. 1, 4. Tit. 2, 14; with predic. ἀντίαντρον, 1 Tim. 2, 6. So τὸ σῶμα αὐτοῦ Luke 22, 19; τὴν σάρκα αὐτοῦ John 6, 51. Also δίδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν Matt. 20, 28. Mark 10, 45. So 1 Macc. 2, 60. 6, 44. Eurip. Herac. 551. Phoen. 1012. γ) Constr. with εἰς c. accus. of place, *to betake oneself to any place, to go*; Acts 19, 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ ζάσαν. So Jos. Ant. 15. 7. 7. et Diod. Sic. 5. 59 διδοὺς αὐτὸν εἰς τὰς ἐρημίας. Pol. 5. 14. 9.

3. *to give*, i. e. *to give forth, to render up,*

to yield, especially in return for any thing bestowed, as a gift, labour, attention; hence often found where ἀποδίδωμι might have stood.

a) Genr. e. g. of persons, c. acc. Rev. 20, 13 bis, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κτλ. Of things, Luke 6, 38 δοθήσεται ὑμῖν· μέτρον... δώσουσιν εἰς τὸν κόλπον ὑμῶν. Trop. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14, 12; so Plut. de Puer. educ. 14. Xen. Cyr. 1. 4. 3. b) Spoken of what is given as a reward, recompense, *to give, to reward, to pay*, Matt. 20, 4. 14. Mark 14, 11. Rev. 11, 18. Or of the price of any thing, tribute, tithes, Matt. 16, 26 et Mark 8, 37. Matt. 22, 17. 27, 10. Luke 20, 22. 23, 2. Heb. 7, 4. Sept. for יָצַח Zech. 11, 12. So Xen. Conv. 1. 5 ἀργύριον. Palæph. 38 δίδ. φόρον. c) Of the earth, *to give forth, to yield*, e. g. καρπὸν, Matt. 13, 8. Mark 4, 7. 8. Sept. and יָצַח Zech. 8, 12. So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

4. From the Heb. used in the sense of τίθημι, like יָצַח for יָצַח, *to put, to set, to place*; see Heb. Lex. art. יָצַח no. 2, 3.

a) Pr. and with ἐπὶ c. acc. *to place or put upon any thing*; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, *to place money upon the table of the broker*, i. e. to place at interest, Luke 19, 23, comp. Matt. 25, 27; comp. also Sept. and יָצַח Lev. 25, 37. So δίδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, i. e. to offer in sacrifice, c. dat. of manner τὰς προσευχαῖς, Rev. 8, 3; comp. Eccles. [32] 35, 16. 17. Sept. and יָצַח Ez. 7, 3. 4. al. comp. יָצַח Gen. 1, 7. 9, 13, where Sept. τίθημι ἐν. So perh. with εἰς Luke 15, 22; see in no. 2. a. Once c. ἐνώπιόν τινος, Rev. 3, 8 δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην. So Sept. for יָצַח יָצַח Neh. 9, 35.—Trop. in the Latinism δοῦναι ἐργασίαν, *dare operam, to give labour or diligence, to make effort, to endeavour*, c. infin. Luke 12, 58. So Hermog. de Invent. 3. 5. 7 ἐργασίαν τῷ ἐπιχειρήματι δίδους. See dare operam, Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τίθεναι Pind. Pyth. 4. 492; ponere operam, Cic. pro Mur. 22; pro Cluent. 57.

b) Of miracles, *to do, to perform, to exhibit*, Matt. 24, 24. Mark 13, 22. Acts 2, 19 quoted from Joel 3, 3 [2, 30], where Sept. for יָצַח, as also Ex. 7, 9. Deut. 13, 1; comp. Sept. τίθημι for יָצַח Deut. 6, 22.

c) With a doub. acc. of person, *to appoint, to constitute, as any thing, where the last acc. is by apposition*; Eph. 1, 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4, 11. Sept. and יָצַח Ex. 7, 1; also יָצַח Gen. 17, 5, Sept.

τίσῃ. So Sept. *didónai eis* for *τίσῃ* Ez. 37, 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420.

d) Of a law, ordinance, or the like, to give, i. e. to appoint, to ordain, to prescribe; e. g. νόμον John 7, 19. Gal. 3, 21; διαθήκην περιτομῆς Acts 7, 8; περιτομὴν John 7, 22. Sept. for *ἡν* Lev. 26, 46; for *ἔσθῃ* Josh. 24, 25; *ἔσθῃ* Ezra 9, 11. Sept. *διδ.* διαθήκην for *ἡν* Num. 25, 12; also Heb. *ἡν* Gen. 17, 2. Lev. 26, 1, where Sept. τίσῃ.—The classic form is *θεῖναι νόμον*, whence νομοθέτης a lawgiver; see the Gr. Lexicons in τίσῃ. +

διεγείρω, f. ἐγώ, (ἐγείρω,) to wake up fully, to rouse, c. acc. pr. persons from sleep, Matt. 1, 24. Mark 4, 38. Luke 8, 24. So Jos. Ant. 2. 5. 5. Hdian. 2. 1. 13. Plut. Dion 26.—Trop. e. g. the sea, to arouse, to agitate, Pass. John 6, 18; comp. Heb. *עצר* and Sept. *ἐξεγείρω* Jon. 1, 13. Also of the mind, or in mind, to excite, incite, stir up, 2 Pet. 1, 13. 3, 1. So 2 Macc. 15, 10. Plut. Cato Min. 48.

διενθυμέομαι, οὔμαι, Pass. depon. (ἐνθυμέομαι,) to revolve throughout in mind, to consider carefully, c. περί τινος Acts 10, 19 in later edit. for ἐνθυμέομαι in Rec.

διεξέρχομαι, aor. 2 διεξῆλθον, (ἐξέρχομαι,) to pass out through, absol. Acts 28, 3 Grb. *ἐχίδνα* . . . διεξελθούσα καθήρη κτλ.—Luc. Tox. 55. Plato Prot. 315. a.

διέξοδος, ου, ἡ, (ἐξοδος,) a way out through, a passage out, a pass, Hdian. 8. 1. 11. Thuc. 3. 98; comp. Sept. for *מפצה* 2 K. 2, 21.—In N. T. a thoroughfare, crossing, fork of the roads, not in the city (comp. v. 7), but in the country, where many resort or pass; Matt. 22, 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν, q. d. cross-roads.

διερμηνευτής, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. 14, 28.

διερμηνεύω, f. εἰσώ, (διά intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, c. acc. et dat. Luke 24, 27; absol. Acts 9, 36. 1 Cor. 12, 30. 14, 5. 13. 27.—2 Macc. 1, 36. Pol. 3. 22. 3.

διέρχομαι, f. διελεύσομαι Luke 2, 35, (έρχομαι,) impf. διηρχόμην Luke 5, 15. 17, 11; aor. 2 διῆλθον; see in έρχομαι.

1. to go or come through, to pass through, with διά c. gen. of place; Matt. 12, 43 and Luke 11, 24 διέρχεται δι' ἀνύδρων. Luke 4, 30. 17, 11. John 4, 4. [8, 59.] Acts 9, 32. 1 Cor. 10, 1; δι' ἐκείνης sc. ὁδοῦ Luke 19, 4; δι' ὑμῶν, 2 Cor. 1, 16; διὰ τρυφήματος παφίδος Matt. 19, 24. Mark 10, 25. [Luke 18,

25.] Comp. Butt. § 147. n. 9. Sept. for *καὶ* 2 Chr. 23, 15; *כבר* 1 Sam. 9, 3. 4. (Trop. Plato Soph. 255. e.) With acc. of place; Luke 19, 1 διήρχετο τὴν Ἱερουσόλ. Acts 12, 10. 13, 6. 14, 24. 15, 3. 41. 16, 6. 18, 23. 19, 1. 21. 20, 2. 1 Cor. 16, 5 bis. Heb. 4, 14 διελθυσάτω τοὺς οὐρανοὺς, who has passed through the heavens, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12, 2. 4. Eph. 4, 10. Heb. 7, 26. Sept. for *יהיה* Josh. 18, 4; *כבר* Gen. 41, 47. So Hdian. 8. 1. 7. Xen. An. 3. 5. 17.—Absol. but with accus. impl. as τὴν γῆν, τὴν πόλιν, τὴν χώραν, i. e. through the adjacent country, the region round about; Acts 8, 4. 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10, 38. 17, 23. 20, 25; with κατὰ κόμην Luke 9, 6. So with *ὡς* c. gen. of place, to go or travel through the country as far as, Acts 11, 19. 22; and hence simply, to go or pass to a place, c. *ὡς*, Luke 2, 15. Acts 9, 38. Trop. *εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν*, Rom. 5, 12. Sept. pr. c. *εἰς* for *καὶ* 2 Sam. 17, 24; c. *ἐπὶ* for *כבר* Jon. 2, 4. So Xen. An. 6. 3. 16.—Spoken of things, e. g. a sword, to pierce through, c. acc. Luke 2, 35. (So c. gen. Hom. Il. 20. 100.) Trop. of a rumor, λόγος, to go out through the country, to be spread abroad, absol. Luke 5, 15; so Plut. Galba 26. Xen. An. 1. 4. 7 διῆλθε λόγος.

2. Of those who pass over a river, lake, sea; Mark 4, 35 et Luke 8, 22 διελθόμενοι εἰς τὸ πέραν. Acts 18, 27. 13, 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch; comp. v. 13. Sept. for *καὶ* Deut. 4, 21; *כבר* Jer. 2, 10.—Xen. An. 6. 3. 16.

διερωτάω, ᾧ, f. ἦσω, (ἐρωτάω,) to inquire throughout, carefully; to inquire out, c. acc. τὴν οἰκίαν Acts 10, 17.—Pol. 5. 50. 12. Xen. Cyr. 1. 3. 15.

διετής, εὖς, οὖς, ὁ, ἡ, adj. (dis, ἔτος,) of two years, two years old; Matt. 2, 16 ἀπὸ διετούς [παιδὸς] καὶ κατωτέρω, from the child of two years old and under. So Sept. ἀπὸ τριετούς καὶ ἐπάνω for *עליונה* *שלוש* *שנה* *והעולה*, 'from the child of three years old and upward,' 2 Chr. 31, 16; ἀπὸ εἰκοσαετούς 1 Chr. 27, 23. Ezra 3, 8.—Pollux On. 2. 2. 8. Also διετής χρόνος 2 Macc. 10, 3. Hdot. 2. 2.

διετία, as, ἡ, (διετής,) the space of two years, biennium, Acts 24, 27. 28, 30.

διηγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ηγέομαι,) pr. to lead or conduct through; hence trop. to go through with, to recount, to tell, to declare the whole of any thing;

c. acc. et dat. Mark 9, 9 ἵνα μηδὲν διηγῶσιν αὐτοὶ δὲ εἶδον. Luke 9, 10; acc. simpl. Luke 8, 39. Acts 8, 33 τὴν δὲ γενεάν αὐτοῦ τὴν διηγέσεται, quoted from Is. 53, 8 where Sept. for הִגִּיד; see in γενεά no. 3, and αἶρω no. 4. With dat. and πῶς, Mark 5, 16. Acts 9, 27 διηγέσαστο αὐτοῖς πῶς. 12, 17; also c. περί τινος Heb. 11, 32. Sept. for הִגִּיד Gen. 24, 66.—1 Macc. 8, 2. Hdian. 2. 15. 13. Xen. CEC. 7. 9.

διήγησις, εως, ἡ, (διηγέομαι,) *narration, history*, Luke 1, 1. Sept. for הִגִּיד Judg. 7, 15.—2 Macc. 2, 32. Pol. 3. 36. 4. Plato Rep. 392. d.

διηνεκίης, έος, οὗς, ό, ἡ, adj. (ἡνεκής, διήνεγκα, διαφέρω,) pr. *carried through, extended, protracted*, e. g. roots Hom. Il. 12. 134; a ditch Diod. Sic. 4. 11. Of time, e. g. the night, Luc. V. H. 1. 19. Trop. of a law, νόμος, *continual, perpetual*, Plato Rep. 839. a.—In N. T. only of time, Neut. τὸ διηνεκίης, pr. *continuance, perpetuity*; and so adv. εἰς τὸ διηνεκίης, *continually, forever*, Heb. 7, 3. 10. 1. 12. 14. So Symm. for הִגִּיד עֲלֵיכֶם Ps. 48, 15. App. B. Civ. p. 682 δικτάτωρ εἰς τὸ διηνεκίης ἡρέσθη, i. q. εἰς αἰὲν p. 601. Heliod. 1. p. 25.

διθάλασσος, ου, ό, ἡ, adj. (dis, θάλασσα,) *divided into two seas*, Strabo p. 11. a.—In N. T. *between two seas, bimaris*; Acts 27, 41 εἰς τόπον διθάλασσον, *a place between two seas*, at the meeting of two opposing currents, forming a shoal or sand bank. So Dion Chrys. 5. p. 83. d, βραχίαι καὶ διθάλαττα. Comp. 'bimaris Corinthus' Hor. Od. 1. 7. 2.

διεκνέομαι, οὔμαι, f. διέζομαι, (ικνέομαι,) *to go or pass through, to pierce through*, c. ἄχρι τινός Heb. 4, 12. Sept. pr. for הִגִּיד Ex. 26, 28. 36, 33.—Hesych. διεκνούμενος· διερχόμενος.

διόστημι, (ίστημι,) aor. 1 διέστησα, trans. *to place asunder, to separate*; aor. 2 διέστην, intrans. *to separate, to go away*; see in ίστημι, and Butt. § 107. II. 1. (m. 21.) In N. T. a) As to place, intrans. c. ἀπὸ, Luke 24, 51 διέστην ἀπ' αὐτῶν. Acts 27, 28 βραχὺ δὲ διαστήσαντες (ἐάντους), *departing a little, going a little further*. So Eccles. 28, 14. Pol. 10. 3. 6. Thuc. 4. 74. b) Of time, intrans. *to pass away, to elapse*, Luke 22, 59.

διόσχυρίζομαι, f. ίσομαι, Mid. depon. (ισχυρίζομαι,) *to affirm through and through, to affirm confidently*; with λέγων Luke 22, 59; c. inf. Acts 12, 15.—Jos. Ant. 2. 6. 4. Dem. 447. 25. Plato Phaed. 100. d.

δικαιοκρισία, as, ἡ, (δίκαιος, κρίσις,) *righteous judgment*, Rom. 2, 5; comp. 1 Thess. 1, 5.—Gr. Anon. for הִגִּיד Hos. 6, 5. Test. XII Patr. p. 547, 581. Comp. δικαιοκρίτης 2 Macc. 13, 41.

δίκαιος, αἰα, ον, (δίχα Aristot. Eth. Nic. 5. 2; others δίκη,) *right, just*, pr. physically, i. e. *even, equal, like*, comp. ίσος; e. g. numbers Hdot. 2. 149; ἄρμα οὐ δίκ. *an uneven going chariot*, Xen. Cyr. 2. 2. 26; then, *just as it should be, fit, proper, good*, as soil, γῇ Poll. On. 1. 227; γῆδιον Xen. Cyr. 8. 3. 38; comp. *justissima tellus* Virg. Geor. 2. 460.—Hence in a moral sense, *right, just*, e. g.

1. Of one who acts *alike to all*, who practices *even-handed justice, just, equitable, impartial*; spoken of a judge, e. g. Christ or God, 2 Tim. 4, 8 **δίκαιος κριτής**. Rev. 16, 5. Of a judgment, decision, John 5, 30 ἡ κρίσις ἣ ἐμὴ δίκαια ἐστὶ. 7, 24. Luke 12, 57. 2 Thess. 1, 5. 6. Rev. 16, 7. 19, 2. Sept. for הִגִּיד Jer. 42, 5; פִּיִּיִּי Ps. 7, 12. 119, 137.—Plut. de rect. rat. Aud. 13. Thuc. 3. 44. Xen. Cyr. 1. 3. 17. Plato Gorg. 523. e, ἵνα δίκαια ἡ κρίσις ᾗ.

2. Of character or conduct, *just as it should be, upright, righteous, virtuous*; also *good* in a general sense; but **δίκαιος** is strictly *one who does right*, while **ἀγαθός** is *one who does good, a benefactor*; comp. Titm. de Syn. N. T. p. 20, 21. Comp. also Cic. Off. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia . . . cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quaeque sunt generis ejusdem.' Sept. usually for פִּיִּיִּי; see Heb. Lex. s. v. no. 3.

a) Of things, e. g. ἔργα 1 John 3, 12; ἐντολή Rom. 7, 12. Neut. τὸ δίκαιον, *what is right, just, fit*; e. g. wages Matt. 20, 4. 7; also genr. Col. 4, 1. Eph. 6, 1. Phil. 1, 7. 2 Pet. 1, 13.—Hdian. 4. 5. 12. Xen. Mem. 4. 4. 25. Plato Gorg. 457. c.

b) Of persons: a) In the language of common life; Matt. 5, 45 βρέχει ἐπὶ δίκαιους καὶ ἀδίκους. Mark 2, 17. Luke 5, 32. 18, 9. 20, 20. Acts 10, 22. Rom. 5, 7. 1 Tim. 1, 9. 2 Pet. 2, 7. 8. al. Sept. and פִּיִּיִּי Gen. 18, 23 sq. Ecc. 3, 17. (Dem. 742. 6. Xen. Mem. 4. 8. 11.) Sometimes the idea of *mildness, clemency*, predominates, Matt. 1, 19. 1 John 1, 9; or also that of *innocence*, Matt. 27, 19. 24; so Sept. for פִּיִּיִּי Job 9, 23. Prov. 6, 17. β) Spec. of those whose hearts are *right with God, righteous, pious, godly*; Matt. 13, 43 τότε οἱ δίκ. ἐλάμψουσιν ὡς ό ἥλιος. v. 49. 23, 29.

35 αἷμα δίκαιον, i. e. blood of the righteous. 25, 46. Mark 6, 20. Luke 14, 14. 23, 47. Rom. 2, 13. 3, 10. 5, 19. Heb. 11, 4. al. Rom. 1, 17 and Gal. 3, 11 and Heb. 10, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, *the just shall live (be saved) by faith*, quoted from Hab. 2, 4 where Sept. for פִּיִּיָּ; as also Ps. 1, 5. 118, 15. al. Test. XII Patr. p. 571, 609. γ) Used in the highest and most perfect sense of God, John 17, 25. Rom. 3, 26. 1 John 2, 29; of Christ, Acts 3, 14, 7, 52. 22, 14. 1 John 2, 1. 3, 7. Sept. for פִּיִּיָּ Ex. 9, 27. Deut. 32, 4. Comp. Xen. Mem. 4. 4. 25. +

δικαιοσύνη, ης, ἡ, (δίκαιος,) *pr. the doing or being what is just and right, e. g.*

1. The doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge or magistrate, Acts 17, 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19, 11. Heb. 11, 33 εἰργάσαντο δικαιοσύνην, *wrought justice*, dispensed justice to the nations. Rom. 9, 28, quoted from Is. 10, 22, where Sept. for חֲסִדִּים; see in συντρέχω. Sept. also for צִדִּיק Ps. 9, 9. 35, 24.—Ecclus. 45, 26. Jos. Ant. 3. 4. 1. Dem. 199. 5. Plato Gorg. 464. c.

2. Of character, conduct, and the like, *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. צִדִּיק, חֲסִדִּיק; see in δίκαιος no. 2. init.

a) Of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*; Matt. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην.

b) Of disposition, conduct: α) In the language of common life, Eph. 5, 9. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 7, 2. Rev. 22, 11 in later edit. Sept. for צִדִּיק Ps. 15, 2; חֲסִדִּיק Prov. 8, 18. 20. (Æschin. 25. 42. Xen. Mem. 1. 2. 24.) Hence *the doing right, uprightness*, as manifested in kindness, beneficence, bounty, 2 Cor. 9, 9. 10; perh. 2 Pet. 1, 1; see in δίκαιος no. 2. b. α. So Sept. for צִדִּיק Gen. 20, 13; חֲסִדִּיק 1 Sam. 12, 7. Ps. 24, 5; also Tob. 2, 14. Bar. 5, 9. β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Rom. 10, 3. 5. Phil. 3, 6. 9, where it is contrasted with ἡ δικ. διὰ πίστewος; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness, vital religion*; genr. Matt. 5, 6. 10. 20. 6, 33. 21, 32. Luke 1, 75. Acts 10, 35. 24, 25. Rom. 6, 16. 18 sq.

Heb. 1, 9. 5, 13. James 3, 18. al. sarp. Sept. and פִּיִּיָּ Ps. 17, 15; חֲסִדִּיק 1 K. 3, 6. Ez. 14, 14. So Jos. Ant. 1. 2. 1. ib. 8. 4. 4.—Spec. it is said: φ̄ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων Rom. 4, 6; and ελογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην v. 3. 5. 9; also v. 22. Gal. 3, 6. James 2, 23; all in allusion to Gen. 15, 6 where Sept. for חֲסִדִּיק; comp. Ps. 32, 1. 2. Similar in the case of Noah is ἡ δικαιοσύνη κατὰ πίστιν Heb. 11, 7. Hence in Paul's writings, ἡ δικαιοσύνη (ἐκ) θεοῦ ἢ ἐκ (διὰ) πίστεως Χριστοῦ, *the righteousness of (from) God which is of (through) faith in Christ*, i. e. the righteousness which God reckons or imputes to believers because of their faith in Christ, Rom. 1, 17. 3, 22. Phil. 3, 9. The same is ἡ δικαιοσύνη ἐκ πίστεως, Rom. 9, 30. 10, 6. Gal. 5, 5; also ἡ δικαιοσύνη (τοῦ) θεοῦ, Rom. 3, 21. 10, 3 bis. 2 Cor. 5, 21 ἵνα γινώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ, *that we may become the righteousness of God in him*, i. e. the embodiment and manifestation of this righteousness. (Comp. Sept. and חֲסִדִּיק חֲסִדִּיק Ps. 5, 9.) So too simply ἡ δικαιοσύνη id. Rom. 5, 17 ἡ δωρεὰ τῆς δικαιοσύνης. v. 21. 10, 4. 2 Cor. 3, 9. Gal. 2, 21. 3, 21. Meton. of Christ as the mediator through whom this righteousness is thus reckoned, 1 Cor. 1, 30. This δικαιοσύνη ἐκ πίστεως, so reckoned to believers, is according to Paul the ground or occasion of their justification before God; comp. Rom. 5, 1. 8, 1 sq. Hence the doctrine of 'justification by faith.' γ) In the highest and most perfect sense as an attribute of God, referring particularly to his truth, Rom. 3, 5 comp. v. 4; spec. of his judicial righteousness, Rom. 3, 25. 26. Of Christ, John 16, 8. 10. +

δικαιώω, ὦ, f. ὥσω, (δίκαιος,) *to hold right, to think right or fit*, Hdot. 1. 89, 133; *to do right or justice* to any one, for his benefit, Pol. 3. 31. 9; also *to condemn*, Thuc. 3. 40.—In N. T. *to hold as righteous, to declare righteous, to justify*, e. g.

1. As a matter of right, in a forensic sense, *to justify, to absolve, to clear* from any charge or imputation; Pass. Matt. 12, 37 ἐκ τῶν λόγων σου δικαιώσῃς, καὶ ἐκ τ. λ. σου καταδικασῇς. 1 Cor. 4, 4; with ἀπὸ τινος, Rom. 6, 7 ὁ γὰρ ἀποθανὼν δέδικαιώται ἀπὸ τῆς ἁμαρτίας, i. e. is freed from its power and influence; comp. v. 18 and see in ἀποσπῆσκω no. 3. Sept. for צִדִּיק Ex. 23, 7. Deut. 25, 1.—Also δικαιῶν ἑαυτὸν, *to justify oneself*, sc. from the charge of putting an unnecessary question, Luke 10, 29.

So Sept. for דִּקְיָהִי Gen. 44, 16. Comp. Eccclus. 10, 29; ἀπό τινος 26, 29.

2. to declare to be just as one should be; to pronounce upright, righteous, good; see in δίκαιος no. 2.—Hence

a) Genr. to justify, i. e. to do justice to, to acknowledge and vindicate, to honour, to glorify; c. acc. Luke 7, 29 τὸν θεόν. Pass. 1 Tim. 3, 16 θεὸς . . . ἐδικαίωσεν ἐν πνεύματι. Rom. 3, 4 quoted from Ps. 51, 6 where Sept. for דִּקְיָהִי. So Matt. 11, 19 and Luke 7, 35 ἐδικαίωσεν ἡ σοφία ἀπὸ τῶν τέκνων αἰνῆς, i. e. the true wisdom is justified, acknowledged, honoured, by those who receive her; comp. Kypke I. p. 240. Sept. and דִּקְיָהִי Ez. 16, 52.—Psalt. Salom. 2, 16, 3, 5.

b) Spec. in relation to God and his law, to justify, to declare righteous; see in δίκαιος no. 2. b. β, and δικαιοσύνη no. 2. b. β.

a) Externally, in accordance with the Jewish law; Luke 16, 15 οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. who profess yourselves righteous. β) God is said to justify a person, to regard and treat him as righteous, by reckoning or imputing to him faith (πίστις) as righteousness; see in δικαιοσύνη no. 2. b. β. So genr. where faith is manifested in works, Pass. c. ἐξ ἔργων James 2, 21. 24. 25; absol. Luke 18, 14. Oftener in Paul's writings, where faith in Christ is the ground or occasion of justification, i. e. 'justification by faith'; c. acc. et ἐκ (διὰ) πίστεως, Rom. 3, 26. 30 ὃς δικαιοῖται περιτομῇ ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. Gal. 3, 8; acc. Rom. 4, 5, 8, 30 bis; absol. 8, 33. Pass. absol. Rom. 2, 13; δικ. δωρεάν 3, 24; τῇ χάριτι Tit. 3, 7; διὰ πίστεως I. X. Gal. 2, 16; ἐκ πίστεως Χρ. Rom. 5, 1. Gal. 2, 16. 3, 24; πιστεῖ χωρὶς ἔργων νόμου Rom. 3, 28; ἐν τῷ αἵματι αὐτοῦ 5, 9; ἐν τῷ ὀνόματι I. X. 1 Cor. 6, 11; ἐν Χριστῷ Gal. 2, 17; with ἀπό τινος, Acts 13, 39 ἀπὸ πάντων . . . ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. Also by works or by the law none can be justified; so ἐν νόμῳ, Gal. 3, 11 ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ. 5, 4; with ἀπό τινος added, Acts 13, 39; also ἐξ ἔργων (νόμου) Rom. 3, 20. 4, 2. Gal. 2, 16 bis.

3. Mid. to make oneself upright, righteous; hence to be upright, righteous; Pass. aor. 1 in Mid. signif. Buttm. § 113. n. 5. Rev. 22, 11 Rec. ὁ δίκαιος δικαιοσύνην ἔτι, he that is righteous, let him be righteous still; but later editions read: δικαιοσύνην ποιησάτω.—Sept. ἐδικαίωσα τὴν καρδίαν μου, for דִּקְיָהִי; Ps. 73, 13.

δικαίωμα, atos, τό, (δικαίω,) 1. a right or just act, righteous deed; Rom. 5, 18 δι' ἐνὸς δικαιοῦματος, i. q. διὰ τῆς ὑπακοῆς v. 19. Rev. 19, 8.—Bar. 2, 19.

2. A declaration of what is right and fit, a decree, ordinance, precept; e. g. τοῦ κυρίου Luke 1, 6. Rom. 1, 32; τοῦ νόμου Rom. 2, 26. 8, 4. Also Heb. 9, 1 δ. τῆς λατρείας, i. e. respecting worship. 9, 10 δ. τῆς σαρκός, carnal. Sept. for דִּקְיָהִי Ex. 15, 25. 26; וְשִׁפְטֵי Ex. 21, 1. Num. 36, 13. So Jos. B. J. 7. 5. 2.—Also of God's judgments decreed, τὰ δικαίωματα, Rev. 15, 4. So Heb. וְשִׁפְטֵי Ps. 119, 75. 137, where Sept. κρίμα. Comp. Plato Legg. 864. e, τῶν δ' ἄλλων δικαιομάτων ἀφείσθω.

3. Of a justifying act, justification, Rom. 5, 16; opp. κατάκριμα. See in δικαίω no. 2. b. β.

δικαίως, adv. (δικαίω,) rightly, justly, i. e. a) Pr. with strict justice, Luke 23, 4. 1 Pet. 2, 23. Sept. for דִּקְיָהִי Prov. 31, 9. So Wisd. 19, 13. Xen. Mem. 3. 1. 2. b) in the right way, as one ought, 1 Cor. 15, 34. So Xen. Hi. 4. 10. c) righteously, piously, 1 Thess. 2, 10. Tit. 2, 12.

δικαιώσις, ewς, ἡ, (δικαίω,) 'the act of declaring righteous,' justification, which God bestows on believers, Rom. 4, 25. 5, 18; see in δικαίω no. 2. b. β.—So genr. Jos. Ant. 18. 1. 3 ὑπὸ χριστοῦ δικαιώσεις τε καὶ τιμὰς οἷς ἀρετῇ ἡ κακίας ἐπιτήδευσις ἐν τῷ βίῳ γέγονε.

δικαστής, ου, ὁ, (δικάω,) a dispenser of justice, a judge, Luke 12, 14; also Acts 7, 27. 35, quoted from Ex. 2, 14 where Sept. for וְשִׁפְטֵי. So Hdian. 7. 7. 6. Xen. Cyr. 1. 3. 17.—The difference between ὁ δικαστής and ὁ κριτής appears to have been, either that ὁ κριτής was the presiding judge and οἱ δικασταὶ the side judges; or that ὁ δικαστής had respect only to law, while ὁ κριτής was a judge in law and equity; see Wyttenb. Ep. crit. p. 219. Herm. Polit. Antt. § 134. Dict. of Antt. arts. Crûee, Dicastes.

δικη, ης, ἡ, custom, manner, Hom. Od. 4. 691; prescription, right, Hom. Il. 16. 388; right, justice, spec. a judicial process, lawsuit, trial, Dem. 298. 2. Xen. Mem. 2. 9. 1.—In N. T. of the result of an action or trial, i. e.

1. judgment, sentence of condemnation, to be followed by punishment; Acts 25, 15 αἰτούμενοι κατ' αὐτὸν δίκην.—Antiph. 751. 4. ib. 752. 2 ἀνάγκη δὲ τῆς δικῆς νικᾶσθαι παρὰ τὸ ἀληθές. See Reiske ad loc.

3. penalty, punishment, vengeance; so

2 Thess. 1, 9 *δικην τίσουσιν*, see in *τίω*. Jude 7 *πυρός αἰωνίου δικην ὑπέχουσας*, see in *ὑπέχω*. Sept. for *עַבְדָּ* Dent. 32, 41. Ez. 25, 12. So Hdian. 1. 8. 12. Plut. de sera Num. vind. 8. Xen. An. 5. 8. 1.—Spec. of the divine *vengeance*, either personified, or perh. referring to the heathen goddess *ἡ Δίκη*, *Nemesis*; Acts 28, 4 *ὃν . . . ἡ Δίκη ζῆν οὐκ εἶασεν*. Comp. 2 Macc. 8, 11. 13. Dem. 772. 25. Arr. Exp. Alex. 4. 9. 9.

δίκτυον, ου, τό, *a net*, for fishing, Matt. 4, 20. 21. Mark 1, 18. 19. Luke 5, 2. 4. 5. 6. John 21, 6. 8. 11 bis.—Luc. Hermot. 65. Plut. de Solert. Anim. 26; genr. Xen. Mem. 3. 11. 8.

διλογος, ου, ό, ή, adj. (*δύς*, λέγω,) pr. *uttering twice, repeating*, so *διλογεῖν* Diod. Sic. 20. 37. Xen. Eq. 8. 2.—In N. T. *double-tongued*, speaking one thing and meaning another, 1 Tim. 3, 8. So Theophyl. in loc. *ἄλλα φρονῶν καὶ ἄλλα λέγων*.

διό, conj. see in *διά* II. 1. b. β. p. 168.

διωδεύω, f. *εὔσω*, (*όδεύω*) *to travel through, to pass through*, c. acc. of place Acts 17, 1; with *κατά τι* distributively, Luke 8, 1 *διώδευε κατά πόλιν καὶ κώμην*. Sept. for *הַיְיָ* Gen. 13, 17.—Plut. Flamin. 5. Pol. 2. 15. 5.

Διονύσιος, ου, ό, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17, 34.

διόπερ, conj. see *διό*, in *διά* II. 1. b. β.

διοπετής, έος, ους, ό, ή, adj. (*Δίος*, *πίπτω*) *fallen from Jove, heaven-descended*; Acts 19, 35 *τοῦ διοπετοῦς* sc. *ἀγάλματος*, i. e. the image worshipped in the temple of Diana at Ephesus; see Plin. H. N. 16. 79. Eurip. Iph. in Taur. 86–88. Wetst. in loc. Hdian. 1. 11. 2 *ἄγαλμα διοπετές*. Plut. Numa 13.

διόρθωμα, ατος, τό, (*διορθόω*) pr. *a making straight throughout*; hence *reform, improvement*, in Mss. Acts 24, 3 [2], where Rec. *κατόρθωμα*.—Plut. Numa 17.

διόρθωσις, εως, ή, (*διορθόω*) pr. *a making straight throughout*; hence, *right arrangement*, Aristot. Polit. 8. Plato Legg. 642. a.—In N. T. *amendment, reformation*; Heb. 9, 10 *καιρός διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *ἀποκατάστασις*.—Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75. Pol. 3. 118. 2.

διούρσσω v. *-ττω*, f. *ξω*, (*όρύσσω*) *to dig through*, e. g. *τὸν οἶκον, τὴν οἰκίαν*, the walls of houses, which in the East are often built of sun-dried bricks, clay, earth, or also

loose stones; Pass. Matt. 24, 43. Luke 12, 39; absol. Matt. 6, 19. 20. Sept. and *עַבְדָּ* Job 24, 16; so Ez. 12, 7 *τὸν τοίχον*.—Xen. Conv. 4. 30; *τοίχον* Luc. Gall. 22. Thuc. 2. 3.

Διόσκουροι, ων, οί, (*Διός*, *κόυρος*, *κόρος*), written also *Διόσκοροι*, Lob. ad Phryn. p. 235; the *Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons of Jupiter by Leda, and the patrons of sailors, Acts 28, 11. Plut. T. Gracch. 2. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

διότι, conj. see in *διά* II. 1. b. γ. p. 168.

Διοτρεφής, έος, ους, ό, (*Διός*, *τρέφω*), *Diotrephes*, pr. n. of a person elsewhere unknown, 3 John 9.

διπλός ους, όη ή, *δόν ούν*, (Buttm. § 60. 5. b.) *two-fold, double*; pr. Sept. for *הַיְיָ* Gen. 43, 15. Ex. 16, 5. Xen. An. 7. 6. 7.—In N. T. trop. *double*, put for any greater relative amount, as of honour, 1 Tim. 5, 17; of punishment, Rev. 18, 6 bis. Sept. and *הַיְיָ* Jer. 16, 18. So Hdian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparat. *διπλότερον* as adv. *two-fold more*, Matt. 23, 15.

διπλός, ω, f. *ώσω*, (*διπλός*), *to double*, trans. Rev. 18, 6 *διπλώσατε αὐτὴ διπλά* lit. *double to her double*, i. e. render back to her two-fold punishment.—Pr. Plut. Camill. 41. Xen. Hell. 6. 5. 19.

δύς, num. adv. *twice*, Mark 14, 30. 72. Luke 18, 12. Jude 12 *δύς ἀποθανόντα*, *twice dead*, i. e. utterly. So *ἄπαξ καὶ δύς*, *once and again, often*, Phil. 4, 16. 1 Thess. 2, 18. Sept. for *עַבְדָּ* Num. 20, 11.—Pol. 31. 19. 5. Xen. Mem. 4. 4. 7.

διστάζω, f. *άσω*, (*δύς*), *to doubt, to be uncertain*, intrans. Matt. 14, 31. 28, 17.—Diod. Sic. 4. 62. Plato Legg. 897. b.

διστομος, ου, ό, ή, adj. (*δύς*, *στόμα*), *double-mouthed*, e. g. *ποταμός* Pol. 34. 10. 5.—In N. T. of a sword, *two-edged*, Heb. 4, 12. Rev. 2, 12. [19, 15 Mss.] Trop. for piercing words, Rev. 1, 16; comp. Heb. 4, 12. Is. 49, 2 et ibi Gesen. Comm. Sept. for *עַבְדָּ* Ps. 149, 6. Prov. 5, 4.—Ecclus. 21, 3. Eurip. Hel. 983. [992.]

δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5, 13.

διυλίζω, f. *ίσω*, (*ύλίζω*) *to filter or strain anything through a sieve or strainer*; hence, *to strain out*, c. acc. Matt. 23, 24 *οἱ διυλίζοντες τὸν κώνωπα*. For the proverb see Buxt. Lex. 1516.—Pr. δ. *τὸν οἶνον* Artemid. 4. 50. Plut. Symp. 6. 7. 1.

διχάζω, f. *άσω*, (*δίχα*), *to divide in two*, Artemid. 2. 24. Plato Pol. 264. d.—In N.

T. trop. *to disunite, to set at variance*, c. acc. Matt. 10, 35; comp. Luke 12, 52. 53.

διχοστασία, ας, ἡ, (δίχα, στάσις,) *pr. a standing apart; hence dissension, discord*, Rom. 16, 17. 1 Cor. 3, 3. Gal. 5, 20.—1 Macc. 3, 29. Plut. Comp. Lysand. et Sylla 1. Plato Legg. 630. a.

διχοτομέω, ὦ, f. ἦσω, (δίχα, τομή, τέμνω,) *to cut in two*, Jos. Ant. 8. 2. 2. Pol. 6. 28. 2; *to cut in pieces*, Pol. 10. 15. 5. Plut. Pyrrh. 24. This was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15, 33. 2 Sam. 12, 31. Dan. 2, 5. 3, 29; comp. Heb. 11, 37. Hdot. 2. 139. ib. 3. 13, 16. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. Wetst. ad Matt. 24, 51.—In N. T. trop. *to cut in pieces, to punish severely*, c. acc. Matt. 24, 51. Luke 12, 46. Comp. Hist. of Sus. 55. 59.

διψάω, ᾶ, f. ἦσω, the contraction being into η instead of α, like ζάω, Buttm. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John 7, 37. Rom. 12, 20. Athen. 3. 474. Æschin. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3.

1. *to thirst, to be athirst*, absol. Matt. 25, 35. 37. 42. 44. John 4, 13. 15. 19. 28. Rom. 12, 20. 1 Cor. 4, 11. Rev. 7, 16. Sept. for ψῡχ Judg. 15, 18.—Hdian. 1. 17. 19. Xen. Mem. 1. 3. 6.

2. Trop. *to thirst after, to long for*, c. acc. as τὴν δικαιοσύνην, *righteousness*, piety towards God and its attendant privileges, Matt. 5, 6; comp. Winer Gr. § 30. 10. b. So Sept. c. dat. for ψῡχ Ps. 63, 2; c. acc. Jos. B. J. 1. 32. 2 ult. c. gen. Plut. Cato Maj. 11. Plato Rep. 562. c.—Hence absol. *to thirst* sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4, 14. 6, 35. 7, 37. Rev. 21, 6. 22, 17. Sept. and ψῡχ Ps. 42, 3. Comp. Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῶν διψᾷ χαρίεσθαι.

διψος, εος, ους, τό, (διψάω,) *thirst*, 2 Cor. 11, 27. Sept. for ψῡχ Ex. 17, 3.—Luc. D. Mort. 17. 1. Xen. Mem. 1. 4. 13.

δίβλυχος, ου, ὁ, ἡ, adj. (δῖς, ψυχῇ,) *double-minded, inconstant, wavering*, James 1, 8. 4. 8.—Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

διωγμός, οῦ, ὁ, (διώκω,) *pursuit of enemies*, Plut. Arat. 28. Xen. Cyr. 1. 4. 21.—In N. T. *persecution*, Matt. 13, 21. Mark 4, 17. 10, 30. Acts 8, 1. 13, 50. Rom. 8, 35. 2 Cor. 12, 10. 2 Thess. 1, 4. 2 Tim.

3, 11 bis. So Sept. Prov. 11, 19. 2 Macc. 12, 23. Æschyl. Suppl. 1044. [1046.]

διώκτης, ου, ὁ, (διώκω,) *a persecutor*, 1 Tim. 1, 13.—Symm. Hos. 6, 8.

διώκω, (διώ,) f. διώξω Luke 21, 12. John 15, 20. Xen. An. 1. 4. 8. Cyr. 6. 3. 13. Dem. 989. 11; Att. oftener fut. διώξομαι, Winer § 15. Elmsl. Ach. 278.—Pr. *to cause to flee*; hence genr. *to pursue after flying enemies*, Sept. for διῃ Lev. 26, 7. Hdian. 7. 11. 11. Xen. Cyr. 3. 2. 10; *to chase animals in hunting*, Xen. Cyr. 1. 4. 5.—Hence in N. T.

1. *to pursue with evil intent, to persecute, to harass*, c. acc. of pers. Matt. 5, 12 οὐτὼ γὰρ ἐδίωξαν τοὺς προφήτας. v. 44. 10, 23 bis. John 5, 16. 15, 20 bis. Acts 7, 52. 9, 4. 5. 22, 7. 8. 26, 14. 15. Rom. 12, 14. 1 Cor. 15, 9. Gal. 1, 13. 23. 4, 29. Phil. 3, 6. Rev. 12, 13; acc. impl. Matt. 5, 11. Luke 21, 12. Pass. Matt. 5, 10. 1 Cor. 4, 12. 2 Cor. 4, 9. Gal. 5, 11. 2 Tim. 3, 12. Gal. 6, 12 τῷ σταυρῷ τοῦ Χρ. μὴ διώκοντας, i. e. *on account of the cross*, dat. of cause or occasion, Winer § 31. 3. c. Matth. § 398. b. Sept. for διῃ Ps. 7, 1. Jer. 17, 18. So 2 Macc. 5, 8. Plut. Philopæm. 21. Thuc. 1. 137.—With an adjunct implying manner or extent; Matt. 23, 34 ἐξ αὐτῶν... διώξετε ἀπὸ πόλεως εἰς πόλιν. Acts 26, 11 ἐδίωκον (αὐτοὺς) ἕως καὶ εἰς τὰς Ἱερουσόλεις. Acts 22, 4 ταύτην ὁδὸν ἐδίωξα ἀπὸ Ἰερουσάλημ. Comp. 1 Macc. 5, 21.

2. *to pursue, to follow after*, in order to find or overtake; e. g. a person, absol. Luke 17, 23 μὴ ἀπέλθῃτε, μηδὲ διώξετε. So Ecclus. 27, 20. Xen. Hell. 1. 1. 13.—Trop. of things, *to pursue after, to follow earnestly*, c. acc. Rom. 9, 30 δικαιοσύνην. v. 31 νόμον δικαιοσύνης. 12, 13 τὴν φιλοξενίαν. 14, 19. 1 Cor. 14, 1. 1 Thess. 5, 15. 1 Tim. 6, 11. 2 Tim. 2, 22. Heb. 12, 14. 1 Pet. 3, 11, comp. Ps. 34, 15. Sept. and διῃ Deut. 16, 20. Prov. 15, 9. So Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39.—Trop. absol. *to follow on, to press on*, as in a race; Phil. 3, 12. 14 κατὰ σκοπὸν διώκω ἐπὶ τῷ βραβεῖον κτλ. Comp. Luc. Hermot. 77 δ... πολλοὶ καὶ ἀγαθοὶ... διώκοντες οὐ κατέλαβον.

δόγμα, ατος, τό, (δοκίω,) *a decree, edict, ordinance*, e. g. of a prince, Luke 2, 1. Acts 17, 7; of the apostles, Acts 16, 4; of the Mosaic law, i. e. external precepts, Eph. 2, 15. Col. 2, 14, comp. v. 16. 20. Sept. for Chald. דִּבְרָה Dan. 2, 13; דִּבְרָה Dan. 3, 10.—Hdian. 1. 2. 6. Xen. An. 3. 3. 5.

δογματίζω, f. ἴσω, (δόγμα,) *to decree, to make a decree*, Sept. for διῃ Esth. 3, 9.

Diod. Sic. 4. 83 fin.—In N. T. Mid. δογματίζομαι, *to let prescribe to oneself, to be subject to ordinances*, sc. under the Mosaic law, Col. 2, 20. Comp. Buttm. § 135. 8.

δοκέω, ὦ, f. δόξω, aor. 1 ἔδοξα, 1. *to think, to suppose, to presume*; construed: a) With an infin. having the same subject; e. g. Infin. *present*, expressing continued action, Matt. 3, 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, *think not to say in yourselves*. Luke 8, 18. 24, 37. John 5, 39. 16, 2. Acts 12, 9. 1 Cor. 3, 18. 7, 40. 10, 12. 14, 37. Gal. 6, 3. James 1, 26. Once c. dat. ἑμαυτῷ, *to think for or with oneself*, Acts 26, 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, δέιν πολλά πράξει κτλ. (2 Macc. 9, 8. 10. Plut. Pelop. 21. Xen. An. 2. 2. 14; c. dat. μοι Luc. Sacrif. 1. Xen. Hi. 1. 6.) Infin. *perfect*, implying an action completed; Winer § 45. 8 ult. Acts 27, 13 δόξαντες τῆς προπέσεως κεκρατηκέναι. 1 Cor. 8, 2. Phil. 3, 4. So Hdian. 6. 7. 7. Xen. Cyr. 1. 1. 6. b) With an infin. and acc. of a different subject; Winer § 45. 2. Mark 6, 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12, 23. 2 Cor. 11, 16. Sept. for עָרָא Gen. 38, 15. So Luc. Halc. 4. Xen. An. 1. 7. 1. c) With ὅτι instead of the acc. and infin. Winer § 57. 5. Matt. 6, 7 δοκοῦσι γὰρ ὅτι κτλ. 26, 53. Luke 12, 51. 13, 2. 4. 19, 11. John 5, 45. 11, 13. 13, 29. 20, 15. 1 Cor. 4, 9. 2 Cor. 12, 19. James 4, 5. d) Absol. Luke 17, 9 οὐ δοκῶ. Matt. 24, 44 and Luke 12, 40 ἡ ὥρα οὐ δοκεῖτε. Once inserted for vivid effect, Heb. 10, 29 πόσω, δοκεῖτε, χείρονος κτλ. So Anacr. 40. 15 πόσον, δοκεῖς, κτλ. Xen. Cyr. 5. 3. 31 ὥς ἐγὼ δοκῶ.

2. Intrans. *to be thought, supposed, held*. a) Pr. and with an infin. having the same subject, and then the adjuncts (if any) are in the same case, Buttm. § 142. 2. a. Mark 10, 42 οἱ δοκοῦντες ἄρχειν (parall. οἱ ἄρχοντες Matt. 20, 25). Luke 22, 24 τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Gal. 2, 6 οἱ δοκοῦντες εἶναι τι, *those accounted to be something*, persons of note, leaders; and so v. 9; absol. v. 2. 6 οἱ δοκοῦντες, id.—Hist. of Sus. 5. Plut. Arat. 43 οἱ δοκοῦντες ἄρχειν. Hdian. 2. 5. 10. Xen. An. 6. 6. 30.

b) Genr. *to seem, to appear*, with an infin. having the same subject, see in lett. a. Acts 17, 18 ξένων δαιμονίων δοκεῖ καταγγελεῖς εἶναι. 1 Cor. 12, 22. 2 Cor. 10, 9. Heb. 4, 1. 12, 11. (Hdian. 7. 6. 20. Xen. Hi. 2. 1, 5 fin.) With dat. added; Luke 10, 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Acts 25, 27. Here too we find the urbanity and moderation of the Greek manner, Buttm. § 1. n. 1; so 1 Cor. 11, 16 εἰ δέ τις δοκεῖ

φιλόνομος εἶναι, *but if any one seem to be contentious*. Heb. 4, 1. Comp. Sturz Lex. Xen. art. δοκεῖν no. 11.—Hence

c) Impera. δοκεῖ μοι, σοι, *it seems to me, thee*, etc. a) Genr. *it seems good to me, it is my pleasure, it is to determine, to resolve*, c. inf. Luke 1, 3 ἔδοξε κάμοι... σοι γράψαι. Acts 15, 22. 25. 28. 34. Particip. neut. τὸ δοκοῦν τι, *what seemeth good to any one*, i. e. his pleasure, will; Heb. 12, 10 κατὰ τὸ δοκοῦν αὐτοῖς, *after their own pleasure*, as seemed good to them. So 1 Macc. 15, 20. Hdian. 1. 11. 1. Xen. An. 1. 10. 17. Part. Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. β) Interrog. τί δοκεῖ σοι v. ὑμῖν; i. q. *what thinkest thou? what think ye?* Matt. 17, 25 τί σοι δοκεῖ, Σίμων. 18, 12. 21, 28. 22, 17. 26, 66. John 11, 56; c. περί τινος Matt. 22, 42. So ὥς μοι δοκεῖ Pol. 1. 15. 6. Plato Conv. 173. b; δοκεῖ μοι Xen. Mem. 4. 6. 8.

δοκιμάζω, f. ἄσω, (δόκιμος,) 1. *to try, to prove, to examine*, e. g. as with fire, c. acc. 1 Cor. 3, 13 ἑκαστοῦ τὸ ἔργον... τὸ πῦρ δοκιμάσει. Pass. 1 Pet. 1, 7. Sept. for חָקַק Zech. 13, 9. (Ecclus. 2, 5. Theophr. Frag. 2. 45 τὸ πῦρ δοκιμάζει τὸν χρυσόν.) Genr. by use or observation; Luke 14, 19 ζεύγη βοῶν. Rom. 12, 2 εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ. 1 Cor. 11, 28. 2 Cor. 8, 8. 22. 13. 5. Gal. 6, 4. Eph. 5, 10. 1 Thess. 2, 4 τὰς καρδίας. 5, 21. 1 John 4, 1; Pass. 1 Tim. 3, 10. Sept. for חָקַק Ps. 17, 3. Jer. 11, 20. (Wisd. 11, 10. Arr. Epict. 1. 1. 6. Xen. Mem. 2. 6. 1.) Once in respect of God, *to put to the proof, to tempt*, by doubt and unbelief, i. q. *πειράζειν*, Heb. 3, 9 quoted from Ps. 95, 9, where Sept. for חָקַק.

2. As the result of examination and trial: a) *to judge of, to distinguish, to estimate*; c. acc. Luke 12, 56 bis, parall. διακρίνειν Matt. 16, 3. Rom. 2, 18 and Phil. 1, 10 see in διαφέρω no. 2. b. Comp. Sept. for חָקַק Zech. 11, 13. b) *to approve, to judge fit*; of persons, c. acc. 1 Cor. 16, 3. Pass. 1 Thess. 2, 4; of things, Rom. 14, 22; c. inf. Rom. 1, 28. So of pers. Plut. Dion 30. Plato Legg. 767. d; of things Xen. Mem. 1. 2. 4, 8; c. inf. Plut. Thes. 12.

δοκιμασία, as, ἡ, (δοκιμάζω,) *trial, probation*, Pol. 6. 34. 2. Xen. Mem. 2. 2. 13.—In N. T. in respect of God, *trial, temptation*, in Mas. Heb. 3, 9 ἐν δοκιμασίᾳ, for ἐδοκίμασάν με Rec.

δοκιμή, ἡς, ἡ, (δόκιμος,) 1. *trial, probation, the state of being tried*; 2 Cor. 8, 2 ἐν πολλῇ δοκιμῇ ὑπέβητε, *in great trial of (through) affliction*.—Dioscor. 4. 186.

2. *proof, approval, tried integrity*, the result of trial; Rom. 5, 4 bis, ἡ δὲ ὑπομονή (κατεργάζεται) δοκίμην κτλ. 2 Cor. 2, 9. 9, 13. Phil. 2, 22. Comp. δοκιμάζω no. 2. b.

3. *a proof, test*, that by which any thing may be tried; 2 Cor. 13, 3 δοκίμην ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, comp. 12, 12.

δοκίμων, ἰου, τό, (δόκιμος,) *a proof, test*, Hdian. 2. 10. 12. Plut. Mor. II. p. 155. —In N. T.

1. *trial, probation*, i. q. δοκίμή no. 1, James 1, 3.

2. *proof, approval, tried integrity*, i. q. δοκίμη no. 2, 1 Pet. 1, 7.

δόκιμος, ου, ό, ή, adj. (δέχομαι,) *receivable, current*, of money as having been tried, assayed, and so approved, Sept. for דָּבָר Gen. 23, 16; דָּבָרָא 1 Chr. 29, 4. Plut. adv. Colot. 32.—Hence in N. T. trop. of persons, *tried, proved, approved*, Rom. 16, 10. 1 Cor. 11, 19. 2 Cor. 10, 18. 13, 7. 2 Tim. 2, 15. James 1, 12; c. dat. Rom. 14, 18 δόκιμος τοῖς ἀνθρώποις, *approved, esteemed, of men*. So Plut. C. Mar. 46. Xen. Ag. 1. 23; παρά τινα Hdot. 7. 117.

δοκός, ου, ή, (δέχομαι,) *a beam, joist*, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. Sept. for דָּבָר Gen. 19, 8.—Diod. Sic. 2. 10. Thuc. 2. 76.

δόλος, ια, ιον, (δολος,) *guileful, deceitful*, 2 Cor. 11, 13. Sept. for דָּבָרָא Prov. 11, 1.—Pol. 22. 17. 1. Xen. An. 1. 4. 7.

δολοῦω, ω, f. ὠσω, (δολος,) *to use guile, to deceive*, intrans. Rom. 3, 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5, 10, where Sept. for דָּבָרָא. So for דָּבָא Num. 25, 18.—For this Alexandrine form of the 3d plur. of the hist. tenses, see Buttm. § 103. V. 1. Lob. ad Phryn. p. 349.

δόλος, ου, ό, (δελω, δελεαρ,) *baüt*, Hom. Od. 12. 252. Hence genr. *fraud, guile, deceit*, Matt. 26, 4. Mark 7, 22. 14, 1. John 1, 48. Acts 13, 10. Rom. 1, 29. 2 Cor. 12, 16. 1 Thess. 2, 3. 1 Pet. 2, 1. 22. 3, 10. Rev. 14, 5 Rec. Sept. for דָּבָרָא Is. 53, 9; דָּבָרָא Job 13, 7.—Luc. D. Mort. 12. 6. Xen. An. 5. 6. 29.

δολῶω, ω, f. ὠσω, (δολος,) *to deceive*, trans. Xen. Cyr. 1. 6. 28.—In N. T. *to falsify, to corrupt*, e. g. τὸν λόγον τοῦ Θεοῦ, perh. by Jewish traditions, 2 Cor. 4, 2; comp. 2, 17. So Æl. H. An. 16. 1. Luc. Hermot. 59.

δόμα, ατος, τό, (διδωμι,) *a gift*, Matt. 7, 11. Luke 11, 13. Phil. 4, 17. Eph. 4, 8, comp. Ps. 68, 19 where Sept. for דָּבָרָא,

as also Gen. 25, 6; דָּבָרָא Prov. 18, 16.—Plut. Mor. II. p. 29. Plato Def. 415. b.

δόξα, ης, ή, (δοκέω,) *opinion*, what one thinks of any thing, Hdot. 1. 79. Pol. 2. 39. 10. Xen. Mem. 4. 8. 10; in respect to persons, *good opinion, estimation, honour*, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Also *a seeming, an appearance*, Jos. Ant. 1. 11. 2; *a fancy*, Æschyl. Cho. 1049. [1053].—In N. T.

1. *honour, glory*, as due or rendered, e. g. a) To men, *honour, praise, applause*, Luke 14, 10 τότε ἔσται σοι δόξα ἐνώπιον τῶν συνακακισμένων σοι. John 8, 54. 2 Cor. 6, 8. John 5, 41. 44 λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2, 6 ζητεῖν δόξαν ἐξ ἀνθρώπων. *applause from men*. John 12, 43 τὴν δόξαν ἀνθρώπων *the applause of men*. So ζητεῖν τὴν δόξαν τινός, *to seek that one may receive honour*, John 7, 18. 8, 50. al. b) As due or rendered to God, e. g. εἰς δόξαν τοῦ Θεοῦ, *to the honour, glory, of God*, i. e. that God may be honoured, glorified, Rom. 3, 7. 15, 7. Phil. 1, 11; so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1, 20; ὑπὲρ τῆς δόξης τ. Θεοῦ John 11, 4. Also λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, i. e. to receive ascriptions of glory, honour, power, Rev. 4, 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in δίδωμι no. 1. c. a. So in ascriptions, Luke 2, 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. 11, 36. Gal. 1, 5. 1 Pet. 4, 11. al. Sept. for דָּבָרָא 1 Chr. 16, 28. 29; דָּבָרָא Ps. 104, 35. 106, 48. So Wisd. 10, 14. Diod. Sic. 1. 23. Thuc. 4. 17. Xen. Mem. 3. 12. 4. c) Meton. of the ground, occasion, source, of honour or glory, 1 Cor. 11, 15. 2 Cor. 8, 23. Eph. 3, 13. 1 Thess. 2, 20. Comp. decus Hor. Od. 1. 1. 2.

2. *glory*, that which is the object of admiration, honour, praise, e. g.

a) Of external condition, *glory, dignity, splendour, majesty*; 1 Pet. 1, 24 πάντα δόξα τῆς σαρκὸς ὡς ἀνθρώπος. Heb. 2, 7, quoted from Ps. 8, 6 where Sept. for דָּבָרָא. Meton. that which reflects, expresses, manifests, this *dignity, glory*, etc. 1 Cor. 11, 7 bis, ἀνὴρ ... εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν. So Eccles. 1, 19. 1 Macc. 2, 62. Jos. Ant. 4. 2. 2; meton. 1 Macc. 2, 12.—Spoken of kings, *regal majesty, splendour, pomp*; e. g. of the expected temporal reign of the Messiah, Mark 10, 37 comp. Matt. 20, 21 where it is βασιλεία; and so of his coming for the destruction of Jerusalem and the Jewish state, Matt. 24, 30. Mark 13, 26. Luke 21, 27; also of his final coming to judgment, Matt. 19, 28. Luke 9, 26. Tit. 2, 13. Sept. and דָּבָרָא 1 Sam. 2, 8. Is. 8, 7;

τινι 1 Chr. 29, 25. Dan. 11, 21.—Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6, 29. Luke 12, 27. Sept. for כְּתָרִים Ex. 28, 2. 40; אֲרָם Is. 61, 3; comp. Sept. Esth. 5, 1. 1 Macc. 14, 9.—Of the wealth, treasures, power of kingdoms, Matt. 4, 8. Luke 4, 6. Rev. 21, 24. 26. Sept. and כְּבוֹד Gen. 31, 1. Is. 10, 3.—Meton. in Plur. of persons in high honour, 2 Pet. 2, 10 and Jude 8 δόξας δὲ βλασφημοῦσιν, *they speak evil of dignities*, i. e. either kings, princes, magistrates (so Ecclus. 29, 27; comp. כְּבוֹד Is. 5, 13); or perh. better *angels*, comp. Philo de Monarch. II. p. 218 Mang. where αἱ περὶ θεῶν δορυφόρουσαι δυνάμεις are called δόξα θεῶν.

b) Of moral character or attributes, *glory, excellency, perfection*, e. g. a) Of God, implying his infinite perfection and holiness; Rom. 1, 23 ἡλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ. Eph. 1, 17 ὁ πατὴρ τῆς δόξης; i. e. possessing infinite perfections. Heb. 1, 3; so of the divine perfections as manifested in the power of God, John 11, 40. Rom. 6, 4. Col. 1, 11. 2 Pet. 1, 3 see in ἀρετή; or in his χάρις, i. e. *benevolence and beneficence*, Rom. 9, 23. Eph. 1, 6. 12. 14. 18. 3, 16. So of Jesus, as the ἀπαύγασμα (Heb. 1, 3) of the divine perfections, John 1, 14. 2, 11; of the Spirit, 1 Pet. 4, 14. (Comp. Just. Mart. p. 284.) β) Of things, in place of an adjective, *excellent, glorious*, 2 Cor. 3, 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8. 9 bis.

c) Of that state of glorious perfection, bliss, and dignity, which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, including also the idea of his regal majesty as Messiah, Luke 24, 26. John 17, 5. 22. 24. 2 Thess. 2, 14. 1 Tim. 8, 16. 1 Pet. 1, 11. Of glorified saints, i. q. salvation, eternal life, Rom. 2, 7. 10. 8, 18. 1 Cor. 2, 7. 2 Cor. 4, 17. 1 Thess. 2, 12. 2 Tim. 2, 10. Heb. 2, 10. 1 Pet. 5, 1; also ἡ δόξα τοῦ θεοῦ, *the glory which God will bestow*, Rom. 5, 2. 1 Pet. 5, 10.—Meton. *the author or procurer of glory* to any one, i. e. the author of salvation, Luke 2, 32, i. q. κύριος τῆς δόξης 1 Cor. 2, 8 comp. v. 7.

3. *glory, brightness, splendour, dazzling light*. a) Pr. Acts 22, 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5, 4. So of the sun and stars, 1 Cor. 15, 40. 41 quater; also of Moses' face, 2 Cor. 3, 7, see Ex. 34, 29. 30. 35. Of the celestial light which surrounds angels, Rev. 18, 1; or the glorified Messiah and saints, Phil. 3, 21. Luke 9, 31. 32. 1 Cor. 15, 43. Col. 3, 4. So Ecclus. 43, 9. 50, 7. Bar. 4, 24. b) Spec. of the celestial splendour in which God sits en-

throned, *the divine effulgence, dazzling majesty, radiant glory*, (Rabb. הִרְבֵּי עֲרֻךְ Buxt. Lex. 2394.) genr. 2 Thess. 1, 9. Rev. 15, 8. 21, 11. 23, comp. 22, 5; as visible to mortals, Luke 2, 9. Acts 7, 2. 55. John 12, 41 comp. Is. 6, 1; also as manifested in the Messiah's second coming, Matt. 16, 27. Mark 8, 38. So Sept. for כְּבוֹד Ex. 16, 10. 24, 17 where see. 1 K. 8, 11; comp. Ps. 104, 1 sq. Ez. 1, 26. 27. 28. 1 Tim. 6, 16. Bar. 5, 9 τῷ φωτὶ τῆς δόξης αὐτοῦ.—So χειρουβὶμ δόξης, *cherubim of glory*, i. e. the representatives of the divine presence, Heb. 9, 5; comp. Ex. 25, 22. Num. 7, 89. 2 Sam. 6, 2. Song of 3 Childr. 31. +

δοξάζω, f. ἀσω, (δόξα,) *to be of opinion, to think*, Luc. D. Mort. 3. 1. Xen. Mem. 3. 9. 6.—In N. T. pr. 'to think highly of,' e. g.

1. *to honour, to glorify*, i. e. to ascribe honour or glory to any one, *to praise, to laud, to magnify*; c. acc. John 8, 54 ἐὰν ἐγὼ δοξάζω ἑμαντόν. Acts 13, 48. Rev. 18, 7. Pass. Matt. 6, 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4, 15. Sept. for כְּבוֹד Lam. 1, 8. So Pol. 6. 53. 10. Diocl. Sic. 1. 82. Thuc. 3. 45.—So δοξάζειν τὸν θεόν, *to glorify God*, i. e. *to praise, to worship, to extol*, Matt. 5, 16. 9, 8. 15, 31. Mark 2, 12. Luke 5, 25. 26. 7, 16. 13, 13. 17, 15. 18. 43. 23, 47. Acts 11, 18. 21, 20. Rom. 1, 21. 15, 6. 9. 1 Cor. 6, 20. 1 Pet. 2, 12. 4, 11; with ἐν τῷ, *in behalf of, ἐν* marking the occasion, Gal. 1, 24. 1 Pet. 4, 16; ἐνί τῳ, *on account of*, Luke 2, 20. Acts 4, 21. 2 Cor. 9, 13. Also δοξάζειν τὸ ὄνομα θεοῦ Rev. 15, 4; πνεῦμα τοῦ θεοῦ 1 Pet. 4, 14. Sept. for כְּבוֹד Ps. 22, 24. 86, 9. 12. So Ecclus. 43, 28. 30.

2. *to honour, to glorify*, i. e. to bestow honour upon, *to exalt* in honour and dignity.

a) Externally; Pass. 1 Cor. 12, 26 εἶτε δοξάζετε ἐν μέλῳ. Sept. for כְּבוֹד 1 Chr. 19, 3; כְּבֹד Esth. 6, 6. 8.—1 Macc. 2, 64.

b) Morally, *to glorify*, e. g. a) God and Christ, i. q. to show forth and render glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12, 28 ter, τὸ ὄνομα θεοῦ. 13, 31. 32. 14, 13. 15, 8. 17, 1. 4; or by Christians, John 21, 19. Of Christ as glorified by the Father, John 8, 54. 13, 32 bis. 17, 1. 5. Acts 3, 13; or by the Spirit, John 16, 14; or by Christians, John 17, 10; or genr. John 11, 4. 13, 31. Heb. 5, 5. So Sept. and כְּבוֹד Lev. 10, 3; עֲרֻךְ Is. 5, 16. β) Of things, *to make excellent, glorious*, to show forth as glorious; Rom. 11, 13 τὴν διακονίαν μου δοξάζω, sc. through my devoted zeal and

effort. Pass. 2 Cor. 3, 10 bis. 2 Theas. 3, 1. 1 Pet. 1, 8 χαρῇ . . . δεδοξασμένη, *with joy . . . full of glory*, in the feeling and hope of glory.

c) Spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7, 39. 12, 16. 23; comp. Is. 52, 13 where Sept. Pass. for κτῆ. Of Christians Rom. 8, 30. So Barnab. Ep. 21 εὐδοκῶν ταῦτα ἐν τῇ βασ. τοῦ θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, *Dorcās*, pr. n. of a female, Acts 9, 36. 39. Pr. i. q. Heb. דָּרְכָא, Syr. ܕܪܟܐ, *Tubīla*, i. e. antelope, gazelle, Cant. 2, 7. 9.

δόσις, εως, ἡ, (δίδωμι.) 1. *a gift*, James 1, 17 πᾶσα δόσις ἀγαθή. Sept. for δῶρον Prov. 21, 14.—Plut. C. Mar. 46. Plato Phil. 16. c.

2. *a giving, giving out, expenditure*. Phil. 4, 15 εἰς λόγον δόσεως καὶ λήψεως, *in respect to an account of giving and receiving*, of expense and receipt, q. d. opened an account with me; in allusion to the aid sent to Paul v. 16; comp. εἰς λόγον ὑμῶν v. 17.—Ecclus. 42, 7 δόσις καὶ λήψις. Plato Euth. 14. c. Lat. *ratio acceptorum et datorum*, Cic. Lael. 16.

δότης, ου, ὁ, (δίδωμι.) *a giver*, 2 Cor. 9, 7. Sept. for דָּוִת Prov. 22, 9.—Dion Cass. 67. 39.

δουλαγωγέω, ᾧ, f. ἴσω. (δούλος, ἄγω.) *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24.—In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. 9, 27.

δουλεία, as, ἡ, (δουλεύω.) *bondage, slavery*, Sept. for דְּבָרִי Ex. 6, 6. Dem. 196. 3. Xen. An. 7. 7. 32.—In N. T. trop. a) The condition of those under the Mosaic law, Gal. 4, 24. 5, 1; and so Rom. 8, 15 πνεῦμα δουλείας, *a slavish spirit*, opp. πν. υἱοθεσίας. b) The condition of those who are subject to death, Rom. 8, 21; or to the fear of death, Heb. 2, 15 φόβῳ θανάτου ἐνοχοὶ δουλείας.

δουλεύω, f. εὔσω. (δούλος.) 1. *to be a slave or servant, to serve*; see in δούλος II, init. pr. of involuntary service; c. dat. Matt. 6, 24 et Luke 16, 13 δουλὸν κυρίῳ δουλεύειν. Eph. 6, 7. 1 Tim. 6, 2. Sept. for דָּבַר Lev. 25, 39. (Luc. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.) Spoken of a people, *to serve, to be subject to*, c. dat. John 8, 33. Acts 7, 7. Rom. 9, 12, comp. Gen. 25, 23 et 27. 40 where Sept. for דָּבַר; also Gen.

14, 4. Judg. 3, 8. 14. So Hdian. 2. 9. 17. Xen. Mem. 2. 1. 13.—Trop. of those subject to the Mosaic law, Gal. 4, 25.

2. Trop. of voluntary service, *to serve, to obey, to be devoted to*; c. dat. Luke 15, 29. Phil. 2, 22. Gal. 5, 13. Rom. 12, 11 Grb. τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but Rec. has τῷ κυρίῳ. Sept. and דָּבַר Gen. 29, 15. 18. 20. 25. 29.—In a moral sense, *to serve or obey God or Christ*, δ. τῷ θεῷ Matt. 6, 24. Luke 16, 13. Acts 20, 19. Rom. 7, 6. 1 Theas. 1, 9; τῷ Χριστῷ, Rom. 14, 18. 16, 18. Col. 3, 24; τῷ νόμῳ θεοῦ, Rom. 7, 25. Sept. and דָּבַר Deut. 13, 4. Judg. 2, 7. Mal. 3, 18. (Ecclus. 2, 1.) Spoken of false gods, Gal. 4, 8. Sept. and דָּבַר Ex. 23, 33.—Of things, *to serve, to obey, to pursue*, c. dat. e. g. μαμωνᾷ Matt. 6, 24. Luke 16, 13; ἀμαρτίᾳ Rom. 6, 6; τῷ νόμῳ τῆς ἀμαρτίας Rom. 7, 25; τῇ κοιλίᾳ Rom. 16, 18; τοῖς στοιχείοις Gal. 4, 9; ἐπιθυμίαις Tit. 3, 3. So ἐπιθυμίας Jos. Ant. 15. 4. 1; ταῖς ἡδοναῖς Hdian. 1. 17. 22. Xen. Mem. 1. 5. 5; γαστρί 1. 6. 8.

δούλη, ης, ἡ, (δούλος.) *a bondmaid, handmaid, a female slave or servant*, Acts 2, 18. Sept. for דָּבָר Lev. 25, 44; דָּבָר 1 Sam. 8, 16. So 1 Macc. 2, 11. Luc. Asin. 54. Xen. Cyr. 5. 1. 4.—In the oriental style used by a female in addressing a superior, instead of the first pers. pron. *I, me*, Luke 1, 38. 48. Sept. and דָּבָר 1 Sam. 25, 41. 1 K. 1, 13. 17; דָּבָר 2 Sam. 14, 6. Comp. Gesen. Lehrs. p. 741 sq.

I. δούλος, η, ου, adj. (δέω.) *bond, bound to serve, subject*, c. dat. Rom. 6, 19 bis παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ . . . δούλα τῇ δικαιοσύνῃ.—Wisd. 15, 7. Hdian. 3. 2. 15. Plato Rep. 577. c, d.

II. δούλος, ου, ὁ, subet. (δέω.) *a bondman, slave, servant*, pr. by birth; diff. from ἀνδράποδον 'one enslaved in war;' comp. Xen. An. 4. 1. 12 αἰχμάλωτα ἀνδράποδα. Hell. 1. 6. 15. Thuc. 8. 28 τὰ ἀνδράποδα πάντα, καὶ δούλα, καὶ ελευθέρω. But such a captive is sometimes called δούλος, Xen. Cyr. 3. 1. 11, 19. ib. 4. 4. 12. Diff. also from ὁ διάκονος, see that art. no. 1. In a family the δούλος was one *bound to serve, a slave*, and was the property of his master, 'a living possession' as Aristotle calls him, Polit. 1. 4 ὁ δούλος κτήμα τι ἔμφυχον; comp. Gen. 17, 12. 27. Ec. 12, 44. According to the same writer a complete household consisted of slaves and freemen, Polit. 1. 3 οἰκία δὲ τέλειος ἐκ δούλων καὶ ελευθέρων. The δούλος therefore was ne-

ver a *hired* servant; the latter being called *μισθιος*, *μισθωτός*, q. v. See Potter's Gr. Ant. I. p. 58 sq. Adam's Rom. Ant. p. 35 sq. Dict. of Antt. art. *Servus*. Boeckh Staatsh. der. Ath. p. 73 sq. [100.]

1. Pr. of involuntary service, a *slave*, *servant*, opp. *ἐλεύθερος*, 1 Cor. 7, 21. Gal. 3, 28. Col. 3, 11. Rev. 6, 15; also genr. Matt. 13, 27. 28. John 4, 51. Eph. 6, 5. Acts 2, 18 οἱ δούλοι μου, i. e. the servants among my people. Sept. for דָּבָר Lev. 25, 44. Josh. 9, 23. Judg. 6, 27. So Hdian. 5. 2. 4. Xen. CEC. 5. 16.—Phil. 2, 7 μορφὴν δούλου λαβών, i. e. appearing in a humble and despised condition.

2. Trop. spoken of voluntary service, a *servant*, implying obligation, obedience, devotedness, John 15, 15. Rom. 6, 16. 1 Cor. 7, 23. Gal. 4, 7; also in modesty, 2 Cor. 4, 5; or in praise of modesty, Matt. 20, 27. Mark 10, 44. So Æl. V. H. 9. 19 οἱ ῥήτορες δούλοι τοῦ πλῆθους ἐλάτ. Plato Legg. 715. d.—Spoken of the true followers and worshippers of God, e. g. δούλος τοῦ Θεοῦ, either a minister sent from God, as Moses, Rev. 15, 3, and so Sept. and דָּבָר Josh. 1, 1 (Jos. Ant. 5. 1. 13); or prophets, Rev. 10, 7. 11, 18, and so Sept. and דָּבָר Josh. 24, 29. Jer. 7, 25; or simply the worshippers of God, Rev. 2, 20. 7. 3. 19, 5. al. Sept. and דָּבָר Ps. 34, 23. 134, 1. al.—Spoken of the followers and ministers of Christ, e. g. δούλος τοῦ Χριστοῦ v. κυρίου, Eph. 6, 6. 2 Tim. 2, 24; espec. of the apostles and other teachers, Rom. 1, 1. Gal. 1, 10. Col. 4, 12. James 1, 1. 2 Pet. 1, 1. Jude 1. Rev. 22, 3.—In the oriental style used in addressing a superior instead of the pers. pron. *I*, *me*, Luke 2, 29. Acts 4, 29. Sept. and דָּבָר 1 Sam. 3, 9. 10. Ps. 119, 12. al. Comp. in δούλη.—Spoken also of one who is the *slave* of any thing, is *addicted* to it, *subject* to it, e. g. δούλος τῆς ἀμαρτίας John 8, 34. Rom. 6, 16. 17; τῆς φθορᾶς 2 Pet. 2, 19. So Æl. V. H. 2. 41 pen. τοῦ πίνειν δούλος. Xen. CEC. 1. 22.

3. Trop. a *minister*, *attendant*, spoken of the officers and attendants of an oriental court, who are often strictly *slaves*, Matt. 18, 23. 26–28. 32. 22, 3. 4. 6. 8. 10. al.—So of a Persian satrap, Xen. An. 1. 9. 29. ib. 2. 5. 38. +

δουλόω, ὦ, f. ὥσω, (δούλος,) *to make a slave of*, *to enslave*; Pass. perf. δεδουλώμην with present signif. *to be enslaved*, *to be in bondage*; see Buttm. § 113. 7.

1. Pr. c. acc. Acts 7, 6 καὶ δουλώσουσιν αὐτό, from Gen. 15, 13 where Sept. for

דָּבָר. Pass. c. dat. 2 Pet. 2, 19. So Plut. Flamin. 5. Xen. Cyr. 3. 1. 11.—Trop. Pass. Gal. 4, 3; perf. as pres. 1 Cor. 7, 15. Comp. Plut. Num. 8.

2. Trop. δουλοῦν ἑαυτὸν τινι, *to make oneself a servant to any one*; 1 Cor. 9, 19 πᾶσιν ἑμαυτὸν ἐδουλώσα, i. e. I have conformed, accommodated myself, to all. Pass. *to be made or become a servant to any one*, c. dat. τῷ Θεῷ Rom. 6, 22; also to things, in devotedness, e. g. τῇ δικαιοσύνῃ Rom. 6, 18; in indulgence, *to be enslaved or given to*, e. g. οἶνῳ πολλῷ Tit. 2, 3.—Porphy. de Abst. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. Thuc. 4. 34 τῇ γνώμῃ.

δοχή, ἡς, ἡ, (δέχομαι,) pr. a *reception* of guests; hence a *banquet*, *feast*, Luke 5, 29. 14, 13. Sept. for דָּבָר Gen. 26, 30. Esth. 1, 3.—Athen. 8. p. 348. f.

δράκων, οντος, ὁ, (prob. δέρκομαι, δρᾶκναι,) a *dragon*, a *huge serpent*, Sept. for דָּרָךְ Job 26, 13; דָּרָךְ Jer. 9, 11. Jos. Ant. 2. 12. 3. Æl. V. H. 13. 45. Plato Ion 539. c.—In N. T. a *dragon*, symbolically for δ Σατάν, Rev. 12, 3. 4. 7 bis. 9. 13. 16. 17. 13, 2. 4. 11. 16, 13. 20, 2; comp. Gen. 3, 1 sq. So Act. Thom. § 30. Psalt. Salom. 2, 29.

δράσσομαι v. -ττομαι, f. ῥομαι, Mid. depon. *to grasp*, pr. with the hand, *to seize*, *to take*; c. acc. 1 Cor. 3, 19 ὁ δρασσόμενος τοὺς σόφους ἐν τῇ πανουργίᾳ αὐτῶν, quoted from Job 5, 13 where Heb. דָּרָךְ, Sept. δ καταλαμβάνων. Sept. pr. for דָּרָךְ Num. 5, 26.—Pr. and c. acc. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν θεοῦ. Hdot. 3. 13; c. gen. Judith 13, 7. Plut. Alex. M. 74.

δραχμή, ἡς, ἡ, (δράσσω,) a *drachma*, *drachm*, an Attic silver coin worth at first 93½d. sterling, or 19½ cents; but in the times of the N. T. current among the Romans and Jews as equal to the *denarius*, of which the value was then 7½d. sterling, or 15 cents; see fully in art. ἀργύριον no. 2; also in διδραχμον. Dict. of Antt. art. *Drachma*.—Luke 15, 8 bis. 9.

δρέμω, see τρέχω.

δρέπανον, ου, τό, (δρίπω,) a *sickle*, *reaping-hook*, Mark 4, 29 see in ἀποστέλλω no. 2. Rev. 14, 14–17. 18 bis. 19. Sept. for דָּבָר Joel 3, 13.—Plut. Mor. II. p. 165. Plato Rep. 353. a.

δρόμος, ου, ὁ, (δρέμω, τρέχω,) a *running*, a *race*, *course*, Sept. for דָּרָךְ 2 Sam. 18, 27. Hdian. 4. 2. 19. Xen. An. 1. 2. 17.—In N. T. trop. *course*, *career*, of one's life and ministry, Acts 13, 25. 20, 24. 2 Tim. 4, 7.

Δρουσίλλα, ης, ἡ, *Drusilla*, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. She bore him a son, who perished in an eruption of Vesuvius. Acts 24, 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2. Tacit. Hist. 5. 9.

δύμη, see δύνα.

δύναμαι, f. ἵσσομαι, Pass. depon. 2 pers. sing. δύνασαι 1 Cor. 7, 21, also δύνη Rev. 2, 2. Anacr. 7. 11. Æl. V. H. 13. 31; see Buttm. § 107. n. 2, and note. Winer § 13. 2. b. Lob. ad Phryn. p. 359. Impf. ἐδυνάμην, Matt. 22, 46, and with doub. augm. ἡδυνάμην, Matt. 26, 9. Luke 1. 22; as also Aor. 1 ἡδυνήσην, Matt. 17, 16. 19; comp. Buttm. § 83. n. 5. Winer § 12. 1. b.—*To be able, I can, and οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and whether depending on the disposition and faculties of mind, on the degree of strength or skill, or on the nature and external circumstances of the case. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

1. With an infin. expressed, e. g. a) *Infin. present*, as implying continued action, Buttm. § 137. 5. Matt. 6, 24 οὐ δύνασθε δουλεῖν θεῷ κτλ. 7, 18. Mark 2, 7. 19. Luke 6, 39. John 5, 19. 30. 6, 60. Acts 27, 15. Rom. 15, 14. 1 Cor. 10, 21. 1 Thess. 2, 6. al. Sept. for בָּרַךְ Gen. 37, 3. 43, 32. So Pol. 6. 53. 13. Xen. An. 3. 1. 11. b) More commonly, *Infin. aorist*, implying transient or momentary action, either past or present, espec. in narration, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1, 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke 8, 19 οὐκ ἡδύναντο συντυχεῖν αὐτῷ. Matt. 3, 9 δύνασαι εἰς θεὸν ἐκ τῶν λίθων ἐγείρειν τέκνα κτλ. 10, 28. Mark 6, 5. Luke 5, 12. John 7, 34. 36. 10, 35. Acts 4, 16. 17, 19. 1 Cor. 2, 14. James 4, 2. Rev. 3, 8. al. Sept. for בָּרַךְ Gen. 15, 5. 19, 19. So Diod. Sic. 2. 26. Xen. An. 1. 9. 27.—Also where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient, or as a single instance embodying the general idea; see Kühner § 256. 4. b. Buttm. § 137. 5 ult. Matt. 5, 14 οὐ δύναται πόλις κρυβῆναι. Luke 1, 30. 22. John 3, 3. Acts 13, 39. Rom. 8, 7. Heb. 9, 9. Rev. 2, 2. 13, 4. al. c) *Infin. of the perfect*, to express completed action

in reference to the present time, Buttm. § 137. 1. Winer § 45. 8 ult. Acts 26, 32 ἀπολεῖσθαι ἐδύνατο ὁ ἄνθρωπος εἰ κτλ. *this man could have been now freed*, etc.

2. Absol. or with an infin. implied and readily suggested by the context; e. g. Matt. 16, 3 οὐ δύνασθε sc. διακρίνειν. Mark 6, 19. Luke 9, 40. Acts 27, 39. 1 Cor. 3, 2. al. So Sept. for בָּרַךְ 1 K. 22, 22.—Constr. with an accus. neut. depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 8. Luke 12, 26 εἰ οὖν οὐτε ἐλάχιστον δύνασθε. Mark 9, 22 εἰ τι δύνασαι. 2 Cor. 13, 8 οὐ δυνάμεσά τι. So Luc. D. Mort. 9. 2 ἅπαντα ἐδυνάμην. Xen. Conv. 4. 46, 48. Thuc. 6. 25 ἡ δέ τι δύνανται. Xen. Hell. 7. 5. 15. +

δύναμις, εως, ἡ, (δύναμαι,) *ability, power, might, strength*; see in δύναμαι init.

1. *Innate or inherent power*, whether physical or moral, e. g.

a) Of the body, *strength*; Heb. 11, 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. 15, 43 τὸ σῶμα . . . ἐγείρεται ἐν δυνάμει, i. e. for adj. δυνατόν, opp. to ἐν ἀσθενείᾳ; so Heb. תְּקוּפָה and Sept. ἐν ισχύϊ Ps. 29, 4; comp. Gessen. Lehrs. p. 646. 4. Trop. of spiritual strength or life, Rev. 3, 8. Sept. for תְּקוּפָה Job 39, 19. So Pol. 1. 69. 4. Plato Phædr. 246. d.

b) *Genr. Matt. 25, 15 ἐκάστη κατὰ τὴν ἰδίαν δύναμιν*. 1 Cor. 15, 56. 2 Tim. 1, 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. 1, 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5, 23). Heb. 7, 16. 11, 34. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Sept. and תְּקוּפָה 2 K. 18, 20; תְּקוּפָה 1 Chr. 29, 2; תְּקוּפָה 1 Chr. 13, 8. So Diod. Sic. 4. 45. Xen. Mem. 3. 5. 16.—Also in various constructions: κατὰ δύναμιν, according to one's power, as far as one can, 2 Cor. 8, 3. (Diod. Sic. 14. 81 ult. Xen. Mem. 1. 7. 4.) ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1, 8. 8, 3. (Dem. 292. 25.) ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Luke 4, 36. Col. 1, 29. 2 Thess. 1, 11; and so dat. δυνάμει, Acts 4, 33; comp. Buttm. § 133. 4. c. So δυνάμει and ἐν δυνάμει as intensive with a synon. verb, Eph. 3, 16. Col. 1, 11.

c) Spoken of God and Christ, e. g. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, genr. Matt. 22, 29. Mark 12, 24. Luke 1, 35. 5, 17. Rom. 1, 20. 9, 17. 1 Cor. 6, 14. 2 Cor. 4, 7. 13, 4 bis. Eph. 1, 19. 3, 7. 20. 2 Tim. 1, 8. 1 Pet.

1, 5. 2 Pet. 1, 3. Rom. 1, 4 τοῦ ὀμοῦμένου
... ἐν δυνάμει, comp. above in lett. b. Sept.
for בְּכֹחַ Ps. 59, 12; וְכֹחַ Ps. 21, 14. 74, 12.
—Joined with δόξα it implies the *omnipotent
majesty* of God, Rev. 15, 8; and hence as
abstr. for concr. *omnipotence for the Omni-
potent, the Almighty*, Matt. 26, 64 et Mark
14, 62 et Luke 22, 69 ἐκ δεξιῶν τῆς δυνά-
μεως, comp. Heb. 1, 3 ἐν δεξιᾷ τῆς μεγαλο-
σύνης κτλ. like the Rabb. דְּבִיכָא as a name
of God, Buxt. Lex. 385. So Sept. and וְכֹחַ
Ps. 63, 3. 68, 35. 150, 1.—Meton. of a
person or thing in whom the power of God
is manifested, i. e. 'the manifestation of the
power of God,' Acts 8, 10 οὗτός ἐστιν ἡ
δύναμις τοῦ θεοῦ. Rom. 1, 16. 1 Cor. 1, 18.
24. Also where the gen. τοῦ θεοῦ expresses
the source, i. e. *power from God*, 1 Cor. 2,
5. 2 Cor. 6, 7.—Of Jesus, as exercising a
power to heal, Mark 5, 30. Luke 6, 19, 8,
46; or as the Messiah, ἡ δύναμις Χρι-
στοῦ, genr. 2 Cor. 12, 9 bis. In the sense
of *power, omnipotent majesty*, Matt. 24, 30
et Luke 21, 27 μετὰ δυνάμεως καὶ δόξης.
Mark 9, 1. 13, 26. 2 Thess. 1, 7 μετ' ἀγγέ-
λων τῆς δυν. αὐτοῦ, i. e. the angels who are
the attendants of his majesty. 2 Pet. 1, 16.
—Of the Spirit, ἡ δύναμις τοῦ πνεύμα-
τος, the *power of the Spirit*, i. e. imparted
by the Spirit, Luke 4, 14. Rom. 15, 13, 19.
—Of prophets and apostles as inspired by
the Holy Spirit, Luke 1, 17. 24, 49. Acts
1, 8. 6, 8; comp. Acts 2, 4.

d) Spec. of miraculous power, δύναμις ση-
μείων καὶ τεράτων, i. e. the *power of working
miracles* Rom. 15, 19, explained by ἡ δυν.
τ. πνεύματος in the next clause. Acts 10,
38. 1 Cor. 2, 4, comp. 2 Cor. 12, 12; so
2 Thess. 2, 9.—Meton. of effect for cause,
Plur. δυνάμεις, i. q. *mighty deeds, mira-
cles*, Matt. 7, 22. 11, 20. 21. 23. 13, 54. 58.
14, 2. Mark 6, 2. 5. 14, 9, 39. Luke 10, 13.
19, 37. Acts 2, 22. 8, 13. 19, 11. 1 Cor. 12,
10. 2 Cor. 12, 12. Gal. 3, 5. Heb. 2, 4. So
Sept. for עֲשֵׂה מִקְרָא Job 37, 14. (Just. Mart.
de Resurr. p. 225.) Hence abstr. for con-
crete, i. q. *a worker of miracles*, 1 Cor. 12,
28. 29 δυνάμεις, i. q. οἱ δίδουσι ἐνεργήματα
δυνάμεων v. 10.

e) Put for the *essential power, true na-
ture and efficacy, reality*, of any thing; Phil.
3, 10 γινῶναι τὴν δύναμιν τῆς ἀναστάσεως
αὐτοῦ. 2 Tim. 3, 5 ἔχοντες μόρφωσιν εὐσε-
βείας, τὴν δὲ δύναμιν αὐτῆς ἠρημένους. Heb.
6, 5 δυνάμεις τε μέλλοντος αἰῶνος. So as
opp. to λόγος, speech merely, 1 Cor. 4, 19.
20. 1 Thess. 1, 5. (Plut. de Def. Orac. 46.
Xen. Cēc. 9. 2.) Of language, the *power*

e. g. of a word or sound, *meaning, signifi-
cation*; 1 Cor. 14, 11 τὴν δύναμιν τῆς φω-
νῆς. So Plut. Consol. ad Apoll. 28. Plato
Crat. 394. b, c.

2. Outward *power*, as resulting from ex-
ternal sources and relations.

a) Genr. *power, authority, might*, Luke
9, 1. Acts 3, 12. 2 Pet. 2, 11. Rev. 13, 2.
17, 13. (Ecclus. 44, 3. Hdian. 5. 1. 3. Xen.
Mem. 1. 2. 24.) Spoken of omnipotent
sovereignty as belonging to God, e. g. in
ascriptions, Matt. 6, 13. Rev. 4, 11. 5, 12.
7, 12. 11, 17. 12, 10. 19, 1. So Sept. and
בְּכֹחַ 1 Chr. 29, 11.—Joined with ὄνομα
Acts 4, 7. 1 Cor. 5, 4, i. e. *authority, war-
rant*.—Meton. abstr. for concr. δύναμις for
ὁ ἐν δυνάμει ὢν, *one in authority*, and Plur.
δυνάμεις, like Engl. *authorities*, i. e. *persons
in authority, the mighty, the powerful, the
powers* of the other world, *hierarchies* of
angels whether good or evil, Rom. 8, 38,
1 Cor. 15, 24. Eph. 1, 21. 1 Pet. 3, 22. So
of temporal powers, Sept. Esth. 2, 18.

b) As in vulg. Engl. *a power, a quan-
tity, abundance*; Rev. 18, 3 ἐκ τῆς δυνάμεως
τοῦ στρήνους αὐτῆς. Here some refer Rev.
3, 8; better under no. 1. a.—Jos. Ant. 3.
2. 4 πλοῦτον μεγάλου δυνάμιν προσέλαβον.
Xen. Cyr. 8. 4. 34 τὴν δυνάμιν, parall. τὰ
δύνα. Thuc. 1. 25 χρημάτων δυνάμει ὄντες.

c) Of warlike power, like Engl. *force,
forces*, i. e. *a host, army*. Luke 10, 19 ἐπὶ
πᾶσαν τὴν δύναμιν αὐτοῦ, i. e. over the whole
host of Satan, comp. v. 20. Sept. for בְּכֹחַ
Ex. 14, 28; וְכֹחַ 2 Sam. 10, 7. al. So Diod.
Sic. 14. 81 med. Pol. 8. 28. 5. Xen. Mem. 3.
6. 9.—By Hebr. δυνάμεις τῶν οὐρανῶν,
the *hosts of heaven*, i. e. the sun, moon, and
stars, Matt. 24, 29. Mark 13, 25. Luke 21,
26; comp. Rev. 6, 13. So Sept. and Heb.
עֲשֵׂה מִקְרָא Is. 34, 4. Dan. 8, 10. al. See
Ges. Lex. art. וְכֹחַ no. 2. a; also Comm.
on Is. l. c.

δυναμῶν, ὦ, f. ὦσω, (δύναμις,) to
strengthen, Pass. Col. 1, 11 ἐν πάσῃ δυνάμει
δυναμούμενοι, see in δύναμις no. 1. b. Sept.
for וְכֹחַ Ps. 68, 29; וְכֹחַ Ecc. 10, 10. Dan.
9, 27.—Synes. de Prov. p. 100. b. Not
found in classic writers; comp. Lob. ad
Phryn. p. 605. n.

δυνάστης, ου, δ, (δύναμαι,) pr. 'one in
power,' i. e.

1. *a potentate, prince*, Luke 1, 52. 1 Tim.
6, 15. Sept. for עֲשֵׂה Prov. 8, 16; עֲשֵׂה Prov.
23, 1.—Plut. 9. 1. 4. Xen. Cyr. 4. 5. 40.

2. *one in authority* under a prince, *a high
officer, minister*, Acts 8, 27. Sept. of δυνά-
στου Φαραῶ for מֶלֶךְ Gen. 50, 4; מֶלֶךְ Lev.

19, 15.—Plut. de Def. Orac. 21 *δυνάσται καὶ γραμματεῖς βασιλέων*. Xen. An. 1. 2. 20.

δυνατέω, ᾧ, f. ἤσω, (*δυνατός*), *to be able, mighty, intrans.* 2 Cor. 13, 3 *οὐκ ὁσθενί, ἀλλὰ δυνατεῖ ἐν ὑμῖν*. Rom. 14, 4 Lachm. where Rec. has *δυνατός*.

δυνατός, ἡ, ὅν, (*δύναμις*), 1. *able, strong, mighty, powerful*; e. g. a) Of things; 2 Cor. 10, 4 *ὅπλα... δυνατὰ τῷ θεῷ πρὸς κτλ. mighty unto God, God being judge, i. e. intens. exceedingly mighty*; for the idiom comp. Acts 7, 20, and see in *δοτειός*. So. Pol. 10. 31. 8. Xen. CEC. 7. 23 *τὸ σῶμα δυνατὸν πρὸς τι*. b) Of God, *δυνατός, the Mighty, the Almighty*, Luke 1, 49. Sept. and *וְיָצַח* Ps. 24, 8. So genr. of pers. Eurip. Bacch. 270. Thuc. 1. 9. c) Trop. of pers. *strong, firm, established*; Rom. 15, 1 *οἱ δυνατοὶ sc. ἐν πίστει*. Also *δυνατός εἰμι, to be strong, spiritually, in Christ*, 2 Cor. 12, 10. 13, 9. d) Spec. *δυνατός εἰμι, i. q. δύναμαι, to be able, I can*, followed by an inf. (comp. *δύναμαι* init.) e. g. Infin. *present*, Tit. 1, 9. Heb. 11, 19. (Pol. 1. 53. 3. Plato Phædr. 273. a.) Infin. *aorist*, Luke 14, 31. Rom. 4, 21. 11, 23. 14, 4. 2 Cor. 9, 8. 2 Tim. 1, 12. James 3, 2. Acts 11, 17 *ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν, i. e. who was I? was I able?* a junction of two questions. Sept. for *לִי* Num. 22, 38. Plato Phædr. 275. a.

2. Spec. *οἱ δυνατοί, the powerful, the mighty*, spoken of persons in authority or of influence, 1 Cor. 1, 26. [Rev. 6, 15]; of members of the Jewish sanhedrim, Acts 25, 5. Sept. for Chald. *ܕܢܝܢܐ* Dan. 3, 27.—Jos. Ant. 12. 4. 9 *οἱ παρὰ τὴν αὐλὴν δυνατοί*. Pol. 9. 23. 4. Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

3. Also *δυνατός ἐν τινι, powerful in any thing, able, skilful, mighty*; Luke 24, 19 *δυν. ἐν ἔργῳ καὶ λόγῳ*. Acts 7, 22. 18, 24 *ἐν ταῖς γραφαῖς, i. e. skilled in expounding and applying the Jewish Scriptures*.—Eccles. 21, 7 *δυν. ἐν γλώσσῃ*. Diod. Sic. 13. 101 *δυν. λόγῳ*.

4. Neut. *τὸ δυνατόν* as Subst. *power, might*; Rom. 9, 22 *τὸ δυνατόν αὐτοῦ sc. θεοῦ, i. q. ἡ δύναμις v. 17*; comp. Buttm. §123. 5.—Without art. *δυνατόν* as adj. *able to be done, possible, in several constructions*: a) Absol. *εἰ δυνατόν (ἐστι), if possible, if it be possible*, Matt. 24, 24. 26, 39. Mark 13, 23. 14, 35. Rom. 12, 18. Gal. 4, 15. So Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9. b) With dat. of pers. *possible for (with) any one*, Mark 9, 23. 14, 36. Acts 20, 16. So Jos. Ant. 3. 8. 1. Luc. D. Deor.

24. 2. Xen. Mem. 1. 1. 13. c) With *παρά τινι, possible with any one*, Matt. 19, 26. Mark 10, 27. Luke 18, 27. d) With acc. and infin. Acts 2, 24 *καθὼτι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ*.

δύνω, aor. 2 *ἔδυν*, (i. q. *δύω*), *to sink, to go down, intrans.* e. g. the sun Mark 1, 32. Luke 4, 40. Sept. and *שָׁחָה* Gen. 28, 11. 2 Chr. 18, 34.—Æl. V. H. 4. 1. Dem. 197. 7. Xen. An. 2. 2. 3. The form *δύνω* is a new Present from *δύω*, see Buttm. § 114 *δύω*.

δύο, οἱ, αἱ, τὰ, card. num. *two*, Lat. *duo*; indec. in Attic writers, and so found in N. T. in the nominative, genitive, and accusative, e. g. *Nom.* Matt. 9, 27 *δύο τυφλοί*. 20, 21 *οἱ δύο υἱοὶ μου*. Luke 7, 41. John 1, 37. al. *Gen.* Matt. 18, 16 *δύο μαρτύρων*. 20, 24. Luke 12, 6. John 1, 40. al. *Accus.* Matt. 4, 18 *εἶδε δύο ἀδελφοὺς*. Luke 3, 11. al. For the dative is found the irreg. and later form *δυσί*, Matt. 6, 24 *δυσὶ κυρίοις*. 22, 40. Luke 12, 52. Acts 12, 6; also Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. Thuc. 8. 101; see Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210. The comm. Gen. and Dat. *δυσὶν* does not occur in N. T.—In phrases: *δύο ἢ τρεῖς, two or three*, some, a few, Matt. 18, 20. 1 Cor. 14, 29. (Xen. An. 4. 7. 5.) *ἀνὰ δύο, κατὰ δύο, by two's, two and two*, distributively, Luke 9, 3. 10, 1. 1 Cor. 14, 27; *εἰς δύο, in two*, e. g. *ἐσχίσθη εἰς δύο (μέρη)*, Matt. 27, 51. Mark 15, 38; so Luc. D. Deor. 8. 1 *διέχε μου τὴν κεφαλὴν εἰς δύο*. Pol. 2. 16. 11 *σχί- ζεται εἰς δύο μέρη*.—By Hebr. *δύο δύο, two and two*, distributively, Mark 6, 7; so Sept. and Heb. *בְּשֵׁנִי בְּשֵׁנִי* Gen. 7, 9. 15; for *בְּשֵׁנִי* Gen. 6, 19. 20. Gesen. Lehrs. p. 669, 703. Heb. Gr. § 118. 5. +

δυσ, an insep. part. implying difficulty, adversity, the contrary; like Engl. *mis, un, in*; Buttm. § 120. 5.

δυσβάστακτος, ου, ὁ, ἡ, adj. (*βαστάζω*), *hard to be borne, oppressive*, e. g. *φορτία*, Matt. 23, 4. Luke 11, 46. Sept. for *בָּרָא* Prov. 27, 3.—Plut. Quæst. Nat. 16 *δυσβάστακτοι γὰρ εἰσι... διὰ μέγεθος*.

δυσεντερία, as, ἡ, (*ἐντερον intestine*), *dysentery, flux*, Acts 28, 8.—Jos. Ant. 6. 1. 1. Pol. 32. 25. 14. Plato Tim. 86. a.

δυσερμηνεύτος, ου, ὁ, ἡ, adj. (*ερμηνεύω*), *hard to explain, so as to be understood, Heb.* 5, 11.—Artemid. 3. 67. Diod. Sic. 2. 52.

δύσκολος, ου, ὁ, ἡ, adj. (*κὼλον food*), pr. 'difficult about food'; hence genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2;

Neut. *any thing unpleasant, difficulty, calamity*, Sept. for דִּיכְרָא Jer. 49, 8. Dem. 291. 21.—In N. T. spoken of things, *hard to accomplish, difficult*, Mark 10, 24. So Jos. Ant. 6. 3. 6. Diod. Sic. 1. 84. Xen. CEC. 15. 10.

δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. 19, 23. Mark 10, 23. Luke 18, 24.—Jos. Ant. 4. 5. 2. Plut. Consol. ad Apoll. 28.

δυσμῆ, ἥς, ἡ, (δύνω,) usually only Plur. αἱ δυσμαί, *the going down, the setting of the sun*, as δυσμαί τοῦ ἡλίου, Sept. for מִצְבָּא Gen. 15, 12. al. מִצְבָּא Deut. 11, 30. al. Xen. An. 6. 4. 26.—Hence in N. T. *the west*, Matt. 8, 11. 24, 27. Luke 12, 54. 13, 29. Rev. 21, 13. Sept. for מִצְבָּא Ps. 75, 6. Is. 43, 5; מִצְבָּא Ps. 50, 2. Mal. 1, 11. So Pol. 2. 14. 4. Plato Def. 411. b.

δυσνόητος, ου, ό, ἡ, adj. (νοήτός, νοίω,) *hard to be understood*, 2 Pet. 3, 16.—Diog. Laert. 9. 13 δυσνόητον τε καὶ δυσεξήγητον. Luc. Alex. 54.

δυσφημέω, ω, f. ἦσω, (φήμη,) *to speak evil, to utter words of ill omen, maledictions*, Soph. Elect. 950. Plut. Cic. 22.—In N. T. *to defame, to revile*, 1 Cor. 4, 13 in Mss. for βλασφημούμενοι. So 1 Macc. 7, 41. Soph. Elect. 1182.

δυσφημία, as, ἡ, (δυσφημέω,) *evil-speaking, pr. ill-omened words, malediction*, Soph. Phil. 10. Plut. Pelop. 8.—In N. T. *reproach, contumely, ill-report*, 2 Cor. 6, 8. So 1 Macc. 7, 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

δύω, see δύνω.

δώδεκα, οί, αἱ, τά card. num. indec. *twelve*, Matt. 9, 20. 14, 20. al. smp. Spec. οἱ δώδεκα, *the twelve sc. apostles, corresponding to the twelve tribes*, Matt. 26, 14. 20. 47. Mark 14, 10. 20. al. Comp. Matt. 19, 28. Rev. 7, 5 sq. 21, 12 sq. 22, 2; also Ex. 28, 17. Num. 17, 2. Josh. 4, 5. 1 K. 7, 25. +

δωδέκατος, η, ον, ord. adj. *the twelfth*, Rev. 21, 20.

δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes of Israel, the people of Israel*, Acts 26, 7.

δῶμα, ατος, τό, (δέω,) *a building, a house*, Hdian. 7. 12. 11. Plato Rep. 380. a. Synecd. *a hall, chamber*, Hom. Il. 1. 600.—In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house, i. e. upon the house-top, roof*, Matt. 24, 17. Mark 13, 15. Luke 17, 31. Plur. κηρύττετε ἐπὶ τῶν δωματίων, *proclaim ye upon the house-tops, i. e. publicly*, Matt. 10, 27. Luke 12, 3; comp. 2 Sam.

16, 22. Also ἀναβαίνειν ἐπὶ τὸ δῶμα, *to go upon the house-top*, to ascend to the roof, Luke 5, 19. Acts 10, 9. Sept. for 37 roof Deut. 22, 8. Josh. 2, 6. 8. al. So Jos. Ant. 6. 4. 1. Hdian. 2. 6. 19.—The roofs of oriental houses are flat, and covered usually with a composition or cement. The inhabitants spend much time upon them, especially at evening, to enjoy the open air; and often sleep there. See Bibl. Res. in Pal. III. p. 26, 32. Winer Realw. arts. *Dach, Häuser*.

δωρεά, ἄς, ἡ, (δῶρον,) *a gift*, John 4, 10. Acts 8, 20. 11, 17. Rom. 5, 15. 2 Cor. 9, 15. Heb. 6, 4. Eph. 4, 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, *according to the measure of the gift of Christ, i. e. according as Christ has measured out to him the gift*. With gen. of that in which the gift consists; Acts 2, 38 and 10, 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5, 17 δ. τῆς δικαιοσύνης. Eph. 3, 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. דְּבִרְיָן Dan. 2, 6.—2 Macc. 4, 30. Pol. 23. 3. 4. Xen. Hi. 11. 12.

δωρεάν, adv. (acc. of δωρεά,) *gratis, gratuitously*; see Buttm. § 115. 4.

1. Pr. *freely, without requital*, Matt. 10, 8 bis. Rom. 3, 24. 2 Cor. 11, 7. 2 Thess. 3, 8. Rev. 21, 6. 22, 17. Sept. and עֲרִי Gen. 29, 15. Num. 11, 5.—Pol. 18. 17. 7. Dem. 394. 20.

2. Spec. *groundlessly, without cause*; John 15, 25 ἐμίσσησάν με δωρεάν. Gal. 2, 21 ἄρα Χριστὸς δωρεάν ἐπέθανε, i. e. then there was no cause why Christ should suffer; see Tittm. de Synon. N. T. p. 161. Sept. and עֲרִי Ps. 35, 7. 1 Sam. 19, 5.

δωρέομαι, οὔμαι, f. ἥσομαι, Mid. depon. (δωρέω, δῶρον,) *to make a gift of, to give*, c. acc. Mark 15, 45. Pass. perf. as Mid. c. acc. 2 Pet. 1, 3. 4. Sept. for עָרַב Esth. 8, 1. Prov. 4, 2.—Hdian. 1. 5. 2. Xen. Cyr. 5. 2. 8.

δῶρημα, ατος, τό, (δωρέω,) *a gift*, Rom. 5, 16. James 1, 17.—Jos. Ant. 4. 8. 47. Xen. Hi. 8. 4.

δῶρον, ου, τό, (δίδωμι,) *a gift, present*, Matt. 2, 11. Eph. 2, 8. Rev. 11, 10. Sept. for עֲרִי Gen. 30, 20; עֲרִי Ex. 23, 8. So Hdian. 2. 8. 14. Luc. V. H. 1. 27. Xen. Cyr. 1. 4. 26.—Spec. *a gift dedicated to God, an offering, sacrifice*, Matt. 5, 23. 24 bis. 8, 4. 23, 18. 19 bis. Heb. 5, 1. 8, 3. 4. 9, 9. 11, 4; so Matt. 15, 5 and Mark 7, 11 δῶρον sc. ἱερόν, i. e. it is consecrated to God. Also of money contributed in the temple, comp. in διδραχμῶν; Luke 21, 1. 4 ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, *they cast in unto*

(among) the offerings of God. Sept. for הַנִּתְּנוֹת Gen. 4, 4. 1 Chr. 16, 29; נִתְּנוֹת Lev. 1, 2. 3. Is. 66, 20. So Hom. II. 6. 293. ib. 8. 203.

δωροφορία, as, ἡ, (δωροφορέω; δῶρον, φέρω,) a bringing of gifts; Rom. 15, 31 $\text{Λαχμ. ἵνα ἡ δωροφορία μου κτλ. Rec. διακονία.—Alciph. 1. 6.}$

E.

εἰ, interj. (εἰώω, imperat. εἰε,) pr. 'let be;' genr. *ah, aha*, expressing surprise and displeasure, Mark 1, 24. Luke 4, 34.—Arr. Epict. 2. 24. Aeschyl. Prom. vinct. 298. Plato Protag. 315. d.

I. εἰάν, conjunct. (pr. εἰ ἂν,) *if, if so be that, in case that*; contr. sometimes into ἂν, see in ἂν II; also into ἥν in Gr. writers. The form εἰ implies a condition merely hypothetical, a mere supposition, to which ἂν subjoins the idea of possibility; so that εἰάν implies a condition which is possible and may be expected to be realized, though still dependent on circumstances; see Herm. ad Vig. p. 832 sq. Kühner § 339. II. b. Usually εἰάν is construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. m. 68. Herm. I. c. p. 819. Matth. § 523.

L Used alone, i. e. without being joined with other particles.

1. With the Indicative, but only in late writers; in N. T. only once, and followed in the apodosis by a perf. Indic. in a present sense; 1 John 5, 15 εἰάν οἶδαμεν, ὅτι ἀκούει ἡμῶν ὁ ἂν αἰτῶμεθα, οἶδαμεν, ὅτι ἔχομεν τὰ αἰτήματα κτλ. comp. in no. 2. a. γ. So Sept. Job 22, 3. Ael. V. H. 4. 24 εἰάν ταῖς ἀλλήλων ὁργαῖς ἐξίστασθε κτλ. See Winer § 42. 2. d. note. Herm. ad Vig. p. 820. Matth. § 525. d.—In Mss. εἰάν is also found with Indic. pres. Rom. 14, 8. Gal. 1, 8. 1 Thess. 3, 8; Indic. fut. Luke 11, 12. John 8, 36. Comp. Winer I. c.

2. Mostly with the Subjunctive, implying uncertainty with the prospect of decision, and referring therefore to something future; Buttm. § 139. m. 24. Winer § 42. 2. b.

a) With the Subj. present, and followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 6, 22. 23 εἰάν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· εἰάν δὲ κτλ. 17, 20. Mark 14, 31. Luke 10, 6. John 7, 17. Acts 5, 38. Rom. 2, 26. Gal. 5, 2. 1 John 5, 14. al. aep. (Sept. Job 9, 15. 20. Ael. V. H. 4. 16. Plut. Mor. II. p. 14. Plato Apol. Soc. 18. p. 30. e.) Sometimes the fut. stands in the apodosis

for the Imperat. see in β. Luke 19, 31 καὶ εἰάν τις ὑμᾶς ἐρωτᾷ... οὕτως ἐρεῖτε αὐτῷ. Winer § 44. 3. Kühn. § 255. 4. Also the aorist Subj. is put after οὐ μὴ instead of the fut. Indic. Acts 13, 41 ἔργον, φ' οὐ μὴ πιστεύσῃτε, εἰάν τις ἐκδιηγῇται ὑμῖν. John 8, 51; comp. Buttm. § 139. m. 46. Or sometimes either the whole apodosis or its verb is to be supplied; John 6, 61. 62 τοῦτο ὑμᾶς σκανδαλίζει; εἰάν οὖν θεωρῇτε τὸν υἱὸν τοῦ ἀνθρ. ἀναβαλίνοντα κτλ. suppl. πόσῳ μᾶλλον τοῦτο σκανδαλίσει ὑμᾶς. Acts 26, 5. 1 Cor. 4, 15. β) By an Imperat. e. g. present, John 7, 37 εἰάν τις διψῇ, ἔρχεσθε πρὸς με. 12, 26. Rom. 12, 20. 13, 4. Gal. 1, 8. Col. 3, 13; aorist, Matt. 10, 13 εἰάν μὲν ᾗ ἡ οἰκία ἀξία, εὐαγγέλιον κτλ. Mark 9, 43. 45. 47. John 14, 15. So c. Imp. pres. Epict. Ench. 43; perf. ib. 33. 6. γ) By an Indic. present, either in a future sense or denoting something permanent or general, Winer § 42. 2. b. Matt. 18, 13. John 8, 16 καὶ εἰάν κρινῶ δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθείας ἐστί. 13, 17. 1 Cor. 12, 15. 16. 1 Thess. 3, 8. 1 Tim. 1, 8. 2 Tim. 2, 5. 1 John 1, 7. 9. 10. al. aep. Matt. 8, 2. Mark 1, 40. Luke 5, 12. (Luc. D. Mort. 6. 3. Plato Apol. Socr. 21. p. 33. b.) So 1 Tim. 3, 15 εἰάν δὲ βραδύνω, [suppl. ταῦτά σοι γράψω], ἵνα εἰδῇς κτλ. Also by a perf. in the sense of the pres. John 20, 23 ἂν [εἰάν] τινων κρατῇτε [τὰς ἀμαρτίας], κεκράτηνται, parall. ἀφίενται. Rom. 2, 25. δ) By an Indic. aorist, referring to a transient act; 1 Cor. 5, 11 νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνησθαι, εἰάν τις ἀδελφὸς ὀνομαζόμενος ᾗ πόρνος κτλ.

b) With the Subj. aorist, which thus nearly corresponds to the Lat. fut. exactum, or Engl. second future; comp. Buttm. § 139. m. 16. Kühn. § 339. n. 2. It is then followed (or preceded) in the apodosis: a) By an Indic. future; Matt. 4, 9 ταῦτα πάντα σοι δώσω, εἰάν πειρὰν προσκυνήσης μοι. 5, 13. 28, 14. Mark 8, 3. 36. John 8, 36. Rom. 10, 9. 1 Cor. 4, 19. 2 Cor. 13, 6. 1 Tim. 2, 15. 2 Tim. 2, 21. James 4, 15. al. aep. (Sept. Job 8, 18. Ael. V. H. 2. 36 εἰάν ἀποσάτω, ἔξω κτλ. Plato Lysid. 210. c.) So by fut. for Imperat. comp. above in lett. a. α; Matt. 21,

8. 22, 24. 1 John 5, 16. Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, comp. in lett. a. α; John 8, 51. 52. (Xen. Hi. 11. 15.) Spec. Mark 11, 32 ἀλλ' ἐὰν εἴπωμεν· ἐξ ἀνθρώπων· ἐφοβούντο τὸν λαόν, here the apodosis is lost in the transition from the first to the third person, the writer continuing in his own language; Winer § 64. III. 2. Also the apodosis is involved, but not lost, in Rom. 11, 22. Comp. AEl. V. H. 1. 34 ult. Luc. D. Mort. 3. 1. β) By an Imperat. e. g. present, Matt. 18, 17. Mark 13, 21. 1 Cor. 10, 28. Gal. 6, 1. al. (Epict. Ench. 7.) Aorist, Matt. 18, 15. 17. Mark 11, 3. Luke 17, 3. Col. 4, 10; aor. and pres. 1 Cor. 7, 11. So in prohibitions expressed by μή before the aor. Subj. instead of the Imperat. comp. Butt. § 148. 3. Kühner § 259. 5. Matt. 24, 23 τότε εἰς τὴν ὥρην εἴτε ... μή πιστεύετε, comp. parall. Imper. μή πιστεύετε Mark 13, 21; so Heb. 3, 7. 15. 4, 7. So Epict. Ench. 7. γ) By an Indic. present, comp. above in lett. a. γ. Matt. 18, 13. Mark 3, 24. John 8, 31. Rom. 7, 3. 15, 24. 2 Cor. 5, 1. al. (Cebet. Tab. 3. Xen. Hi. 1. 28.) Also by an Indic. perf. in pres. sense, comp. above in lett. a. γ. John 20, 23. Rom. 7, 2. 14, 23. δ) By an Indic. aorist, comp. in lett. a. δ. Matt. 18, 13. 1 Cor. 7, 28 bis, εἰ δὲ καὶ γήμης, οὐκ ἤμαρτες κτλ. James 2, 2-4. ε) By a Subj. aorist implying exhortation or precept; James 4, 15 Grb. ἐὰν ὁ κύριος θελήσῃ... καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο. 2 Cor. 9, 4; also Mark 12, 19 and Luke 20, 28, John 9, 22. 11, 57. Acts 9, 2.

3. Like Heb. כִּי , it passes over into a particle of time, referring to an event certain in itself but uncertain in time, *when*, *whenever*; put with the Subj. aorist, and followed in the apodosis by an Indic. fut. John 12, 32 πᾶν ὃ ἐὰν ὑψωθῇ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. 1 John 3, 2; or by a pres. in fut. sense John 14, 3. So Sept. for כִּי Prov. 3, 24. Is. 24, 13. Am. 7, 2; comp. Heb. Lex. כִּי C. 4. So Lat. si, Hor. Epist. 1. 7. 10. Virg. AEn. 5. 64; comp. ubi, 4. 118.

II. Used along with other particles; where, for the most part, each retains its own separate force and signification; as ἐὰν γὰρ, ἐὰν δέ, ἐὰν καὶ, ἐὰν οὖν, ὅτε ἐὰν, etc. Only the following require to be noted; all construed with the Subjunctive as in no. 2 above.

1. ἐὰν δὲ καὶ, *and if also, but if also*, Matt. 18, 17. 1 Cor. 7, 11. 28. 2 Tim. 2, 5. non al. Sept. Job 31, 14.

2. ἐὰν μὴ, *if not, i. q. unless, except*; comp. above in I, no. 2. a) With Subj.

present, and having in the apodosis an Indic. fut. Luke 13, 3. 5; or an Imperat. Matt. 10, 13. 1 Cor. 14, 28; or an Indic. pres. John 3, 2. 5, 19. Acts 15, 1. 1 Cor. 9, 16. James 2, 17; ellipt. Gal. 2, 16 ἐὰν μὴ [δικαιώται] διὰ πίστεως I. X. Sept. Ex. 3, 19. 4. 1. 8. 9. Comp. Pol. 3. 38. 2. Xen. An. 5. 7. 30. b) With Subj. *aorist*, having in the apodosis an Indic. fut. Matt. 6, 15. 18, 85. John 8, 24. Rom. 11, 23. 1 Cor. 14, 11. Rev. 3, 3; and so in the apodosis 2 Thess. 2, 2; or an Indic. pres. Mark 3, 27. 7, 3. 4. John 3, 3. 5. 6, 44. 53. 7, 51. Acts 27, 31. 1 Cor. 8, 8; or an Indic. aorist, John 15, 6; or a Subj. aorist after οὐ μὴ expressing strong negation, Matt. 5, 20. 18, 3. John 4, 48. 20, 25; or an Opt. pres. c. ἄν , Acts 8, 31. c) With Subj. *perfect*, having in the apodosis an Indic. pres. once John 3, 27.—Spec. *except that, but that*; Mark 4, 22 οὐ γὰρ ἐστὶ τι κρυπτόν, δὲ ἐὰν μὴ φανερωθῇ, pr. *if not what shall be revealed, i. e. but that it shall be revealed*; parall. is ἀλλ' ὥτα in the other clause. Matt. 26, 42 ἐὰν μὴ αὐτὸ πῶ, *except that (unless) I drink it*. Mark 10, 30. Comp. Matth. § 617. d. Winer § 59 fin. So ἦν μὴ Eurip. Med. 30.

3. ἐὰν περ ἢ ἐάνπερ, *if indeed, if now*, Heb. 3, 6. 14. 6, 3. non al.—2 Macc. 3, 38. Plut. Lycurg. ἂνπερ . Xen. Cyr. 4. 6. 8 ἦνπερ .

4. ἐὰν τε, *and if*; repeated ἐὰν τε... ἐὰν τε, i. q. *whether... or*, Rom. 14, 8 quarter. So Sept. for ἂν Ex. 19, 13. Lev. 3, 1. Xen. Cyr. 3. 3. 17.—Also ἐὰν τε καὶ, *and if also*; 2 Cor. 10, 8 ἐὰν τε γὰρ καὶ, *for though also*. +

II. ἐάν, conjunct. for ἄν , *if*, with the Subjunctive in relative clauses and with relative words; usually regarded as merely a wrong orthography, and therefore corrected to ἄν in editions of Greek writers, but not in N. T. see Herm. ad Vig. p. 516, 833. Winer § 43 fin. Such words are thus rendered general and *indefinite*, implying *possibility* but not *certainty*; Lat. *cunque*, Engl. *ever, soever*; see in ἄν I, no. II. 1.

1. After relative Pronouns, as ὅς ἐάν, ὅσος ἐάν, ὅστις ἐάν, Lat. *quicumque*, Engl. *whoever, whosoever, whatsoever*. a) Before the Subjunct. *present*, expressing what may have taken place; see in ἄν I, no. II. 1. a. a. Matt. 11, 27. 20, 26. 27. Luke 4, 6. 10, 22. John 15, 7. Gal. 6, 7. Col. 3, 23. 1 John 3, 22. Rev. 3, 19. Sept. Gen. 21, 22. 44, 1. b) Before the Subj. *aorist*, expressing what may hereafter take place; see in ἄν I, no. II. 1. a. β. Matt. 10, 14. 42. 11, 6. 12, 36.

Mark 7, 11. 9, 37. Luke 18, 17. Acts 7, 7. 1 Cor. 6, 18. al. Sept. Gen. 15, 14.

2. After relative *Adverbs*, e. g. a) *οπου ἐάν*, *wheresoever*, with Subj. present, Matt. 24, 28; with Subj. aorist, Matt. 26, 13. Mark 6, 10. 14, 14. Also *whithersoever*, with Subj. present, Matt. 8, 19. b) *οδ ἐάν*, *whithersoever*, with Subj. present, 1 Cor. 16, 6. c) *ὡςάκις ἐάν*, *as often as*, with Subj. aorist, Rev. 11, 6. d) *ὡς ἐάν*, *as if*, in whatever way, with Subj. aorist, Mark 4, 26. Sept. Job 37, 10. e) *καθὼς ἐάν*, *according to whatsoever*, with Subj. present, 2 Cor. 8, 12.

3. After a particle of time, see in *ἐν* I, no. II. 1. c; so *ὡς ἐάν*, *whenssoever*, at whatever time, with Subj. present; Rom. 15, 24 *ὡς ἐάν πορεύωμαι εἰς τὴν Σπανίαν*. +

ἐαυτοῦ, *ης, οῦ*; dat. *ἐαυτῷ, ᾧ, φ*; acc. *ἐαυτόν, ἣν, ὅν*; only in the oblique cases, as also in Plural; reflexive pron. of the 3d pers. *himself, herself, itself*; Plur. *themselves*; see Buttm. § 74. 3. Kühner § 88. A contracted form is *αὐτοῦ, ἡς, οῦ*, which see in its order.

1. Pr. i. e. in 3 pers. Sing. and Plur. Matt. 8, 22. 12, 45. 23, 12. 37. 27, 42. Luke 9, 25. 19, 35. John 5, 18. al. *sæpiss.* —Pol. 1. 79. 2. Xen. Mem. 1. 2. 61.

2. As a general reflexive, put also for the *first and second persons*; Buttm. § 127. n. 5. Kühner § 302. 8. Winer § 22. 5. a) As 1 pers. e. g. Plur. for *ἡμῶν αὐτῶν*, *ourselves*; Rom. 8, 23 *ἡμεῖς αὐτοὶ ἐν ταῖς στενάζουσιν*. 1 Cor. 11, 31. 2 Cor. 1, 9. 10, 12. 14. 1 John 1, 8. So Pol. 2. 37. 2. Plato Phædon 25. p. 78. b) As 2 pers. e. g. Sing. for *σεαυτοῦ*, *thyself*; Rom. 13, 9 *ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν*. John 18, 34. (Æl. V. H. 1. 21. Xen. Mem. 1. 4. 9.) Plur. for *ὑμῶν αὐτῶν*, *yourselves*, Matt. 3, 9. 23, 31. 25, 9 *ἀγοράσατε ἑαυταῖς*. 26, 11. Acts 13, 46. 1 Cor. 6, 19. Heb. 10, 34. So Pol. 18. 6. 4. Xen. Cyr. 6. 2. 41.

3. Plur. in a reciprocal sense, for *ἀλλήλων*, *one another, each other*; Kühn. § 302. 7. Mark 10, 26 *λέγοντες πρὸς ἑαυτούς*, *saying to (among) themselves, one to another*. John 12, 19. Rom. 1, 24. Col. 3, 13. 16. Jude 20. al.—Xen. Cyr. 3. 5. 2, 16.

4. With Prepositions: a) *ἀφ' ἑαυτοῦ*, see in *ἀπό* no. 2. c. a. b) *δι' ἑαυτοῦ*, Rom. 14, 14, see in *διά* I. 4. a. c) *εἰς ἑαυτόν* *ἐρχεσθαι*, *to come to oneself*, to recover one's self-possession, consciousness, Luke 15, 17; so Arr. Epict. 3. 1. 15. Diog. Sic. 13. 95; comp. *redire ad se*, Hor. Epist. 2. 2. 138.

d) *ἐν ἑαυτῷ λέγειν* v. *εἰπεῖν*, *to say within oneself*, i. q. *to think, to suppose*, Matt. 3, 9. 9, 3. 21. Sept. for *בְּלִבּוֹ* *Esth.* 6, 6. Ps. 36, 1; see Heb. Lex. art. *לִבּ* no. 2. So in other phrases: *ἔχειν τι ἐν ἑαυτῷ*, *to have in oneself*, i. e. either in one's nature or power, Matt. 13, 21. John 5, 26. 6, 53 or i. q. *ἐν τῇ καρδίᾳ αὐτοῦ ἔχειν*, *to have in one's mind*, Mark 9, 50. John 5, 42. 1 John 5, 10; *ἔχειν συζητήσιν ἐν ταῖς αὐτοῖς*, *to have dispute among themselves*, one with another, Acts 28, 29; *εἰδέναι* v. *ἐπιγινώσκειν ἐν ἑαυτῷ*, *to know or perceive in oneself*, John 6, 61. Mark 5, 30; and so John 11, 38. Acts 10, 17; also of God, *δοξάζειν τινα ἐν ἑαυτῷ*, *in himself*, i. e. in oneness with himself, in like glory, John 13, 32; of Christ, *κρίζειν δύο εἰς ἓνα ἐν ἑαυτῷ*, *in himself*, in the communion of the one spiritual life in him, Eph. 2, 15. Also *γίνεσθαι ἐν ἑαυτῷ*, *to come to oneself*, to recover one's self-possession, Acts 12, 11; so Pol. 1. 49. 8. Xen. An. 1. 5. 17; comp. above in lett. c. e) *ἐξ ἑαυτῶν*, *from or of ourselves*, i. q. *ἀφ' ἑαυτῶν* q. v. 2 Cor. 3, 5. f) *καθ' ἑαυτόν*, *by oneself*, alone, Acts 28, 16 comp. 30. James 2, 17. So Pol. 1. 24. 4. Xen. Mem. 3. 10. 12. g) *μετ' ἑαυτοῦ*, *with (along with) oneself*, Matt. 12, 45. Mark 8, 14. h) *παρ' ἑαυτῷ*, *by or with oneself*, in one's house, at home, Fr. *chez soi*, 1 Cor. 16, 2. So Xen. Mem. 3. 13. 3. i) *πρὸς ἑαυτόν*, *to oneself*, i. e. to one's own house or home; Luke 24, 12 *ἐπηλθεν πρὸς ἑαυτόν*. Plur. id. John 20, 10. (Sept. Num. 24, 25. Pol. 5. 93. 1 *πρὸς αὐτούς*.) Also *to or with oneself*, in mind; Luke 18, 11 *πρὸς ἑαυτὸν ταῦτα προσήχετο*. Mark 14, 4. (Comp. Aristæen. 1. 6 *διελογίζομην δὲ πρὸς ἑμαυτήν*.) Plur. recipr. *πρὸς ἑαυτούς*, *to (among) themselves, to or with one another*; see above in no. 3. Mark 10, 26 *λέγοντες πρὸς ἑαυτούς*. 11, 31. 12, 7. 16, 3. Luke 20, 5. 14. +

ἐάω, *ᾶ*, f. *ἐάσω*, impf. *ἔω*, aor. *ἔασα*, for the augm. see Buttm. § 84. 2; *to let, to let be or happen*.

1. Pr. i. q. *to permit, to suffer*, not to hinder, c. acc. et infin. Matt. 24, 43 *οὐκ ἂν ἔλασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ*. Luke 4, 41. Acts 14, 16. 27, 32. 28, 4. 1 Cor. 10, 13. Rev. 2, 20 Rec. So infin. impl. Acts 16, 7. 19, 30. Sept. for *ἔφη* imper. Gen. 38, 16; *ἔφη* Job 9, 18. (Luc. D. Mort. 13. 5. Hlian. 3. 15. 9. Xen. Cyr. 1. 4. 9.) Ellipt. Luke 22, 51 *ἔατε ὥς τοῦτον*, *suffer thus far, addressed to the officers*.—Spec. *to let go on with any thing, to leave in trust*;

Acts 23, 32 ἴδωσιν τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ. Prægn. Acts 27, 40 τὰς ἀγκύρας περιελόντες εἶπον εἰς τὴν θάλασσαν, taking (cutting) away the anchors they left them to fall into the sea; comp. Diod. Sic. 5. 33 ἐλάσματα γὰρ σιδήρου κατακρύπτουσιν εἰς τὴν γῆν, καὶ ταῦτα ἐώσι, μέχρις ἂν θοῦν κτλ.
2. to let be, to let alone, to leave; c. acc. of pers. Acts 5, 38 καὶ ἔδωκε αὐτοὺς. Sept. for יָרַדָּה Judg. 11, 37.—Dem. 983. 7. Plato Conv. 201. c; τί Ael. V. H. 2. 38. Xen. Conv. 6. 8.

ἑβδομήκοντα, οἱ, αἱ, τά, indec. seventy, Acts 7, 14. 23, 23. 27, 37.—Luke 10, 1. 17 οἱ ἑβδομήκοντα, the Seventy, sent out by Christ as teachers.

ἑβδομηκοντάκις, adv. seventy times; Matt. 18, 22 ἑβδ. ἐπτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4, 24.

ἑβδομος, ἡ, ον, ord. adj. the seventh, John 4, 52. Heb. 4, 4 bis. Jude 14. Rev. 8, 1. 10, 7. 11, 15. 16, 17. 21, 20.

Ἑβέρ, ὁ, indec. Eber, Heber, Heb. עֶבֶר (over, beyond), one of Abraham's ancestors, Luke 3, 35; comp. Gen. 10, 21. 24. 25.

Ἑβραϊκός, ἡ, ὡν, adj. Hebrew, Luke 23, 38.—Jos. Ant. præm. 3.

Ἑβραῖος, ου, ὁ, a Hebrew, from Heb. עֶבְרִי (pr. one passing over), applied to Abraham Gen. 14, 13, and to his descendants, the Israelites generally, Gen. 39, 14. Ex. 1, 15. Deut. 15, 12. al. sæp.—In N. T. οἱ Ἑβραῖοι, the Hebrews, are the Jews of Palestine, who use the Hebrew (Aramæan) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, the Hellenists, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug Introd. II. § 10. penult. Winer Realw. art. Hellenisten. So 2 Cor. 11, 22. Phil. 3, 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in βασιλεύς no. 1. In Acts 6, 1 Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραῖς, ἰδος, ἡ, sc. διαλεκτος, the Hebrew language, i. e. the Aramæan, or Syro-Chaldaic, the vernacular language of the Palestine Jews in the time of Christ and the apostles; Acts 21, 40. 22, 2. 26, 14. See Bibl. Repos. 1831, p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicè, in Hebrew, i. e. later Hebrew, Aramæan, John 5, 2. 19, 13. 17. 20. [20, 16.] Rev. 9, 11. 16, 16. For adverbs in -ιστί, see Buttm. 119. 15. c.

ἐγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴσω James 4, 8. Buttm. § 95. 7. 9; to bring near, to cause to approach, trans. Sept. for עָרַבָה Gen. 48, 10; עָרַבָה Is. 5, 8. Pol. 8. 6. 7 ἐγγίσαντες τῇ γῇ τὰς ναῦς.—More comm. and in N. T. intrans. to draw near, to approach; and perf. ἤγγικα, to have drawn near, i. e. to be near, to be at hand, comp. Buttm. § 113. 7.

1. Pr. to draw near, perf. to be near, e. g. a) Of persons, absol. Matt. 26, 46 and Mark 14, 42 ἤγγικεν ὁ παραδίδους με. Luke 12, 33 ὅπου κλεπτὴς οὐκ ἐγγίζει. 18, 40. 19, 41. 24, 15. Acts 21, 33. 23, 15. With dat. Luke 7, 12 ὡς δὲ ἤγγικε τῇ πόλει. 15, 1. 25. 22, 47. Acts 9, 3. 10, 9. 22, 6. Sept. c. dat. for עָרַבָה Gen. 27, 21. 26; עָרַבָה Ex. 32, 19. (Absol. Plut. M. Anton. 33. Pol. 12. 7. 1; c. dat. 17. 4. 1.) With εἰς c. acc. of place, Matt. 21, 1 καὶ ὅτε ἤγγισαν εἰς Ἱερουσαλὺμα. Mark 11, 1. Luke 19, 29. 24, 28. Sept. for עָרַבָה Jer. 51, 9.—Trop. ἐγγίζειν τῷ θεῷ, to draw near to God, i. e. in Sept. to offer sacrifice in the temple, for עָרַבָה Ex. 19, 22. Ez. 44, 13; in N. T. to do reverence and homage, to worship God with pious heart, Heb. 7, 19 comp. 4, 16. James 4, 8. Matt. 15, 8 quoted from Is. 29, 13, where Sept. for עָרַבָה. So God is said ἐγγίζειν τοῖς ἀνθρώποις, to draw near to men, e. g. by the aids of his Spirit, by his grace, James 4, 8. Sept. and עָרַבָה Deut. 4, 2; comp. Ps. 145, 18. b) Of things, time, etc. Matt. 3, 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4, 17, 10. 7. Mark 1, 15; so Matt. 21, 34. 26, 45. Luke 21, 8. 20. 22, 1. Acts 7, 17. Rom. 13, 12. Heb. 10, 25. James 5, 8. 1 Pet. 4, 7. With ἐπὶ c. acc. of pers. Luke 10, 9. 11.

2. Spec. as in Sept. usage, to be near, to be nigh; so Sept. often for עָרַבָה near, nigh, e. g. 1 K. 21, 2 of Naboth's vineyard, ὅτι ἐγγίζων οὗτος τῷ οἴκῳ μου. Deut. 21, 3 ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ. v. 6. 22, 22; also trop. Jer. 23, 23. Ruth 2, 20. 2 Sam. 19, 42. Hence in N. T. Luke 18, 35 ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ, while he was yet nigh unto Jericho; comp. Matt. 20, 29 and Mark 10, 46, where the same is said to have taken place as Jesus went out (ἐκπορευομένου αὐτοῦ) from Jericho; see Gr. Harm. § 109 and note. Luke 19, 37 ἐγγίζοντος δὲ αὐτοῦ ᾗθη πρὸς τῇ καταβάσει τοῦ ὄρους, and when he was now near, at the descent of the mount of Olives; see Winer § 52 ult. e. Trop. Phil. 2, 30 μέχρι θανάτου ἤγγικε, he was nigh unto death; comp. Sept. for עָרַבָה Job 33, 22; עָרַבָה Ps. 88, 4. 107, 18. Arr. Epict. 3. 10. 14.

ἐγγράφω, f. ψω, (ἐν, γράφω,) *to grave in, to write in or on*, trop. with ἐν τινι, 2 Cor. 3, 2 ἡ ἐπιστολὴ... ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν. v. 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς. So pr. Hdot. 4. 91. Thuc. 1. 128.

ἐγγυος, ου, δ, ἡ, adj. (ἐγγύη; ἐν, γυῖον,) *giving security, yielding a pledge*, 2 Macc. 10, 28. Lys. 902. 3.—In N. T. Subst. a surety, sponsor, trop. Heb. 7, 22. So pr. Ecclus. 29, 15. 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

ἐγγύς, adv. *near, nigh*, of both place and time.

1. Of place, absol. John 19, 42. With gen. John 3, 23. 11, 18. 54. 19, 20; and so Luke 19, 11. Acts 1, 12; also ἐγγὺς γίνεσθαι v. ἐρχεσθαι, *to draw nigh, to come near*, c. gen. John 6, 19. 23; comp. Buttm. § 146. 3. Sept. for בִּירָק Gen. 45, 10. Ez. 23, 12. (1 Macc. 4, 18. Xen. Mem. 4. 2. 1.) With dat. Acts 9, 38 ἐγγὺς δὲ οὓτος Λύδης τῇ Ἰόνη. 27, 8. So Sept. trop. Ps. 33, 19. Diog. Sic. 1. 41 ἐγγιστὰ τῇ ἀληθείᾳ. Comp. Matth. § 386. 6.—Trop. *near, nigh*, with gen. Heb. 6, 8. 8, 13. Rom. 10, 8 ἐγγύς σου, *near thee*, i. e. close at hand, near by, quoted from Deut. 30, 14 where Sept. for בִּירָק. So c. art. οἱ ἐγγύς as adj. (Buttm. § 125. 6.) *the near, those who are near*, the Jews, as having the knowledge and worship of the true God, opp. οἱ μακρὰν, the Gentiles, Eph. 2, 17; so Sept. and בִּירָק Is. 57, 19. Also ἐγγὺς γίνεσθαι, *to become near to God by embracing the gospel*, Eph. 2, 13; comp. Wisd. 6, 19.

2. Of time, absol. ἐγγὺς τὸ τέλος Matt. 24, 32. Mark 13, 28. Luke 21, 30; also with ἐπὶ Σύραις Matt. 24, 33. Mark 13, 29; δ καιρὸς Matt. 26, 18. Rev. 1, 3. 22, 10; τὸ πάσχα John 2, 13. 6, 4. 11, 55; ἡ ἑορτὴ John 7, 2; ἡ βασιλεία τοῦ θεοῦ Luke 21, 31; δ κύριος as judge, by way of encouragement, Phil. 4, 5, comp. Heb. 10, 37. Luke 21, 28; comp. also Sept. Ps. 34, 19. 145, 18. So Sept. ἐγγὺς ἡ ἡμέρα for בִּירָק Ez. 30, 3. Joel 1, 15. 2, 1. al.—Hom. Il. 22. 453; c. dat. Xen. Cyr. 2. 3. 2 δ μὲν ἀγὼν ἡμῖν ἐγγύς.

ἐγγύτερον, adv. compar. of ἐγγύς, (pr. Neut. of ἐγγύτερος, Buttm. § 115. 5, 7,) *nearer*, spoken of time, Rom. 13, 11.—Xen. Cyr. 8. 7. 21 of likeness.

ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, trans. *to awaken, to wake up, to rouse up*; Mid. intrans. *to awake, to rouse up, to arise*, Buttm. § 135. 3. Also Pass. perf. ἐγήγερμαι and

aor. 1 ἠγέρσην, *to have been roused, and hence to arise, to have risen*.

1. *to awake from sleep, to rouse up*, implying strictly a rising up from the posture of sleep; Mid. intrans. *to awake, to rise up*. a) Pr. c. acc. Matt. 8, 25 ἤγειραν αὐτὸν. Acts 12, 7. Mid. Mark 4, 27 καθεύδῃ καὶ ἐγείρῃ. Matt. 25, 7. Luke 8, 24. 54. 13, 25; Imperat. ἐγείρεσθε, *awake, arise*, Matt. 26, 46. Mark 14, 42. Sept. for עָרָץ Prov. 6, 22; עָרָץ Gen. 41, 4. 7. So Plut. Pomp. 36. Xen. CEC. 5. 4. b) Trop. from a state of insensibility, torpor, death; c. acc. Mark 9, 27; Mid. Matt. 9, 25; in a moral sense Rom. 13, 11 comp. Eph. 5, 14. (So of a state Dem. 439. 1.) Spec. from death, of which sleep has ever been an emblem among all nations; e. g. the Hebrews, Job 3, 13. Ps. 13, 4. Dan. 12, 2. Matt. 27, 52; the Greeks, Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21; the Romans, Virg. Aen. 6. 278. Thus ἐγείρειν νεκρούς, *to raise the dead*; Matt. 10, 8 νεκροὺς ἐγείρετε. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; Mid. 1 Cor. 15, 15. 16. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. with ἐκ (also ἀπὸ) *to rise from the dead*; John 12, 1 δὲν ἤγειρεν ἐκ νεκρῶν. v. 9. 17. Gal. 1, 1. 1 Thess. 1, 10. al. Mid. c. ἀπὸ Matt. 14, 2. 27, 64. 28, 7. al. ἐκ Mark 6, 14. 16. Luke 9, 7. John 2, 22. al. Absol. Matt. 16, 21. 17, 23. 27, 63. Mark 16, 14. Acts 5, 30. Rom. 4, 25. 2 Cor. 4, 14. So Sept. and עָרָץ 2 K. 4, 31. Is. 26, 19.

2. The idea of sleep being dropped, *to cause to rise up, to raise up, to set upright*; Mid. *to rise up, to arise*. a) Of persons, e. g. sitting, Acts 3, 7; reclining at table, John 13, 4; prostrate or lying down, Acts 10, 26. Matt. 17, 7. Luke 11, 8. Acts 9, 8. al. (Sept. and עָרָץ 2 Sam. 12, 17.) So of sick persons, Matt. 8, 15. Mark 1, 31. 2, 12; and including the idea of convalescence, *to raise up, to set up again, to heal*, James 5, 15. b) In the simplicity of ancient narrative this verb (usually Part. ἐγερθεῖς) is prefixed to verbs of going, of undertaking or doing any thing, and the like, see in ἀνίστημι Il. 1. a; Matt. 2, 13. 14 ἐγερθεῖς παρὰθε τοὺς παῖδων. 2, 20. 21. 9, 19. John 11, 29. 14, 31. al. Sept. and עָרָץ 1 Chr. 22, 19; comp. in ἀνίστημι l. c. c) Trop. Mid. *to rise up against an adversary*, with ἐπὶ τινι, Matt. 24, 7. Mark 13, 8. Luke 21, 10. Sept. Act. for עָרָץ Is. 10, 26. Jer. 50, 9. (Jos. Ant. 8. 7. 6.) So ἐγείρεσθαι ἐν τῇ κρίσει μετὰ τινος, Matt. 12, 42. Luke 11, 31. d) Of things, *to raise up*, e. g. out of a pit, Matt. 12, 11, comp. Luke 14, 5. Also in

later usage, *to erect, to build*, e. g. *ναόν* John 2, 19. 20. So Jos. Ant. 4. 6. 5 *βωμοῦς*. Hdian. 8. 1. 12 *τείχος*. 8. 2. 12 *πύργους*. Plut. Camill. 31 *πάλιν*.

3. Trop. *to raise up, to cause to arise, or exist*; Mid. *to arise, to appear*; Luke 1, 69 *ἔγειρεν κίρας σωτηρίας*, i. e. a saviour. Acts 13, 22. 23. Mid. spoken of prophets, Matt. 11, 11. 24, 11. 24. Mark 13, 22. Luke 7, 16. John 7, 52. Sept. and *וָרָאִה* Is. 41, 25. 45, 13; *וָרָאִה* Judg. 3, 9. 15. So Eccclus. 10, 4.—Spec. *to raise up children, to let be born to any one*, c. acc. et dat. Matt. 3, 9. Luke 3, 8.

4. Intrans. or with *ἐαυτόν* implied, *to awake, to arise*; Butt. in 130. n. 2. Thus *to awake from sleep*, trop. sluggishness, Eph. 5, 14 *ἔγειραι ὁ καθεύδων*. Also, *to rise up, to arise, from a sitting or recumbent posture*, Mark 2, 9. 11. 3, 3. 5, 41. 10, 49. Luke 5, 23. 24. 6, 8. John 5, 8.—In classic writers only poetic in this usage; Aristoph. Ran. 340. Eurip. Iph. in Aul. 627. +

ἔγερσις, εως, ἡ, (ἐγείρω,) *a waking up from sleep*, Pol. 9. 15. 4; *a rising up*, Sept. for *קָם* Ps. 139, 2; comp. Lob. ad Phryn. p. 294.—In N. T. *resurrection from the dead*, Matt. 27, 53.

ἐγκαΐστος, ου, ὁ, ἡ, adj. (ἐγκαΐσιμ.) *suborned, one suborned, a spy*, Luke 20, 20.—Jos. B. J. 6. 5. 2. Dem. 1483. 1. Plato Ax. 368. e.

ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pr. *initiation or dedication of something new*, Sept. for *קִדְּשׁ* Ezra 6, 16. Neh. 12, 27. Dan. 3, 2.—In N. T. *a festival of consecration*, etc. of something new or renewed; genr. *the festival of dedication*, John 10, 22. This festival was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislew (כִּסְלֵו), which began with the new moon of December. Josephus calls it *φῶτα*, i. e. the festival of lights or lanterns. See 1 Macc. 4, 52–59. 2 Macc. 10, 5–8. Jos. Ant. 12. 7. 6, 7. Wetst. on John 1. c.

ἐγκαίνιζω, f. ἴσω, (ἐν, καινίζω,) pr. *to renew*, Lat. *innovare*, Sept. for *קִדְּשׁ* 2 Chr. 15, 8. Eccclus. 33, 6.—In N. T. *to initiate*, i. e. *to dedicate, to consecrate*, Heb. 9, 18. 10, 20. Sept. for *קִדְּשׁ* Deut. 20, 5. 1 K. 8, 64; comp. Sept. and *קִדְּשׁ* 1 Sam. 11, 14.

ἐγκαλέω, ὦ, f. ἴσω, (ἐν, καλέω,) *to call in a debt, to demand*, Xen. An. 7. 7. 33.—

In N. T. *to call upon* by way of accusation, *to accuse, to bring a charge against*; with dat. of pers. Acts 19, 38; and *διὰ* c. acc. 23, 28. (Eccclus. 46, 19. Luc. Asin. 4. Xen. Hi. 5. 3.) Pass. with *περί* c. gen. of thing, Acts 19, 40. 23, 29. 26, 2. 7; so c. gen. Plut. Aristid. 10. Diod. Sic. 11. 83; *ἐπὶ* c. dat. 4. 55.—Once with *κατὰ* c. gen. Rom. 8, 33.

ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) pr. *to leave behind in any place or state*; hence

1. *to leave behind, to leave*, e. g. in a place, c. acc. Acts 2, 27 *οὐκ ἐγκαταλείψεις τὴν ψυχὴν σου εἰς ᾧδου*, quoted from Ps. 16, 10 where Sept. for *כִּי*. So Dem. 1316. 25.—Also *to leave, to let remain over and above*, c. acc. et dat. Rom. 9, 29 *ἐγκατέλειπεν ἡμῖν σπέρμα*, quoted from Is. 1, 9 where Sept. for *וָרָאִה*. So Hdian. 1. 4. 18. Plato Phædon 91. c.

2. *to leave, to forsake*, c. acc. Matt. 27, 46 and Mark 15, 34 *ἵνα τί με ἐγκατέλειπες*, quoted from Ps. 22, 1 where Sept. for *כִּי* 2 Cor. 4, 9. 2 Tim. 4, 10. 16. Heb. 10, 25. 13, 5. Sept. for *כִּי* Deut. 31, 6. 8.—Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

ἐγκατοικέω, ὦ, f. ἴσω, (ἐν, κατοικέω,) *to dwell in or among*; with *ἐν* c. dat. of pers. 2 Pet. 2, 8.—Hdot. 4. 204. Pol. 18. 26. 13. Eurip. Antio. Fr. 27 *ἐξ ὧν κενοῖσιν ἐγκατοικήσεις δόμοις*.

ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρίζω,) *to prick in spurs, to spur on*, trop. Wisd. 16, 11.—In N. T. *to insert, to ingraft*, trop. c. acc. Rom. 11, 23; Pass. v. 17. 19. 23. 24 bis. So pr. Theophr. H. Pl. 2. 2. 5. M. Antonin. 11. 8.

ἐγκλημα, ατος, τό, (ἐγκαλέω,) *a charge, accusation*, Acts 23, 29. 25, 16.—Pol. 2. 52. 4. Xen. Cyr. 1. 2. 6, 7.

ἐγκομβόομαι, οῦμαι, f. ὥσομαι, only Mid. and derived from *ἐγκόμβωμα*, the long coarse apron or frock worn by slaves; Poll. 4. 119 *τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ματρίδιον τι προσκεῖται λευκόν, δ' ἐγκόμβωμα λέγεται*. Hesych. *κοσσύμβη · ἐγκόμβωμα καὶ περίζωμα Αἰγύπτιον*.—Hence Mid. *ἐγκομβόομαι*, *to put on as an ἐγκόμβωμα*, *to wear as a badge of service*; trop. c. acc. 1 Pet. 5, 5 *τὴν ταπεινοφροσύνην ἐγκομβώσασθε*, comp. Phil. 2, 7. So genr. Hesych. *ἐγκομβώσεις, δεΐσεις · ἐγκομβώσασθαι, ἐνεδείσθαι*. Nicet. 3. 8. p. 288 *ἐγκομβώσεις τῶν ἐσσημάτων*.

ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) *an impediment, hindrance*, 1 Cor. 9, 12.—Diod. Sic. 1. 32.

ἐγκόπτω, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; trop. to impede, to hinder; c. acc. Acts 24, 4. Gal. 5, 7. 1 Thess. 2, 18. Pass. 1 Pet. 3, 7 Grb. With gen. Rom. 15, 22; see Buttm. § 132. 4.—Pol. 24. 1. 12 c. dat.

ἐγκράτεια, as, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24, 25. Gal. 5, 23. 2 Pet. 1, 6 bis.—Ecclus. 18, 29. Plut. Lycurg. 15. Xen. Mem. 1. 5. 1. ib. 4. 5. 1 sq.

ἐγκρατεύομαι, f. εὔσομαι, Mid. depon. (ἐγκρατής,) to be continent, temperate, abstinent, to have self-control, 1 Cor. 7, 9. 9, 25. Sept. for עֲנִיָּה Gen. 43, 31.—Not found in classic writers, Lob. ad Phryn. p. 442.

ἐγκρατής, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7, 8; having power over, master of, c. gen. 2 Macc. 10, 15. 17. Xen. Hi. 5. 2.—In N. T. master of oneself, continent, temperate, abstinent, Tit. 1, 8. So Ecclus. 26, 15. Xen. Mem. 4. 5. 11. Plato Phædr. 256. b.

ἐγκρίνω, f. ὠώ, (ἐν, κρίνω,) to judge in or among, to reckon among, c. dat. 2 Cor. 10, 12. See Lob. ad Phryn. p. 385 sq.—So c. eis Jos. B. J. 2. 8. 7. Plut. Lycurg. 25. Xen. Hell. 4. 1. 40.

ἐγκρύπτω, f. ψω, (ἐν, κρύπτω,) to hide in any thing, by covering, mixing, etc. as Sept. ἐν τῇ γῇ for יִצְחָק Josh. 7, 21. Hence in N. T. of heaven mixed and kneaded with flour; Matt. 13, 33 and Luke 13, 21 ἡν . . . ἐνέκρυψεν εἰς ἀλευρον σάτα τρία. Sept. for 30 Ez. 4, 12.—Genr. c. eis τὴν Diod. Sic. 1. 80; dat. Hom. Od. 5. 488.

ἐγκυος, ου, ἡ, (ἐγκύω,) with child, pregnant, Luke 2, 5.—Ecclus. 42, 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

ἐγχριώ, f. ἰσω, (ἐν, χριώ,) to rub in, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. 11, 8.—In N. T. to rub in with any thing, to anoint; Rev. 3, 18 κολλούριον, ἐγχρισαι τοὺς ὀφθαλμούς. So Sept. Jer. 4, 30. Tob. 6, 8; see Wetst. in loc.

ἐγώ, gen. ἐμοῦ, μου; dat. ἐμοί, μοί; acc. ἐμέ, μέ; Plur. ἡμεῖς, etc. pers. pron. of the first person, I, me; Buttm. § 72. 3. Kühn. § 87. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but not after prepositions, except πρὸς με; Buttm. ib. n. 2, 3.—The following may be noted:

1. Nom. ἐγώ, Plur. ἡμεῖς, Matt. 8, 7. Acts 17, 3. Matt. 28, 14. Mark 14, 58. al. sēpius. So with a certain emphasis, Matt. 11, 14. 5, 22. 28. 32. 34. John 4, 26. al. Matt. 6, 12. 17, 19. 27. al. sēp.—Used sometimes by Paul κοινωνικῶς, i. e. where the

speaker puts himself as the representative of all, or vice versa; e. g. ἐγὼ for ἡμεῖς, Rom. 7, 9. 10. 14. 17. 20 bis. 24. 25. 1 Cor. 10, 30, comp. 13, 1 sq. Or ἡμεῖς for ἐγώ, 1 Cor. 1, 23. 2, 10. 12, comp. v. 4. ib. 4, 8. 10.—In the phrase ἰδοὺ ἐγὼ, κύριε, Acts 9, 10, and ἐγὼ κύριε Matt. 21, 30, put by Hebraism instead of an affirmative adverb; so Sept. and עֲנִיָּה 1 Sam. 3, 8. Gen. 22, 1. 11; עֲנִיָּה Gen. 27, 24. 2 Sam. 20, 17; see Geesen. Lehrs. p. 829. 6.

2. Gen. μου (not ἐμοῦ) and Plur. ἡμῶν, are often used instead of the corresponding possessives ἐμός, ἡμέτερος, Buttm. § 127. 7; e. g. μου Matt. 2, 6. Luke 7, 46. John 6, 54. al. ἡμῶν Matt. 6, 12. Luke 1, 55. Rom. 6, 6. al.—So μου as passive, John 15, 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

3. Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee in common? what have I with thee? implying disapprobation or also displeasure; Mark 5, 7. Luke 8, 28. John 2, 4. Matt. 8, 29. Sept. and חֵן-יְהוָה Judg. 11, 12. 2 Sam. 16, 10. 19, 23; Heb. Lex. art. חֵן no. 1. c. So Arr. Epict. 2. 19. 16. ib. 1. 1. 16; see Matth. § 389 fin. Wetst. in Matt. l. c. +

ἐδαφίζω, f. ἰσω, (ἐδαφος,) to level with the ground, to raze, to destroy, c. acc. Luke 19, 44 ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, Att. fut. Sept. for עֲדַף Niph. Amos 9, 14.—Pol. 6. 33. 6.

ἐδαφος, εὖος, οὖς, τό, (ἔδος,) pr. a seat, foundation, Thuc. 1. 10; bottom of a river Xen. Cyr. 7. 5. 18; of a ship Hom. Od. 5. 249; floor of a room, Sept. for עֲדַף Num. 5, 17. 1 K. 6, 15.—In N. T. the ground, Acts 22, 7. Sept. for עֲדַף Ez. 41, 16. 20. So Ecclus. 11, 5. Pol. 4. 65. 4. Thuc. 3. 68.

ἐδραῖος, αἶα, αἶον, (ἔδρα, ἔδος,) sitting, sedentary, Xen. Lac. 1. 3; fixed, firm, Plut. de primo Frig. 21.—In N. T. trop. firm, steadfast, settled, in mind and purpose, 1 Cor. 7, 37. 15, 58. Col. 1, 23. So Symm. for עֲדַף Prov. 4, 18. Plut. de occulte vivendo 4. Plato Tim. 64. b.

ἐδραῖωμα, αὖρος, τό, (ἔδραῖω, ἔδραῖος,) a basis, foundation, 1 Tim. 3, 15.

Ἐζεκίας, ου, ὁ, Hezekiah, Heb. עֲזַקְיָהּ or עֲזַקְיָהּ (Jehovah strengthens), a king of Judah, r. 728–699 B. C. Matt. 1, 9. 10. See 2 K. c. 18–20. 2 Chr. c. 29–31. Is. c. 36–38.

ἐδελοθησκειά, as, ἡ, (ἐδέλω, θρησκεία,) voluntary worship, will-worship, beyond what God requires, supererogatory; Col. 2, 23 ἐν ἐδελοθησκειᾷ καὶ ταπεινωφρο-

οὐνη, prob. referring to the phrase *ἑλων ἐν τῇ καὶ θρησκείᾳ τῶν ἀγγέλων*, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίσετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· οὗτοι οὗτος ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. So prob. the Es-senes, Jos. B. J. 2. 8. 7. Comp. Rev. 19, 10. 22, 9. This worship of angels continued more or less till the 4th century, and was forbidden by the council of Laodicea in A. D. 354; Can. 35. See Wetst. in Col. 2, 18. 23.—Comp. *ἑλιδουλεία* Luc. Nigrin. 23.

ἔθελω, see *ἑλω*.

ἔθιζω, f. ἴσω, (ἔθος,) *to accustom*, Xen. Cyr. 1. 2. 10; Pass. *to be accustomed*, Xen. Oec. 11. 14; of things, *to be customary*, 2 Macc. 14, 30. Plato Legg. 717. d.—In N. T. Pass. perf. particip. neut. τὸ ἐθισμένον, *what is customary*, and as a subst. *a custom, rule*, Luke 2, 27. Buttm. § 128. 2. Comp. Pol. 4. 34. 1. Xen. Hi. 9. 7.

ἔθναρχης, ου, ὁ, (ἔθνος, ἀρχω,) *an ethnarch*, pr. ruler of a people; hence genr. *a prefect, ruler, chief*, 2 Cor. 11, 32.—So of Simon Maccabæus, as head of the Jewish nation, 1 Macc. 14, 47. 15, 1. 2. Jos. Ant. 13. 6. 6; of Archelaus, Jos. B. J. 2. 6. 3; of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. So Luc. Macrobi. 17.

ἔθνικός, ἡ, ὁ, (ἔθνος,) *national, popular*, Pol. 30. 10. 6.—In N. T. in the Jewish sense, *gentile, heathen*; hence οἱ ἔθνικοί, *the gentiles, the heathen*, Matt. 6, 7. 18, 17; in Mss. Matt. 5, 47. 3 John 7. See in ἔθνος.

ἔθνικώς, adv. (ἔθνικός,) *in the manner of the gentiles*, Gal. 2, 14.

ἔθνος, eos, ous, τό, *a multitude, people, race*, belonging and living together. Homer uses it also of animals, *a flock, swarm*, Il. 2. 87, 459, 469.

1. Genr. Acts 8, 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, comp. v. 5. 17, 26 πάντες ἔθνος ἀνθρώπων. 1 Pet. 2, 9. al. Sept. for יִשְׂרָאֵל 2 Chr. 32, 7. Is. 13, 4.—Hom. Il. 7. 115 ἔθνος ἐταίρων. 13. 495.

2. Oftener *a nation, people*, as distinct from all others, Matt. 20, 25 ἀρχόντες τῶν ἔθνων. Mark 10, 42. Luke 7, 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11, 48. 50 sq. Acts 7, 7. 10, 22. al. Sept. and וְיִשְׂרָאֵל Gen. 12, 2; עַם Ex. 1, 9.—Hdian. 2. 7. 13. Æl. V. H. 3. 13. Xen. Cyr. 4. 2. 1.

3. In the Jewish sense, τὰ ἔθνη, *the nations*, i. e. *gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry,

the heathen, pagan nations; e. g. in antith. with the Jews, Luke 2, 32. Acts 26, 17. 20. 23. Rom. 9, 24. 30. al. Also genr. Matt. 4, 15. 10, 5. Mark 10, 33. Acts 4, 27. Rom. 2, 14. 3, 29. al. sæp. So Sept. and עַמֵּי נֶחֱשׁ Neh. 5, 8. 9. Is. 9, 1; עַמֵּי עֶזְרָא Ez. 27, 33. 36. +

ἔθος, eos, ous, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke 1, 9. 2, 42. 22, 39. John 19, 40. Acts 6, 14. 15, 1. 16, 21. 21, 21. 25, 16. 26, 3. 28, 17. Heb. 10, 25.—2 Macc. 11, 25. 13, 4. Pol. 4. 67. 4. Xen. Mem. 2. 9. 1.

ἔθω, found in prose only in perf. 2 *ἔω-θα*, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 114 ἔθω, comp. § 113. 7.—Hence in N. T. plupf. *ἐλῶσειν* as impf. Matt. 27, 15. Mark 10, 1; so Hdian. 1. 17. 7. Xen. An. 7. 8. 4. Also Particip. κατὰ τὸ ἐλῶσός αὐτῶ, *according to his custom*, as he was wont, Luke 4, 16. Acts 17, 2; so Sept. Num. 24, 1. Thuc. 4. 17. Plato Phædr. 238. c.

εἰ, a conditional particle, *if, whether*, usually at the beginning of a clause, and implying a condition merely hypothetical, a mere supposition in the mind and separate from all experience; thus differing from ἐάν q. v. init. Herm. ad Vig. p. 832. Winer § 42. 2. Comp. also εἰ and ἐάν used together, 1 Cor. 7, 36. Rev. 2, 5.—Put sometimes with the Optative; oftener with the Indicative; and rarely with the Subjunctive.

I. As a *conditional* particle, *if*; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain; it may happen, or it may not; Buttm. § 139. m. 26. Kühner § 339. II. Winer § 42. 2. c. The apodosis has then (in N. T.) only the Indic. affirming something definite; thus with Indic. pres. 1 Pet. 3, 14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι (ἵστε), *but if also ye suffer*, as is very possible; see below in no. III. d. Or with Indic. præter. Acts 24, 19 οὗς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με. Comp. Buttm. § 139. m. 30. So Hom. Il. 9. 389. Luc. Tox. 11. Plato Prot. 329. b.—Elsewhere only in parenthetic clauses, and the apodosis in such case lies in the affirmation; Acts 27, 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναντο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3, 17 εἰ βάλαι κτλ. So εἰ τύχοι, *if so happen, it may be, perhaps*, 1 Cor. 14, 10. 15, 37; see in τυγχάνω no. 2. a.

2. With the *Indicative*, implying that the condition being true, that which results

from it is to be regarded as real and certain; Buttm. § 139. m. 22. Kühner § 339. I. a. Winer § 42. 2. a.

a) With the Indic. *present*, and followed (or preceded) in the apodosis: α) By an Indic. present; Matt. 19, 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, . . . οὐ συμφέρει γαμήσαι. Acts 5, 39. Rom. 8, 25. 1 Cor. 9, 17. So Xen. Cyr. 1. 5. 13. β) By an Imperat. Matt. 4, 3 εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ κτλ. 19, 17. 27, 42. John 7, 4. 1 Cor. 7, 9. So Xen. Hi. 9. 11. γ) By an Indic. fut. Mark 11, 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ἀφήσει κτλ. Acts 19, 39. Rom. 8, 11. Heb. 9, 13. (Xen. An. 7. 2. 14.) Or instead of fut. Indic. is put the aorist Subj. after οὐ μή, 1 Cor. 8, 13; comp. Buttm. § 139. m. 46. δ) By an Indic. aorist, Matt. 12, 26. 28. Gal. 2, 21. ε) By an Indic. perf. including also the idea of the present, Buttm. § 113. 7; 1 Cor. 15, 13. 16 εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. Rom. 4, 14. 1 Cor. 9, 17. ζ) By a Subj. aorist, implying exhortation, Buttm. § 139. m. 3. 1 Cor. 15, 32 εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν. Gal. 5, 25.

b) With the Indic. *future*, and followed in the apodosis: α) By an Indic. present, 1 Pet. 2, 20. Also by an Indic. perf. as pres. Buttm. § 113. 7. James 2, 11 εἰ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου. β) By an Indic. fut. Matt. 26, 33 εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

c) With the Indic. *perfect*, followed in the apodosis: α) By an Indic. present; 1 Cor. 15, 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἡλπιότες ἐσμὲν ἐν Χρ. μόνον, ἔλκευότεροι πάντων ἀντρ. ἐσμὲν. v. 14. 17. 2 Cor. 5, 16. Acts 25, 11. β) By an Imperat. Acts 16, 16 εἰ κεκρίκατέ με πιστὴν . . . μένετε. γ) By an Indic. fut. John 11, 12 εἰ κεκοίμηται, σωθήσεται. Rom. 6, 5. δ) By an Indic. perfect, 2 Cor. 2, 5.

d) With the Indic. *aorist*, followed in the apodosis: α) By an Indic. present; Rom. 4, 2 εἰ Ἀβραὰμ ἐξ ἔργων ἰδικαίωθη, ἔχει καύχημα. 15, 27. 1 John 4, 11. β) By an Imperat. John 18, 23. Rom. 11, 17 sq. Col. 3, 1. Philem. 18. γ) By an Indic. fut. John 13, 32. 15, 20. Rom. 5, 10. 17. δ) By an Indic. aorist, Rom. 5, 15.

e) With the Indic. *of the historic tenses*, followed in the apodosis by the Indic. of a like tense with *ἄν*. Here it is affirmed, that something could have taken place under a certain condition; but did not, because the condition was not fulfilled; Kühner § 339. I. b. Buttm. § 139. m. 28. Winer § 43. 2.

See examples in full, embracing the imperfect, aorist, and pluperfect, under art. *ἄν* I, no. I. 1. a, b, c.—In this construction *ἄν* is sometimes omitted in the apodosis; see examples under *ἄν* I. c. lett. a.

f) Sometimes *εἰ* takes the Indicative where the Optative might be expected; as where a thing is uncertain though conceived of as possible; comp. above in no. 1. Winer § 42. c. ult. Herm. ad Vig. p. 903. So Ael. V. H. 12. 40 ἐκρηύχθη τῷ στρατοπέδῳ, εἰ τις ἔχει ὕδωρ ἐκ τοῦ Χοάσπου, ἵνα δῶ βασιλεῖ πιεῖν. Hom. Il. 12. 59.—In N. T. only in the formula: εἰ δυνατόν ἐστί (ἦν) Mark 14, 35. Acts 20, 16; c. ἐστί impl. Matt. 24, 24. Mark 13, 22.

g) In the urbanity of Attic discourse, *εἰ* with the Indic. is spoken of things not merely possible, but certain, and dependent on no condition; Buttm. § 139. m. 60. Viger. p. 504. Matth. § 617. f, mid. Thus:

α) After certain words signifying an emotion of mind, it is equivalent to *ὅτι*, *that*; so after ἀπιστον, Acts 26, 8 τί ἀπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει, ἢ (that) God should raise the dead; so Luc. D. Mort. 13. 1 παράδοξον. After θαυμάζω, Mark 15, 44 ἐθαύμασεν, εἰ ἦδη τέθνηκε, ἢ (that) he were already dead. 1 John 3, 13; so Plut. Mor. II. p. 20. Xen. Mem. 1. I. 13. After εἰλω, Luke 12, 49 καὶ τί θελω, εἰ ἦδη ἀνέφησιν; comp. Hdot. 1. 24. After μαρτύρομαι, Acts 26, 22. 23. After μέγα (ἐστί), it is something great, 1 Cor. 9, 11. 2 Cor. 11, 15; so Aeschin. 485. 7 δεινόν. β) Also sometimes equivalent to *ἐπει*, *since*, *as*, *inasmuch as*; Matth. § 617. f, ult. So with Indic. present; followed in the apodosis by an Indic. present, John 13, 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἂν κτλ. 7, 23. 10, 35 καὶ (εἰ) οὐ δύναται κτλ. Matt. 6, 30 et Luke 12, 28; by an Imperat. present, Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα . . . γνωστὸν ἔστω κτλ. or aorist 1 Pet. 1, 17. With Indic. aorist; followed in the apodosis by an Indic. present, John 13, 14. Rom. 6, 8. 15, 27. Col. 2, 20. 1 John 4, 11; by a future, John 13, 32. Rom. 11, 21; (Xen. An. 7. 1. 29;) or by an aorist, 2 Cor. 5, 14. γ) So εἴ τις, εἴ τι, *if any one*, with the Indic. is used with a sort of emphasis for *δοῦναι*, *who-soever*, *what-soever*, etc. Buttm. § 149. m. 5. Matth. § 617. f, init. So with Indic. present; followed in the apodosis by a present, Luke 14, 26 εἴ τις ἔρχεται πρὸς με καὶ οὐκ μουσεί . . . οὐ δύναται μου μαθητὴς εἶναι. Rom. 8, 9. 1 Tim. 3, 1. James 1, 23. Rev. 13, 10; by an Imperat. pres. Mark 11, 25.

1 Cor. 7, 36. 14, 37. 38. 16, 22. 2 Thess. 3, 10; by a future, 1 Cor. 3, 12. 17; or a future for an Imperat. Mark 9, 35; by a perf. 1 Cor. 8, 2. 8; or a perf. and pres. 1 Tim. 5, 8. With the Indic. *future*; followed in the apodosis by a future, 1 Cor. 3, 14. 15; (Xen. An. 7. 2. 13;) by a present, Rev. 13, 10 *εἰ τις ἐν μαχαίρᾳ ἀποκτενῇ κτλ.* With the Indic. *perfect*, the apodosis having a present, 2 Cor. 10, 7; or an aorist, 7, 14. With the Indic. *aorist*, the apodosis having also an aorist, Rev. 20, 15 *καὶ εἰ τις οὐχ εὐρέσῃ . . . ἐβλήσῃ κτλ.*

b) With the Indic. before an *aposiopesis*, i. e. where the apodosis is suppressed in consequence of emotion, thus rendering the protasis more emphatic; see Buttm. § 161. V. 2. Winer § 66. II. Herm. ad Vig. p. 868. a) Genr. Luke 19, 42 *εἰ ἔγνων καὶ σὺ . . . τὰ πρὸς εἰρήνην σου*, *if thou hadst known, even thou, the things belonging unto thy peace!* suppl. 'far better had it been for thee!' Acts 23, 9, the clause *μὴ θεομαχῶμεν* in Text. rec. being probably a gloss. Rom. 9, 22 *εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κτλ.* *if then God*, suppl. 'what then?' or as Engl. Vers. 'what if God,' etc. So Plato Conv. 220. d. β) By Hebraism, in oaths and affirmations, the apodosis or imprecation being omitted, *εἰ* like Heb. *אם* comes to imply a negative, *not*; e. g. Heb. 3, 11 *ὡς ὁμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν καταπαυσίν μου*, i. e. they shall *not* enter. 4, 3. 5. Mark 8, 12 *ἀμὲν λέγω ὑμῖν· εἰ δοξήσεται*, i. e. there shall *not* be given. Heb. 3, 11 quoted from Sept. Ps. 95, 11 where Heb. *אם יחַלְּצֵנִי אֱלֹהִים*. Comp. Ps. 89, 86. Gen. 14, 23. Num. 14, 30 comp. v. 28. 1 Sam. 3, 14. The full phrase is *אם יחַלְּצֵנִי אֱלֹהִים מִיָּד יְהוָה*, Sept. *τάδε ποιῆσαι μοι ὁ θεὸς εἰ κτλ.* 2 K. 6, 31; comp. 1 Sam. 3, 17. 2 Sam. 3, 35. See Heb. Lex. *אם* C. no. 1. c. Lehrs. p. 844. Winer § 59. 8. n.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action depends on something future, *if, if so be, supposing that*; and with a negative, *unless, except*, comp. *εἰ μὴ* below in no. III. 2. e; see Winer § 42. 2. n. a. Matth. § 525. b. Herm. ad Vig. p. 828, 901. Kühner Ausf. Gr. § 818. So Luke 9, 13 *εἰ μὴτι πορ. ἡμεῖς ἀγοράσωμεν*, where others read *ἀγοράσομεν*. 1 Cor. 14, 5 *ἐκτός εἰ μὴ διερμηνεύῃ*, others *διερμηνεύει*. Phil. 3, 12 *διώκω δέ, εἰ καὶ καταλάβω*, comp. *εἰ καὶ* below in no. III. 2. d. Rev. 11, 5 *bis, εἰ τις θέλῃ*, others *θέλει*.—More frequent in later prose writers; see Winer l. c.

II. As having an *interrogative* power, *whether*, Lat. *an*; mostly after verbs or words implying question, doubt, uncertainty; and put with the Optative and Indicative as in classic writers; Buttm. § 139. m. 60 Kühner § 344. 5. i. Matth. § 526.—Thus

1. Pr. and strictly in *indirect* questions depending on preceding words, as above.

a) With the *Optative*, comp. in no. I. 1 Acts 17, 11 *ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως*. 25, 20. Also *εἰ ἄρα γε*, *if perhaps, whether perhaps*, Acts 17, 27; see in *ἀρα* no. 2.—Plut. J. Cæs. 14. Xen. An. 1. 8. 15. ib. 2. 1. 15.

b) With the *Indicative*, comp. in no. I. 2. a) With Indic. *present*, after *εἰπεῖν* Matt. 26, 63; after *ἐπερωτῶν* Mark 10, 2. Luke 23, 6; *ἴδμεν* Matt. 27, 49. Mark 15, 36; *ψηφίζεω* Luke 14, 28; *βουλεύεσθαι* Luke 14, 31; *οὐκ οἶδα* John 9, 25; *κρίνειν* Acts 4, 19; *πυνθάνεσθαι* Acts 10, 18; *ἀκούεσθαι* Acts 19, 2; *πευράζειν* 2 Cor. 13, 5; *γνώμαι δοκιμῇ* 2 Cor. 2, 9. etc. So Luc. D. Mort. 20. 8. Xen. Hi. 1. 7. β) With Indic. *future*, Mark 3, 2 *παρετήρουν αὐτῶν εἰ θεραπεύσει*. 1 Cor. 7, 16 *τί οἶδας, εἰ κτλ.* expressing a possible hope, as Sept. for simpl. *עֲדִיךָ יִצְחָק* 2 Sam. 12, 22. Joel 2, 14. Jonah 3, 9. Genr. Xen. An. 1. 3. 5 *εἰ μὲν δὴ δίκαια ποιῆσω, οὐκ οἶδα*. γ) With Indic. *aorist*, Mark 15, 44 *ἐπηρώτησεν αὐτὸν, εἰ πάλαι ἀπέθανε*. Acts 5, 8. 1 Cor. 1, 16. δ) Also *εἰ ἄρα* *if perhaps, whether perhaps*, see in *ἀρα* no. 2; so with Indic. *future*, Mark 11, 13 *ἢ λένει, εἰ ἄρα εὐρήσκει τι*. Acts 8, 22. So c. pres. Xen. Mem. 2. 2. 2; comp. An. 3. 2. 23.

2. Like Heb. *אם*, used in a *direct* question, Lat. *num, ne*, implying some doubt or uncertainty in the mind of the interrogator, and not easily expressed in English. It is doubtful whether *εἰ* is thus employed by any classic writer; but it would seem to have become current in this sense in the later language of common life, the preceding words of inquiry or doubt (see above) being suppressed; and is frequent in the usage of the LXX; see Winer § 61. 2. Thus: a) With the Indic. *present*; Matt. 12, 10 *λέγοντες· εἰ ἔξιστι τοῖς σάββασι θεραπεύειν*. 19, 3. Luke 13, 23 *εἰπέ τις ἀντὶ κύριε, εἰ ὁδοὶ οὐ σωζόμενοι*. 14, 3. Acts 1, 6. 21, 37. 22, 25. Sept for *אם* 1 K. 1, 27. Job 6, 6; *אם* 1 K. 13, 14. Ruth 1, 19. Dan. 2, 26. 3, 14. So Tob. 5, 5. b) With the Indic. *future*; Luke 22, 49 *ἔπουν αὐτῷ· κύριε, εἰ παράξομεν ἐν μαχαίρᾳ*. Sept. for *אם* Gen. 17, 17. Job 6, 5; *אם* Gen. 17, 17. Job 6, 6. c) With the Indic. *aorist*; Acts 19,

2 εἴπε πρὸς αὐτοὺς · εἰ πνεῦμα ἄγιον ἐλάβετε.

III. With other Particles; where, for the most part, each retains its own separate force and signification; as διότι *εἰ*, ὅτι *εἰ*, εἰ γάρ, *εἰ* μὲν, *εἰ* οὖν, etc. Only the following require to be noted.

1. *Preceded* by another particle: a) *καὶ* *εἰ*, *and if*, *even if*, e. g. a) Where *καὶ* is merely copulative, and *εἰ* with the Indic. implies a condition, *and if*, *also if*, Matt. 5, 30. 11, 14. 12, 26. 27. 18, 9. Luke 6, 32. 16, 12. 19, 8. al. Also *καὶ* *εἴ* *τις*, *and if any*, Rom. 13, 9. Phil. 3, 15. 4, 8. Rev. 11, 5; also, *and whosoever*, 1 Tim. 1, 10. Rev. 14, 11; see above in no. I. 2. g. γ. β) Spec. *even if*, *though*, where *καὶ* refers to the condition, which it leaves uncertain; Kühner § 340. 7. Herm. ad Vig. 829 sq. So with Indic. future, Mark 14, 29 *καὶ* *εἰ* πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. Indic. pres. 1 Pet. 3, 1. Also *καὶ* γάρ *εἰ* 2 Cor. 13, 4. Strengthened by *περ*, e. g. *καὶ* γάρ *εἴπερ*, *for though indeed*, 1 Cor. 8, 5.

b) ὥς *εἰ* or ὥς *εἰ*, *as if*, see in its order.

2. *Followed* by another particle: a)

εἰ ἄρα, see above in no. II. 1. b. δ; also in ἄρα no. 2.

b) *εἴγε*, see in γέ no. 2. c.

c) *εἰ* δέ, where δέ has its usual adversative or continuative power, *but if*, *and if*, Matt. 12, 7. Luke 11, 19. John 10, 38. al. smp.—It is also strengthened by *καὶ*, i. e. *εἰ* δέ *καὶ*, *and if also*, comp. in δέ no. 2. d; Luke 11, 18. 1 Cor. 4, 7. 2 Cor. 4, 3. 5, 16. 11, 6. non al.—With a negat. *εἰ* δὲ μή, *but if not*, or *else*, always standing elliptically, Winer § 66. 1. n. pen. a) Pr. only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοι πολλοὶ εἰσιν · *εἰ* δὲ μή, εἶπον ἐν ὑμῖν. v. 11 πιστεύετε μοι · *εἰ* δὲ μή κτλ. Rev. 2, 5. 16. non al. Sept. Gen. 24, 49. 30, 1. al. So Xen. Hell. 1. 4. 4. CEC. 15. 2. β) Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise*, *else*; Mark 2, 21 οὐδεὶς ἐπὶ βλαψῇ ἐπιρρίπτει ἐπὶ ἑμαυτῷ παλαιῷ · *εἰ* δὲ μή, αἶρει κτλ. v. 22. non al. Comp. Buttm. § 151. IV. 7. Kühner § 340. 4. Matth. § 617. b. So Hdot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. γ) Strengthened by γέ, i. e. *εἰ* δὲ μή γε, see in γέ no. 2. d.

d) *εἰ* καὶ, *if also*, *if even*, e. g. a) Where *εἰ* marks condition, and *καὶ* refers to the subsequent clause, each retaining its own separate power, *if also*; Herm. ad

Vig. p. 829 sq. So with Indic. present, 1 Cor. 7, 21. 2 Cor. 11, 15, comp. in no. I. 2. g. a. With the Opt. 1 Pet. 3, 14, see above in no. I. 1. With the Subjunct. Phil. 3, 12, comp. above in no. I. 3. β) Spec. Where *καὶ* refers to the condition, *if even*, i. e. *though*, *although*, implying the reality and actual fulfilment of the supposition; thus differing from *καὶ* *εἰ*, which leaves it uncertain; see above in no. 1. a. β. Herm. ad Vig. p. 829 sq. Buttm. § 149. m. 4. Only with the Indic. e. g. present, Luke 18, 4 *εἰ* καὶ τὸν θεὸν οὐ φοβούμαι. 2 Cor. 4, 16. 12, 11. 15. Phil. 2, 17. Col. 2, 5. Heb. 6, 9; imperf. 2 Cor. 7, 8; future, Matt. 26, 33 Rec. Luke 11, 8; aorist, 2 Cor. 7, 8 bis. 12. non al. So Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27.

e) *εἰ* μή, *if not*, i. e. *unless*, *except*, *only*, where *μή* refers to the whole clause, and then *εἰ* μή expresses an exception to a preceding proposition or clause; thus differing from *εἰ* οὐ, where *οὐ* refers only to a particular word or part of a clause; see *εἰ* οὐ in lett. f. Winer § 59. 6. Buttm. § 148. 2. b. a) Very rarely after an affirmative clause; c. Indic. Acts 26, 32 ἀπολεύσας ἐδύνασε ὁ ἀνδρ. οὗτος, *εἰ* μή ἐπεκλήρωτο Καίσαρα. Pleon. with ἐκτός, 1 Cor. 15, 2 δι' οὐ σώζεσθε ... ἐκτός *εἰ* μή εἰπὲς πιστεύσατε. β) Usually put after a negative clause, or an interrogative, implying a negative; so with Indic. Matt. 24, 22 καὶ *εἰ* μὴ ἐκολοβώσανται ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ. Mark. 6, 5. 13. 20. John 9, 33 *εἰ* μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἐδύνατο ποιεῖν οὕτως. 15, 22. 19, 11. Rom. 9, 29. Gal. 1, 7 ὁ οὐκ ἔστιν ἄλλο, *εἰ* μὴ τινὲς εἰσιν κτλ. *only there are certain*, etc. With ὅτι c. Indic. after an interrog. 2 Cor. 12, 13. Eph. 4, 9.—With a Subjunct. and pleon. ἐκτός, 1 Cor. 14, 5, comp. in no. I. 3; also with ἵνα c. Subj. John 10, 10; ὅταν Mark 9, 9.—With an Infin. c. acc. Matt. 5, 13 εἰς οὐδὲν ἰσχύει ἔτι, *εἰ* μὴ βλασφημεῖς. Acts 21, 25. So Xen. Hell. 2. 2. 10.—Often followed by a noun simply, sometimes in construction, *unless*, *except*; Matt. 11, 27 οὐδεὶς ἐγνωσκει τὸν υἱόν, *εἰ* μὴ ὁ πατήρ. 12, 24 οὗτος οὐκ ἐκβάλλει τὸν δαίμονα, *εἰ* μὴ ἐν τῷ θεῷ. 17. 21. Mark 2, 7. 26. 5, 37. 8, 14. Luke 4, 26. 27. 10, 22. John 3, 13. 6, 22. Rom. 11, 15. 1 Cor. 1, 14. 2, 2. 2 Cor. 12, 5. Gal. 1, 19. Heb. 3, 18. Rev. 9, 4. 21, 27. al. smp. (Xen. An. 2. 1. 12.) Difficult is 1 Cor. 7, 17 *εἰ* μὴ ἐκάστη ὡς ἡμέρισιν ὁ κύριος ... οὕτω περιπατεῖτω, where the phrase ἐκάστη ... περιπατεῖτω may be taken together as a noun, and then *εἰ* μὴ may best be referred back to

οὐ δεδουλωται κτλ. in v. 15; others before *ει μή* supply another *τι οἶδας* or *οὐδὲν οἶδας*. Pleon. with *μόνος* or *μόνον* added; Matt. 12, 4 *ει μή τοῖς ἱερεῦσι μόνος*. 17, 8. 21, 19 *ει μή φύλλα μόνον*. 24, 36. Mark 6, 8. Luke 5, 21. 6, 4. Acts 11, 19. Phil. 4, 15. (Hdot. 1. 200.) So *ἐκτός ει μή* 1 Tim. 5, 19, see in *ἐκτός* no. 2. γ) Also strengthened *ει μή τι*, unless perhaps, with Indic. 1 Cor. 7, 5. 2 Cor. 13, 5; with Subj. Luke 9, 13; see *μήτι* in its order. δ) *ει δέ μή*, see above in *ει δέ*, lett. c.

ε) *ει οὐ*, if *not*, where each particle retains its own separate power, and *οὐ* is referred to some particular word or part of the clause; hence *ει οὐ* never implies an exception, nor is rendered unless, and it thus differs from *ει μή*, see above in letter e, init. Winer § 59. 6. Buttm. § 148. 2. a, b, and marg. Herm. ad Vig. p. 831. Matth. § 608. Thus: α) Where *οὐ* is so referred to a word or construction as to give it the contrary sense; comp. Buttm. l. c. n. 2, 3. So c. Indic. Matt. 26, 42 *ει οὐ δύναται*, i. e. if it be impossible. Luke 12, 26, 11. 12. 31. Rom. 8, 9 *ει δέ τις... οὐκ ἔχει*, i. e. is without. 1 Cor. 7, 9. 11, 6. 16, 22. 2 Thess. 3, 10. 14. 1 Tim. 3, 5. James 2, 11. 2 John 10. So Sext. Empir. adv. Mathem. 2. 111 *ει μὲν λήμματά τινα ἔχει... ει δέ οὐκ ἔχει*. ib. 9. 176. β) Where the negative is direct and emphatic, always with the Indicative; genr. John 1, 25. 10, 37. 1 Cor. 15, 13. 14. 16. 17. 32. Heb. 12, 25. Rev. 20, 15; so espec. in anthth. where *ει οὐ* denies what another clause affirms, Mark 11, 26 comp. v. 25. Luke 11, 8 comp. v. 7. John 5, 47 comp. v. 46. 1 Cor. 9, 2. So Sept. Judg. 9, 20. Judith 5, 21. Sext. Empir. adv. Math. 12. 5 *ει μὲν ἀγαθόν ἐστιν... ει δέ οὐκ ἐστιν ἀγαθόν*. M. Antonin. 11. 18. 3.

γ) *ειπερ*, if indeed, if so be, assuming the supposition as true, whether justly or not; Herm. ad Viger. 831. With the Indic. e. g. α) Genr. Rom. 8, 9 *ειπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν*. v. 17. 1 Cor. 15, 15. 1 Pet. 2, 3. So Xen. An. 1. 7. 9. β) Spec. since, seeing that, the supposition being taken for granted; comp. *εἶγε* in γέ no. 2. c. β. 2 Thess. 1, 6 *ειπερ δικαίον παρὰ θεῶν*. γ) καὶ *ειπερ*, though indeed, 1 Cor. 8, 5; see above in καὶ *ει*, no. III. 1. a. β.

δ) *ειπως*, if by any means, if possibly; with the Opt. Acts 27, 12; comp. above in no. I. 1. Matth. § 526. So Sept. 2 Sam. 16, 12. Xen. An. 2. 5. 2.—With Indic. fut. Rom. 1, 10. 11, 14. Phil. 3, 11. non. al. So Sept. 2 K. 19, 4. 1 Macc. 4, 10.

ι) *ειτε...ειτε*, whether...whether; whether...or; Viger. p. 515. Matth. § 617. 5 fin.

α) In the enumeration of particulars; followed by a verb, e. g. in Indic. 1 Cor. 12, 26. 2 Cor. 1, 6. 5, 13. (Xen. Mem. 2. 1. 28.) Subjunct. 1 Thess. 5, 10; comp. above in I. 3. Also without any verb, Rom. 12, 6–8. 1 Cor. 3, 22. 8, 5. 13, 8. 15, 11. 1 Pet. 2, 14. al. β) As expressing doubt, uncertainty, 2 Cor. 12, 2. 3. Comp. Herm. ad Vig. p. 831. So Xen. Cyr. 3. 2. 13. Thuc. 7. 1. +

εἶδος, eos, οὖς, τό, (obs. *εἶδω*.) pr. what is seen, what appears, i. e.

1. appearance, shape, form; Luke 3, 22 *σωματικῶς εἶδει*. 9, 29. John 5, 37. 2 Cor. 5, 7 *διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους*, i. e. not according to what is seen. Sept. for *רָאָה* Gen. 41, 2 sq. *רָאָה* 1 Sam. 25, 3.—Hdian. 5. 5. 4. Xen. Cyr. 1. 2. 1.

2. form, manner, kind; 1 Thess. 5, 22 *ἀπὸ πάντων εἶδους ποικίλου*. Sept. for *ποικίλων* Jer. 15, 3.—Jos. Ant. 10. 3. 1 *πάν εἶδος ποικίλης*. Pol. 6. 10. 2. Xen. Cyr. 8. 2. 6.

εἶδω, pr. to see, to perceive by the senses, corresp. to Heb. *רָאָה*, Lat. *video*; wholly obsol. in the Pres. Act. which is supplied by *ὁράω*. The tenses from *εἶδω* form two families, one taking exclusively the signif. to see; the other, to know, like *γινώσκω*; see Passow sub v. Buttm. § 109. III. § 113. n. 10. § 114 *εἶδω*.

I. To see, viz. aor. 2 *εἶδον*, Opt. *ἴδοιμ*, Subjunct. *ἴδω*, Infin. *ἰδεῖν*, Part. *ἰδών*. For Imperat. Att. *ἴδε* Rom. 11, 22. Gal. 5, 2, later form *ἴδε* Matt. 26, 20. Mark 3, 34. John 1, 29, see Winer § 6. 1. a. Buttm. § 103. I. 4. c. All these forms are used as the aorist of *ὁράω*, (Buttm. § 114 *εἶδω*, *ὁράω*.) in the signif. I saw; implying not the mere act of seeing, but the actual perception of some object, and thus differing from *βλέπω*; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

1. Pr. to see, with acc. of person or thing: Matt. 2, 2 *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*. 5, 1 *ἰδὼν δὲ τοὺς ὄχλους*. 21, 19. Mark 9, 9. 11, 13. 20. John 1, 48. 4, 48. Acts 8, 39. Heb. 3, 9. Rev. 1, 2. al. sēp. Sept. for *רָאָה* Gen. 9, 23. Ex. 39, 44. (Hdian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.) So accus. with particip. Matt. 3, 7 *ἰδὼν δὲ πολλοὺς ἐρχομένους*. 8, 14. 24, 15. Mark 6, 33. Luke 5, 2 *καὶ εἶδε δύο πλοῖα ἐστῶτα*. 12, 54. al. Also with an adj. *ἰδὼν* being implied, Matt. 25, 38. 39. al. Comp. Buttm. § 144. 6. b. (Hdian. 4. 9. 7. Xen. Cyr. 1. 4. 18.) So by Hebr. with particip. of the same verb

by way of emphasis, ἰδὼν εἶδον, Acts 7, 24, quoted from Ex. 3, 7 where Sept. for רָאָה רָאָה ; see in ἐλέω no. 2. a. d. (Luc. D. Marin. 4. 3 fin. ἰδὼν εἶδον.) With ὅτι c. Indic. Mark 9, 25. John 6, 22. Rev. 12, 13. Absol. Matt. 9, 8. Luke 2, 17. Acts 3, 12. al. Hence οἱ ἰδόντες, those seeing, they *that saw*, the spectators, Mark 5, 16. Luke 8, 36. Before an indirect question, Matt. 27, 49 εἰδόμεν, εἰ ἔρχεται κτλ. Mark 5, 14. Gal. 6, 11. al. So Xen. Conv. 2. 15.—Also in various modified senses: a) to behold, to look upon, to contemplate, Matt. 9, 36. 28, 6. Mark 8, 33. Luke 24, 39. John 20, 27. al. ssep. Sept. for רָאָה Num. 12, 8. (So Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9.) Hence Imper. ἴδε, behold, lo, as a particle; see in its order. b) to see, in order to know, to look at or into, to examine, Mark 6, 38. 12, 15. Luke 8, 35. 14, 18. John 1, 40. 47. Also c. περί τινας Acts 15, 6. So Wied. 2, 17, parall. περιάβω. c) to see face to face, to see and talk with, to see and know, i. e. to have personal acquaintance and intercourse with; Luke 8, 20. 9, 9. John 12, 21. Acts 16, 40. Rom. 1, 11. 1 Cor. 16, 7. Gal. 1, 19. Phil. 1, 27. 2, 28. al. In a like sense, ἰδεῖν τὸ πρόσωπόν τινος, 1 Thess. 2, 17. 3, 10. Also of a city, ῥώμην Acts 19, 21. So Luc. D. Deor. 9. 1. Xen. An. 2. 4. 15. d) to see take place, to behold in person, to live to see; Matt. 13, 17. 24, 33. Mark 2, 12. Also ἰδεῖν τὴν ἡμέραν τινός, to see one's day, to witness the events of his life and times, etc. Luke 17, 22. John 8, 56. So Pol. 10. 4. 7. Soph. Trach. 140; comp. video Hor. Od. 1. 2. 12.

2. Trop. of the mind, to perceive by the senses, to be aware of, to remark; Matt. 9, 2 ἰδὼν τὴν πίστιν αὐτῶν. v. 4 ἰδὼν τὰς ἐνθυμήσεις αὐτῶν. Luke 17, 15. John 7, 52. Rom. 11, 22. With ὅτι Matt. 2, 16. 27, 24. Mark 12, 34. Acts 12, 3. 16, 19. Gal. 2, 7. 14. al. Sept. and וָיָדָה Eccl. 2, 12. 13; וָיָדָה Josh. 8, 14.

3. By Hebr. to see, i. e. to experience, viz. either good, to enjoy; or evil, to suffer; c. accus. e. g. זָנאתון Luke 2, 26. Heb. 11, 5; Heb. וָיָדָה Sept. ἐπνομαι , Ps. 89, 49; διαφθοράν Acts 2, 27. 31. 13, 35 sq. Sept. and וָיָדָה Ps. 16, 10; πένθος Rev. 18, 7; ἡμέρας ἀγαθὰς 1 Pet. 3, 10; so Sept. and וָיָדָה Ps. 34, 12. Also ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ, i. e. to see and enjoy the privileges of the divine kingdom, John 3, 3; comp. Sept. and וָיָדָה Ps. 27, 13. Ecc. 6, 6. So Fabr. Cod. Pa. V. T. I. p. 607 $\text{ἐὐφροσύνην οὐκ εἶδον}$. +

II. To know, viz. perf. 2 οἶδα, Subjunct. εἰδῶ, Infin. εἰδέναι, Particip. εἰδώς, pluperf. ἤδειν, fut. εἰδήσω Heb. 8, 11; see Buttm. § 109. III. The plur. forms, οἰδῶμεν John 9, 20 sq. οἰδᾶτε 1 Cor. 9, 13, οἰδᾶσι Luke 11, 44, belong to the later Greek, instead of the earlier ἴσμεν, ἴστε Heb. 12, 17, ἴσασι Acts 26, 4; see Winer § 15 εἶδω. Buttm. l. c. no. 2, 4, 5. Matth. § 231. The signif. of οἶδα is pr. to have seen, perceived, apprehended; hence it takes the present sense to know, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

1. Pr. and genr. to know, to have knowledge of, to be acquainted with, c. accus. e. g. spoken of things, Matt. 25, 13 οὐκ οἰδᾶτε τὴν ἡμέραν. Mark 10, 19. Luke 18, 20. John 4, 22. Rom. 7, 7. 13, 11. Jude 5. 10. al. ssep. Sept. and וָיָדָה Ex. 3, 8. Job. 8, 9. (Hdian. 8. 4. 6. Xen. Eccl. 20. 14 γῆν δὲ πάντες οἰδᾶσι.) In attract. 1 Cor. 18, 15 οἰδᾶτε τὴν οἰκίαν Στεφανῶν, ὅτι κτλ. 1 Thess. 2, 1; see Buttm. § 151. I. 6. Xen. Mem. 4. 2. 36 ult.—Of persons, Matt. 25, 12. Mark 1, 34. John 6, 42. Acts 7, 18. Heb. 10, 30. al. 1 Pet. 1, 8 ὅν οὐκ εἰδότες , sc. by sight, personally. So Heb. וָיָדָה Gen. 29, 5, Sept. γινώσκω . (Xen. Mem. 4. 2. 26. Conv. 4. 35.) So c. acc. with an adj. the particip. ὄντα being implied, Mark 6, 20 εἰδὼς αὐτὸν ἄνδρα δίκαιον. Buttm. § 144. n. 7. (Hdian. 3. 12. 2. Xen. An. 1. 10. 16.) In attract. Mark 1, 24 οἶδα σε τίς εἶ. Luke 13, 25. John 7, 27; see Buttm. § 151. I. 6. Sept. and וָיָדָה 2 Sam. 17, 8. So Xen. Cyr. 5. 1. 20.—With acc. and infin. Luke 4, 41. 1 Pet. 5, 9; or ὅτι with the Indic. instead of accus. and infin. Matt. 15, 12. Mark 12, 14. Luke 8, 53. Acts 3, 17. al. ssep. With περί τινας, Matt. 24, 36. Mark 13, 32. Absol. Luke 11, 44. 2 Cor. 11, 11.—Before an indirect question, with the Indic. Matt. 24, 43 εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτης ἔρχεται. Mark 13, 35. Luke 12, 39. 1 Thess. 4, 2. 2 Thess. 3, 7. Col. 4, 6. al. With Subjunct. Mark 9, 6 οὐκ ἦδει τί λαλήσῃ.

2. To perceive, to be aware of, to understand; c. accus. of thing, e. g. τὰς ἐνθυμήσεις Matt. 12, 25; ὑπόκρισιν αὐτῶν Mark 12, 15; διανοήματα Luke 11, 17; τὴν παραβολὴν Mark 4, 13. With ὅτι c. Indic. Mark 2, 10. Luke 5, 24. John 6, 61. 1 John 5, 13; πῶς c. Indic. 1 Tim. 3, 15.—Before an indirect question, Eph. 1, 18 εἰς τὸ εἰδέναι ἡμᾶς, τίς ὅστιν ἡ ἐλπίς κτλ.

3. Spec. to know how, i. e. to be able, etc. c. infin. Matt. 7, 11. Luke 12, 56. Phil. 4, 12. 1 Thess. 4, 4. 1 Tim. 3, 5. James 4, 17. 2 Pet. 2, 9. With infin. impl. Matt. 27,

65.—Hdian. 3. 4. 19; comp. Xen. Cyr. 1. 6. 46.

4. By Hebr. with the idea of volition, *to know and approve*, e. g. a) Of men, *to care for, to take an interest in*; 1 Thess. 5, 12 εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν. So Sept. and 𐤇𐤓𐤕 Gen. 39, 6. Prov. 27, 23. Comp. in γνώσκω no. 1. a. β. b) Of God, *to know God, to acknowledge and adore God*, Gal. 4, 8. 1 Thess. 4, 5. 2 Thess. 1, 8. Tit. 1, 16. Heb. 8, 11. So Sept. and 𐤇𐤓𐤕 Jer. 31, 34. 1 Sam. 2, 12. Job. 18, 21. +

εἰδωλείον, ου, τό, (εἰδωλον,) *an idol-temple, fane*, 1 Cor. 8, 10.—1 Macc. 1, 47. 10, 83.

εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) *idol-sacrifice*, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in ἀλίγημα. Acts 15, 29. 21, 25. 1 Cor. 8, 1. 4. 7. 10. 10, 19. 28. Rev. 2, 14. 20.—4 Macc. 5, 1. Clem. Rom. Homil. 7. 8.

εἰδωλολατρεία, as, ἡ, (εἰδωλον, λατρεία,) *idol-worship, idolatry*, pr. and genr. Gal. 5, 20; also of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 10, 14; and of the vices usually connected with idolatry, 1 Pet. 4, 3. Comp. Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι, καὶ εἰδωλολατρεῖαι. Just. Mart. Dial. c. Tryph. p. 322.—Trop. of covetousness, Col. 3, 5.

εἰδωλολάτρης, ου, ὁ, (εἰδωλον, λάτρης,) *an idol-worshipper, idolater*, genr. 1 Cor. 5, 10. 6, 9. Rev. 21, 8. 22, 15. Also of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 5, 11. 10, 7.—Trop. of a covetous person, Eph. 5, 5; comp. Col. 3, 5.

εἰδωλον, ου, τό, (εἶδος,) *an image, spectre, shade*, Hom. II. 5. 449. Luc. D. Mort. 16. 1; *an image, figure*, Æschin. 20. 28. Xen. Mem. 1. 4. 4.—In N. T.

1. *an idol, idol-image*, Acts 7, 41. 1 Cor. 12, 2. Rev. 9, 20. Sept. for 𐤇𐤓𐤕 2 Chr. 33, 22. Is. 30, 22.—Pol. 31. 3. 13.

2. Meton. *an idol god, a heathen deity*, 1 Cor. 8, 4. 7. 10, 19. Sept. plur. for 𐤇𐤓𐤕 Num. 25, 2. 2 K. 17, 33; 𐤇𐤓𐤕 2 K. 17, 12.—Hence Plur. τὰ εἰδωλα, *idols*, for *idol-worship, idolatry*, Acts 15, 20. Rom. 2, 22. 2 Cor. 6, 16. 1 Thess. 1, 9. 1 John 5, 21.

εἰκῇ, adv. (εἰκαῖος,) *without plan or purpose*, i. e.

1. *inconsiderately, idly, without cause*, Matt. 5, 22. Col. 2, 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

2. *to no purpose, in vain*, Rom. 13, 4. 1 Cor. 15, 2. Gal. 3, 4. 4, 11.—Arr. Epict. 1. 4. 21. Xen. Cyr. 5. 1. 12.

εἰκοσι, οἱ, αἱ, τό, indec. card. num. *twenty*, Luke 14, 31. Acts 27, 28. +

I. εἶκω, f. ξω, *to yield, to give place, to give way*, c. dat. Gal. 2, 5.—Wisd. 18, 25. Pol. 6. 58. 8. Xen. Cyr. 3. 3. 8.

II. εἶκω, obsol. whence perf. 2 ἔοικα with pres. signif. *to be like*, c. dat. James 1, 6. 23. See Buttm. § 114 εἶκω. § 84. n. 6. Kühn. § 230.—Sept. Job 6, 25. Hdian. 2. 2. 5. Xen. Mem. 1. 4. 7 bis.

εἰκών, ὄνος, ἡ, (εἶκω, εἵκομαι,) *likeness*, i. e.

1. *a likeness, image, figure*, Matt. 22, 20. Mark 12, 16. Luke 20, 24. Rom. 1, 23. Sept. for 𐤇𐤓𐤕 Ez. 23, 14. So Wisd. 14, 15. 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—Spec. *an idol-image, statue*, Rev. 13, 14. 15 ter. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4. Sept. for 𐤇𐤓𐤕 Deut. 4, 16; 𐤇𐤓𐤕 Is. 40, 18. 20. So Plato Legg. 931. a.

2. *an image, copy, representation*, 1 Cor. 11, 7. Of Christ as the image of God, 2 Cor. 4, 4 et Col. 1, 15 εἰκὼν τοῦ θεοῦ, comp. Heb. 1, 3. (Philo de Monarch. 2. 5. p. 823. b, λόγος δὲ ἐστὶν εἰκὼν θεοῦ.) Heb. 10, 1 ἡ αὐτὴ εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά.—Wisd. 2, 23. 7, 26. Diog. Laert. 6. 51. Luc. Imag. 28.

3. Abstr. *likeness to any one, resemblance, similitude*, Rom. 8, 29. 1 Cor. 15, 49 bis. 2 Cor. 3, 18. Col. 3, 10. Sept. for 𐤇𐤓𐤕 Gen. 5, 1; 𐤇𐤓𐤕 Gen. 1, 26. 27. 9, 6.—Ecclus. 17, 3. Hdian. 5. 2. 5.

εἰλικρίνεια, as, ἡ, (εἰλικρινής,) *clearness, pureness*. Theophr. Fragm. 20. 14.—In N. T. trop. *pureness, sincerity*, 1 Cor. 5, 8. 2 Cor. 1, 12. 2, 17.

εἰλικρινής, εὖος, οὖς, ὁ, ἡ, adj. (εἶλη, εἰλη, κρίνω,) pr. *judged of in sun-light*; hence *clear, manifest*, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἀν εἰη ἀδικία ἢ ἀχαριστία. Also *pure, unmixed*, Wisd. 7, 25. Plato. Conv. 211. e.—In N. T. trop. *pure, sincere*, Phil. 1, 10. 2 Pet. 3, 1. So Pol. 4. 84. 7 φιλία. Plut. de Virtut. mor. 5 νοῦς.

εἰλίσσω, f. ἴξω, (Ion. and poet. for εἰλίσσω,) *to roll up or together, as a scroll*; Pass. Rev. 6, 14.—Hom. II. 22. 95. Anth. Gr. III. p. 79; comp. Hdot. 2. 38.

εἰμί, f. ἵσμαι, (obs. ἴω,) impf. ἦν, Imperat. ἴσθι. Matt. 2, 13. al. 3 pers. ἴστω Matt. 5, 37. al. Buttm. § 108. IV.—Less usual forms are: Imperf. 2 pers. ἦς Matt. 25, 21. 23, instead of the more usual ἦσθα Matt. 26, 69.

Mark 14, 67; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149.—Imperf. *ἔμην* Matt. 23, 30. Gal. 1, 10. 22; Luc. D. Marin. 2. 2. Xen. Cyr. 6. 1. 9; see Buttm. § 108. IV. 2. Winer § 14. 2. b. Lob. ad Phryn. p. 152.—Imperat. *ἔτω* 1 Cor. 16, 22. James 5, 12. Plat. Rep. 361. c; see Buttm. § 108. IV. 1, marg. Winer § 14. 2. a. So 2 pers. plur. *ἔτε* for *εσσε* 1 Cor. 7, 5, where Text. rec. *συνέρχεσθε*.—For the persons of the present as enclitic, see Buttm. § 108. IV. 3.—The verb *εἶμι* is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As the verb of existence, *to be*, *to exist*, *to have existence*.

1. Pr. and genr. a) In the metaphysical sense, John 1, 1 *ἐν ἀρχῇ ἦν ὁ λόγος*. 8, 50. 58. Mark 12, 32. Acts 19, 2. Heb. 11, 6. al. Of things, John 17, 5. 2 Pet. 3, 5. Rev. 4, 11. For *ὦν*, *τὰ ὄντα*, see below in no. 4. (Philo de Charit. p. 709 *γέννησις δι' ἧς τὸ μὴ ὂν ἀγεται εἰς τὸ εἶναι*. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 *οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι*.) Spoken of life, *to exist*, *to live*, Matt. 2, 18. 23, 30; *not to die*, Acts 17, 28. So Jos. Ant. 7. 10. 5 *οὐκ ἔτ' ὄντας*. Xen. Ven. 1. 11. b) Genr. *to be*, *to exist*, *to be found*, as of persons, Luke 4, 25 *πολλὰι χῆρα ἦσαν*. v. 27. Matt. 12, 11. John 3, 1. Rom. 3, 10. 11. (Luc. D. Mort. 22. 1. Xen. Hell. 5. 4. 25.) Also of things, *to be*, *to exist*, *to have place*, Matt. 6, 30. 22, 23. Mark 7, 15. Luke 6, 43. Acts 2, 29. Rom. 13, 1. al. sēp. So *ἐστὶ*, *εἰσὶ*, *there is*, *there are*, Rom. 3, 23. 1 Cor. 12, 4. 5. 6. Acts 27, 22. John 7, 12. Rev. 10, 6. 21, 4. al. sēp. John 7, 39 *οὐρα γὰρ ἦν πνεῦμα ἁγίου*, i. e. the *giving* of the Holy Spirit had not yet taken place.—Hence, *to be present*, i. q. *πάρεμι*, but this sense lies only in the adjuncts, Matt. 12, 10. 24, 6. Mark 8, 1. Comp. Jos. Ant. 7. 11. 6 *τὴν οὐσαν δύναμιν*. Xen. An. 4. 2. 3. c) Of time, genr. Luke 23, 44 *ἦν δὲ ὥρει ὥρα ἑκτη*. John 1, 40. Acts 2, 15. 2 Tim. 4, 3. Mark 11, 13. (Xen. Cyr. 5. 4. 18 *ἦδη ὥρα ἦν*. Hell. 4. 5. 1 *ἦν ὁ μήν*.) Of festivals, etc. Mark 15, 42. Acts 12, 3; so Xen. Conv. 1. 2.

2. As modified by the context or by adjuncts, *to come to be*, *to come into existence*, i. q. *γίνομαι*, i. e. a) Genr. *to come to pass*, *to take place*, *to be done*; so in the fut. *ἔσται*, Matt. 27, 7. 21. Luke 12, 55. 21, 11. 25. Acts 11, 28. 27, 25. Acts 23, 30. al. Luke 22, 49 *τὸ ἐρχόμενον*, i. e. what was about to happen. Matt. 24, 3. Luke 1, 34. al.

With dat. of pers. Mark 16, 22. Luke 14, 10. (Xen. Mem. 3. 2. 1 *τοῦτο ἔσται*. Cyr. 2. 3. 3.) Impers. *καὶ ἔσται*, like Heb. *וְיָהִי*, and it shall be, shall come to pass, followed by a future, Acts 2, 17. 21, quoted from Joel 3, 1–5 [2, 28–32], where Sept. for *וְיָהִי*. Acts 3, 23 (comp. Deut. 18, 19). Rom. 9, 26, quoted from Hos. 2, 1 [1, 10], where Sept. for *וְיָהִי*. b) From the Heb. *עֵין* *εἶς* *τι*, like Heb. *לְיָהִי*, *to be for* any thing, i. e. *to become* any thing; Matt. 19, 5 et Eph. 5, 31 *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν*, quoted from Gen. 2, 24 where Sept. for *לְיָהִי*. Luke 3, 5 comp. Is. 40, 4. Acts 13, 47 comp. Is. 49, 6. Eph. 1, 12. Col. 2, 22. al. (Gesen. Lehrs. p. 816. 2.) With dat. of pers. 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. 8, 10. James 5, 3. al.

3. *ἐστὶ* c. infin. *it is proper*, *is in one's power* or *convenience*, *one can*; Heb. 9, 5 *περὶ ὧν οὐκ ἔστι νῦν λέγειν*, of which we cannot now speak.—Ecclus. 39, 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11.

4. Particip. pres. *ὄν*, *οὖσα*, *ὄν*, *being*, e. g. a) Joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character; and may be rendered by the case absol. or by *being*, *as being*, *as*, etc. Matt. 7, 11 *εἰ οὖν ὑμεῖς, ποιῶντες ὅντες, οἰδατε κτλ.* John 3, 4. 4. 9. 9, 25. Acts 16, 21 *ὃ οὐκ ἔξεστιν ἡμῖν ποιεῖν*, *ῥαμαλοῖς οὖσι*. Rom. 5, 10. 11, 17. Gal. 6, 4. Eph. 2, 4. Tit. 3, 11. James 3, 4. al. See Buttm. § 144. 7. So Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. b) With the art. *ὃ ὄν*, *τὰ ὄντα*, it implies real and true existence; thus in the phrase *ὃ ὄν καὶ ὃ ἦν καὶ ὃ ἐρχόμενος*, which is used as a compound indec. proper name of God and governed by *ἀπὸ* Rev. 1, 4, in allusion probably to the Heb. *וְיָהִי*. v. 8. 11, 17. 16, 5. Comp. Winer § 10 ult. (Wisd. 13, 1 *οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα*, i. e. God.) Also *τὰ ὄντα*, *τὰ μὴ ὄντα*, *things existing*, *things non-existing*, pr. Rom. 4, 17; trop. 1 Cor. 1, 28. So 2 Macc. 7, 28. Philo de Creat. princip. p. 728 *τὰ γὰρ μὴ ὄντα ἐκάλεσαν εἰς τὸ εἶναι*. Xen. Mem. 4. 6. 1 bis, 7.

II. As the logical copula, connecting the subject and predicate, *to be*; where the predicate specifies who or what a person or thing is in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But these ideas all lie in the predicate, and not in the copula, which merely connects the predicate with the subject. The predicate may be expressed by various parts of speech. E. g.

1. With an *adjective* as predicate; which is strictly the more logical construction. Matt. 2, 6 σὺ Βηθλεὲμ... οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κτλ. 18, 8. Mark 1, 7. John 4, 12. 5, 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7, 6. Rom. 8, 29. 1 John 1, 9. al. sēp. (Hdian. 8. 2. 6. Xen. Mem. 3. 5. 1.) With a neg. adj. οὐδέν, *it is nothing*, Matt. 23, 16. 1 Cor. 7, 19. 13, 2; μηδέν Gal. 6, 3, comp. above in I. 4. a; so Plut. de Exil. 6. Xen. An. 6. 2. 10.—With numerals; Mark 5, 13 ἦσαν δὲ ὡς διαχίλιοι. So in the phrase εἰς (ἐν) εἶναι, spoken of two or more, *to be one* in mind and purpose, John 10, 30. 17, 11. 22; *or to be one* in rank, right, 1 Cor. 3, 8. 12, 12. Gal. 3, 28.—In this construction, εἰμί with an adjct. sometimes forms a periphrasis for the kindred verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14, 31. Acts 11, 17. Rom. 4, 21; ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3, 9. So Hdian. 8. 1. 2 κρυφίος εἰμι i. q. κρύπτομαι.

2. With a *substantive* as predicate, in the same case with the subject. a) Pr. Matt. 3, 4 ἡ τροφή αὐτοῦ ἦν ἀκρίδες. 3, 17 οὗτός ἐστιν ὁ υἱός μου. 15, 14. Mark 2, 28. 10, 47. Acts 2, 32. 3, 25. 28, 6. Rom. 8, 24. Heb. 11, 1. al. sēp. Matt. 7, 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law. So Hdian. 3. 10. 10. Xen. Cyr. 1. 4. 27. CEC. 14. 7.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14, 27 ἐγὼ εἰμι, *I am he*, i. e. *it is I*. John 13, 13 εἰμί γάρ sc. ὁ διδάσκαλος. 18, 5 ἐγὼ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6, 16. Luke 7, 27. John 7, 25. 9, 9. al.—With dat. of pers. or thing for or in respect to whom the predicate is asserted; Acts 1, 8 καὶ ἵστασθε μοι μάρτυρες. 9, 15. Rom. 1, 14. 1 Cor. 9, 2 εἰ ἅλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμι. 1, 18. 2, 14. b) Trop. and meton. the Subst. of the predicate often expresses, not what the subject actually is, but what *it is like*, or *is accounted to be*, or *signifies*, either by comparison, substitution, or as cause or effect; so that εἰμί may be rendered *to be accounted to be*, *to be like* or *in place of*, *to signify*; Matt. 5, 13. 14 ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12, 50 αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 13, 37. 38. 39. 19, 6. Luke 8, 11 ὁ σπῆρος ἐστίν ὁ λόγος. 12, 1. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4, 34. 6, 33. 35 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41. 48. 50. 51. 55. 11, 25. 12, 50. 15, 1. 5. Acts 4, 11. 1 Cor. 3, 10. 4, 17. 10, 4. Eph. 5, 8. James 4, 14. Rev. 4, 5. 21, 22. al. sēp. So in the words of Christ, τοῦτό ἐστι τὸ

σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26, 26. 28. Mark 14, 22. 24. Luke 22, 19. 1 Cor. 11, 24. The Romish church takes these passages literally. See Xen. An. 3. 1. 13. Hell. 1. 4. 3. Plato Gorg. 469. a. c) Here too εἰμί with the Subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in no. 1 fin. e. g. ἐπισυμψῆς εἰμι for ἐπισυμψέω, 1 Cor. 10, 6; ζῆλωτής εἰμι for ζῆλῶ, 1 Cor. 14, 12. etc.

3. With a *pronoun* as predicate, in the same case with the subject; e. g. οὗτος, *this, the following*, Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. John 1, 19 αὕτη ἐστίν ἡ μαρτυρία. 15, 12. 17, 3. Acts 8, 32. al. αὐτός, Luke 24, 39. Heb. 1, 12; τίς, τί, indef. *some one, any thing*, 1 Cor. 10, 19; trop. *of moment, important*, Acts 5, 36. 1 Cor. 3, 7. Gal. 6, 15. al. τίς, τί, interrog. *who, what*, John 5, 13. Rom. 14, 4. 1 Cor. 9, 18. Heb. 12, 7. James 4, 12. Acts 21, 22 τί οὖν ἐστί, *what is then?* sc. *to be done*. 1 Cor. 14, 15. 26; ποῖος Mark 12, 28; πόσος Mark 9, 21; ποταπός Luke 1, 29; ὅποιος Acts 26, 29; ὅστις Gal. 5, 10. 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17, 10; ὑμέτερος Luke 6, 20. etc. So Xen. Mem. 3. 3. 3.—Trop. as with nouns (no. 2. b. above) the predicate often expresses, not what the subject actually is, but what *it is accounted to be* or *signifies*; e. g. τί ἐστίν, τὸ κτλ. *what that means*, etc. Matt. 9, 13. Mark 9, 10. Luke 20, 17. Eph. 4, 9. Mark 1, 27 τί ἐστί τοῦτο; John 18, 38 τί ἐστίν ἀλήθεια; Luke 15, 26 τί εἶη ταῦτα. Acts 2, 12. 10, 17. 17, 20. Luke 8, 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτό ἐστι, *that is, that signifies*, Matt. 27, 46. Acts 19, 4. Rom. 1, 12. al. δ ἐστί, *which is, which signifies*, Mark 7, 11. Heb. 7, 2. al.

4. With the *genitive* of a noun or pronoun as predicate; spoken a) Of quality, character, etc. Luke 9, 55 οὐκ οἶδατε οἴου πνεύματος ἐστε ὑμεῖς. Acts 9, 2. Heb. 12, 11. Buttm. § 132. 7. So Xen. Hell. 2. 4. 36. b) Of age, Mark 5, 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4, 22. al. Buttm. l. c. So Xen. An. 2. 6. 20. Mem. 1. 2. 40. c) Of a whole, of which the subject is a part, Acts 23, 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κτλ. 1 Tim. 1, 20. 2 Tim. 1, 15. Buttm. § 132. 5. So Xen. An. 1. 2. 3. d) Of possession, property; pr. Matt. 5, 3. 10 αὐτῶν ἐστίν ἡ βασιλεία τῶν οὐρανῶν. Mark 12, 7. 23. Luke 4, 7. John 10, 12. 19, 24. Acts 21, 11. al. sēp. Matth. § 315. 1. So Isocr. ad Nicocl. p. 19. b. Xen. Cyr. 7. 5. 73.—Trop. of persons (or things) to whom the subject belongs, appertains, or on whom

it is in any way dependent; e. g. of God, 2 Cor. 4, 7. 1 Cor. 3, 23; of a master, teacher, guide, Acts 27, 23. Rom. 14, 8. 1 Cor. 1, 12. 3, 4. 6, 12. 2 Cor. 10, 7. al. (Xen. An. 2. 1. 11.) Of things which one follows after, 1 Thess. 5, 8. As implying fitness, propriety; Acts 1, 7 οὐχ ὑμῶν ἐστὶ γνώαι χρόνους κτλ. Heb. 5, 14 τελείων δὲ ἐστὶν ἡ στερεὰ τροφή. Matth. ̅̅̅316. So Xen. An. 2. 1. 4.

5. With the *dative* of a noun or pronoun as predicate, to be to any one, implying possession, property; John 17, 9 ὅτι σοὶ εἰμι, *for they are thine*. Luke 12, 20. Acts 2, 39. 1 Cor. 9, 16. 18. 1 Pet. 4, 11. al. So Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*; as Luke 7, 14 δύο χρεωφειλέται ἦσαν δανιστῇ τινι, *a certain creditor had two debtors*. 6, 32. 33. 34. John 18, 39. Acts 8, 21. 21, 23. Eph. 6, 12 οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, we wrestle not against, etc. (Hdian. 1. 13. 11. Xen. Cyr. 1. 2. 3.) Or *to receive*, Matt. 19, 27 τί ἄρα ἔσται ἡμῖν, *what then shall we receive?* So Xen. An. 1. 7. 8. ib. 6. 1.

6. With a *participle* of another verb as predicate; e. g. a) Without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5, 1 καὶ αὐτὸς ἦν ἐστῶς, *and he was standing*, instead of imperf. ἴσται, *he stood*. Matt. 24, 9 καὶ ἔσσεθε μισούμενοι ὑπὸ πάντων. Mark 2, 6 ἦσαν δὲ τινες καθήμενοι. v. 18. 13, 25 οἱ ἀσπίτες ἔσονται ἐκπίπτοντες. 9, 4. 15, 43. Luke 3, 23. 5, 17. 24, 32. Acts 1, 10. 2, 2. 42. al. sēp. So with the particip. of the perf. Pass. which however assumes nearly the nature of an adjective; Matt. 9, 36 ἦσαν ἐσकुλμένοι καὶ ἐρρόμένοι κτλ. Mark 6, 52 ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη. 1 John 1, 4. Also in impersonals, as δίδον ἐστὶ for δέει, Acts 19, 36; πρίπον ἐστὶ for πρίπει, 1 Cor. 11, 13. al. See Winer ̅̅̅46. 6. Matth. ̅̅̅559; comp. Gesen. Lehrs. p. 792. 2. So Eurip. Herc. Fur. 312sq. Hdian. 1. 3. 5. Diod. Sic. 2. 5. Xen. An. 2. 2. 13.—In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10, 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερου. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7, 8. al. b) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of

the verb; Matt. 3, 8 οὗτος γὰρ ἐστὶ ὁ ῥηθεὶς ὑπὸ Ἡσαίου, i. e. *the person spoken of, the predicted*, instead of δὲ ἐρρήθη. 13, 19. Mark 7, 15 ἐκείνῳ ἐστὶ τὰ κοινῶν τὸν ἄνθρωπον. John 4, 10. Acts 2, 16. Rom. 3, 11. 1 John 5, 5. Jude 19. Rev. 2, 23. 14, 4 οὗτοί εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοί εἰσιν, οἱ οὐκ ἐμολύθησαν. al. sēp. Comp. Buttm. ̅̅̅125. 3, and n. 2. Winer ̅̅̅19. 1. c. ̅̅̅46. 4. Matth. ̅̅̅270.—Hdot. 9. 70. Xen. Hell. 2. 3. 43.

7. With an *adverb* as predicate; e. g. of quality or character, as οὕτως, John 3, 8 οὕτως ἐστὶ πᾶς κτλ. Matt. 19, 10. So οὕτως ἔσται, Rom. 4, 18. Matt. 24, 27. Luke 17, 24. 26; with dat. Matt. 12, 45. Luke 11, 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17, 30. 1 Cor. 6, 11; comp. Buttm. ̅̅̅115. 4. ̅̅̅128. n. 5; ὥς, *according as*, Rev. 22, 12.—Of likeness or manner as ὥς, Matt. 22, 30. 28. 3. Luke 6, 40. al. ὥσπερ, Matt. 6, 5. Luke 18, 11; c. dat. Matt. 18, 17; καὶ ὥς 1 Thess. 2, 13. 1 John 3, 2.—Of plenty or want; περισσούτως 2 Cor. 7, 15; χωρὶς Heb. 12, 8.—Of place, viz. place where, ἐγγύς Rom. 10, 8. Matt. 11, 18. al. ἐκεῖ Matt. 18, 20. Mark 3, 1. al. (Xen. Hell. 4. 8. 14.) μακρὰν Mark 12, 34. John 21, 8; ὅπου Mark 5, 40. John 18, 1. 7, 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2, 2. John 7, 11. (Plut. de Adul. et Amic. 31.) ὅδε Matt. 12, 6. 41. Rev. 13, 9. etc. etc. Also place whence, origin; as πόθεν Matt. 21, 25. John 7, 27. 2, 9; ἐντεῦθεν John 18, 36. So Xen. An. 5. 6. 24. ib. 6. 6. 14.—Of time, ἐγγύς Matt. 26, 18.

8. With a *preposition* and its case as predicate, viz. a) ἀπό, John 1, 45; comp. ἀπὸ no. 3. a. β) εἰς c. acc. viz. as marking that which any thing becomes; comp. above in I. 2. b. As denoting direction, object, end, εἰς τι, Luke 5, 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτοῦς. Of a person, εἰς τινα, 1 Pet. 1, 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. *be or rest in God*. Adverbially, 1 Cor. 4, 8 ἐμοὶ δὲ εἰς ἐλαχίστον ἐστὶν ἵνα κτλ. comp. Buttm. ̅̅̅115. n. 5. Spoken of place, whither or where, Mark 2, 1 ὅτι εἰς οἶκόν ἐστι. 13, 16. Luke 11, 7. John 1, 18. al. c) ἐκ c. gen. always implying *origin*, see in ἐκ no. 3; e. g. spoken of place, John 1, 47 ἐκ Ναζαρέθ δύναται τι ἀγαθὸν εἶναι; Acts 23, 34. John 4, 22; so of family, race, Luke 2, 4. Acts 4, 6. Of persons or things as the source, author, cause; Mark 11, 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8, 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15, 19. 17, 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19, 25.

Gal. 3, 21. Matt. 1, 20 *ἐκ πνεύματος ἔστιν ἁγίου*. 5, 37. John 7, 17 *ἡ διδαχὴ ἐκ τοῦ Θεοῦ ἔστιν*. Acts 5, 38. 1 John 2, 16. Hence trop. of a person on whom one is *dependent*, to whom one is *devoted* as a follower; e. g. John 8, 47 *ἐκ τοῦ Θεοῦ οὐκ ἐστὲ, γὰρ οὐκ ἐστὶν ἡ ἀληθεία ἐκ τοῦ Θεοῦ οὐκ ἐστὲ*. Of things, as *ἐκ τῆς ἀληθείας* John 18, 37. 1 John 3, 19; *ἐξ ἔργων τοῦ νόμου* Gal. 3, 10; also Gal. 3, 12 *ὁ νόμος οὐκ ἔστιν ἐκ πίστεως*, i. e. the law depends not on faith, has no connection with it. So of a whole in relation to a part; 1 Cor. 12, 15 *οὐκ εἶμι ἐκ τοῦ σώματος*. v. 16; of persons, Luke 22, 3 *ὅτι ἐκ τοῦ ἀρεσμοῦ τῶν δώδεκα*. Matt. 26, 73 *σύ ἐξ αὐτῶν εἶ*. John 1, 24. 10, 16. 18, 17. 26. Col. 4, 9. 2 Tim. 3, 6. Of the material, Rev. 21, 21 *ἡν ἐξ ἐνός μαργαρίτου*. Matth. § 374. b, note. d) *ἐν* c. dat. implying a *being in* a place, thing, person; e. g. of place, part, etc. Mark 1, 3 *ἐν τῇ ἐρήμῳ*. John 2, 23 *ἐν τοῖς Ἱεροσολ.* Acts 5, 12. Rev. 9, 10. al. (Hdian. 8. 8. 10. Xen. An. 5. 6. 13, 15.) Of things; *ἐν τούτῳ*, in this, herein, John 9, 30. 1 John 4, 10; or *hereby*, 1 John 2, 3. So *ἐν τούτοις ἴσατε*, be wholly in these things, occupied with them, 1 Tim. 4, 15. (Jos. Ant. 2. 16. 4. Ael. V. H. 1. 31. Xen. Cyr. 5. 2. 5.) So *ἐν σαρκὶ εἶμι*, to be in the flesh, i. e. followers of the world, aliens from God, Rom. 7, 5; *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ*, i. e. consist in, depend on, 1 Cor. 2, 5. Of a state, condition, as *ἐν βύσει αἱματος οὐσα* Mark 5, 25; so Luke 23, 40. Phil. 4, 11. 1 John 2, 9. (Jos. Ant. 7. 10. 1.) Of persons, to be in any one, viz. where the subject is a thing, Acts 25, 5 *εἰ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ*, in or on this man, i. e. in his conduct. John 11, 10 *τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, i. e. in his path, around him; and so of faculties, virtues, vices, which are in any one, John 1, 4. 48. Acts 4, 12. 20, 10. Where the subject is a person, to be near and in intimate union with, to be one with, in mind, purpose, feeling; so God and Christ, John 14, 10. 11; Christ and his followers, John 15, 4; Christ in his followers, 2 Cor. 13, 5; the Spirit in Christians, John 14, 17; Christians in Christ, Rom. 8, 1. 16, 11. 1 Cor. 1, 30. 1 John 5, 20. With dat. plural, to be among, Matt. 27, 56; to be in the midst of, 1 Cor. 14, 25. e) *ἐπὶ*, c. gen. of place, upon, Luke 17, 31. John 20, 7; trop. of dignity, station, over, Acts 8, 27. Rom. 9, 5. With dat. of place, upon, in, at, Mark 4, 38. Matt. 24, 33. With

accus. of place, as *εἶμι ἐπὶ τὸ αὐτό*, spoken of conjugal intercourse, 1 Cor. 7, 5; of persons, *εἶμι ἐπὶ τῷ*, to be or rest upon, metaph. Acts 4, 33. f) *κατὰ* c. gen. *εἶμι κατὰ τινος*, to be against any one, Matt. 12, 30. Gal. 5, 23. With accus. of thing, *εἶμι κατὰ τι*, to be according to, in accordance with, 2 Cor. 11, 15. Rom. 2, 2. Luke 17, 30. g) *μετὰ* c. gen. *εἶμι μετὰ τινος*, to be with any one, i. e. present with, in company with, Matt. 17, 17. Mark 2, 19. Luke 23, 43. al. Also to be for or on the side of any one, as an adherent, helper, Matt. 12, 30. John 3, 2. Acts 7, 9. 18, 10. Phil. 4, 9. (Jos. Ant. 15. 5. 3.) So to be imparted to any one, 2 John 2, 3. h) *παρά* c. gen. *εἶμι παρά τινος*, to be from any one, i. e. sent by any one, John 6, 46. 7, 29; or received from any one, John 17, 7. With accus. of place, to be by, on, at, Mark 5, 21. i) *πρό* c. gen. of place, to be before, Acts 14, 13; trop. of dignity, Col. 1, 17. k) *πρός* c. accus. of place, *εἶμι πρὸς τι*, to be near to, by, Luke 24, 29. Mark 4, 1. Of persons, to be near, with, among, Matt. 13, 56. Mark 9, 19. l) *σύν* c. dat. *εἶμι σύν τινι*, to be with any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17; or as a follower, disciple, Luke 8, 38. Acts 4, 13; or as a partisan, Acts 14, 4. So Xen. Hell. 3. 1. 18. m) *ὑπέρ* c. gen. *εἶμι ὑπέρ τινος*, to be for any one, on his side, Mark 9, 40. With accus. of pers. *ὑπέρ τινος*, to be above any one, trop. Luke 6, 40. n) *ὑπὸ* c. accus. to be under, spoken of place, John 1, 49. 1 Cor. 10, 1; of person or thing, to be subject to, Rom. 3, 9. Gal. 3, 10. 1 Tim. 6, 1.

NOTE. As copula, the forms of *εἶμι* are very frequently not expressed; e. g. Matt. 9, 37. 13, 54. Mark 9, 23. 1 Cor. 10, 26. 11, 12. al. *sæpius*. See Buttm. § 129. 20. Matth. § 306. +

εἶμι, to go, in Mss. for *εἶμι* John 7, 34. 35. See Buttm. § 108. V.

εἵνεκα, see *ἐνεκα*.

εἵπερ, see in *εἰ* III. 2. g.

εἶπον, aor. 2; Imper. *εἰπέ*, Opt. *εἴποιμι*, Subjunct. *εἴπω*, Inf. *εἰπεῖν*, Particip. *εἰπών*. —Also Ion. aor. 1 *εἶπα*, Matt. 26, 25. Mark 11, 3. al. Xen. Mem. 2. 2. 8. Imperat. *εἰπὼν* Acts 28, 26; *εἰπάτωσαν* 24, 20; used likewise by the Attics, comp. Buttm. § 96. n. 1. § 114 *εἰπεῖν*. Winer § 15 *εἶπον*. —With these aorists from an obsol. theme *ἔπω* or *εἴπω*, the Greeks employed *φημί* as a present, Buttm. § 114 and § 109. I. 2; likewise, as also in N. T. the fut. *ἐρῶ*

from εἶρω (only poetic); also the perf. εἶρηκα from obsol. ῥέω, with pluperf. εἶρηκεν; Pass. perf. εἶρημαι, aor. 1 ἐρρήην or less usual ἐρρέην Matt. 5, 33. al. Lob. ad Phryn. p. 447; fut. 1 ῥηήσομαι, fut. 3 εἰρήσομαι, Buttm. l. c. Winer l. c.—To say, to speak, i. e. to utter definite words, and hence implying more than λαλεῖν, but less than λέγειν; see Tittm. de Syn. N. T. p. 79, 80.

1. Genr. to say, to speak, with an acc. of the thing said; Matt. 26, 44 τὸν αὐτὸν λόγον εἰπὼν. Luke 12, 3. John 2, 22. Acts 1, 9. 2 Cor. 12, 6 ἀλῆθειαν γὰρ εἶπὼν. Rom. 3, 5 et 6, 1 τὶ οὖν ἐροῦμεν; (Dem. 384. 16. Xen. Apol. Socr. 15.) Heb. 7, 9 ὡς ἔπος εἰπείν, so to speak; Matth. § 545 init. so Plut. Romul. 9. Dem. 226. 24. Plato Phædon 10. p. 66. a.—The accus. is often supplied by the words or clause spoken, as Matt. 2, 8. 4, 3. Luke 5, 13. John 4, 27. 6, 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7, 42.—With an accus. of person, once, John 1, 15 ὃν εἶπον, as in Engl. whom I said, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, and the like; e. g. a) With dat. of pers. John 16, 4 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16, 8. Mark 2, 9. Luke 4, 3. John 14, 26. Rev. 17, 7. Luke 7, 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristæn. 2. 1. β) With εἰς c. accus. of pers. to speak against, Luke 12, 10. γ) With κατὰ c. gen. of pers. to speak against, Matt. 5, 11. 12, 32. δ) With περὶ c. gen. of pers. or thing, to speak of or concerning, John 7, 89. 10, 41. 11, 13; c. dat. of pers. Matt. 17, 13. John 18, 34. e) With πρὸς c. acc. of pers. to speak or say to any one, Luke 11, 1. 12, 16. John 6, 28. Acts 2, 37. Heb. 1, 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of for, with reference to, Mark 12, 12. Also c. acc. of thing, to say in respect to, Rom. 8, 31. ζ) With an adverb, or a prep. with its case, implying manner; e. g. ὁμοίως Matt. 26, 35; ὡσαύτως 21, 30; καθὼς 28, 6; so καλῶς εἶπας, thou hast well said, i. e. rightly, correctly, Luke 20, 39; and absol. with καθὼς implied, Matt. 26, 25. 64, σὺ εἶπας. Hence with an acc. of pers. καλῶς εἰπεῖν τινα, to speak well of any one, Luke 6, 26; and κακῶς εἰπεῖν τινα, to speak evil of, Acts 23, 5; see Buttm. § 131. 5. Matth. § 416.—So too εἰπεῖν ἐν παραβολαῖς, Matt. 22, 1; διὰ παραβολῆς Luke 8, 4. Also εἰπεῖν πρὸς ἑαυτούς or πρὸς ἀλλήλους, to say among themselves or to one another,

Mark 12, 7. John 7, 35. Luke 2, 15. John 16, 17. 19, 24. al. Further, ἐν ἑαυτοῖς, among themselves, Matt. 21, 38; and trop. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, to say in one's heart, i. e. to think, Matt. 24, 48. Luke 12, 45. Rom. 10, 6; so רָצוֹן יִצְחָק and Sept. Ps. 10, 6. 11. 14, 1. Is. 49, 21; comp. Gesen. Lex. רָצוֹן no. 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9, 3. Luke 7, 39. 16, 3. 18, 4. Sept. for רָצוֹן יִצְחָק Esth. 6, 6. η) With infin. and accus. Rom. 4, 1; accus. implied Matt. 16, 12. So Xen. Hell. 1. 6. 6. θ) With ὅτι, Matt. 5, 31. John 8, 55. 1 Cor. 1, 15. (Xen. Cyr. 1. 4. 25.) So after a dat. Mark 16, 7. John 6, 65.

2. As modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. a) Before interrogations, for to ask, to inquire; Acts 8, 30 καὶ εἶπεν ἄραγε γνώσκεις κτλ. Matt. 9, 4. 11, 3. 13, 10. John 8, 10. Acts 19, 2. 3. So Xen. Cyr. 1. 3. 16. b) Before replies, for to answer, to reply, e. g. to a direct question, Matt. 15, 34. Mark 8, 5. Luke 8, 10; and so preceded by ἀποκριθεὶς or ἀπεκρίθη καὶ, Matt. 11, 4. 15, 13. John 7, 20. Acts 5, 29. Without a preceding question, Matt. 14, 18. Acts 5, 9. 11, 8; with ἀποκριθεὶς, Matt. 4, 4. 12, 39. Mark 6, 37. al. c) Of narration, teaching, for to tell, to make known, to declare, Matt. 8, 4. 16, 20. 18, 17. Mark 11, 29. 16, 7. 8. John 3, 12. 12, 49. Rev. 17, 7. al. ssep. Sept. for רָצוֹן 2 K. 22, 10; רָצוֹן Job 12, 7. d) Of predictions, for to foretell, to predict, Matt. 28, 6. Mark 14, 16. Luke 22, 13. John 2, 22. al. Here used especially in the passive forms, e. g. ἐρρήση Rom. 9, 12. 26. Rev. 6, 11; εἰρηται Luke 4, 12. Heb. 4, 7; τὸ εἰρημένον Luke 2, 24. Acts 2, 16. al. ὁ ῥηθεὶς, lit. the foretold, Matt. 3, 3; τὸ ῥηθέν, that foretold, etc. Matt. 1, 22. 2, 15. 17. 22, 31. al. ssep. e) Of what is said with authority, for to direct, to bid, to command, Matt. 8, 8. Mark 5, 43. 10, 49. Luke 7, 7. 17, 7. 8. 19, 15. 2 Cor. 4, 6. James 2, 11. al. With ἵνα, Matt. 4, 3. Mark 3, 9. Rev. 9, 4. Sept. for רָצוֹן Ex. 35, 1. Lev. 9, 6. f) With two acc. of pers. for to call, to name; John 10, 35 εἰ ἐκείνους εἶπε θεοῦς. 15, 15 οὐκέτι ὑμᾶς λέγω δούλους, ... ὑμᾶς δὲ εἶρηκα φίλους. 1 Cor. 12, 3 οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. So Xen. Apol. Socr. 15 πότρεα θεὸν σε εἶπω, ἢ ἄνθρωπον. Agesi. 2. 12 Ἀγησίλαον ἀνδρείον μὲν ἕξεστιν εἰπεῖν. +

εἶπας, see in εἰ III. 2. h.

εἰρηνεύω, f. εἰσώ, (εἰρήνη,) to make peace, to be at peace, Sept. for עִשְׁוֹ 1 K. 22, 44. Pol. 5. 8. 7 χάρα ἐκ παλαιού εἰρηνευομένη. Plato Theæt. 180. a.—In N. T. to live in peace, harmony, concord, absol. 2 Cor. 13, 11; ἐν ταῖς 1 Thess. 5, 13; ἐν ἀλλήλοις Mark 9, 50; μετὰ πάντων Rom. 12, 18.—So Eccles. 6, 6. 28, 9. 13.

εἰρήνη, ης, ἡ, peace. 1. Pr. in a civil sense, the opposite of war and commotion, Luke 14, 32. Acts 12, 20. 24, 2. Rev. 6, 4. (Æl. V. H. 14. 11. Xen. Ag. 1. 7.) Heb. 7, 2 βασιλεὺς εἰρήνης, king of peace, pacific; comp. Is. 9, 5. Zech. 9, 9. 10. Also among individuals, peace, concord, Matt. 10, 34. Luke 12, 51. Acts 7, 26. Rom. 14, 19. Heb. 12, 14. 1 Pet. 3, 11. al.—Trop. peace of mind, quietness, tranquillity, arising from reconciliation with God and a sense of the divine favour, Rom. 5, 1. 15, 13. Phil. 4, 7. Col. 3, 15. 2 Tim. 2, 22. Comp. Is. 53, 5.

2. peace, i. e. a state of peace, rest, quiet, safety; Luke 11, 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. John 16, 33. Acts 9, 31. 1 Cor. 14, 33. 1 Thess. 5, 3. Sept. for עִשְׁוֹ Judg. 6, 23; עִשְׁוֹ Is. 14, 30. Ez. 38, 8. 11.

3. Like Heb. עִשְׁוֹ, peace, welfare, prosperity, happiness, every kind of good. Luke 1, 79 ὁδὸς εἰρήνης, way of peace, happiness. 2, 14. 10, 6 ὁδὸς εἰρήνης, a son of peace, happiness, i. q. one worthy of it. 19, 42. Rom. 8, 6. Eph. 6, 15 εὐαγγέλιον τῆς εἰρήνης, the gospel of peace, i. e. which leads to eternal happiness. 2 Thess. 3, 16. Also ὁ θεὸς εἰρήνης, i. e. God the author and giver of all good, Rom. 15, 33. 16, 20. Phil. 4, 9. 1 Thess. 5, 23. 2 Thess. 3, 16. Heb. 13, 20. Comp. עִשְׁוֹ, Sept. ἀρχὼν εἰρήνης, Is. 9, 5.—So εἰρήνη ὑμῶν, the good or blessing which you have invoked by way of salutation, your benediction, Matt. 10, 13. Luke 10, 6. John 14, 27. Hence μετ' εἰρήνης, with good wishes, benediction, kindness, Acts 15, 33. Heb. 11, 31; ἐν εἰρήνῃ, 1 Cor. 16, 11. So Sept. and Heb. עִשְׁוֹ Gen. 26, 29. Ex. 18, 23.—Hence also in the formulas of salutation, either at meeting or parting; see in ἀσπάσσομαι. Heb. Lex. עִשְׁוֹ, B. 1. Thus on meeting, εἰρήνη ὑμῖν, peace unto you, i. e. every good, Luke 24, 36. John 20, 19. 21. 26; also in epistles, Rom. 1, 7. 2, 10. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 3. al. Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִשְׁוֹ, 7, 2 עִשְׁוֹ Judg. 19, 20. 1 Chr. 12, 18. Dan. 10, 19. At parting, ὑπάγετε εἰς εἰρήνην, go away into peace, Mark 5, 34; ὑπ. ἐν εἰρήνῃ, go in peace, James 2, 16; πορεύου εἰς εἰρήνην Luke 7, 50. 8, 48; πορ. ἐν εἰρήνῃ

Acts 16, 36; comp. in εἰς no. 4. Sept. for Heb. עִשְׁוֹ 7, 2 Judg. 18, 6. 1 Sam. 1, 17. 20, 42. +

εἰρηνικός, ἡ, ὁ, (εἰρήνη,) peaceful, relating to peace, Xen. Œc. 1. 17 εἰρηνικὰ ἐπιστήμαι.—In N. T.

1. peaceable, i. e. pacific, disposed to peace, James 3, 17. Sept. for עִשְׁוֹ Ps. 37, 37; comp. Deut. 2, 26. Plato Legg. 829. a.

2. From the Heb. healthful, wholesome, happy, Heb. 12, 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִשְׁוֹ in εἰρήνη no. 3.

εἰρηνοποιέω, ᾶ, f. ἦσω, (i. e. εἰρήνην ποίω,) to make peace, to make reconciliation, Col. 1, 20.—Sept. Prov. 10, 10.

εἰρηνοποιός, οῦ, ὁ, a peace-maker, pacificalor, an ambassador to treat of peace, Plut. Nicias 11. Xen. Hell. 6. 3. 4.—In N. T. trop. one disposed to peace, peaceful, opposed to strife, Matt. 5, 9.

εἶρω, f. ἐρῶ, see in εἶπον.

εἰς, a prep. governing only the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place or object. The antithesis is expressed by ἐκ, out of. Sept. every where for אֵל, בֵּן, מִן. See Winer § 53. a. Matth. § 578. Kühner § 290. 2. Buttm. § 147.

1. Of PLACE, which is the primary and most frequent use, into, to, viz.

a) After verbs implying motion of any kind into, or also to, towards, upon, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and very many others of the like general signification; e. g. a) Pr. c. acc. of place; Matt. 2, 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4, 8. 5, 1 ἀνέβη εἰς τὸ ὄρος. 6, 6 εἰσελθε εἰς τὸ ταμεῖον σου. 8, 18 ἀπελθεῖν εἰς τὸ πέραν. 12, 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15, 11. 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφθέρῳνα ἐκβάλλεται. 20, 17 ἀναβαίνων εἰς Ἱεροσόλυμα. 21, 18. Mark 1, 38. 5, 21. 6, 45. 9, 31 παραδίδου εἰς χεῖρας ἀνθρώπων. 13, 14 φεύγετε εἰς τὰ ὄρη, as in Engl. to flee into the mountains. Luke 8, 23. 26. John 1, 9. 7, 14. Acts 16, 16. 26, 14. Rom. 5, 12. 10, 18. Rev. 2, 22 (see in βάλλω no. 1. f). 8, 5. al. ssep. (Xen. Mem. 4. 2. 1. Cyr. 5. 4. 5. An. 1. 3. 17.) So in constr. præg. John 16, 21 ἐγερθήσῃ εἰς τὸν κόσμον. 1 Pet. 3, 20 εἰς ἣν [κιβωτὸν] ὀλεῖται ψυχαὶ διεσώθησαν δι' ὕδατος. Matt. 5, 22 ἐστωχὸς ἔσται εἰς τὴν γέενναν, is liable to be cast into hell; Winer § 31. 2. (Xen. An. 2. 3. 18 ὑποσῶσαι ὑμᾶς εἰς τὴν

Ἑλλάδα.) So *eis* c. acc. of thing, implying place; as John 18, 6 ἀπῆλθον *eis* τὰ ὄπισω. 7. 8. 10 *eis* τὴν ἑορτὴν sc. at Jerusalem. Mark 13, 16. 4, 22 *eis* φανερόν ἔλθῃ. John 1, 11 *eis* τὰ ἴδια ἦλθε. Acts 15, 38 *eis* τὸ ἔργον. 21, 6. John 16, 32. β) With accus. of person; e. g. Mark 7, 15. 18 πᾶν (σῶμα) εἰσπορευόμενον *eis* τὸν ἄνθρωπον, for εἰσπορ. *eis* τὸ στόμα in Matt. 15, 17. Also Matt. 27, 30 καὶ ἐμπτύσαντες *eis* αὐτόν, for *eis* τὸ πρόσωπον αὐτοῦ in 26, 67. Of evil spirits entering into the bodies of persons, Mark 9, 25. Luke 8, 30; comp. Luke 8, 32. Matt. 8, 31; trop. of Satan entering into the mind or heart, Luke 23, 3. John 13, 27. Trop. *eis* ἑαυτὸν ἔλθάν, having come to himself, to his right mind, Luke 15, 17; comp. in ἑαυτοῦ no. 4. c.—Elsewhere referring to the place where the person dwells or is, and implying to, among; Luke 10, 36 ἐμπεσὼν *eis* τοὺς ληστές. 21, 24. Acts 18, 6 *eis* τὰ ἔθνη πορεύσομαι. 20, 29 εἰσέλουσιν αὐτοὶ λύκοι βαρεῖς *eis* ὑμᾶς. 22, 21. Rom. 5, 12 *eis* πάντας ἀνθρώπους. 16, 19. 2 Cor. 9, 5. 10, 14. 1 Thess. 1, 5. Rev. 16, 2. al. See Winer § 53. a. Matth. § 578. So Hom. II. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14.

b) After verbs implying direction upon or towards any place or object; e. g. verbs of hearing, calling, announcing, showing, and many others similar. Matt. 10, 27 et Acts 11, 22 ἀκούειν *eis* τὰ ἄτα. Luke 7, 1. Matt. 22, 3 καλεῖται *eis* τοὺς γάμους. v. 4. Mark 5, 14 ἀπήγγειλαν *eis* τὴν πόλιν. 11, 8 ἔστρωσαν *eis* τὴν ὁδόν. 13, 10 *eis* πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24, 47. John 8, 26 ταῦτα λέγω *eis* τὸν κόσμον. Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν *eis* Αἴγυπτον. 27, 6. 1 Cor. 14, 9 *eis* ἀέρα λαλοῦντες. 2 Cor. 8, 24 *eis* αὐτοὺς ἐδείξασθε. 11, 6. al. ssp. (Xen. An. 5. 6. 28, 37.) Especially after verbs of looking, beholding, and the like; Acts 1, 10 ἀνέιζοντες *eis* τὸν οὐρανόν. 3, 4. Matt. 22, 16 οὐ βλέπετε *eis* πρόσωπον ἀνθρώπου. John 13, 22. 19, 37. Acts 1, 11. Heb. 11, 26. al. Matt. 5, 35 ὁμῶς *eis* Ἱερουσόλυμα, towards Jerusalem, i. e. turning or looking towards it. So Hom. II. 9. 373 *eis* ἄτα ἰδέσθαι.—Also after nouns, e. g. Acts 9, 2 ἐπιστολάς *eis* Δαμασκόν, i. e. directed to Damascus. Rom. 15, 31 ἡ διακονία μου ἡ *eis* Ἱερουσαλήμ. al.

c) Trop. of a state or condition into which one comes, after verbs of motion, direction, and the like; Matt. 25, 46 ἀπελεύσονται *eis* κόλασιν αἰώνιον, *eis* ζωὴν αἰώνιον. Mark 5, 26 *eis* τὸ χεῖρον ἔλθούσα. 9, 43. Luke 22, 33. 24, 20. John 4, 38. 5, 24. 16, 13. Acts

26, 18. 2 Cor. 10, 5. Gal. 1, 6. Phil. 1, 12. 3, 11. 1 Tim. 2, 4. 3, 6. 9. Heb. 2, 10. al. ssp. For ὑπάγει v. πορεύου *eis* εἰρήνην, go into peace, see below in no. 4. So Xen. Ath. 1. 9. Mem. 1. 2. 22.—In constr. prægñ. βαπτίζειν *eis* τινα v. *eis* ὀνομά τινα, see in βαπτίζω no. 2. a. β. γ.

2. Of TIME, viz. a) Time when, as marking a term or limit until when, to, up to, until; Acts 4, 3 *eis* τὴν αὔριον, till the morrow. Matt. 10, 22 *eis* τέλος. Phil. 1, 10 *eis* ἡμέραν Χριστοῦ, i. e. against the day of Christ. 2, 16. 2 Pet. 3, 7. Acts 13, 42. 1 Thess. 4, 15. 2 Thess. 2, 6. 2 Pet. 2, 4. al. —Xen. Cyr. 5. 3. 6. Œc. 17. 10.

b) Time how long, marking a period of duration, for, etc. Matt. 21, 19 *eis* τὸν αἰῶνα, for ever. Mark 3, 29. John 8, 35. 2 Pet. 3, 18. Luke 1, 50 *eis* γενεάς γενεάς. 12, 19 *eis* ἔτη πολλά. 1 Tim. 6, 19. Heb. 7, 3. Rev. 9, 15. al.—Pol. 32. 13. 6. Xen. Mem. 3. 6. 13.

3. Trop. as marking the END or PURPOSE to or towards which any thing aims or tends. Spoken

a) Of a result, effect, consequence, marking that which any person or thing tends to, becomes, or is made. Matt. 13, 30 δήσατε αὐτοὺς *eis* δεσμός. 27, 51 ἐσχίσθη *eis* δύο (μέρη). (Sept. Ez. 37, 22. Pol. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17, 23 τετελειωμένοι *eis* ἐν. Acts 2, 20 μεταστραφήσεται *eis* σκότος... *eis* αἶμα. Rev. 11, 6. Rom. 10, 10 καρδιά πιστεύεται *eis* δικαιοσύνην. 15, 2. 1 Cor. 11, 17 οὐκ *eis* τὸ κρεῖττον ἀλλ' *eis* τὸ ἥττον συνέχεσθε. 12, 13 *eis* ἐν σώμα ἐβαπτίσθημεν, i. e. such is the effect of true baptism. 15, 54. Acts 10, 4 αἱ προσευχαῖαι σου ἀνέβησαν *eis* μηρόσσυτον κτλ. Eph. 2, 21. 22. Heb. 6, 6. 8. 1 Pet. 1, 22. al. ssp. So Hom. II. 9. 102. Hdian. 1. 11. 6. Plato Legg. 867. b.—With an Infin. as subst. Rom. 7, 4 *eis* τὸ γενέσθαι ὑμᾶς κτλ. v. 5. 12, 3. 1 Cor. 9, 18. Gal. 3, 17. Heb. 11, 3. al. ssp. Comp. Xen. Cyr. 1. 4. 5.—So from the Heb. where *eis* corresponds to Heb. לְ; see Lehrg. p. 816. Thus λογίζομαι [τινὰ, τι] *eis* τι, to reckon or count FOR, AS, any thing, Pass. Acts 19, 27. Rom. 2, 26. 9, 8. Sept. for לְ צִפְיָה 1 Sam. 1, 13. Is. 29, 17. (Wisd. 9, 6; two accus. Wisd. 5, 4. 15, 15.) Also λογίζεσθαι τι *eis* τι, to reckon or impute to any one FOR, AS, Pass. Rom. 4, 3 *eis* δικαιοσύνην. v. 5. 9. 22. Gal. 3, 6, all quoted from Gen. 15, 6 where Sept. for לְ צִפְיָה, as also Ps. 106, 31. (1 Macc. 2, 52.) So after verbs of constituting, making, becoming, and the like; Acts 13, 22 ἡγμεν αὐτοῖς τὸν Δαβὶδ *eis* βασιλεία. v. 47 τέθεικά σε

εἰς φῶς. (Sept. and ἡ γὰρ Ez. 37, 22.) With εἶναι, as ἴσονται εἰς σάρκα μίαν, instead of ἴσ. σὰρξ μία, Matt. 19, 5. Mark 10, 8. al. comp. Gen. 2, 24 where Sept. for ἡ γὰρ. Luke 5, 3 comp. Is. 40, 4; and so 1 Cor. 14, 22. 2 Cor. 6, 18. Heb. 1, 5. al. sarp. With γίνεσθαι, as Luke 13, 19 ἐγένετο εἰς δένδρον μέγα. Acts 5, 36. Rom. 11, 9, quoted from Ps. 69, 23; and so 1 Cor. 15, 45. John 16, 20. Rev. 8, 11. al. sarp.

b) Of measure, degree, extent, chiefly by way of periphrase for an adverb; Winer § 55. 1. b. Matth. § 578. d. Luke 13, 11 εἰς τὸ παντελές, pr. *to completeness*, i. e. *completely, wholly, perfectly*. Heb. 7, 25. (Æl. V. H. 7. 2.) 2 Cor. 4, 17 εἰς ὑπερβολήν, *exceedingly*. (Luc. D. Mort. 27. 9.) 2 Cor. 10, 13 εἰς τὰ ἄμετρα, *immoderately*. 2 Cor. 13, 2 εἰς τὸ πάλιν, *again*. 2 Tim. 2, 14 εἰς οὐδέν, *for nothing*, not at all. Also εἰς κενόν, *in vain*, 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16. So Diod. Sic. 19. 9. Comp. Hdot. 8. 144 εἰς τὰ μέγιστα. Pol. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) Of a direction of mind, i. e. as marking an object of desire, good will, or also of aversion. a) In a good sense, *towards, for, in behalf of*; Rom. 10, 1 ἡ εὐδοκία τῆς ἡμῶν καρδίας ὑπὲρ αὐτῶν ἐστίν εἰς σωτηρίαν. Jude 21 τὸ θέλος τοῦ κυρ. Ἰησοῦ Χ. εἰς ζῶν αἰώνιον. Rom. 1, 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14, 19. Phil. 1, 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26, 10 ἔργον καλὸν εἰργάσασθαι εἰς ἐμέ. Rom. 12, 16. 1 Thess. 4, 10. 5, 15. 2 Pet. 3, 9. al. (Judith 6, 17. Thuc. 1. 38.) So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5, 8. 2 Cor. 2, 4. 8. Eph. 1, 15. al. 2 Cor. 1, 11 εἰς ὑμᾶς χάρισμα. Acts 20, 21. 2 Cor. 9, 13. 1 Pet. 3, 21. (2 Macc. 9, 26.) After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4, 32; φιλόφρονες εἰς ἀλλήλους 1 Pet. 4, 9; so Pol. 1. 16. 10.—Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (ordinarily c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence in or upon*; e. g. John 5, 45 et 2 Cor. 1, 10 εἰς ὃν ἠλπίκαμεν, comp. Acts 24, 15 ἐλπίδα ἔχων εἰς τὸν θεόν. (Hdian. 7. 10. 1 εἰς ὃν ἠλπίκεσαν. Plut. Galb. 19.) Matt. 18, 6 τῶν πιστευόντων εἰς ἐμέ. John 2, 11. al. sarp. So ἐλπίς καὶ πίστις εἰς τινα, 1 Pet. 1, 21; πίστις Acts 20, 21. 24, 24. al. πεποιθῆσθαι 2 Cor. 8, 22. β) In an unfriendly sense, *towards, against*; e. g. Matt. 18, 15 et 1 Cor. 6, 18 ἀμαρτάνειν εἰς. Luke 12, 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. . . εἰς τὸ πν. πνεῦμα. Mark 3, 29

ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἄγιον. Luke 22, 65. Acts 9, 1. 2 Cor. 10, 1. Col. 3, 9. al. (Æl. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.) After nouns, Heb. 12, 3 ἀντιλογία εἰς αὐτόν. Acts 23, 30 ἐπιβουλὴ εἰς τινα. Rom. 8, 7 ἐχθρὰ εἰς θεόν. So Xen. Hell. 7. 4. 34 ἐγκλημα εἰς τοὺς θεούς.

d) Of an intent, purpose, aim, end, i. e. *εἰς final*. a) In the sense of *unto, in order to or for*, i. e. *for the purpose of, for the sake of, on account of*; Matt. 8, 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27, 7 ἠγόρασαν τὸν ἄγρον εἰς ταφὴν. v. 10. Mark 1, 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5, 4 χαλάσατε τὰ δίκτυα εἰς ἄγραν. 22, 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24, 20. John 1, 7. 9, 39. Acts 4, 30. 11, 29. 14, 26. Rom. 1, 16. 17. 5, 21. 6, 19. 9, 21. 10, 4. 15, 18. 1 Cor. 2, 7. 2 Cor. 2, 12. Gal. 3. 17. Eph. 4, 12 bis. 1 Tim. 1, 16. al. sarp. So Matt. 3, 11 βαπτίσειν εἰς μετανοίαν, *unto repentance*. Matt. 18, 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. *on my account, for my sake, in order to promote my cause*. Before an infinit. c. art. *in order to, in order that, etc.* Matt. 20, 19 εἰς τὸ ἐμπαῖξαι. Mark 14, 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20, 20. Rom. 1, 11. 11, 11. James 1, 18. al. sarp. So Hdian. 1. 6. 20. Xen. An. 6. 5. 14; c. infiu. Xen. Mem. 3. 6. 2.—Hence εἰς τί, *to what end? wherefore? why?* Matt. 14, 31. Mark 15, 34 al. εἰς τοῦτο, *to this end, for this purpose, therefore*, Mark 1, 38. Acts 9, 21. Rom. 9. 17. al. εἰς ὃ, *to which end, whereunto*, 2 Thess. 1, 11. 1 Pet. 2, 8. β) In the sense of *to or for*, implying use, advantage, benefit; thus approaching the nature of the *dat. commodi et incommodi*, but more emphatic; Matt. 10, 10 μὴ κτήσῃσθε πῆραν εἰς ὁδόν. 20, 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8, 19. 20 ὅτε τοὺς ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους κτλ. Luke 9, 13. 12, 21. 14, 35 ὅτε εἰς γῆν, ὅτε εἰς κορίαν εὐθετόν ἐστι. Matt. 5, 13. John 6, 9. Acts 2, 22. Rom. 11, 36 et 1 Cor. 8, 6 εἰς αὐτόν, *for him*, i. e. *for his honour and glory*. Rom. 13, 14. 15, 26. 16, 5. 6. 2 Cor. 8, 6. Gal. 4, 11. 6, 4. Eph. 1, 5 εἰς αὐτόν. 3, 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1, 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. sarp. (Diod. Sic. 2. 57. Xen. An. 1. 2. 27. ib. 3. 3. 19. Plato Conv. 184. e.) So Luke 7, 30 τὴν βουλήν τοῦ θεοῦ ἡτέτησαν εἰς ἑαυτούς, i. e. *to their own detriment*.

e) As marking the object of any reference, relation, allusion, *into, unto, towards*, i. e. *with reference to, etc.* a) Pr. *in accord-*

ance with, conformably to; Matt. 10, 41. 42 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κτλ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12, 41 et Luke 11, 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάνη, i. e. conformably to or at the preaching of Jonah. Acts 7, 53 εἰλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, i. e. according to, by; see in διαταγή. β) Genr. as to, in respect to, as, concerning, etc. Acts 2, 25 Δαβὶδ γὰρ λέγει εἰς αὐτὸν concerning him; so Eph. 5, 32 et Heb. 7, 14. Acts 25, 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Rom. 4, 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. 16, 19 σοφούς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 2 Cor. 2, 9 εἰ εἰς πάντα ὑπήκοοί ἐστε. Eph. 3, 16. al. So Luc. Imag. 23. Xen. An. 2. 6. 30.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context; Winer § 54. 4. b. Matth. § 596; comp. Buttm. § 151. I. 8. So Matt. 2, 23 ἐλθὼν κατέφικεν εἰς πόλιν. Mark 1, 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. v. 38 where is ἀγόμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2, 1 καὶ ἐσῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οὐκὸν ἐστὶ, i. e. that he was come into the house. 13, 9. 16. Luke 11, 7 τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν, as in colloquial Engl. my children are to bed. 21, 37. John 9, 7 ὑπάγε, νύμφα εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7, 4. 8, 39. 40 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέσθη δὲ εἰς Ἄζωτον. 18, 21. 21, 13, comp. ἀναβαίνειν in v. 12. 23, 11. al. So Hom. II. 15. 275 ἐφάνη λῆς εἰς ὀδόν. Xen. Cyr. 1. 2. 4 νόμος εἰς τὰς ἰαντῶν χώρας ἕκαστοι τούτων παρέσυν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἡφαιστίων εἰς Ἐκβάτανα ἀπέθανε. Diod. Sic. 5. 84 διατρίβων εἰς τὰς νήσους.—Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ᾧδου, Acts 2, 27. 31, i. e. for εἰς δῶμα ᾧδου; see in ᾧδης. Buttm. § 132. n. 30. Matth. § 578. g. The phrase in Acts is, ἐγκαταλείπειν εἰς ᾧδου, quoted from Ps. 16, 10 where Sept. for בְּ צִיָּו, i. e. to leave or abandon to the grave or Sheol; not strictly to leave in it. Comp. Gen. 44, 31.—In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20, 19. 26 ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ

μέσον αὐτῶν, but Luke 24, 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21, 4, comp. 8, 3. 9. Acts 4, 7. (Xen. Cyr. 4. 1. 1 στὰς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark 13, 3, comp. Matt. 13, 2; and καθῆσθαι ἐν, Matt. 26, 69. al. Also, Mark 1, 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3, 6 καὶ πᾶσα ἡ περιχωρος τοῦ Ἰορδάνου ... ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, go away into peace or in peace, i. e. into or in the enjoyment of peace, welfare, good, the idea being at bottom the same, but expressed under different aspects; Mark 5, 34. Luke 7, 50. James 2, 16. Acts 16, 36; see in εἰρήνη no. 3.

NOTE. In composition εἰς retains its general signification, e. g. a) Of motion into a place; as εἰσάγω, εἰσέρχομαι, εἰσφέρω. b) Of motion or direction to or towards a place or person; as εἰσακούω. +

εἰς, μία, ἐν; gen. ἐνός, μίας, ἐνός; one, the first cardinal numeral; see Buttm. § 70.

1. Pr. one; thus a) Genr. e. g. without substat. Luke 18, 19 οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. 1 Cor. 9, 24. Gal. 3, 20. al. Matt. 25, 15 ἔδωκε τάλαντα, φῖ δὲ δύο, φῖ δὲ ἓν. al. With a substat. Matt. 6, 27 πῶλον ἑνα. John 11, 50. al. Mark 10, 8 δύο εἰς σάρκα μίαν. 1 Cor. 10, 8. al. Matt. 5, 41 μίλιον ἐν. Acts 17, 26. al. (Xen. An. 6. 6. 14.) With a negative, equivalent to not one, none; Matt. 5, 18 ἵνα ἐν ἡμία κεραία οὐ μὴ παρελθῇ. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, not so much as one, not even one, quoted from Ps. 14, 3 et 53, 4, where Sept. for יְהִי־אֶחָד יְהִי: and so Sept. and יְהִי־אֶחָד יְהִי Judg. 4, 16. comp. Ex. 9, 7. Lehrs. p. 840. So οὐδὲ εἰς, οὐδὲ ἓν, not one, not even one, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27, 14 πρὸς οὐδὲ ἐν ῥήμα. John 1, 3. Acts 4, 32 καὶ οὐδὲ εἰς ἐλεγεν. Rom. 3, 10 οὐκ ἔστι δίκαιος οὐδὲ εἰς. 1 Cor. 6. 5. al. So Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἰς, τὸ ἓν, the one; Matt. 25, 18. 24 τὸ ἓν τάλαντον. 1 Cor. 10, 17 ἐκ τοῦ ἐνός ἄρτου. (Xen. An. 5. 4. 11.) Followed by a genit. partitively, Buttm. § 132. 5. a. Matth. § 318 sq. Matt. 5, 19 μίαν τῶν ἐντολῶν τούτων. Mark 6, 15 εἰς τῶν προφητῶν. Luke 5, 3. John 12, 2. al. So with ἐκ c. gen. Matt. 18, 12 ἐν ἐξ αὐτῶν. Mark 9, 17

εἰς ἐκ τοῦ ὄχλου. Acts 11, 28. Rev. 5, 5 εἰς ἐκ τῶν πρεσβυτέρων.

b) Used distributively, viz. a) εἰς... εἰς, *one... one*, i. e. *one... the other*, Matt. 20, 21. 24, 41 μία... μία. 27, 38. John 20, 12. al. Also δ εἰς... δ εἰς, *the one... the other*, Matt. 24, 40; εἰς τὸν ἕνα 1 Thess. 5, 11; εἰς ὑπὲρ τοῦ ἑνός 1 Cor. 4, 6. So εἰς... εἰς... εἰς, Mark 4, 8. Matt. 17, 4. Luke 9, 33. al. Sept. for ἡμεῖς ἡμεῖς Lev. 12, 8. 2 Chr. 3, 17; for ἡμεῖς ἡμεῖς ἡμεῖς 1 Sam. 10, 3. 13, 17. 18. So Ecclesi. 31, 23. Xen. Cyr. 1. 2. 4.—In like manner, εἰς... δ ἕτερος, *one... the other*, Matt. 6, 24; δ εἰς... δ ἕτερος, *the one... the other*, Matt. 6, 24. Luke 7, 41. Acts 23, 6; δ εἰς... δ ἄλλος, Rev. 17, 10. β) εἰς ἕκαστος, *each one, every one*, Acts 2, 6. 20, 31. Col. 4, 6. al. (Xen. An. 6. 6. 12.) With a gen. partitively, Luke 4, 40. Acts 2, 3. Eph. 4, 7. al. For ἀνὰ εἰς ἕκαστος Rev. 21, 21, see in ἀνὰ no. 3. γ) καθ' ἕνα, καθ' ἓν, *one by one, singly*, strictly for εἰς καθ' ἕνα, John 21, 25. 1 Cor. 14, 31; οἱ καθ' ἕνα Eph. 5, 33; καθ' ἓν ἕκαστον, *each one singly*, καθ' ἓν here qualifying ἕκαστον, Acts 21, 19. (Xen. Ven. 6. 14; κ. ἓ. ἕκαστον Cyr. 1. 6. 22. Apol. 15.) So ἐν καθ' ἓν, *one by one, one after another, singly*, Rev. 4, 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καθ' εἰς, *one by one*, instead of εἰς καθ' ἕνα, Mark 14, 19. John 8, 9. Also δ δὲ καθ' εἰς, Rom. 12, 5. See Lucian Pseudosph. § 9.

c) Emphatic. *one, i. e. a) even one, one single, only one*, Matt. 5, 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21, 24. Mark 8, 14. 10, 21. 12, 6. John 7, 21. 1 Cor. 10, 17. 2 Pet. 3, 8. al. For ἀπὸ μᾶς Luke 14, 18, see in ἀπὸ no. 3. h. (Xen. An. 4. 7. 9.) Also i. q. *only, alone*, Mark 2, 7 εἰ μὴ εἰς ὁ θεός. James 4, 12; εἰς ἕνα τόπον John 20, 7. So Xen. Cyr. 4. 1. 17. β) For *one and the same*, Rom. 3, 30 εἰς ὁ θεός, ὃς δικαιοῦσιν κτλ. 1 Cor. 3, 8. Phil. 2, 2. Sept. and ἡμεῖς Gen. 41, 25. 26. (Wisd. 17, 17. Plut. Alex. 22.) Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. 11, 5. 12, 11. So Diod. Sic. 11. 47. Pol. 2. 62. 4.

2. Indef. i. q. *ris, one, some one, any one, a certain one*; Matt. 19, 16 εἰς προελθών. With Subst. Matt. 8, 19 εἰς γραμματεὺς, i. q. *γραμματεὺς ris*. Mark 12, 42 μία χίρα, i. q. *χίρα ris*. John 6, 9. Rom. 9, 10. al. With gen. partit. Luke 5, 3. 20, 1. Sept. for ἡμεῖς Gen. 22, 2. 42, 16; also ἡμεῖς Sept. *ris*, Gen. 26, 10. 27, 44. So Luc. Demonax 15. Hdian. 2. 12. 11. Thuc. 1.

85.—Also εἰς *ris*, *a certain*; Mark 14, 51 εἰς τις νεανίσκος, and with gen. v. 47; ἐκ c. gen. Luke 22, 50. John 11, 49; so Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article *a or an*; as Matt. 21, 19 συκὴν μίαν. James 4, 13 ἐνιαυτὸν ἕνα. Rev. 8, 13. 9, 13. al. So Sept. and ἡμεῖς Ezra 4, 8. Dan. 2, 31. 8, 3. Comp. Gesen. Lehrs. p. 655. Heb. Lex. art. ἡμεῖς no. 4.

3. From the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week; Matt. 28, 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16, 2. Luke 24, 1. Acts 20, 7. 1 Cor. 16, 2. al. So Sept. and ἡμεῖς of the first of the month, Gen. 1, 5. 8, 13. Ex. 40, 2. 17. al. See Gesen. Lehrs. p. 701 sq. Heb. Lex. art. ἡμεῖς no. 2. (Jos. Ant. 1. 1. 1 αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὕτην μίαν εἶπε.) Joined with δεύτερος, τρίτος, Rev. 9, 12 ἡ ὅαυα ἡ μία, comp. 11, 14; so Hdot. 4. 161. Eurip. Bacch. 680 sq. +

εἰσάγω, f. ἀγω, (ἀγω,) *to lead into, to bring in or into*, constr. with accus. and εἰς c. acc. of place. Thus of person, Luke 22, 54 εἰσάγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. Acts 9, 8. 21, 28. 29. Pass. v. 37; so with εἰς τὴν αὐλήν impl. John 18, 16, comp. v. 15; εἰς τὸ ἱερὸν Luke 2, 27; [Acts 22, 24.] Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to bring in, to introduce, into the world*, Heb. 1, 6. With ὁδε, Luke 14, 21. Sept. for ἡμεῖς Gen. 8, 9. 2 K. 9, 2. So Plut. Sept. Sap. Conv. 3. Plato Amat. 5. p. 136. c.—Of things, Acts 7, 45; so Xen. Athen. 2. 3.

εἰσακουῶ, f. οὔσομαι, (ἀκούω,) 1. *to hear to, to give heed to*, c. gen. 1 Cor. 14, 21 οὐδ' οὕτως εἰσακούσονται μου. Sept. and 22ψ Deut. 1, 43. 4, 30. al.—Ecclesi. 3, 6. Plut. Alcib. 4. Plato Epin. 989. e.

2. From the Heb. spoken of God's hearing prayer, *to hear*, i. e. *to hear favourably, to grant*, in N. T. only in Pass. Matt. 6, 7. Luke 1, 13. Acts 10, 31. Heb. 5, 7. So Sept. and 22ψ Ps. 4, 2. 4. 6, 9; 72ψ Ps. 4, 2. 13, 4.

εἰσδέχομαι, f. ξομαι, (δέχομαι,) Mid. depon. *to receive into one's house, city, country, or to oneself, in hospitality, etc.* Wisd. 19, 16. Xen. Hell. 1. 1. 21 Περίνδιος εἰσεδέξαντο ἐς τὸ δότυν τὸ στρατόπεδον. Sept. every where for Heb. 732, where God is said to *gather, to collect*, the exiles of Israel into their own land, Jer. 23, 3. Ez. 11, 17. 20, 34. 41. al.—Hence in N. T. 2 Cor. 6, 17 καὶ εἰσδέξομαι ὑμᾶς, *and I will receive you*, sc. into my favour; apparently in allusion to Jer. 32, 37. 38, where

Sept. συνίγω for ἔειπε; comp. Zeph. 3, 20, where Heb. עָבַד, Sept. εἰσδέχομαι.

εἰσεμι, imperf. εἰσῆναι, (εἰμι to go, Buttm. § 108. V.) to go into, to enter, constr. with εἰς c. acc. of place, Acts 3, 3. 21, 26. Heb. 9, 6; with πρὸς c. acc. of pers. Acts 21, 18. Sept. for נָכַח Ex. 28, 29. 35.—Hdian. 8. 7. 22. Xen. Apol. 15; c. πρὸς Mem. 3. 11. 1.

εἰσέρχομαι, f. εἰσελεύσομαι, (ἔρχομαι,) aor. 2 εἰσῆλθον, to go or come into, to enter.

1. Of persons, constr. with εἰς c. acc. of place, Matt. 6, 6 εἰσῆλθε εἰς τὸ ταμίειον. 24, 38. Mark 3, 27. Luke 9, 34. John 18, 28. Acts 11, 20. Rev. 22, 14. al. asep. With εἰς c. acc. implied, Matt. 9, 25. Mark 13, 15. Luke 14, 23. 17, 7. 24, 3 comp. v. 1. 24, 29. 1 Cor. 14, 23. 24. al. Sept. for נָכַח Gen. 6, 18. 19, 3. al. asep. So Hdian. 1. 15. 15. Xen. Cyr. 7. 5. 57 εἰσέρχεται εἰς τὰ βασιλεια.—With εἰς c. acc. of pers. Acts 16, 40 Rec. εἰς τὴν Ἀνδρίαν, i. e. into her house; but later edit. πρὸς. Acts 19, 30 εἰς τὸ δῆμον, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20, 29 εἰς ὑμᾶς, among you. Also of demons entering into the bodies of persons, Mark 9, 25. Luke 8, 30. 22, 3. al. or into swine Mark 5, 12. 13. Luke 8, 32. 33. With εἰς implied, Matt. 12, 45. Luke 11, 26.—With ἐν c. dat. of pers. Rev. 11, 11 πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς, (Rec. ἐν' αὐτούς,) i. e. life entered and remained in them; see in ἐν no. 4, and comp. Winer § 54. 4. Matth. § 577. With παρά c. dat. of pers. to enter in by or with any one, to lodge with, Luke 19, 7; πρὸς c. acc. of pers. to enter to any one, i. e. into his house, etc. Mark 15, 43. Acts 10, 8. 17, 2. Rev. 3, 20. (Ceb. Tab. 29. Xen. Mem. 3. 10. 1.) With ὑπό c. acc. of place, e. g. ὑπὸ τὴν στέγην, Matt. 8, 8. So c. adv. ἔσω Matt. 26, 58; ὅπου Mark 14, 14; ἔδε Matt. 22, 12.

2. Trop. of persons, with εἰς c. acc. of state or condition; Matt. 18, 8. 9 εἰς τὴν ζωὴν. Mark 9, 43. 45; εἰς τὴν βασιλείαν τοῦ Θεοῦ, Matt. 5, 20. 18, 3. 19, 24. Mark 9, 47. John 3, 5. Acts 14, 22; εἰς τὴν χαρὰν τοῦ κυρίου, Matt. 25, 21. 23; εἰς τὴν κατάπαυσιν, Heb. 3, 11. 4. 1. 3. With εἰς implied, Matt. 7, 13. 23, 14. Luke 11, 52. 13, 24.—So Matt. 26, 41 εἰσέρχεσθαι εἰς πειρασμόν, to enter into temptation, i. e. to fall into it. John 4, 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσέλθισατε, ye have entered into their labours, i. e. ye follow them and reap the fruits of their labours.

3. Of things, to enter in or into, equiva-

lent to εἰσφέρειν, 'to be brought or put into;' so of food, εἰς τὸ στόμα, Matt. 15, 11. Acts 11, 8; comp. Xen. Cyr. 1. 6. 17 τὰ εἰσίσματα. With διὰ c. gen. of that through which any thing enters; Luke 18, 25 διὰ τρυμαλίας ραβιδὸς εἰσελεύειν. Matt. 19, 24 Grb. comp. Plato Tim. 78. e.—Trop. Rom. 5, 12. Luke 9, 46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 'Αντώνιον οἶκος εἰσέρχεται. Eurip. Iph. in Aul. 1385; see Herm. ad Vig. p. 758.) James 5, 4 αἱ βολαὶ εἰς τὰ ὅτα κυρίον εἰσελεύσασιν. So hope, Heb. 6, 19 εἰσερχόμενον εἰς τὸ ἐσώτερον κτλ. entering in, i. e. extending even unto.

4. From the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, to go in and out, spoken of one's daily walk and life; e. g. of Jesus, Acts 1, 21 ἐφ' ἡμᾶς, i. e. among us, in our company. Trop. John 10, 9. Comp. εἰσπ. καὶ ἐκπορεύομαι Acts 9, 28. So Sept. and Heb. נָכַח, 2 Chr. 1, 10; for which Sept. εἰσπ. καὶ ἐκπορεύομαι, Deut. 31, 2; εἰσόδος καὶ ἔξοδος, 1 Sam. 29, 6. +

εἰσκαλέω, ᾧ, f. ἴσω, (καλέω,) to call in, to invite in, Luc. Pseudol. 23. Xen. CEC. 4. 15.—In N. T. only Mid. to call in, to invite in, sc. unto oneself, into one's house, Acts 10, 23.

εἰσόδος, ου, ἡ, (ὁδός,) pr. way into a place, entrance, Hom. Od. 10. 90. Sept. for נָכַח Judg. 1, 24. 25.—In N. T. entrance, the act or power of entering, with εἰς c. acc. of place 2 Pet. 1, 11; c. gen. Heb. 10, 19; with πρὸς c. acc. of person, entrance to any one, access, 1 Thess. 1, 9. 2, 1; absol. Acts 13, 24. Sept. and נָכַח 1 Sam. 16, 4. Mal. 3, 2. So Hdian. 1. 13. 2. Plato Tim. 61. a.

εἰσπηδάω, ᾧ, f. ἴσω, (πηδάω,) to leap in, to spring in, e. g. εἰς τὸν ὄχλον among the people Acts 14, 14; absol. Acts 16, 29. Sept. for נָכַח Am. 5, 19.—Dem. 539. 27. Xen. An. 1. 5. 8.

εἰσπορεύομαι, f. εἰσομαι, Pass. depon. (πορεύομαι.)

1. to go in, to enter; of persons, with εἰς c. acc. of place, Mark 1, 21. 6, 56. 11, 2. Acts 3, 2; εἰς impl. Luke 8, 16. 11, 33. 19, 30, comp. Mark 11, 2. Sept. for נָכַח Gen. 23, 10. 40, 29. al. So Ceb. Tab. 4; absol. Xen. Cyr. 2. 3. 21.—With πρὸς c. acc. of pers. to enter to any one, i. e. into his house, Acts 28, 30; so Sept. for נָכַח Gen. 44, 30. Esth. 2, 14. With adv. ὅπου Mark 5, 40; οὗ Luke 22, 10; also κατὰ τοὺς οἴκους, from house to house, Acts 8, 3.

2. Of things, *to enter in*, see in εἰσέρχομαι no. 3. So with εἰς, Matt. 16, 17. Mark 7, 15. 18. 19.—Trop. i. q. *to arise* in the mind, Mark 4, 19.

3. From the Heb. εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, spoken of one's daily life and walk, Acts 9, 28; see fully in εἰσέρχομαι no. 4.

εἰστρέχω, aor. 2 εἰσέδραμον, (τρέχω,) *to run in*, e. g. into a house, absol. Acts 12, 14.—2 Macc. 5, 26 εἰς τὴν πάλιν. Hdian. 1. 17. 7. Xen. An. 5. 2. 16.

εἰσφέρω, (φέρω,) aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεγκα, *to bear into, to bring into*, constr. with acc. and εἰς c. acc. of place, 1 Tim. 6, 7 οὐδὲν εἰσήνεκαμεν εἰς τὸν κόσμον. Heb. 13, 11; εἰς impl. Luke 5, 18. 19. Sept. for ἔνεγκ Num. 31, 54. al. (Plut. Mor. II. p. 24. Xen. Cyr. 8. 8. 10.) Of persons, with εἰς c. acc. of state, condition, i. q. *to lead into*, e. g. εἰς πειρασμόν, Matt. 6, 13. Luke 11, 4.—Trop. εἰσφέρειν τὰ εἰς τὰς ἀκοὰς τινος, *to bring to (into) the ears of any one*, to announce, Acts 17, 20. Comp. Eurip. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς αἰεί. Soph. Aj. Flagell. 149 εἰς ὧτα φέρειν.

εἶτα, adv. then. 1. Of time, i. e. *afterwards, after that*, Mark 8, 25 εἶτα πάλιν ἐπέθηκε. Luke 8, 12. John 13, 5. 19, 27. 20, 27. James 1, 15. So Plut. Mor. II. p. 19. Xen. Mem. 4. 2. 13.—Emphat. with a participle, Mark 4, 17 εἶτα γενομένης θλίψεως κτλ. comp. Buttm. § 144. n. 13. § 149. m. 19. Kühner § 312. n. 8. So Xen. An. 1. 2. 25.

2. Of order and succession, as *πρῶτον... εἶτα*, 1 Tim. 2, 13. 3, 10. Mark 4, 28 bis; *πρῶτον, δεύτερον, τρίτον... εἶτα*, 1 Cor. 12, 28; *ἔπειτα... εἶτα* 1 Cor. 15, 7. 24; inverted, v. 5.—So *πρῶτον... εἶτα* Xen. Mem. 1. 2. 1. An. 1. 3. 2.

3. As a continuative particle, *then, so then, consequently*, Heb. 12, 9; comp. Buttm. § 149. m. 19.—Plut. de esu Carn. 2. 2. Xen. Mem. 2. 2. 13.

εἴτε, see in εἰ III. 2. i.

εἰώδα, see ἔω.

ἐκ, and ἐξ before a vowel (Buttm. § 26. 6), a prep. governing only the genitive, with the primary signif. *out of, from, of*; Lat. *e*, *ex*; spoken of such objects as before were *in* or *within* another, (see in ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָצָא. See Winer § 51. Kühner § 288. 2. Matth. § 569.

1. Of PLACE, which is the primary and most frequent use, *out of, from, viz.*

a) After verbs implying motion of any kind *out of* or *from* any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and very many others of like meaning. Matt. 2, 6 καὶ σὺ Βηθλεέμ, ἐκ σου γὰρ ἐξελεύσεται ἡγοούμενος. Mark 5, 2. Matt. 7, 5 ἔκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου. 13, 52. John 2, 15. Luke 2, 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9, 7. Matt. 17, 5. Luke 10, 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17, 24. 23, 55. John 1, 19 ἀπέστειλαν ἐξ Ἱερουσολ. 13, 1. Heb. 3, 16. Matt. 2, 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13, 49 ἀφοριοῦσι τοὺς ποιητοὺς ἐκ μέσου τ. δικ. Mark 11, 8 ἐκποτον ἐκ τῶν δένδρων. Rom. 11, 24. Mark 13, 27 ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ τῶν τεσσ. ἀνέμων. 2 Thess. 2, 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. 2, 5. Mark 13, 15 ἀραὶ τὰ ἐκ τῆς οἰκίας. Matt. 24, 17. (Xen. Cyr. 7. 2. 5.) Mark 16, 3 τίς ἀποκλύσει τὸν λίθον ἐκ τῆς θύρας. Acts 23, 10. 27, 29. 30 φυγεῖν ἐκ τοῦ πλοίου. al. sæpius. Comp. יָצָא Heb. Lex. no. 2. So Hdian. 1. 15. 2. Xen. Hell. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 26 λαμβάνειν ἐκ.—With a gen. of person, *out of* or *from* whose presence, number, or the like, any person or thing proceeds, etc. John 8, 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts 3, 22. 23. 19, 34. 20, 30. 1 Cor. 5, 13. Heb. 5, 1. 1 John 2, 19. al. Mark 7, 20 τὸ ἐκ τοῦ ἀνδρ. πορευόμενον. So Xen. Ven. 12. 9.—Also of persons *out of* whom demons are cast, or depart; Mark 7, 26. 29. 9, 25. Luke 4, 35. Here it is interchanged with ἀπὸ, as Luke 4, 41. 8, 3. 33; see in ἀπό note 1.—So by Hebr. ἐξέρχεται ἐκ τῆς σφύρας τινός, *to come forth out of the loins of any one*, i. e. to be born to him, Heb. 7, 5, comp. v. 10. Sept. and γέννησ. נָצַח Gen. 35, 11. 2 Chr. 6, 9.

b) After verbs implying direction *out of* or *from* any place or object; thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5, 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19, 23 ἐκ τῶν ἄνωθεν ὑφαντός. Mark 11, 20 συκὴν ἐξηραμμένην ἐκ ῥιζῶν. (Sept. κατίστρεψε ἐκ ῥιζῶν ἄρη for שָׁרַף Job 28, 9.) Acts 28, 4 κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Xen. Mem. 3. 10. 13.) v. 17. Rev. 9, 13. Comp. Matth. § 574. p. 1133. So Jos. Ant. 14. 7. 1. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—By Hebraism, Rev. 18, 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19, 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance

of or from her. Sept. ἐκδύεω ἐκ for עָקַד 2 K. 9, 7; Sept. ἐκγέρω ἐκ for עָקַד Gen. 9, 5; Sept. διαδέξω v. κρίνω ἐκ for עָקַד 1 Sam. 24, 16. 2 Sam. 18, 19. —So in constr. præg. Rev. 15, 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κτλ. i. e. those who come off conquerors from or over the beast. —As marking the direction in which one person or thing is placed from or in respect to another, as καθίσαι, ἰστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων, from the right, from the left, where in Engl. we use at or on the right, etc. Matt. 20, 21. 23. 22, 44. 25, 33. 26, 64. Mark 10, 37. Luke 1, 11. Acts 2, 25. 34. Heb. 1, 13. So Sept. and 17 Ex. 14, 22. 29. 1 Sam. 23, 19. 24. Ps. 16, 8. See Heb. Lex. 17 no. 3. h. So Pol. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. a dextra, a fronte; Fr. dessus, dessous, etc. In such constructions the mind passes from the place specified to itself; we in Engl. pass from ourselves to the place specified; comp. in ἀπό no. 1. c. β. Winer § 51, ἐκ.

c) Trop. of a state or condition out of which one comes, is brought, or tends; after verbs of motion, direction, and the like. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13, 11 ἐξ ὕπνου ἐγερθεῖν. Rom. 6, 4 ἡγήσθη Χριστὸς ἐκ νεκρῶν. v. 9. 7. 4. al. Acts 17, 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4. 2. Rom. 6, 13 ζῶντας ἐκ νεκρῶν. 11, 15. Col. 1, 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7, 24 τίς με ῥύσεται ἐκ κτλ. Luke 1, 74. 2 Cor. 1, 10. 5, 8. Gal. 3, 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρης. John 12, 27 σώσόν με ἐκ τῆς ὥρας ταύτης. Heb. 5, 7. Luke 1, 71. (Xen. An. 3. 2. 11.) John 17, 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποιητοῦ. Rev. 3, 10. 2, 21 μετανοήσας ἐκ τῆς πορείας. v. 22. 9, 20. 21. Acts 1, 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5, 24. 2 Tim. 2, 26. James 5, 20. 1 Pet. 1, 18 et 1 Cor. 9, 19. 1 Pet. 2, 9. 2 Pet. 2, 21. Rev. 14, 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. ssep.—Hom. Il. 10. 107. Hdtan. 7. 12. 13. Lys. 179. 27.

d) Before a genit. expressing a whole out of or from which a part is taken or is spoken of, i. e. in a partitive sense; comp. in ἀπό no. 1. e. Thus a) Of a whole class, number, genus, or the like, out of which one is taken, of which he forms part; Sing. Luke 22, 3 ἄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. John 15, 19 bis. 1 Cor. 12, 15. 16 οὐκ εἰμι (ἔστι) ἐκ τοῦ σώματος. Acts 10, 1. So c. gen. of a noun Plur. or collect. where Greek writers usually have the simple gen-

itive, (comp. Acts 23, 6. 1 Tim. 1, 20.) Winer § 30. 5. Matt. § 322. Buttm. § 132. 5. a; so after εἶναι expr. or impl. Matt. 26, 73 καὶ σὺ ἐξ αὐτῶν εἰ. John 1, 24. 6, 71. 10, 26. 18, 17. 25. Acts 21, 8. 2 Tim. 3, 6. al. Comp. in εἰμί Il. 8. c. (Xen. Mem. 3. 6. 17.) After a numeral or pronoun; e. g. εἰς etc. Matt. 10, 29 ἐν ἐξ αὐτῶν. Mark 9, 17. Luke 15, 4. al. δύο Mark 16, 12. John 1, 35; πέντε ἐξ αὐτῶν Matt. 25, 2; πρῶτος ἐξ Acts 26, 23; δεκάτην ἐκ Heb. 7, 4. (Xen. Hell. 1. 2. 9.) After τὶς indef. Heb. 4, 1 δοκῇ τις ἐξ ὑμῶν. James 2, 16; τινὲς Luke 11, 15. Acts 11, 20. Rom. 11, 14. (Hdtan. 3. 2. 18. Dem. 1265. 28.) After τὶς interrog. Matt. 21, 31 τίς ἐκ τῶν δύο. Luke 11, 5. John 8, 46. al. After οὐδεὶς John 7, 19. etc. With τινὲς impl. John 16, 17; τινὲς v. πολλοί Rev. 11, 9. β) After verbs signifying to eat, drink, or partake of any thing; where the usual construction in Greek writers is with the simple genitive; Buttm. § 132. 10. i. Kühner § 273. 4. c. So after ἐσθίειν 1 Cor. 9, 7. 11, 28; φαγεῖν Luke 22, 16. John 6, 26. 50. 51. Rev. 2, 7; πίνειν Matt. 26, 29. John 4, 13. 14. Rev. 14, 10. 18, 3; μετέχειν 1 Cor. 10, 17 comp. 11, 28. Sept. ἐσθίειν ἐκ for עָקַד 2 Sam. 12, 3. 2 K. 4, 40; φάγομαι ἐκ Ecclus. 11, 19; πίνειν ἐκ for עָקַד 2 Sam. 12, 3. Gen. 9, 21. γ) After verbs of giving, receiving, destroying, and the like; as ἀποκτείνει, Matt. 23, 34 καὶ ἐξ αὐτῶν ἀποκτενίσαι κτλ. Luke 11, 49; ἀπολλύμι John 6, 39; βάλλω Rev. 2, 10; διαδίδωμι John 6, 11; δίδωμι Matt. 25, 8. 1 John 4, 13. Rev. 3, 9; εὐρίσκω 2 John 4; θανατοῶ Luke 21, 16; λαμβάνω Rev. 18, 4; μαστιγῶ Matt. 23, 24; συνάγω 13, 47. (Plut. Cim. 5 λαβὼν ἐκ τῶν... ἀσπίδων.) In such cases an accus. would imply the whole; and Gr. writers to express a part usually put the simple genitive (comp. Rev. 2, 17); Buttm. § 132. 5. c. Matth. § 323.

NOTE 1. On the mutual relation and occasional interchange of ἐκ and ἀπό, see in ἀπό init. and note 1, p. 75.

2. Of TIME, as marking the beginning of a period of time, a point from which onward any thing takes place; so ἐκ κοιλίας μητρός, Matt. 19, 12. Luke 1, 15. al. (Sept. for עָקַד Ps. 22, 11; עָקַד Ps. 49, 1.) ἐκ νεότητος Matt. 19, 20; ἐκ χρόνων ἱκανῶν Luke 8, 27; ἐξ ἀρχῆς John 6, 64; ἐκ γενετῆς 9, 1; ἐκ τοῦ αἰῶνος 9, 32; also Acts 9, 38. 15, 21. 24, 10. al. So Æl. V. H. 3. 4. Hdtan. 6. 2. 7. Plato Men. 234. e.—Hence it may sometimes be rendered after, as Rom. 1, 4 ἐξ ἀναστάσεων νεκρῶν.

Rev. 17, 11 ἐκ τῶν ἐπτά ἐστί, *after the seven*, i. e. their successor. So by Hebr. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, *pr. day out of day*, or as in Engl. *day after day*; so Sept. for יום יום Gen. 39, 10; comp. Lev. 25, 50. Deut. 15, 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, *from this time*, immediately, Mark 6, 25; ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23, 8; ἐκ τούτου sc. χρόνου, *from this time*, afterwards, John 6, 66; ἐκ δευτέρου, *a second time*, again, Acts 10, 15; ἐκ τρίτου Matt. 26, 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the ORIGIN, SOURCE, CAUSE, that from which any thing proceeds or is derived. Here ἐκ marks the nearer, immediate, direct source or cause, in distinction from ἀπό; see in ἀπό no. 3 init. and the authors there cited. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4, 7. 1 Thess. 5, 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) Of persons, viz. of the place, stock, family, condition, *out of* which one is derived, or to which he belongs; e. g. α) Of the *place*, circle, community, whence one is, where one resides; Luke 8, 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23, 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶ. John 1, 47. Acts 23, 34. al. So δ ἐξ ὑμῶν, *of you*, i. e. of your city, community, Col. 4, 9. 12. So Hdian. 6. 7. 7. Luc. D. Mort. 27. 9. Diod. Sic. 16. 61 ult.—So Luke 11, 13 δ πατὴρ δ ἐξ οὐρανοῦ, *heavenly Father*; elsewhere usually ἐν οὐρανῷ Matt. 5, 45. 6, 9. 7, 21. al. Further, Acts 6, 9 οἱ ἐκ τῆς συναγωγῆς κτλ. Rom. 16, 10 οἱ ἐκ τῶν Ἀριστοβούλου. Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. John 10, 16. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, the market-people. Epict. Fragm. 161 οἱ ἐκ παλαιστρας, the athletes. Viger. p. 601. β) Of *family*, *race*, *ancestors*, and the like. Luke 1, 5 ἱερεὺς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2, 4 ἐξ οἴκου Δαβὶδ. Acts 4, 6. 13, 21. Rom. 9, 5. 24. Heb. 7, 14. Acts 15, 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. gentile Christians. Rom. 9, 6 οἱ ἐξ Ἰσραὴλ, i. e. Israelites. Acts 17, 26 ἐξ ἐνὸς αἵματος. John 3, 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3, 9 ἐκ τῶν λίθων ἐγγεί-ραι τέκνα τῷ Ἀβραάμ. Heb. 7, 6. So ἐκ σπέρματος τινος, *of or from the seed*, i. e. family, race, of any one, John 7, 42. Rom. 1, 3. 2 Tim. 2, 8. (So Sept. for מִן רִגְלִי Ruth 4, 12. 1 K. 11, 14.) With gen. of the mother, γενῆσθαι ἐκ γυναικός, Matt. 1,

3. 5. 6. 16. Gal. 4, 4. 22. 23. So Art. Exp. Alex. 2. 16. 2. Hdian. 5. 7. 1; comp. Hom. Il. 5. 896. γ) Of *condition* or *state*; John 8, 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10, 45. Rom. 4, 12. Gal. 2, 12.

b) Of a person or thing as the *source out of or from* which any thing proceeds, is derived, to which it pertains or is to be ascribed. Thus α) Of any source of information or knowledge; Matt. 12, 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Luke 6, 44. John 12, 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2, 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2, 18 δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3, 13. Or from which any judgment is drawn, *from*, *out of*, where in Engl. *by*, *according to*; Matt. 12, 37 ἐκ γὰρ τῶν λόγων σου δικαιοῦσθαι κτλ. Luke 19, 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20, 12. So Sept. ἐκ τοῦ κλήρου μεμερί-στην κληρονομίαν Num. 26, 56, where ἐκ for ἔξ—2. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι. ib. 2. 3. 6. β) Genr. Mark 11, 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρα-νοῦ ἦν, ἢ ἐξ ἀνθρώπων. v. 31. Matt. 21, 19 μη-κέτι ἐκ σοῦ καρπὸς γένηται. Luke 1, 78 ἀνα-τολὴ ἐξ ὕψους. John 4, 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. Luke 10, 11. John 10, 32. 1 Cor. 15, 47. 2 Cor. 5, 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 8, 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7, 22. Acts 5, 38. 19, 25. Rom. 2, 29. 10, 17. 12, 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from* you, depends on you. (Hom. Il. 1. 525.) Heb. 2, 11. 1 John 4, 7. Rev. 15, 8. al. sēp. So 1 Cor. 2, 12 τὸ πνεῦμα τὸ ἐκ θεοῦ, i. e. divine. 2 Cor. 8, 7. 9, 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1, 5 ἀγάπη ἐκ καθαρᾶς καρδίας. 1 Pet. 1, 22. 2 Cor. 2, 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κτλ. Comp. Xen. An. 7. 7. 43 σοὶ ἐκ τῆς ψυχῆς φίλος ἦν.—Spec. 1 Cor. 9, 13 ἐσθίειν ἐκ τοῦ ἱεροῦ, *to eat from the temple*, of the sacrifices. v. 14 (ἦν ἐκ τοῦ εὐαγγελίου. Heb. 13, 10. γ) As marking not only the *source* and *origin*, but also the *character* of any person or thing as derived from that source, and implying connection, dependence, adherence, devotedness, likeness, etc. John 7, 17 γινώσκειται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν. 8, 47 ὁ δὲ ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει, κτλ. 1 John 2, 29. 3, 9. 10. 4, 1. 2. 3. 4. 6. al. John 8, 44 ἐκ τοῦ διαβόλου.

1 John 3, 8. John 3, 6. 8 ἐκ τῆς σαρκός. 3, 31 ἐκ τῆς γῆς, bis. 8, 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17, 14. 16 ἐκ τοῦ κόσμου. 1 John 2, 16. 4, 5. al.—Trop. of the source of character or quality, implying adherence to, connection with, that source; John 18, 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2, 21. 3, 19. Gal. 3, 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν. v. 12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως.—Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, *he of faith, a believer*, i. q. ὁ πιστεύων, Rom. 3, 26. Gal. 3, 7. 9. Rom. 4, 16 ὁ ἐκ πίστεως Ἀβραάμ, *one of Abraham's faith, who has faith like him*. So ὁ ἐκ νόμου, *one of the law*, i. e. under the law, an adherent of it, Rom. 4, 14. 16. Also Rom. 2, 8 ὁ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσική. Tit. 2, 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίας.

c) Of the *efficient cause* or agent, that from which any action or thing directly proceeds, is produced, effected, *from, by, etc.* Rom. 9, 11 et Gal. 5, 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8, 6 ἐξ οὗ τὰ πάντα. 2 Cor. 1, 11 ἐκ πολλῶν . . . τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἐμαυτοῦ, *of myself*, John 12, 49. Likewise Matt. 1, 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνευματος ἔστιν ἁγίου. Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in κοίτη no. 2.—So espec. for ὑπὸ or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6, 65 ἐὰν μὴ ᾗ δεδομένος αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2, 2 ὁ λυπούμενος ἐξ ἐμοῦ. 7, 9. Eph. 4, 16. Phil. 1, 23. Rev. 2, 11. 8, 11. 9, 2. 18. So Hom. Od. 7. 70. Hdtot. 2. 151 τὸ ποιηδὲν ἐκ τιμος. ib. 7. 175. Xen. Conv. 8. 22 ἐκ μὲν τῶν . . . φιλουμένων οὐδὲν χαλεπὸν γεγεννημένον, ἐκ δὲ τῆς ἀναιδοῦς ὀμλίας πολλὰ . . . πεπραγμένα. For a like use of ἀπὸ, see in ἀπὸ note 2. p. 77.

d) Of the *motive* or inciting cause, espec. an emotion of mind, *out of, from*; Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγαπῆς . . . οἱ δὲ ἐξ ἐριθείας τὸν Χρ. καταγγέλλουσιν.—Xen. An. 2. 5. 5.

e) Of the *occasion* or incidental cause, *out of, from*, i. e. *because of, by reason of, on account of*; John 4, 6 κεκοπιακῶς ἐκ τῆς δοσπορίας. James 4, 1 οὐκ ἐντεῖθεν ἐκ τῶν ἡδονῶν κτλ. Rev. 8, 11. 13 οὐαί ἐκ τῶν λοιπῶν φωπῶν κτλ. 16, 10. 11. 21. So 2 Cor. 13, 4 ἐσταυρώσῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυναμῆος θεοῦ, κτλ. 1 Tim. 6, 4. Heb. 7, 12 ἐξ ἀπαγκῆς. So Hdtan. 1. 4. 12. Xen. Mem. 1. 2. 31. Conv. 8. 22 ἐξ ὧν.—Hence δικαιῶν v. δικαιῶσθαι ἐκ πίστεως *to justify or be justified from faith*, i. e. on account of, by,

through faith, this being the occasion of justification, Rom. 3, 30 ὅς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. 5, 1. Gal. 2, 16. 3, 24; (elsewhere c. dat. πίστει, Rom. 3, 28;) δκ. ἐξ ἔργων, Rom. 3, 20. 4, 2. Gal. 2, 16 bis; δίκαιος ἐκ πίστεως Rom. 1, 17; δικαιούση ἐκ πίστεως Rom. 9, 30. 10, 6.

f) Of the *instrument* or means, *from, by, with* which any thing is done; Luke 16, 9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by means of it. John 3, 5 ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος. John 9, 6. Heb. 11, 35. Rev. 3, 18 χρυσοῖον πεπυρρῶμένον ἐκ πυρός. 17, 2. 6. 18, 3. 19. With verbs of filling, being full; Matt. 23, 25 ἑσώσω γέμουσιν ἐξ ἀραγῆς καὶ ἀδικίας. John 12, 3. Rev. 8, 5. Comp. Matth. § 396. n. 2. § 574. p. 1133.—Judith 9, 10. Ecclus. 13, 11. Eur. Hec. 573. Xen. CEC. 13. 6.

g) Of the *material*, *out of or from* which any thing is made; Matt. 27, 29 στέφανον ἐξ ἀκανθῶν. John 2, 15 φραγέλλιον ἐκ σχοινίων. Rom. 9, 21. 1 Cor. 11, 8. Eph. 5, 30. Heb. 11, 3. Rev. 18, 12. 21, 21. Comp. Matth. § 374. b. n. Winer § 51, ἐκ init.—Hdtan. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) Of the *manner* in which any thing is done, *out of, from*, in Engl. *in, with*; Mark 12, 30. 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κτλ. Luke 10, 27. Acts 8, 37. Rom. 6, 17 ἐκ καρδίας, heartily. Eph. 6, 6 ἐκ ψυχῆς. (Xen. CEC. 10. 4.) Rom. 14, 23 bis, οὐκ ἐκ πίστεως, *not out of faith*, i. e. not in or with faith. 1 Thess. 2, 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν ὀδῷ.—So where in Engl. *of, according to*, comp. Winer § 55. 1. c. 2 Cor. 8, 11 ἐκ τοῦ ἔχειν, *according to your ability*. v. 13 ἐξ ἰσότητος. (Hdtot. 7. 135 ἐξ ἰσου.) John 3, 31 ἐκ τῆς γῆς λαλεῖ. 8, 44. 1 John 4, 5. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς κτλ. So Arr. Epict. 1. 22. 1. Hdtan. 1. 4. 21. Ael. V. H. 1. 21 τὰ ἐκ τοῦ νόμου δρᾶν. Xen. An. 4. 2. 23.—Also in an adverbial sense, e. g. ἐκ περισσοῦ, *abundantly, exceedingly*, Mark 6, 51. 14, 31; ἐκ μέρους, *ex parte*, in part, *partly*, 1 Cor. 12, 27. 13, 9. 10. 12; ἐκ μέτρου, *measurably, moderately*, John 3, 34; ἐκ συμφώνου, *by mutual consent*, 1 Cor. 7, 5. Comp. Winer § 55. 1. c. So Pol. 2. 46. 1 ἐκ τοῦ φανεροῦ, *openly*. Xen. Ag. 2. 6. Thuc. 3. 67, 92. Plato Legg. 743. a.

i) Of the *price*, *out of, from, with* which any thing is acquired; Matt. 20, 2 συμφωνήσας μετὰ τῶν ἐργάτων ἐκ θηναρίου, comp. v. 13. 27, 7 ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν. Acts 1, 18. Here ἐκ c. gen. is equivalent to the simple gen. which is the usual

construction; Buttm. § 132. 3, and 10. c. Matth. § 364. Winer § 51. p. 441. ed. 5.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

NOTE 2. In composition *ἐκ* retains its general signif. *out of, from, and implies*: a) Removal, *out, from, off, forth*; as *ἐκβαίνω, ἐκβάλλω, ἐκφέρω*. b) Extension, continuance; as *ἐκτείνω, ἐκτρέφω*. c) Completeness, in full; as *ἐκδοπανῶς*. d) Intensive genr. as *ἐκδηλος, ἐξαπατάω, ἐκταράσσω*. +

ἐκαστος, η, ον, correl. adj. (kindr. *ἐκάς*.) each, every one, each one of any number separately; Buttm. § 78. 3.

1. Genr. Matt. 16, 27 ἀποδώσει ἐκαστὸν κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 6, 44 ἐκαστον δένδρον. John 7, 53. Rom. 2, 6. al. With gen. plur. Matt. 26, 22 ἐκαστος αὐτῶν. John 6, 7. Rom. 14, 12. al. So Aeschin. 33. 23. Xen. Cyr. 3. 3. 6; c. gen. plur. Luc. D. Mort. 15. 4. Plato Rep. 341. d.—This idea of separation or *singling out* is expressed still more strongly by *εἰς ἐκαστος*, each one, Acts 20, 31 *νοθεύοντες ἕνα ἐκαστον*. Eph. 4, 16. Rev. 21, 21. al. With gen. plur. Luke 4, 40. Acts 2, 3. al. (Xen. An. 6. 6. 12.) Also in *κατ' ἐκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. 3, 13. Rev. 22, 2; so Xen. Hell. 2. 1. 27.

2. Distributively, in construction with plur. verbs, e. g. where it is in apposition with a plur. noun or pron. implied; Matt. 18, 35 *ἐάν μὴ ἀφήτε ἐκαστος τῷ ἀδελφῷ κτλ.* John 16, 32. Heb. 8, 11. al. With gen. plur. Acts 11, 29; also *εἰς ἐκαστος* Acts 2, 6. So Xen. Cyr. 3. 1. 3; *εἰς ἐκ.* Xen. An. 6. 6. 12.—In apposition with a plur. noun or pron. expressed; Luke 2, 3 *ἐπορεύοντο πάντες, ἐκαστος εἰς τὴν κτλ.* Acts 2, 8. Eph. 5, 33; also *εἰς ἐκαστος* 1 Cor. 12, 18. So Xen. Hell. 7. 1. 22. +

ἐκάστοτε, adv. (ἐκαστος,) at each and every time, always, 2 Pet. 1, 15.—Hdian. 3. 10. 6. Xen. Conv. 1. 14.

ἐκατόν, οί, αἱ, τὰ, indec. a hundred, Matt. 18, 12. 28. Luke 15, 4. John 19, 39. al. Matt. 13, 8 *καὶ ἰδίδου καρπὸν, ὃ μὲν ἑκατόν sc. καρπούς.* Mark 4, 8; comp. Luke 8, 8. +

ἐκατονταετής, ου, ὁ, ἡ; or *εἰς, οὗς, ὁ, ἡ*; adj. (ἐκατον, ἔτος,) a hundred years old, Rom. 4, 19. Sept. for *τηννὶ τρεῖς* 73 Gen. 17, 17.—On the form and flexion, comp. Buttm. § 56. n. 4. § 70. n. 2. Lob. ad Phryn. p. 407.

ἐκατονταπλασίον, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3.) a hundred-fold, Luke 8, 8

καρπὸν ἑκατ. Matt. 19, 29. Mark 10, 30. Sept. for *εἰς τρεῖς* 2 Sam. 24, 3.—Xen. Ec. 2. 3.

ἐκατοντάρχης ν. ἄρχος, ου, ὁ, (ἐκατόν, ἄρχω,) a centurion, a captain over a hundred men; see Adam's Rom. Ant. p. 370. Dict. of Antt. art. *Exercitus*, p. 504.—In -ης, Acts 10, 1. 23. 24, 23. 27, 1. 31. So Plut. Camill. 32. Hdian. 5. 4. 12.—In -ος, Matt. 8, 5. 8. 13. 27, 54. Luke 7, 2. 6. 23, 47. Acts 21, 32. 22, 25. 26. 23, 17. 23. 27, 6. 11. 43. 28, 16. Sept. for *την τρεῖς* Ex. 18, 25. Deut. 1, 15. So Plut. Lucull. 35. Hdian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

ἐκβαίνω, aor. 2 ἐξίβην, (βαίνω,) to go out; so Lachm. Heb. 11, 15 ἀφ' ἧς ἐξέβησαν, for *ἐξήλθον* in Rec. Sept. for *τρεῖς* Josh. 4, 16 sq.—Pol. 1. 55. 2. Xen. Hell. 7. 1. 29.

ἐκβάλλω, (βάλλω,) aor. 2 ἐξέβαλον, plupf. without augm. ἐκβεβλήκειν Mark 16, 9, comp. Buttm. § 83. n. 7; to throw out, to cast out; comp. in βάλλω.

1. Genr. and with the idea of force and effort. a) Pr. and with acc. and *εἰς* c. acc. of place; Mid. Acts 27, 38 *ἐκβαλλόμενοι τὸν σίτον εἰς τὴν θαλάσσαν*. Pass. Matt. 15, 17. Sept. for *ἡρῶν* Lev. 14, 40. (Ceb. Tab. 14. Thuc. 1. 126; c. *εἰς* Plato Polit. 298. b. Pass. Xen. Vect. 4. 2.) So a person bound or wounded, Matt. 8, 12. 22, 13. 25, 30. Luke 20, 12; with *ἐξ* c. gen. of place, Matt. 21, 39. Mark 12, 8. Luke 20, 15; with *ἐξ* simpl. Pass. John 12, 31 *ὃν ὁ ἀρχὸν τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω, shall be cast out*, i. e. either with Euthym. *ἐξω τῆς ἀρχῆς*, or genr. *repulsed*; comp. 16, 11. Also *ἐκβάλλειν ἐξω*, to cast out of the synagogue, to excommunicate, John 9, 34. 35, comp. 22.—Trop. to cast out to scorn and reproach, to reject, Luke 6, 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρὸν ἔνεκα κτλ.* i. e. when they shall falsely slander you, i. q. *ἐπὶ πᾶσι πᾶν ποτηρὸν ῥήμα κατ' ὑμῶν ψευδομένοι ἔνεκα κτλ.* in Matt. 5, 11. So Ael. V. H. 13. 16 of a rejected actor. Dem. 449. 19. b) Also with a greater or less degree of force and effort, to put forth or out, to thrust out, to drive out; Mark 9, 47 *τὸν ὀφθαλμὸν*. Mark 1, 12 *τὸ πνεῦμα αὐτῶν ἐκβάλλει εἰς τὴν ἔρημον*. John 10, 4 *πράβατα ἐκβάλῃ*, comp. *ἐξάγει* in v. 3. With *ἐκ* c. gen. of place, John 2^o 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. (Thuc. 8. 108.) With *ἐξ* c. gen. Luke 4, 29 *ἐξω τῆς πόλεως*. Acts 7, 58; *ἐξω* c. gen. impl. Luke 8, 54. John 6, 37. (So *ἐξω* c. gen. Plato Legg. 873.

b.) With ἀπό c. gen. of place, Acts 13, 50 ἐξέβ. ἀπὸ τῶν ὀρίων. Absol. Matt. 9, 25. Luke 19, 45. Acts 16, 37. Gal. 4, 30.—Of demons, *to cast or drive out, to expel*, from the body of any one, e. g. ἀπὸ τινος Mark 16, 9; ἐκ τινος Mark 7, 26; genr. Matt. 7, 22. Mark 1, 34. 39. Luke 9, 40. c) Hence, *to send out or forth*, with the idea of urgency, haste; e. g. ἐργάτας εἰς τὸν θερμὸν Matt. 9, 38. Luke 10, 2; αὐτὸν Mark 1, 43; τοὺς ἀγγέλους, *the messengers*, James 2, 25.

2. The idea of force being dropped: a) *to pull or draw out, to remove*; Matt. 7, 4 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ. v. 5 ἐκ τοῦ ὀφθ. Luke 6, 42. b) *to bring out or forth*, Luke 10, 35. Matt. 12, 35 bis. v. 20 ὥς ἂν ἐκβάλῃ εἰς νίκην τὴν κρίσιν, quoted from Is. 42, 3, where Sept. εἰς ἀλήθειαν ἐξοίσει κρίσιν for Heb. וְהָיָה אֱשֶׁר יִרְאֶה נִקְרָא. c) Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11, 2 τὴν αὐλὴν τὴν ἔξωθεν ἔκβαλε ἔξω, so the writer explains it by adding the neg. καὶ μὴ αὐτὴν μετρήσῃς. +

ἐκβασις, εως, ἡ, (ἐκβαίνω), *a going out, landing*, from a ship Aeschyl. Suppl. 768; from a river Pol. 4. 64. 5.—In N. T. of life, exit, end; Heb. 13, 7 ἐκβασις τῆς ἀναστροφῆς. (So Wisd. 2, 17; genr. and opp. ἀρχή Plut. de Mus. 33.) Trop. end, issue, result, e. g. of a temptation, 1 Cor. 10, 13. So Wisd. 8, 8. Epict. Ench. 32. 3.

ἐκβολή, ἡς, ἡ, (ἐκβάλλω), *a casting out*, sc. of the lading of a ship in order to lighten her, Lat. *jactura*; Acts 27, 18 ἐκβολὴν ποιοῦντο. Sept. for בְּנִיחַ Jon. 1, 5.—Dem. 926. 17. Aeschyl. Theb. 769.

ἐγγαμίζω, f. ἴσω, *to marry out, to give in marriage*, absol. 1 Cor. 7, 38 bis; others γαμίζω. Pass. Matt. 22, 30. 24, 38. Luke 17, 27.

ἐγγαμίσκω, i. q. ἐγαμίζω, Pass. Luke 20, 34. 35; others γαμίζω.

ἐκγονος, ου, ὁ, ἡ, adj. (ἐκγίνομαι, perf. 2 ἐκγόνα), lit. *sprung from*; hence *a descendant* of any degree, *offspring*, Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. Plur. neut. τὰ ἐκγόνα, *descendants*, spec. *grandchildren*, 1 Tim. 5, 4 τέκνα ἢ ἐκγόνα. Sept. genr. for בְּנֵי Deut. 29, 10; 32 Deut. 7, 13. So genr. Hdian. 5. 7. 1. Xen. Lac. 1. 4; spec. Hesych. ἔκγονα τέκνα.

ἐκδapaνάω, ὦ, f. ἴσω, (δαπανάω), *to spend out*, i. e. *utterly, to consume*; Pass. *to be consumed, to be utterly spent*, spoken of one's life and strength, ὑπὲρ τινος 2 Cor. 12, 15.—Pol. 17. 11. 10.

ἐκδέχομαι, f. ξομαι, (δέχομαι), *to take or receive from any one*, Eccclus. 18, 14. Hdrot. 2. 166; also in succession, Hom. Il. 13. 710. Hdrot. 4. 39.—In N. T. inchoatively, *to be about to receive from any quarter*, and hence *to wait for, to expect*, Lat. *exci-pere*; c. acc. John 5, 3 ἐδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17, 16. 1 Cor. 11, 33. 16, 11. Heb. 11, 10. James 5, 7; absol. Heb. 10, 13. 1 Pet. 3, 20. So Pol. 3. 45. 6. ib. 20. 4. 5. Plut. C. Mar. 24.

ἐκδηλος, ου, ὁ, ἡ, adj. i. q. δηλος but stronger, *quite plain, manifest, conspicuous*, 2 Tim. 3, 9.—3 Macc. 6, 5. Pol. 3. 12. 4. Dem. 24. 10.

ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος), *to go out of one's country, to go abroad, to travel*; Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Δαμασκὸν Ἑλισσαίου τοῦ προφήτου. Arr. Epict. 1. 4. 22.—In N. T. genr. *to be absent from any place or person*, 2 Cor. 5, 6. 8. 9. Comp. in ἀποδημέω.

ἐκδίδωμι, f. ἐδώσω, (δίδωμι), *to give forth or up, to deliver out*, Pol. 3. 8. 8, 10. Thuc. 1. 115; *to give out on hire, to let out*, Pol. 6. 17. 2. Xen. Vect. 4. 15, 16.—Hence in N. T. Mid. ἐκδίδωμαι, *to let out, to hire out for oneself, for one's own profit*; e. g. τὸ ἀμπελῶνα γεωργοῖς Matt. 21, 33. 41. Mark 12, 1. Luke 20, 9. Comp. Plato Legg. 806. d, γεωργίαι ἐκδομέναι δούλοις.

ἐκδιηγέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (διηγέομαι), *to tell out, to declare in full*, c. acc. Acts 13, 41. 15, 3. Sept. for 719 Ez. 12, 16. Hab. 1, 5.—Eccclus. 42, 17. Jos. Ant. 5. 8. 3. B. J. 5. 13. 7.

ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος), pr. 'to carry out right and justice'; hence

1. *to do justice to, to maintain the right or cause of any one, to vindicate*; Luke 18, 5 ἐκδικήσω αὐτήν; and so in constr. praegn. v. 3 ἐκδικησὼν με ἀπὸ τοῦ ἀντιδικου μου.—Sept. Ps. 37, 28. 1 Macc. 6, 22. 13, 6.

2. *to avenge, to take penal satisfaction for injury*; c. acc. Rom. 12, 19 μὴ ἐαυτοὺς ἐκδικοῦντες, comp. v. 17. 20. By Hebr. the person of or from whom vengeance is taken is put with ἀπὸ or ἐκ; as ἐκδικεῖν τὸ αἷμα ἀπὸ (ἐκ) τινος, *to avenge blood from or at the hand of any one*, Rev. 6, 10. 19, 2. So Sept. for 729 2 K. 9, 7; comp. also for 729 29 Deut. 18, 19. So c. acc. Hdian. 2. 6. 13. Plut. Comp. Ag. et Cleom. cum Gracch. 5 fin.—Hence *to punish, simply*, 2 Cor. 10, 6 πᾶσαν παρακοήν. So Sept. and 222 Ex. 21, 20. Eccclus. 23, 21. Dem. 801. 24.

ἐκδίκησις, εως, ἡ, (ἐκδικέω,) 1. *maintenance of right, vindication*; hence ποιεῖν ἐκδικήσιν τινος, i. q. ἐκδικεῖν, *to maintain the right or cause of any one, to vindicate*, Luke 18, 7. 8. Also c. dat. of pers. for whom, Acts 7, 24; comp. for this dat. Sept. Judg. 11, 36. 2 Sam. 22, 48.—Comp. ἐκδίκησιν ποιεῖσθαι Pol. 3. 8. 10.

2. *avengement, vengeance*, i. e. penal satisfaction for injury, retribution, Rom. 12, 19. Heb. 10, 30; comp. Deut. 32, 35. Sept. for חַקֵּן 2 Sam. 4, 8; חָקַק Hos. 9, 7.—Hence, *vengeance*, for vindictive justice, *punishment*; Luke 21, 22 ἡμέραι ἐκδικήσεως. 2 Thess. 1, 8. 1 Pet. 2, 14. 2 Cor. 7, 11 referring to the evil doer, comp. v. 12. Comp. Sept. for חָקַק Mic. 6, 15. So Eccles. 7, 17. 47, 25.

ἐκδικος, ου, ό, ἡ, adj. (ἐκ, δικη,) pr. *executing right and justice*; hence an avenger, punisher, Rom. 13, 4. 1 Thess. 4, 6.—Wisd. 12, 12. Aristæn. 1. 27. Hdian. 2. 14. 6.

ἐκδιώκω, f. ξω, (διώκω,) *to pursue out, to drive out from a place, to expel*, Sept. for הָרַף Deut. 6, 19. Dem. 883. 27. Thuc. 1. 24.—Hence in N. T. *to persecute*, i. q. διώκω, but stronger, c. acc. 1 Thess. 2, 15; with ἐκ partit. Luke 11, 49. Sept. for הָרַף Ps. 119, 157. So Eccles. 30, 19.

ἐκδοτος, ου, ό, ἡ, adj. (ἐκδίδωμ,) *delivered out or up*, Acts 2, 23.—Jos. Ant. 6. 13. 9. Hdian. 5. 4. 17. Pol. 3. 20. 8.

ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) *a receiving from, succession*, Æschyl. Ag. 299; *a receiving in a certain sense, interpretation*, Pol. 3. 29. 4.—In N. T. *a waiting for, expectation*, Heb. 10, 27.

ἐκδύω, f. ύσω, (δύω,) intrans. *to go or come out of*, ἐκδύς megároio Hom. Od. 22. 334; trans. *to put off clothing*; comp. Buttm. § 114 δύω.—In N. T. *to put off, to strip one of clothing, to unclothe*; with two accus. Matt. 27, 31 ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Mark 15, 20; acc. of pers. Matt. 27, 28. Luke 10, 30. See Buttm. § 131. 5. Sept. for עָרַב Gen. 37, 22. So Dem. 763. 26. Xen. Cyr. 1. 3. 17.—Mid. *to put off one's own clothes, to unclothe oneself*, trop. of the mortal body, 2 Cor. 5, 4; see in γυμνός no. 2.

ἐκεῖ, demonstr. adv. of place, *there*; Buttm. § 116. 6.

1. Pr. of place where, *there*, in that place; Matt. 2, 13 καὶ ἵσθι ἐκεῖ ὥς κτλ. v. 15. 5, 24. 6, 21. 8, 12. 12, 45. Mark 2, 6. Luke 2, 6. 6. James 2, 3. al. sæp. So c. art.

οἱ ἐκεῖ, *those there*, Matt. 26, 71. Sept. genr. for עָמָּה Gen. 2, 8. 12. So Luc. Nigrin. pref. Xen. Hell. 3. 2. 14; οἱ ἐκεῖ Luc. D. Deor. 3. 1. Xen. Cyr. 6. 2. 2.—By Hebr. joined with the relat. οὖν, as οὖν ἐκεῖ, *where*, Mark 6, 55. Rev. 13, 6. 14. So Sept. for עָמָּה... רָשָׁע 1 Sam. 9, 10. Gen. 13, 4; comp. Heb. Gr. § 121. 1. Lehrg. p. 743.

2. By attract. with verbs of motion, for ἐκεῖσε, *thither*, to that place, as we often say in Engl. *there for thither*; Buttm. § 151. I. 8. Winer § 58. 7. Matt. 2, 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν. Mark 6, 33. Luke 12, 18. 17, 37. John 11, 8. 18, 3. al. Also Matt. 17, 20, comp. 21, 21. So Sept. and עָמָּה Deut. 1, 37. Judg. 18, 3; for עָמָּה Deut. 4, 42.—Hdian. 4. 8. 9. Arr. Epict. ἐκεῖ πέμπει. Xen. Hell. 7. 1. 27. +

ἐκεῖθεν, demonstr. adv. (ἐκεῖ, Buttm. § 116. 6,) *thence*, from that place, Matt. 4, 21 προσβαλεῖς ἐκεῖθεν. 5, 26. 9, 9. 27. Acts 13, 4. 20, 13. al. So c. art. οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong there, Luke 16, 26. Sept. for עָמָּה Gen. 28, 2. 6.—Hdian. 3. 3. 6. Xen. An. 5. 6. 24; οἱ ἐκεῖθεν Hdian. 4. 3. 14. Eur. Hec. 721. +

ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, Plur. *those*; equiv. to an emphat. *he, she, it*, or to *he there, she there, it there*. In an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471.

1. In antithesis, and referring to the more remote subject; e. g. with οὗτος, Luke 18, 14 κατέβη οὗτος δεδικαιωμένος ἡ γὰρ ἐκεῖνος. James 4, 15. So genr. Matt. 13, 11 ὑμῖν δέδοται... ἐκείνοις δὲ οὐ δέδοται. Mark 16, 20. John 5, 35. 47. 8, 42. Heb. 12, 25. al. sæp. Also Luke 13, 4 comp. v. 2. 19, 27 comp. v. 14. 26.—Plut. Sept. Sap. Conv. 15 ταύτης... ἐκείνης. Xen. Mem. 1. 1. 3. An. 3. 1. 21, 29.

2. Without antith. referring to the definite person or thing immediately preceding or just mentioned. a) Genr. Matt. 17, 27 εὐρήσεις στατήρα ἐκείνον λαβὼν δός κτλ. Acts 3, 13 Πλάτουν, κρίναντος ἐκείνου. Mark 3, 24. 16, 10. 13. John 4, 25. 5, 19. 43. 7, 45. 13, 6. 27. Rom. 14, 14. 2 Cor. 8, 9. James 1, 7 ó άνθρωπος ἐκεῖνος. 2 Pet. 1, 16. 1 John 5, 16. al. Comp. Winer § 23. 1. Matth. 1. c. So Luc. D. Deor. 6. 4. Xen. Conv. 2. 25.—With a Subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκείναις Matt. 3, 1. Luke 2, 1. 4, 2. al. ἐν ἐκείναις ταῖς ἡμ. Matt. 24, 19. Mark

1, 9. 2, 20. al. ἐν τῇ ἡμ. ἐκεῖνη Matt. 7, 22. 13, 1. al. ἐν ἐκεῖνῃ τῇ ἡμ. Matt. 22, 23. Mark 4, 35. al. ἀπ' ἐκεῖνης τῆς ἡμ. Matt. 22, 46. (Xen. An. 1. 7. 18.) Also Matt. 8, 13. 9, 22. 10, 19. 11, 25. 12, 1. Acts 12, 1. 19, 23. b) Emphatic, like the Engl. *that one*, he emph. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of (or by way of) repeating the subject or object; comp. in αὐτός no. 1. b. Mark 7, 15 τὰ ἐκπορεύόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἔστι κτλ. v. 20. John 1, 18 ὁ μονογενὴς υἱός... ἐκεῖνος ἐξηγγασατο. 5, 11 ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν. 9, 37. 10, 1. 12, 48. 14, 26. Rom. 14, 14. 2 Cor. 10, 18. al. (Plut. T. Gracch. 4. Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.) Or where it introduces a following clause, e. g. before a relative, John 13, 26 ἐκεῖνος ἔστι, ὃ κτλ. Rom. 14, 15. John 10, 35. Heb. 6, 7. 11, 15. So Neut. ἐκεῖνο before ὅτι, Matt. 24, 43 ἐκεῖνο γινώσκετε, ὅτι κτλ. (Xen. Cyr. 2. 1. 3, 21.) Especially of persons well known and celebrated; comp. in αὐτός no. 1. c. β. Matt. 27, 63 ἐκεῖνος ὁ πλάνας. So of Jesus, like *He* in Engl. John 7, 11 ποῦ ἔστιν ἐκεῖνος; 2 Tim. 2, 13. 1 John 3, 3. 5. 7. (Luc. D. Deor. 11. 1. Æl. V. H. 2. 14. Dem. 301. 18.) In like manner ἡ ἡμέρα ἐκεῖνη refers to the time of Christ's second coming, Matt. 7, 22. 26, 29. Acts 2, 18. 2 Thess. 1, 10. Rev. 16, 14.

3. Genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19, 4 ὅτι ἐκείνης ἡμέλλε διέρχασθαι, where Rec. has δι' ἐκείνης. See Buttm. § 115. n. 3. Matth. § 377. 1. +

ἐκεῖσε, demonstr. adv. (ἐκεῖ Buttm. § 116. 6.) *thither*, *to that place*, Hdian. 3. 6. 18. Xen. Hell. 2. 2. 2.—In N. T. by attract. instead of ἐκεῖ, *there*, in that place; comp. in ἐκεῖ no. 2. Buttm. § 151. I. 8. Acts 21, 3. 22, 5 καὶ τοὺς ἐκεῖσε ὄντας. So Sept. Job 39, 29. Hdian. 2. 9. 15. Pol. 5. 51. 3. Thuc. 6. 77. Rare except in late writers.

ἐκζητέω, ὦ, f. ἦσω, (ζητέω,) *to seek out*, *to search out*, e. g. any thing lost, Sept. for עָרַךְ Ez. 34, 11; עָרַךְ Ez. 34, 12; also 1 Macc. 9, 26. al.—In N. T. trop.

1. *to seek out*, *to search out* or *after*, pr. in order to find out any thing, i. q. *to search out diligently*; c. περὶ τινος 1 Pet. 1, 10, parall. ἐξερευνᾶω. Sept. for עָרַךְ Ps. 44, 22.—Ecclus. 39, 3.

2. In order to get or gain any thing, i. q. *to seek after diligently*, *carefully*; c. acc. Heb. 12, 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for עָרַךְ Ps. 122, 9; עָרַךְ 1 K. 14, 5.—

Hence by Hebr. i. q. *to require*, *to demand*, as ἐκζητεῖν τὸ αἷμά τινος ἀπὸ τινος, *to require a person's blood from any one*, i. e. to avenge his death, to punish bloodshed, Pass. Luke 11, 50. 51. So Sept. and עָרַךְ Ez. 3, 18. 20; עָרַךְ Gen. 9, 5. 42, 22.

3. By Hebr. ἐκζητεῖν τὸν θεόν, *to seek after God*, i. e. to seek unto him for aid, to turn to him as a humble and sincere worshipper; Acts 15, 17. Rom. 3, 11. Heb. 11, 6. So Sept. and עָרַךְ Deut. 4, 29. Jer. 29, 13; עָרַךְ Deut. 4, 29. 2 Chr. 15, 2. 13.—Ecclus. 24, 34.

ἐκθαμβέω, ὦ, f. ἦσω, (θαμβέω,) *to astonish outright*, *to amaze*, Aquil. for עָרַךְ Job 33, 7. Ecclus. 30, 9.—In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, e. g. from admiration, Mark 9, 15; from terror, Mark 16, 5. 6; from distress of mind, Mark 14, 33, where it is parall. with λυπεῖσθαι Matt. 26, 37. Comp. Titm. de Synon. N. T. p. 134.

ἐκθαμβος, ου, δ, ἡ, adj. (θάμβος,) *quite astonished, greatly amazed*, Acts 3, 11.—Pol. 20. 10. 9.

ἐκθετος, ου, δ, ἡ, adj. (ἐκτίθημι q. v.) *exposed*, as an infant; hence Acts 7, 19 ποιεῖν ἐκθετα τὰ βρέφη, i. q. ἐκτινεῖν τὰ βρέφη, *to expose*; see Ex. c. 2.—Eurip. Androm. 70 ἐκθετον γόνον. Comp. Æl. V. H. 2. 7 ἐκτεῖναι παιδίον.

ἐκκαθαίρω, f. ἀρῶ, (καθαίρω,) *to cleanse out*, *to clear away*, Sept. Deut. 26, 13. Plato Euth. 3. a; *to cleanse thoroughly*, Pass. τὰς ἀσπίδας ἐκκαθαρμένας, *burnished*, Xen. An. 1. 2. 16.—In N. T. trop. a) With acc. of thing, *to cleanse out*, *to put away*, e. g. τὴν παλαιὰν ζύμην 1 Cor. 5, 7; comp. Ex. 12, 19. 13, 7. So Dinarch. 79. 15 ἐκκαθ. τὴν δωροδοκίαν ἐκ τῆς πόλεως. Plut. de Adulat. et Amic. 27 ὕβριν. b) With acc. of pers. and ἀπὸ τινος, *to cleanse thoroughly from any thing*, *to purify from*; 2 Tim. 2, 21 ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων. Sept. for עָרַךְ Judg. 7, 4. So Xen. Conv. 1. 4. Plato Rep. 361. d.

ἐκκαίω, f. καύσω, (καίω,) *to make burn* or *flame out*, *to light up*, *to kindle*, Sept. for עָרַךְ Ex. 22, 6. Hdot. 4. 134; trop. τὸν πόλεμον Plut. Agesi. 31 mid.—In N. T. Pass. *to be lighted up*, *to be kindled*; trop. *to be inflamed*, *to burn*; Rom. 1, 27 ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν. So Ecclus. 23, 16. Alciph. 3. 6, 7 εἰς ἔρωτα. Of anger, Sept. for עָרַךְ Ps. 2, 12. Pol. 9. 10. 10.

ἐκκαλέω, ὦ, f. ἦσω, (καλέω,) *to turn out* *bad*, *cowardly*, *to prove recreant*, Pol. 4. 19.

10.—In N. T. *genr. to be fainthearted, to faint*, e. g. in view of trial and difficulty, c. Eph. 3, 18 διὸ αἰτούμεν μὴ ἐκκακῆν ἐν τοῖς θλίψεσι μου ὑπὲρ ὑμῶν. Absol. 2 Cor. 4, 1. 16. In respect of duty, *to faint, to be weary, to fail*, Luke 18, 1. Gal. 6, 9. 2 Thess. 8, 13.—In all these passages Lachm. has ἐγκακέω, see end of the volume.

ἐκκεντέω, ᾧ, f. ἦσω, (κεντέω,) *to prick out, to pierce out*, e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20.—In N. T. *to pierce through, to transfix*, c. acc. John 19, 37. Rev. 1, 7; comp. Zech. 12, 10, where Sept. for ἤβη, as also Judg. 9, 54. So 2 Macc. 12, 6. Pol. 5. 56. 12.

ἐκκλάω, ᾧ, f. ἄσω, (κλάω,) Pass. aor. 1 ἐξεκλάσθην Buttm. § 98. n. 6. § 95. n. 3; *to break out or off*, Pass. e. g. a branch, Rom. 11, 17. 19. 20. Sept. for שָׁחַט Lev. 1, 17.—Plato Rep. 611. d.

ἐκκλείω, f. εἶσω, (κλείω,) Pass. aor. 1 ἐξεκλείσθην Buttm. § 98. n. 6. § 112. 20; *to shut out, to exclude*, c. acc. pr. Pol. 25. 1. 10.—In N. T. *trop. to exclude*, e. g. from the intercourse and instruction of any one, c. accus. Gal. 4, 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. *to be excluded, to have no place*, Rom. 3, 27.

ἐκκλησία, ας, ἡ, (ἐκκλητος, ἐκκαλέω *to call out, to summon*), *a convocation, assembly, congregation*.

1. Pr. of a popular or other assembly composed of persons legally summoned; Acts 19, 39 ἐν τῇ ἐνόμῳ ἐκκλησίᾳ sc. of the people; hence too of a tumultuous assembly not legal, Acts 19, 32. 40. So Judith 6, 16. Ael. V. H. 5. 12. Dem. 1455. 1. Xen. Mem. 3. 7. 6.—In the Jewish sense, *a congregation, assembly*, of the people on solemn occasions or for worship, e. g. in a synagogue, Matt. 18, 17; or *genr. Acts 7, 38. Heb. 2, 12*, quoted from Ps. 22, 22 where Sept. for שָׁחַט, as also Deut. 18, 16. al. So 1 Macc. 2, 56. 4, 59.

2. In the christian sense, *an assembly of Christians*; *genr. 1 Cor. 11, 18 συνερχόμενοι ἐν ἐκκλησίᾳ*.—Hence, *a church, the christian church*, e. g. a) A particular church, as in Jerusalem, Acts 8, 1. 11, 22. al. in Antioch, Acts 11, 26. 13, 1. al. in Corinth, 1 Cor. 1, 2. 2 Cor. 1, 1; of Asia Minor, 1 Cor. 16, 19; of Galatia, Gal. 1, 2; at Thessalonica, 1 Thess. 1, 1. 2 Thess. 1, 1; at Cenchrea, Rom. 16, 1. etc. So αἱ ἐκκλ. τῶν ἔθνων, i. e. churches gathered among the gentiles, Rom. 16, 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, *the church or christian circle which met at*

the house of any one, Rom. 16, 5. 1 Cor. 16, 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ Rom. 16, 16; ἐκκλ. τοῦ Θεοῦ 1 Cor. 1, 2. 10, 32. al. b) The church universal, Matt. 16, 18. 1 Cor. 12, 28. Gal. 1, 13. Eph. 1, 22. 3, 10. Heb. 12, 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11, 22. 15, 9. 1 Tim. 3, 15. al. Comp. Sept. ἐκκλ. κύριου for שָׁחַט Deut. 23, 2. 4. +

ἐκκλίνω, f. κῶ, (κλίνω,) *to bend out, to turn aside or away*, intrans. e. g. ἐκ τῆς ὁδοῦ, Sept. for פָּרַח Num. 22, 23; in flight, Pol. 1. 9. 2. Xen. Cyr. 1. 4. 23.—In N. T. *trop. to turn away, to decline from piety and virtue*, Rom. 3, 12; quoted from Ps. 14, 3. 53, 4, where Sept. for נָחַס. With ἀπό c. *gen. to turn away from, to avoid*, Rom. 16, 17. 1 Pet. 3, 11; so Sept. for בָּרַח Ps. 37, 28. Prov. 3, 7.

ἐκκολυμβάω, ᾧ, f. ἦσω, (κολυμβάω,) *to swim out*, e. g. to the land, Acts 27, 42.—Diod. Sic. 20. 86, 88. Eurip. Hel. 1629.

ἐκκομίζω, f. ἴσω, (κομίζω,) *to bear out, to carry out*, e. g. a dead body for burial, Luke 7, 12.—Hdian. 2. 1. 5. Pol. 35. 6. 2. Wetst. in loc.

ἐκκόπτω, f. ψω, (κόπτω,) *to strike out or off, to cut out or off*, e. g. a branch or scion, ἕκ τινος Pass. Rom. 11, 24; absol. v. 22, parall. with ἐκλάω in v. 17. 19. 20. Of a tree, δένδρον, *to cut down*, c. acc. Luke 13, 7. 9; Pass. Matt. 3, 10. 7, 19. Luke 3, 9. Also of the hand, *to cut off*, e. g. τὴν δεξιάν Matt. 5, 30. 18, 8. Sept. for פָּרַח Jer. 6, 6. 22, 7. So Ael. V. H. 5. 17. Xen. An. 1. 4. 10; τὸν ὀφθαλμόν Dem. 744. 13, 20.—Trop. τὴν ἀφορμὴν ἐκκόπτειν, *to cut off occasion, to remove it*, 2 Cor. 11, 12. Sept. ἐκκ. τὴν ἐλπίδα for שָׁחַט Hiph. Job 19, 10. (Hi-erocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Pol. 5. 104. 10). So 1 Pet. 3, 7 Rec. εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, *that your prayers be not cut off, hindered, made fruitless by your sin; in later edit. ἐγκόπτεσθαι*.

ἐκκρέμαμαι, Mid. intrans. of ἐκκρεμάννυμι (Buttm. § 114 κρεμάννυμι), *to hang from, to depend*, Plato Legg. 733. a.—In N. T. *trop. to hang from or upon a person, spec. a person speaking, as in Engl. to hang on the lips of any one, to be attentive to his words*; c. *gen. of pers. Luke 19, 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων*. Comp. Sept. Gen. 44, 30. Philo de Abr. p. 373. e, ὁ δὲ πᾶσι δλέκτω τοῦ παιδὸς ἐκκρεμώμενος. Plut. de Curios. 13. Themist. 2. 58. So Virg. Aen. 4. 79 'pendetque iterum narrantis ab ore.' Wetst. in loc.

ἐκκαλέω, ὦ, f. ἦσω, (καλέω,) *to speak out, to tell, to disclose*; c. dat. of pers. Acts 23, 23 μηδενὶ ἐκκαλέσαι, where for the infin. instead of the imperat. see Buttm. § 140. 7. Winer § 45. 7.—Judith 11, 9. Dem. 354. 23.

ἐκλάμπω, f. ψω, (λάμπω,) *to shine out or forth, to be resplendent*, Matt. 13, 43; in allusion to Dan. 12, 3 where Sept. for ἡγήγη; comp. Wisd. 8, 7.—Ecclus. 43, 4. 8. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

ἐκλανθάνω, f. λήσω, (λανθάνω,) *to make forget entirely*, Hom. Il. 2. 600.—In N. T. Mid. ἐκλανθάνομαι, Pass. perf. in Mid. signif. ἐκλήθησμαι, *to forget entirely, to be quite forgetful of*, c. gen. Heb. 12, 5. See Buttm. § 114 λανθάνω. § 136. 3. So Jos. Ant. 4. 2. 3. Pol. 5. 48. 6. Plato Ax. 369. e.

ἐκλέγω, f. ξω, (λέγω,) pr. *to lay out, to pick out* single things, *to gather out*; hence *to choose out, to select*, c. acc. Pol. 3. 114. 1. Xen. Hell. 1. 6. 19.—In N. T. Mid. ἐκλέγομαι, f. ξομαι, *to choose out for oneself*; and so genr. *to choose, to select*.

1. Genr. of things, c. acc. Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14, 7; with ἵνα of purpose, 1 Cor. 1, 27 bis. 28. Sept. for ἡγῆ Gen. 13, 11. So Dem. 314. 5. Xen. Mem. 1. 6. 14.—Of persons, c. acc. simply, John 6, 70. 15, 16 bis. Acts 1, 2. 6, 5. Sept. for ἡγῆ 1 Sam. 8, 18. 10, 24. (So Dem. 1120. ult. Xen. Cyr. 8. 6. 7.) With prepositions; e. g. ἀπὸ c. gen. Luke 6, 13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα (Ecclus. 45, 16); ἐκ c. gen. Acts 1, 24. John 15, 19 ἐκ τοῦ κόσμου. Acts 15, 22. 25, τότε ἔδοξε τοῖς ἀποστόλοις . . . ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν κτλ. then *it pleased the apostles . . . having chosen out men from themselves, to send them to Antioch*; here ἐκλεξαμένους belongs not to ἄνδρας, but to the subject-acc. of inf. πέμψαι, comp. 22, 17. Winer § 39. 5. Matth. § 536. n. (Ecclus. 45, 4.) With ἐν, among, Acts 15, 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ῥήθη κτλ. i. e. *God made choice among us, that etc.* comp. Winer § 32. 3. a.

2. By Hebr. *to choose out*, with the idea of approval, favour, love; so of God and Christ, as *choosing* those in whom they delight; c. acc. Mark 13, 20. John 13, 18. Acts 13, 17. Also with acc. and inf. epexeget. Eph. 1, 4 ἐξελέξατο ἡμᾶς . . . εἶναι ἡμᾶς ἁγίους κτλ. So with εἶναι or εἰς τὸ εἶναι impl. James 2, 5. Sept. for ἡγῆ Deut. 4, 37. Ps. 65, 5.—Also in Mss. ἐκλεγμένους Luke 9, 35, for ἀγαπητός in Rec.

ἐκλείπω, f. ψω, (λείπω,) trans. *to leave out or off, to omit*, Aeschyl. Prom. 826. Plato Legg. 779. d; *to forsake, to abandon*, Pol. 4. 62. 2. Xen. An. 4. 1. 8.—In N. T. intrans. *to leave off*.

1. Genr. i. q. *to cease, to fail*, e. g. ἡ πίστις Luke 22, 32; τὰ ἔτη Heb. 1, 12, quoted from Ps. 102, 28 where Sept. for ὡρῆ Niph. Sept. also for ἡγῆ Jer. 7, 28; ἡγῆ Gen. 21, 15.—Plut. Pomp. 30. Plato Legg. 918. a. So of the sun or moon under eclipse, Thuc. 2. 28. ib. 7. 50.

2. Spec. *to cease to live, to fail, to die*, absol. Luke 16, 9. Sept. for ἡγῆ Gen. 49, 32; ἡγῆ Jer. 42, 17. 22.—Jos. B. J. 4. 1. 9 Χάρης κατακείμενος καὶ νοσηλευόμενος ἐκλείπει. Apollodor. Bibl. 3. 4. 3 Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης. Fully and strictly trans. ἐκλείπειν τὸν βίον Luc. Macrob. 12. Diod. Sic. 1. 58; ἐκλείπειν τὸ ζῆν Pol. 2. 41. 2.

ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) *chosen out, elect*, i. e.

1. Genr. *select, chosen*; e. g. of persons, 1 Pet. 2, 9 γένος ἐκλεκτόν. 1 Tim. 5, 21 τῶν ἐκλ. ἀγγέλων, comp. Jos. B. J. 2. 16. 4 fin. Sept. for ἡγῆ Is. 43, 20. Comp. Plato Legg. 946. d, εἰς τοὺς ἐκλ. δικαστὰς εἰσαγάναι.—Of things, *select, choice*, e. g. λίθοι 1 Pet. 2, 4, 6, quoted from Is. 28, 16 where Sept. for ἡγῆ, comp. Ezra 5, 8. So Lib. Henoch. Fabr. Cod. Ps. V. T. I. p. 184, λίθοι ἐκλεκτοί, gems.

2. With the idea of approval, favour, delight, comp. in ἐκλέγω no. 2; *chosen*, i. q. *cherished, beloved*; Luke 23, 35 ὁ Χριστὸς τοῦ θεοῦ ἐκλεκτός. Rom. 16, 13, comp. v. 12. Sept. and ἡγῆ Is. 42, 1. Ps. 105, 6. 1 Chr. 16, 13. So Fabric. Cod. Pseud. V. T. I. p. 747, (Messias) ἐκλεκτός θεοῦ.—Spec. οἱ ἐκλεκτοί, *the elect*, those chosen of God unto salvation, or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. *saints, Christians*; comp. in ἐκλογή no. 2. So with gen. τοῦ θεοῦ, Matt. 24, 31. Luke 18, 7. Mark 13, 27. Rom. 8, 33. Col. 3, 12. Tit. 1, 1; absol. Matt. 20, 16. 22, 14. 24, 22. 24. Mark 13, 20. 22. 2 Tim. 2, 10. Rev. 17, 14. Also with a subst. 1 Pet. 1, 1. 2 John 1. 13.

ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*.

1. Genr. Acts 9, 15 σκεῦος ἐλογής, i. e. a chosen vessel. So Pol. 5. 63. 11. Diod. Sic. 13. 72. Plato Legg. 802. b.—Hence also, *free choice, free will, libera voluntas*; Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόβησις, *the*

purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by motives from without. So Jos. B. J. 2. 8. 14 ἐπ' ἀνθρώπων ἐκλογὴ τὸ τε καλὸν καὶ τὸ κακὸν προκρίναι. Psalt. Salom. 9, 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Annot. in loc.

2. Spec. election, the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11, 5 κατ' ἐκλογὴν χάριτος. 11, 28. 1 Thess. 1, 4. 2 Pet. 1, 10.—Meton. abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11, 7.

ἐκλύω, f. ἴσω, (λύω,) to loose out of, to set free from, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύναται ἐκλύσαι ἑαυτούς. Pol. 16. 6. 12; to loosen out, to relax, to weary, Sept. for חָלַו Jer. 12, 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5.—In N. T. Pass. ἐκλύομαι, to be wearied, exhausted, to faint; Gal. 6, 9 μὴ ἐκλυόμενοι, i. e. in well-doing, parall. with μὴ ἐκκαῶμεν. Spoken of the body, Matt. 15, 32. Mark 8, 3; also Matt. 9, 36 Rec. where later edit. ἐσκυλμένοι. Sept. for חָלַו 1 Sam. 14, 28; חָלַו 2 Sam. 16, 14. (Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι.) Of the mind, to faint, to despond, Heb. 12, 3 ψυχαῖς ὑμῶν ἐκλυόμενοι. Absol. v. 5, quoted from Sept. Prov. 3, 11. Sept. for חָלַו Deut. 20, 3. So Judith 14, 16. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

ἐκμάσσω v. -άπτω, f. ἔω, to wipe off, to wipe dry, c. acc. John 11, 2. 12, 3; acc. impl. Luke 7, 38. 44. John 13, 5.—Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Soph. Elect. 446. Eurip. Herc. F. 1404. Found in this sense only in the poets and later prose writers; the Attics said ἀπομόργνυμι and ἐξομόργνυμι, Thom. Mag. p. 649. Mæris p. 249. Sturz de Dial. Alex. p. 163.

ἐκμυκτηρίζω, f. ἴσω, (μυκτηρίζω, to turn up the nose at, to deride,) to deride out and out, to scoff at, c. acc. Luke 16, 14; acc. impl. 23, 35. Sept. for חָלַו Ps. 2, 4. 22, 8.—1 Esdr. 1, 51.

ἐκνεύω, f. σω, (νεύω,) to nod out, e. g. as a horse, to throw out the head, Xen. Eq. 5. 4. ib. 10. 12; then genr. to incline out with the head, τῇ κεφαλῇ ἐκνεύσας Xen. Ven. 10. 12; also trans. to avoid, to parry by inclining the head or body, Diod. Sic. 15. 87 βελῶν τὰ μὲν ἐξένευσεν κτλ. comp. Sept. Mic. 6, 14.—Hence in N. T. intrans. to turn aside or away; John 5, 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ, i. e. he

had turned away, withdrawn. Sept. for חָלַו Judg. 4, 18; חָלַו 18, 26. So Philo Vit. Mos. 690. e, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ. Jos. Ant. 7. 4. 2 Δαυίδης ἐκνεύσας εἰς τι χωρίον. Plut. de Gen. Socr. 4 ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163.

ἐκνήφω, f. φω, (νήφω,) to sober out, to become sober out of drunkenness, Sept. for חָלַו 1 Sam. 25, 37; חָלַו Gen. 9, 24. Plut. Demost. 20.—In N. T. trop. to rouse up, to awake, from a state of delusion and torpor, intrans. 1 Cor. 15, 34. Comp. Sept. Ps. 78, 65.

ἐκούσιος, ου, ὁ, ἡ, adj. (ἐκῶν,) willing, voluntary, acting of one's own free will, Pol. 6. 14. 7. Thuc. 1. 32.—In N. T. Neut. τὸ ἐκούσιον, willingness, free-will; Philom. 14 κατὰ ἐκούσιον, willingly, of free-will, i. q. ἐκουσίως. Sept. κατ' ἐκούσιον for חָלַו Neh. 15, 3. So Neut. τὸ ἐκ. Plut. de rect. rat. Aud. 1 fin.

ἐκούσιως, adv. (ἐκούσιος,) willingly, voluntarily, of free-will, Heb. 10, 26. 1 Pet. 5, 2. Sept. for חָלַו Ps. 54, 8.—Hdian. 3. 8. 4. Xen. Mem. 2. 1. 18.

ἐκπαλαι, adv. (πάλαι,) from of old, long since, 2 Pet. 2, 3, 5.—Jos. Ant. 16. 8. 4 init. Arr. Exp. Alex. 1. 9. 15. Plut. Aristid. 17. Found only in late writers; Lob. ad Phryn. p. 45 sq.

ἐκπειράζω, f. ἄσω, (πειράζω,) pr. to make full trial of; hence to try, to prove, to tempt, c. acc. of pers. Luke 10, 25. 1 Cor. 10, 9. So Matt. 4, 7 and Luke 4, 12, comp. Deut. 6, 16 where Sept. for חָלַו; also Deut. 8, 16. Ps. 78, 18.

ἐκπέμπω, f. φω, (πέμπω,) to send out or forth, c. acc. of pers. Acts 13, 4; acc. et eis 17, 10. Sept. for חָלַו Gen. 24, 54. 56. 59.—Pol. 5. 103. 7. Xen. Hell. 1. 1. 32.

ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14, 31 Lachm. for ἐκ περισσῶ.

ἐκπετάννυμι, f. ἄσω, (πετάννυμι Buttm. § 114,) to spread out, to stretch forth, e. g. the hands in supplication, Rom. 10, 21, quoted from Is. 65, 2 where Sept. for Pi. חָלַו; also Ex. 9, 30. 34.—Ecclesi. 48, 20; genr. 1 Macc. 3, 48 τὸ βιβλίον. Pol. 1. 44. 3. Plut. Themist. 30.

ἐκπηδάω, ᾧ, f. ἡσω, (πηδάω,) to leap out, to rush forth; Acts 14, 14 Grb. ἐξέπηδσαν εἰς τὸν ὄχλον, for εἰσεπήδσαν in Rec.—Judith 14, 17 ἐξέπηδσαν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

ἐκπίπτω, f. ἐκπεσοῦμι, (πίπτω,) perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα

Gal. 5, 4, comp. Buttm. § 96. n. 9. § 114 πίπτω. Lob. ad Phryn. p. 724; *to fall out of, to fall from or off*, intrans.

1. Pr. of things which *fall out of or from* their former place; e. g. stars from heaven, Mark 13, 25; comp. Matt. 24, 29, and Is. 14, 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for בְּרִי. Of flowers, *to fall off*, James 1, 11 and 1 Pet. 1, 24 ἀνθὸς αὐτοῦ ἐξέπεσε, comp. Sept. for בְּרִי Is. 28, 1. 4. Also of chains from the hands, Acts 12, 7; a boat from a ship, Acts 27, 32. So genr. Hdian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, *to fall out or to be driven out* of its course, usually with εἰς c. acc. of place, *to be driven upon*; Acts 27, 17 φοβ. μὴ εἰς τὴν Σύρτην ἐκπέσωσι. v. 26. 29. So Diod. Sic. 2. 60 τὸ πλοῦριον . . . ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12; comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31.

2. Trop. *to fall off or away*, e. g. a) *to fall from* any state or condition, *to lose one's part or interest in that state*; c. gen. τῆς χάριτος Gal. 5, 4; τοῦ ἰδίου στηριγμοῦ 2 Pet. 3, 17; also πόθεν ἐκπ. Rev. 2, 5 Rec. where others πίπτωκας. So Luc. D. Deor. 1. 2. Thuc. 8. 81. b) Also i. q. *to fail, to be withheld effect*, as ἡ ἀγάπη 1 Cor. 13, 8; ὁ λόγος Θεοῦ Rom. 9, 6. So בְּרִי, Sept. πίπτω Josh. 23, 14. 2 K. 10, 10; διαπίπτω Josh. 21, 45. So Plut. de rect. rat. Aud. 3 λόγος ὑψημῶς ἐκπίπτων. Plato Phil. 13. d.

ἐκπλέω, f. εὔσω, (πλέω,) *to sail out, to sail away*, from a port or harbour; c. ἀπὸ Acts 20, 6; εἰς c. acc. of place whither, 15, 39. 18, 18.—So c. ἀπὸ Xen. An. 5. 6. 23; c. εἰς Aeschin. 4. 27. Xen. Hell. 4. 8. 32.

ἐκπληρώω, ὦ, f. ὠσω, (πληρώω,) *to fill out, to make up in full*, e. g. in measure or number, c. acc. 2 Macc. 8, 10. Xen. Cyr. 5. 4. 32.—In N. T. trop. *to fulfil, to accomplish in full*, e. g. a promise, Acts 13, 33. So Pol. 1. 67. 1 τὰς ἐλπίδας καὶ τὰς ἐπαγγελίας.

ἐκπληρώσις, εως, ἡ, (ἐκπληρώω,) *a filling out, completion*, 2 Macc. 6, 14.—In N. T. of time, *fulfilment*; Acts 21, 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγν. *announcing the fulfilment (full observance) of the days*, i. e. that he was about to keep in full the proper number of days, comp. v. 27; see Num. 6, 9 eq. Jos. B. J. 2. 15. 1.—So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὀρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσὶως μεταλλάττειν.

ἐκπληρῶσω v. -ττω, f. ἔω, (πληρῶω,) Pass. aor. 2 ἐξπλήγην (α instead of η) in

such compounds as signify 'to terrify,' Buttm. § 114 πλήσω; pr. *to strike out, to force out by a blow*; but found only trop. *to strike one out* of his senses, his self-possession, i. e. *to strike with astonishment, terror, admiration*, Pol. 3. 47. 6. Xen. Cyr. 3. 1. 1.—In N. T. only Pass. *to be struck with astonishment, admiration, etc.* i. q. *to be astonished, to be amazed*, genr. Matt. 19, 25. Mark 10, 26. Sept. for בְּרִי Ecc. 7, 16. (Xen. Cyr. 3. 3. 67.) Spec. of admiration, comp. Tittm. de Syn. N. T. p. 134; so absol. Matt. 13, 54. Mark 6, 2. 7, 37. Luke 2, 48; with ἐπὶ c. dat. Matt. 7, 28 ἐπὶ τῇ διδαχῇ. 22, 33. Mark 1, 22. 11, 18. Luke 4, 32. 9, 43. Acts 13, 12. So with ἐπὶ c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27.

ἐκπνέω, ὦ, f. εὔσω, (πνέω,) *to breathe out or forth*, c. acc. Diod. Sic. 3. 46; πνεῦμα Plato Phaed. 16. p. 112. b.—In N. T. *to expire, to die*, intrans. Mark 15, 37. 39. Luke 23, 46. So Soph. Ajax 1046. Plut. Aristid. 20. Diod. Sic. 15. 87 fin. Fully, ἐκπνέων τὴν ψυχὴν Eurip. Orest. 1162.

ἐκπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι.)

1. *to go out of, to go or come forth*; so of persons, constr. with ἐκ c. gen. of place whence, Mark 13, 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. With ἀπὸ, Matt. 20, 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ. Mark 10, 46; ἔξω c. gen. Mark 11, 19; ἐκείθεν Mark 6, 11; παρὰ c. gen. of person from whom, John 15, 26; absol. Luke 3, 7. Acts 25, 4. Spoken of demons, absol. Matt. 17, 21. [Acts 19, 12.] Sept. c. ἐκ for בְּרִי Ps. 19, 6; c. ἀπὸ Ex. 5, 20; c. ἐκείθεν Deut. 11, 10. So c. ἐκ Pol. 6. 58. 4; absol. Xen. Ag. 2. 25.—With εἰς c. acc. of place whither, Mark 10, 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5, 29; ἐπὶ c. acc. of pers. Rev. 16, 14; πρὸς c. acc. of pers. Matt. 3, 5. Mark 1, 5. Sept. c. εἰς for בְּרִי Ex. 33, 7; c. ἐπὶ Ex. 7, 15; c. πρὸς Judg. 9, 33. So c. εἰς Xen. An. 5. 6. 33.

2. Of things, *to go forth from, to proceed out of*; with ἐκ, as ἐκ τοῦ ἀνθρώπου Mark 7, 20; ἐκ τῆς καρδίας 7, 21; τὰ ἐκπορ. ἐκ τοῦ στόματος Matt. 15, 11. 18. Luke 4, 22. Eph. 4, 29. Also symbolically of a sword, c. ἐκ Rev. 1, 16. 19, 15. 21; (comp. 2, 16. Is. 49, 2. Hos. 6, 5;) of lightning, Rev. 4, 5; fire, 9, 17. 18. 11, 5; a river, 22, 1.—With ἀπὸ Mark 7, 15; διὰ c. gen. Matt. 4, 4; ἔσωθεν Mark 7, 23. Sept. c. ἐκ for בְּרִי Num. 32, 24. Ez. 1, 13; for בְּרִי בְרִי Deut. 8, 3. 23, 24.—With εἰς c. acc. of place whither; spoken of rumour, Luke 4, 37

ἐξεπορ. ἡχος περὶ αὐτοῦ εἰς πάντα τόπον. Spec. i. q. *to be ejected, eis τὸν ἀφεδρώνα* Mark 7, 19.

3. From the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. *to perform one's daily duties*, Acts 9, 28; see in εἰσπορεύομαι no. 3; and espec. in εἰσέρχομαι no. 4.

ἐκπορνεύω, f. εἶσω, (πορνεύω,) q. d. *to whore it out, to give oneself over to fornication*, absol. Jude 7. Sept. for פָּנָה Gen. 38, 24. Ex. 34, 16.—Test. XII Patr. p. 653.

ἐκπτύω, f. ὕσω, πτύω, *to spit out*, Hom. Od. 5, 322.—In N. T. trop. *to loathe, to reject*, c. acc. Gal. 4, 14; comp. Rev. 3, 16. So Plut. de Alex. Virt. 5; comp. δειπνύω Eurip. Androm. 607.

ἐκρίζω, ὦ, f. ὥσω, (ρίζω,) *to root out* or up, c. acc. Matt. 13, 29. 15, 13. Luke 17, 6. Jude 12 δένδρα ἐκρίζωσέντα, i. e. *the same as rooted up*. Sept. for שָׁרַף Jer. 1, 10; שָׁרַף Zeph. 2, 4.—Wisd. 4, 4.

ἐκστάσις, εως, ἡ, (ἐξίστημι,) pr. *a putting away or removal of any thing out of a place, displacement*, Plut. de primo Frig. 1 αἶ τε τῶν θερμῶν καταψύξεις οὐδεμίας παρουσίᾳ γίνονται δυνάμει, ἀλλ' ἐκστάσει θερμότητος. c. 2.—In N. T. and commonly trop. *ecstasy*, i. e. *the state of being out of one's usual mind*; Hesych. φρενὸς ἐκστασις, ὁ εἰς ἑαυτὸν μὴ ὤν. Thus

1. Genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5, 42. Luke 5, 26. Acts 3, 10; from terror, Mark 16, 8. Sept. for מִתְרַחֵם Deut. 28, 28; מִתְרַחֵם Gen. 27, 33; מִתְרַחֵם 2 Chr. 14, 14.—Plut. de rect. rat. Aud. 2 ἐκστάσεις καὶ παραχὰς καὶ πτοίας ἐπιφέρειν. Pol. 2. 55. 6. Longin. de Subl. 1.

2. Spec. *an ecstasy, a trance*, i. e. *a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things*, Acts 10, 10. 11, 5. 22, 17; comp. 2 Cor. 12, 2 sq. Ez. 1, 1.—Artemid. 2. 37. Comp. Sept. for מִתְרַחֵם Gen. 2, 21.

ἐκστρέφω, f. ψω, (στρίφω,) *to turn or twist out*, e. g. *a tree or post ἐκ τῆς γῆς*, Arr. Exp. Alex. M. 3. 29; *to turn inside out*, e. g. τὰ βλέφαρα Aristoph. Plut. 721; trop. *to turn about, to convert, to change*, one's life and ways, Aristoph. Nub. 89 ἔκστρεψον ὡς τάχιστα τοὺς σεαυτοῦ τρόπους.—In N. T. trop. *to evert, to subvert*, ac. in faith, religious character; Pass. perf. Tit. 3, 11 ἐξέστραπται ὁ ρουτοῖος, comp. Buttm. § 98. n. 3. Kühner § 140. 6. Sept. for מִתְרַחֵם Am. 6, 12; Pass. Deut. 32, 20. So genr. Plut. adv. Stoic. 28.

ἐκταράσσω v. -τω, f. ξω, (ταράσσω,) *to stir up wholly, to disturb greatly*, trop. e. g. τὴν πόλιν Acts 16, 20. Sept. for מִתְרַחֵם Ps. 18, 4.—Andocid. de Myster. ὁ δὲ τὴν πόλιν ὀλην ἐκταράξας. Plut. Coriol. 19 τὸν δῆμον.

ἐκτείνω, f. τένω, (τείνω,) *to stretch out, to extend*, e. g. *the body for sleep*, Xen. Conv. 4. 31.—In N. T.

1. Of the hand, τὴν χεῖρα ἐκτείνω, *to stretch forth the hand*, genr. Matt. 12, 13 bis. 26, 51. Mark 3, 5 bis. Luke 6, 10. Sept. for יָדָא Josh. 8, 19; יָדָא Jer. 19, 10. So Ceb. Tab. 30. Xen. Eq. 7. 2.—Spec. for the purpose of healing, Matt. 8, 3. Mark 1, 41. Luke 5, 13. Acts 4, 30; of helping, Matt. 14, 31; of entreaty, John 21, 18; as an orator, Acts 26, 1.—With ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. *towards any one*, Matt. 12, 49. Also i. q. *to lay hands upon* in a hostile manner, Luke 22, 53; so Sept. for יָדָא Ex. 7, 5. Jer. 6, 12; also 1 Macc. 12, 39, 42.

2. Of an anchor, ἄγκυρας ἐκτείνω, *to stretch out anchors, to let go the anchors with their cables at full length*, Acts 27, 30.

ἐκτελέω, ὦ, f. ἔσω, (τελέω,) *to finish out or off, to complete fully*, absol. Luke 14, 29. 30. Sept. for מִלֵּךְ Deut. 32, 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

ἐκτένεια, as, ἡ, (ἐκτείνω,) *extension, extent*, Hdian. 7. 2. 8.—In N. T. trop. *intentness, earnestness*; Acts 26, 7 ἐν ἐκτενείᾳ, i. e. *intently, zealously*. So 2 Macc. 14, 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

ἐκτενής, εὖς, οὖς, ὁ, ἡ, adj. (ἐκτείνω,) pr. *'stretched out, strained'; trop. intent, earnest, fervent*; Acts 12, 5 προσευχὴ ἐκτ. 1 Pet. 4, 8 ἀγάπη. So 3 Macc. 5, 29. Pol. 22. 5. 4. Found chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. comp. ἐκτενεστερον as adv. *more earnestly*, Luke 22, 44. See Buttm. § 115. 5.

ἐκτενώς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1, 22. Acts 19, 5 Iachm. Sept. for מִתְרַחֵם Jon. 3, 8.—Diod. Sic. 2. 24. Pol. 8. 21. 1. A late word, Lob. ad Phryn. p. 311.

ἐκτίθημι, f. ἐκθίσω, (τίθημι,) 1. *to place out, to expose*, e. g. spec. *an infant that it may perish*, Acts 7, 21 ἐκτείνοντα δὲ αὐτὸν, in particip. aor. 1 Pass. comp. Buttm. § 107. n. 1, 16.—Wisd. 18, 5. Æl. V. H. 2. 7. Diod. Sic. 3. 58.

2. Mid. ἐκτίθεμαι, *to set forth, to ex-*

pound, to declare, Acts 11, 4. 18, 26. 28, 23. Sept. for מְבַא Job 36, 13.—Jos. Ant. 1. 12. 2. Athen. 7. p. 278. Pol. 31. 19. 3.

ἐκτινάσσω v. -ττω, ἄξω, (τινάσσω,) to shake out or off, e. g. τὸν κοινορτὸν τῶν ποδῶν Matt. 10, 14. Acts 13, 51; τὸν χούν ἱποκ. τ. ποδ. Mark 6, 11; τὰ ἱμάτια Acts 18, 6. These were symbolical acts, signifying the total breaking off of all further intercourse; comp. Lightfoot Hor. Heb. ad Matt. 10, 14.—Plut. Cato Maj. 14.

ἕκτος, η, ον, ordin. num. (ἕξ,) the sixth, as ἕκτη ὥρα, the sixth hour, i. e. in the Jewish reckoning, noon, Matt. 20, 5. 27, 45. Mark 15, 33. Luke 23, 44. John 4, 6. 19, 14. Acts 10, 9. Also Luke 1, 26. 36. Rev. 6, 12. 9, 13. 14. 16, 12. 21, 20. Sept. for חֲמִשָּׁה Gen. 1, 31. 30, 19.—Hdian. 5. 8. 19. Plato Rep. 616. e.

ἐκτός, adv. (ἐκ,) out of, without, i. e.

1. Pr. of place, with the art. τὸ ἐκτός, pr. that without, the outside, Matt. 23, 26 τὸ ἐκτός αὐτῶν. Buttm. § 125. 6, 7. So Plut. Adv. Colot. 25; τὰ ἐκτός Pol. 3. 46. 2.—As Prep. with a gen. out of, 2 Cor. 12, 2. 3 εἴτε ἐκτός τοῦ σώματος. 1 Cor. 6, 18 πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστί, is outside of the body, affects it (so to speak) only externally. So Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

2. Trop. without, i. e. except, besides, as Prep. c. gen. Acts 26, 22 οὐδὲν ἐκτός λέγων ὦν κτλ. 1 Cor. 15, 27. Sept. for כְּבִי 1 K. 4, 23; כְּבִי 1 K. 10, 13. So Xen. Hell. 1. 2. 3. Plato Gorg. 474. d.—Pleon. prefixed to εἰ μή, as ἐκτός εἰ μή, except if...not, i. q. except, unless; see Winer § 67. 1. n. b. Lob. ad Phryn. p. 459. 1 Cor. 14, 5 ἐκτός εἰ μή διερμηνεύ. 15, 2. 1 Tim. 5, 19. So Luc. D. Mort. 16. 4. D. Meretr. 1. 2. Plut. Demosth. 9. fin.

ἐκτρέπω, f. ψω, (τρέπω,) to turn out, off, aside, from a place, way, course, trans. e. g. τὸ ὄδῳ ἐξέτρεπε Thuc. 5. 65. Mid. with aor. Pass. ἐξέτρεπην as Mid. to turn oneself aside from a way or course, i. e. to turn aside from, to deflect, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49; absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. trop. to turn aside or away, intrans.

1. Genr. from the true course; spoken of those who abandon the truth and embrace error, 1 Tim. 1, 6 ἐξέτρεπσαν εἰς ματαλογίαν. With ἐπὶ c. acc. 2 Tim. 4, 4; ὁπίσω τινός 1 Tim. 5, 15; absol. Heb. 12, 13 ἵνα μὴ τὸ χαλὸν ἐκτραπῇ, i. e. 'make straight and level paths, that the lame turn not aside into by-paths, but may be

healed.' Others here render ἐκτραπῇ, be wrenched, dislocated; this accords better with the figure, but is wholly without authority.—So c. eis, Polyb. 6. 10. 2, 7 eis κακίας. Jos. Ant. 8. 10. 2; c. ἐπὶ Plut. Philopæm. 9.

2. With acc. of person or thing, to turn away from, to avoid; 1 Tim. 6, 20 ἐκτρέπόμενος τὰς βεβήλους κενοφρονίας.—Ael. V. H. 13. 25. Plut. adv. Stoic. 10. Dem. 411. 12.

ἐκτρέφω, f. ἐκτρέφω, (τρέφω,) to nourish out in full, to nourish up, to bring up from childhood, Sept. for בְּרִי Kal and Piel, 1 K. 12, 8. 10. Is. 23, 4. Xen. An. 7. 2. 32.—Hence in N. T.

1. Genr. to nourish up, to cherish, e. g. τὴν αὐτοῦ σάρκα Eph. 5, 29. Sept. for בְּרִי Gen. 41, 11.—Ael. V. H. 2. 14. Xen. CEC. 17. 10.

2. Spec. to bring up, to train up in any manner; c. acc. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κτλ. Sept. Prov. 23, 24. Pol. 1. 65. 7 ἐν παιδείᾳ καὶ νόμοις κτλ.

ἔκτρωμα, ατος, τό, (ἐκτρώσκω to cause abortion,) an abortion, one born out of due time, trop. 1 Cor. 15, 8. Sept. for כְּבִי Job 3, 16. Eccl. 6, 3; comp. Num. 12, 12.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. c. Found only in medical and late writers; the Attics used ἀμβλωμα; see Lob. ad Phryn. p. 208 sq. Thom. Mag. p. 318.

ἐκφέρω, f. ἐφόσω, (φέρω,) aor. 1 ἐξήνεγκα, aor. 2 ἐξήνεγκον.

1. to bear or carry out, to bring forth, e. g. out of a place, c. acc. Luke 15, 22 τὴν στολὴν. Acts 5, 15 τοὺς δασεῖς, ec. out of the houses. 1 Tim. 6, 7. Sept. for כְּבִי 1 Sam. 5, 1; מִצִּיר Gen. 14, 18. So Hdian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—Spec. of a dead body for burial, Acts 5, 6. 9. 10. So Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

2. Of the earth, to bring forth, to yield, c. acc. Heb. 6, 8 τὰς ἀκάθας. Sept. for מִצִּיר Gen. 1, 12. Hag. 1, 11.—Diod. Sic. 2. 47. Xen. CEC. 17. 10.

ἐκφεύγω, f. εὔφομα, (φεύγω,) to flee out of a place, to flee away; c. ἐκ Acts 19, 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. Absol. Acts 16, 27. So Ecclus. 27, 20. Luc. Anachar. 29. Xen. Cyr. 6. 1. 40.—With an acc. to flee from, to escape, e. g. calamities, Luke 21, 36; τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11, 33 (Susann. 22. 2 Macc. 6, 26); τὸ κρίμα τοῦ Θεοῦ, Rom. 2, 3 (2 Macc. 7, 35 κρίσιν). Also c. acc. impl. 1 Thess. 5, 3 καὶ οὐ μὴ ἐκφύγωσιν. Heb. 2, 3. 12, 25

Lachm. comp. Eccus. 16, 13. Sept. for רַחַם Job 15, 30; רַחַם Prov. 10, 19. So Diod. Sic. 1. 31. Plato Apol. 39. a.

ἐκφοβέω, ὦ, f. ἴσω, (φοβέω,) to frighten out or away, to terrify, c. acc. 2 Cor. 10, 9. Sept. for רַחַם Lev. 26, 6.—Pol. 14. 10. 3. Plato Gorg. 483. c.

ἐκφοβος, ου, δ, ἡ, adj. (ἐκφοβέω,) frightened out of one's senses, greatly terrified, affrighted, Mark 9, 6. Heb. 12, 21. Sept. ἐκφ. εἰμί for רַחַם Deut. 9, 19.—Plut. Fab. Max. 6.

ἐκφύω, f. ὕσω, (φύω,) to let grow out, to put forth, as a tree its leaves or fruit; c. acc. Matt. 24, 32 and Mark 13, 28 ὅταν ᾗδῃ ὁ κλάδος . . . τὰ φύλλα ἐκφύῃ, when now the branch . . . putteth forth leaves; here ἐκφύῃ is pres. Subjunct. So Symm. for רַחַם Ps. 104, 14 where Sept. ἐξαγαγεῖν. Plut. Symp. 7. 2. 1 καρπὸν ἐκφύειν.—Others in these passages read ἐκφυῖ, which is Subjunct. of aor. 2 ἐξεφύην, a later form for Att. ἐξέφυν, intrans. as is also the perfect; to grow out, to put forth, i. e. τὰ φύλλα ἐκφυῖ, the leaves put forth; see Buttm. § 114 φύω. Winer § 15. So Jos. Ant. 2. 5. 5 σταχύας ἐκφυέντας. Luc. Tim. 29. Plut. Arat. 50.

ἐκχέω, (χέω,) also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 736. Fut. ἐκχεῖ ὦ instead of Att. ἐκχέω, for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ansf. Spr. II. p. 489. Kühner § 151. n. 1. Aor. 1 ἐξέχεα, Buttm. § 96. n. 1; on the 3 pers. aor. 1 ἐξέχεε John 2, 15, see Buttm. § 105. n. 2 marg. Pass. perf. ἐκπέχυμαι, Buttm. § 98. n. 4; aor. 1 ἐξεχύθη, fut. 1 ἐκχυθήσομαι.

1. to pour out from a vessel or the like; c. acc. John 2, 15 ἐξέχεε τὸ κέρμα, he poured out the money, sc. from the tables upon the ground. Pass. Matt. 9, 17 ὁ οἶνος ἐκχεῖται, the wine is poured out, spilled. Mark 2, 22. Luke 5, 37. Acts 1, 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, his bowels gushed out. Sept. for רַחַם Ex. 4, 9; of ashes and dust Lev. 4, 12. 14, 41; comp. 2 Sam. 20, 10. So Hom. Il. 3. 296 οἶνον. Luc. Anachar. 17, 29. Xen. Hell. 6. 5. 50 τὰ ἐπιτήδεια.—Spec. αἷμα ἐκχέω, to pour out blood, to shed blood, to kill, Acts 22, 20. Rom. 3, 15. Rev. 16, 6. Particip. αἷμα ἐκχυνόμενον, Matt. 23, 35. Luke 11, 50. Spoken of the blood of Christ shed or poured out as a sacrifice for sin, περὶ (ὑπὲρ) πολλῶν, Matt. 26, 28. Mark 14, 24. Luke 22, 20. Sept. for רַחַם Gen. 9, 6. 2 K. 21, 16; comp.

Deut. 19, 10. Ps. 79, 10.—Meton. the container put for the contents, ἐκχ. τὴν φιάλην, Rev. 16, 1. 2. 3. 4. 8. 10. 12. 17.

2. Trop. to pour out, to shed abroad, to bestow largely; so with acc. and ἐπὶ c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2, 17. 18. (Joel 3, 1. 2.) v. 33. Tit. 3, 6; Pass. Acts 10, 45. Pass. c. ἐν, Rom. 5, 5 ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ὑμῶν. Sept. for רַחַם Jer. 14, 16. Zech. 12, 10.—Eccus. 18, 11. 24, 33.

3. Trop. of persons, Pass. or Mid. to be poured out, or as in Engl. intrans. to pour or rush forth; Sept. Vat. for רַחַם Judg. 20, 37. Hom. Od. 8. 515. Plut. Pomp. 27 πάντες ἐξεχύθησαν.—Hence in N. T. and late writers, to rush into any mode of thinking or acting, to give oneself up to any error or the like; c. dat. of direction, Jude 11 τῇ πλάνῃ τοῦ Βαλαάμ . . . ἐξεχύθησαν. So Eccus. 37, 39. Pol. 32. 11. 4. Plut. M. Anton. 21 εἰς τὸν ἡδυπαθεῖ καὶ ἀκόλαστον βίον ἐκκεχόμενος.

ἐκχύνω, see in ἐκχέω.

ἐκχωρέω, ὦ, f. ἴσω, (χωρέω,) to go out or away, to depart out, absol. Luke 21, 21. Sept. for רַחַם Am. 7, 12.—Æl. V. H. 3. 21. Diod. Sic. 4. 64.

ἐκψύχω, f. ξω, (ψύχω,) to breathe out, to expire, to die, absol. Acts 5, 5. 10. 12, 23.—Sept. Ez. 21, 7 [12].

ἐκῶν, οὔσα, ὦν, willing, voluntary, usually in an adverbial sense, Rom. 8, 20. 1 Cor. 9, 17. See Buttm. § 123. 6. Kühner § 264. 3.—Sept. Ex. 21, 13. Hdian. 2. 4. 5. Xen. Mem. 2. 1. 12.

ἐλαία, as, ἡ, an olive, i. e. 1. The tree, an olive-tree, symbolically, Rom. 11, 17. 24. Rev. 11, 4. Sept. for רַחַם Judg. 9, 8. 9; symb. Zach. 4, 3. 11. 12. (Xen. An. 6. 4. 6.) Elsewhere, τὸ δρος τῶν ἐλαίων, the Mount of Olives, the high ridge lying east of Jerusalem parallel to the city, and separated from it by the valley of the Kidron; it is still sprinkled over with olive-trees, but less thickly probably than of old. The elevation is 2556 Paris feet above the sea, and 416 Par. feet above the valley of the Kidron. Matt. 21, 1. 24, 3. 26, 30. Mark 11, 1. 13, 3. 14, 26. Luke 19, 29. 37. 21, 37. 22, 39. John 8, 1. Sept. for רַחַם רַחַם Zeph. 14, 4; comp. 2 Sam. 15, 30. So Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. See Bibl. Res. in Pal. I. p. 347 sq. 405 sq.

2. The fruit, an olive, James 3, 12.—Plut. de aud. Poet. 6. p. 55. Xen. An. 7. 1. 37.

ἐλαιον, ου, τό, (ἐλαία,) olive-oil, oil, of various qualities and uses; e. g. for lamps, Matt. 25, 3. 4. 8; for wounds and anointing the sick, Mark 6, 13. Luke 10, 34. James 5, 14; as mixed with spices for anointing the head and body in token of honour, Luke 7, 46. Heb. 1, 9; see in ἀλείφω. Oil was also an article of traffic, Luke 16, 6. Rev. 18, 13. Sept. for יַהֲדֵי 1 Sam. 16, 1. 13. al. So Xen. An. 4. 4. 13. Conv. 2. 4.—Meton. and genr. oil is put for the tree and its produce, Rev. 6, 6; comp. Jer. 40, 10. Hag. 1, 11.

ἐλαιών, ὄνος, ὁ, (ἐλαία,) an oliveyard, olive-orchard, pr. Sept. for עֵיִן Ex. 23, 11. 2 K. 5, 26.—In N. T. *Olivet*, as a name of the Mount of Olives, Acts 1, 12; see in ἐλαία no. 1. So Jos. Ant. 7. 9. 2.

Ἑλαμίτης, ου, ὁ, an *Elamite*, an inhabitant of Elam (עֵלָם) or Elymais, a region of Persia adjacent to the northern extremity of the Persian gulf, forming part of the district of Susiana or the modern Khsistân, of which Susa was the ancient capital, Acts 2, 9; comp. Is. 21, 2. Jer. 49, 34 sq. Dan. 8, 2.—See Rosenm. Bibl. Geogr. I. i. p. 300 sq. Winer Realw. art. *Elam*. Ritter Erdk. XI. p. 154.

ἐλάσσων v. πτω, ὄνος, ὁ, ἡ, adj. pr. compar. of ἐλαχὺς an old epic word; but used as compar. of μικρός, Buttm. § 68. 4; less, the less, minor, e. g. in quality, inferior, worse, as wine, John 2, 10; in age, younger, Rom. 9, 12 (Sept. for עֵצִי Gen. 25, 23); in dignity, Heb. 7, 7. So Hdian. 5. 1. 14. Thuc. 1. 8.—Neut. ἑλαττον, adverbially, c. gen. less than, 1 Tim. 5, 9; comp. Buttm. § 115. 5. So Diod. Sic. 1. 32. Plato Legg. 764. e.

ἐλαττωνέω, ὦ, f. ἥσω, (ἐλάττων,) to make less, to diminish, c. acc. Sept. Prov. 14, 34; also for עֲרִיבָה Lev. 25, 16. Pass. for עֲרִיבָה Gen. 8, 3. 5.—In N. T. intrans. like Heb. Hiphil, to have less, to lack, to fall short, absol. 2 Cor. 8, 15 ὁ τὸ εὐαγγέλιον, οὐκ ἐλαττώησθε, quoted from Ex. 16, 18 where Sept. for עֲרִיבָה; also Sept. for עֲרִיבָה Ex. 30, 15. Comp. Pass. Eccclus. 19, 5. 7.

ἐλαττώω, ὦ, f. ὥσω, (ἐλάττων,) to make less, e. g. in dignity, to make lower than another, Heb. 2, 7 ἡλάττωσας αὐτὸν [Ἰησοῦν] βραχύ τι παρ' ἀγγέλους, also Pass. v. 9; quoted from Ps. 8, 6 where Sept. for עֲרִיבָה; also for עֲרִיבָה Num. 26, 54. So Philo de Opif. p. 20. a. Plut. Agesi. 9. Xen. Hell. 1. 4. 16.—Pass. to become less, to decrease, John 3, 30. Sept. for עֲרִיבָה Jer. 44, 18. So Plut. Pyrrh. 26 init. Plato Rep. 549. c.

ἐλάυνω, f. ἐλάσω, perf. ἐλήλακα, to drive, to drive on, to impel; e. g. oxen Eccclus. 38, 28; horses Xen. Cyr. 8. 3. 29.—In N. T.

1. Of ships and clouds, Pass. to be driven about by winds, James 3, 4. 2 Pet. 2, 17. So Jos. Ant. 5. 5. 3 τὸν ὑετὸν ἔλαυνε ἀνεμος. Plut. de Fortuna 2.—Trop. of a person, Luke 8, 29 ἡλαύνετο ὑπὸ τοῦ δαίμονος κτλ. So Wisd. 16, 18. Pol. 3. 70. 7. Plato Phædr. 240. d.

2. Spec. to impel with oars, to row, absol. Mark 6, 48. John 6, 19. Sept. for עָרַב Is. 33, 21.—Dem. 1223. 9. Thuc. 3. 49. Xen. Hell. 6. 2. 29; fully, τὴν ναῦν Xen. Ath. 1. 2.

ἐλαφρία, as, ἡ, (ἐλαφρός,) lightness, pr. in weight; trop. of mind, lightness, inconsistency, 2 Cor. 1, 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

ἐλαφρός, ἁ, ὁ, light, not heavy, opp. βαρύς Plato Tim. 63. c, d.—In N. T. light, easy to bear; Matt. 11, 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my precepts, requirements, are light. Neut. τὰ ἐλαφρόν as Subst. lightness, 2 Cor. 4, 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρά θλίψις, comp. Buttm. § 123. 3. Winer § 34. 2. So genr. Antiphon. 677. pen. Plut. Nicias 9 ἐλαφροτέρων ἐποίησεν τὴν ἀνυχίαν.

ἐλάχιστος, η, ον, pr. superl. of the old epic ἐλαχὺς, but used as superl. of μικρός (comp. in ἐλάσσων), Buttm. § 68. 4; the least, minimus, e. g. in magnitude, James 3, 4; in number and quantity, Luke 16, 10 bis. 19, 17; in rank or dignity, Matt. 2, 6. 5, 19 ἐλάχ. κληθήσεται. 25, 40. 45. 1 Cor. 15, 9; in weight or importance, Matt. 5, 19 ἐντολαί ἐλαχ. Luke 12, 26. 1 Cor. 6, 2. 4, 3 see in εἰμί II. 8. b. Sept. of dignity for עֲרִיבָה 1 Sam. 9, 21; עֲרִיבָה 2 K. 18, 24; of importance, for עֲרִיבָה Prov. 30, 24.—Of weight and importance, Plato Legg. 854. e; of dignity, Wisd. 6, 6. Xen. Mem. 2. 1. 6.

ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) less than the least, far less, Eph. 3, 8. Comp. ἐλαχιστότατος Sext. Empir. 9. 406.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a late age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136. See Wetst. N. T. in loc.

ἐλάω, a rare poetic form, whence f. ἐλάσω used as fut. of ἐλαίνω q. v.

Ἑλεάζαρ, ὁ, indec. Eleazar, Heb. עֲלֵאָזָר (whom God helps, Germ. *Gothilf*), pr. name of a man, Matt. 1, 15 bis.

ἐλεγμός, οὐ, ὁ, (ἐλέγχω.) *conviction, reproof*, 2 Tim. 3, 16 Lachm. where Rec. **ἐλεγχος**.—Sept. Lev. 19, 17. Eccles. 21, 6.

ἐλεγξίς, εως, ἡ, (ἐλέγχω.) *conviction, reproof*; 2 Pet. 2, 16 **ἐλεγξιν ἔχειν** i. q. **ἐλέγχεσθαι**, to have conviction, i. e. to be convicted, reproof.—Sept. Job 21, 4, 23, 2.

ἐλέγχος, ου, ὁ, (ἐλέγχω.) *convincing argument, proof*, Sept. for **רַחֲמִים** Job 23, 4. **Æl. V. H. 7. 19.** Plato Prot. 344. b.—In N. T. *conviction*, i. e.

1. The act of convincing, i. q. *confutation, reproof*, 2 Tim. 3, 16 Rec. Sept. for **רַחֲמִים** Prov. 5, 12, 29, 15.—Long. Fragm. 3. 11 **ἐλεγχον ἔχειν**.

2. The state of being convinced, *conviction, persuasion, firm belief*, Heb. 11, 1.

ἐλέγχω, f. **έω**, to shame, to disgrace, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. to convince, to confute, to refute, to prove one in the wrong, and thus to shame him, e. g.

1. to convince, to convict; c. acc. Tit. 1, 9 καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Pass. John 8, 9. 1 Cor. 14, 24. James 2, 9; also with **περί τινος** John 8, 46. 16, 8. Sept. for **רַחֲמִים** Job 32, 12. Ps. 50, 21.—**Æl. V. H. 12. 51.** Xen. Mem. 3. 8. 1.—Hence

2. Spec. to admonish, to reprove, to rebuke, c. acc. of pers. Matt. 18, 15 **ὑπάγε καὶ ἐλέγξον αὐτὸν κτλ.** 1 Tim. 5, 20. Tit. 1, 13. Rev. 3, 19. [Jude 15, 22]; acc. impl. 2 Tim. 4, 2 Tit. 2, 15. Pass. Luke 3, 19. Heb. 12, 5, quoted from Prov. 3, 11. 12, where Sept. for **רַחֲמִים**. Also with the idea of openness, plainness, c. acc. of thing, Eph. 5, 11; Pass. v. 13. John 3, 20. Sept. genr. for **רַחֲמִים** Prov. 9, 8.—Of pers. **Æl. V. H. 13. 24.** Xen. Mem. 1. 2. 47. Of things, Hdtian. 3. 12. 11. Xen. Conv. 8. 43.

ἐλεεινός, ἡ, ὁ, (ἔλεος,) *pitiful, merciful*, Hdtian. 1. 4. 3; *pitied*, Hom. Il. 24. 309.—Usually and in N. T. *pitiable, wretched, miserable*, 1 Cor. 15, 19. Rev. 3, 17. So Diod. Sic. 13. 28. Plato Gorg. 469. a. The purer Attic form was **ἐλεινός**, Lob. ad Phryn. p. 87.

ἐλεέω, ὦ, f. ἔσω, (ἔλεος,) to pity, to take compassion, to have mercy on any one; Pass. to be pitied, to obtain mercy; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

1. Genr. and Act. c. acc. Matt. 9, 27 **ἐλέησον ἡμᾶς, νῦν Δαβίδ.** 15, 22. 17, 15. 18, 33 bis. 20, 30. 31. Mark 5, 19. 10, 47. 48. Luke 16, 24. 17, 13. 18, 38. 39. Phil.

2, 27. Jude 22 see in διακρίνω no. 1. Sept. for **רַחֲמִים** 2 Sam. 12, 22; **עַרְף** Deut. 13, 17. (Deut. 753. 11. Plato Conv. 173. c.) In Rom. 12, 8 spoken of those who had charge of the poor, or perh. of private benevolence; comp. Sept. and **רַחֲמִים** Prov. 14, 21. 28, 8.—Pass. Matt. 5, 7. 1 Cor. 7, 25 ὡς **ἡλεήμενος ὑπὸ κυρίου πιστὸς εἶναι, as one that hath obtained mercy of the Lord to be faithful** (i. e. believing); here **πιστὸς εἶναι** is exegetical. 2 Cor. 4, 1. 1 Tim. 1, 13. 16. Sept. for **רַחֲמִים** Hos. 1, 6. So Lys. 257. ult. Plato Rep. 337. a.

2. Spec. in N. T. of God's mercy through Christ, or salvation in Christ, to have mercy on, i. q. to give salvation, to save, c. acc. Rom. 9, 15 **ἐλεήσω ὃν ἂν ἐλεῶ**, quoted from Sept. Ex. 33, 19 where Sept. for **רַחֲמִים**; in Ex. spoken generally, but applied by Paul in the gospel sense. So v. 16 **ἀλλὰ τοῦ ἐλεοῦντος θεοῦ**, where Lachm. **ἐλεώντος** as if from a Pres. **ἐλεῶ**. v. 18. 11, 32; Pass. 11, 30. 31; also 1 Pet. 2, 10, comp. Hos. 2, 23.

ἐλεημοσύνη, ης, ἡ, (ἐλεέω,) *mercy, compassion*, Sept. for **רַחֲמִים** Prov. 21, 21; **רַחֲמִים** Is. 38, 18. Callim. Hymn. in Del. 152.—In N. T. meton. 'act of mercy,' *alms, charity*, money given to the poor; Matt. 6, 1 Rec. where the better reading is **δικαιοσύνη**. Matt. 6, 2. 3. 4. Luke 11, 41. 12, 33. Acts 3, 2. 3. 10. 9, 36. 10, 2. 4. 31. 24, 17. Sept. for Chald. **רַחֲמִים** Dan. 4, 24 [27]. So Eccles. 3, 14. 12, 3. Diog. Laert. 5. 17 **ποιητὴ ἀνθρώπου ἐλεημοσύνην ἔδωκεν**.

ἐλεήμων, ονος, ὁ, ἡ, adj. (ἔλεος,) *pitiful, merciful, compassionate*, i. e. actively so, Matt. 5, 7. Heb. 2, 17. Sept. for **רַחֲמִים** Ex. 22, 27; **עַרְף** Ps. 145, 8.—Hom. Od. 5. 191. Lysias 168. 40.

ἔλεος, ου, ὁ, also **έους**, τό, (kindr. **ἔλεος**, **ἔλεος**,) *pity, mercy, compassion*, i. e. active pity, comp. in **ἐλεέω** init. Tittm. de Syn. N. T. p. 69 sq.—The forms of **ἔλεος** are usual in classic writers; those of **τό ἐλεος** are found only in Sept. the N. T. and ecclesiastical writers. Thus

1. Masc. **ὁ ἔλεος**, Matt. 23, 23 **ἀφῆκατε . . . τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν**. Tit. 3, 5. Heb. 4, 16; also Matt. 9, 13 and 12, 7 **ἔλεον θεῶ καὶ οὐ θυσίαν**, quoted from Hos. 6, 6 where Sept. **τὸ ἔλεος** for **רַחֲמִים** piety, goodness; parall. with **רַחֲמִים** **רַחֲמִים**, Sept. **ἐπιγνώσις θεοῦ**. Sept. also **ὁ ἔλεος** for **רַחֲמִים** Is. 60, 10.—Luc. D. Deor. 13. 1. Dem. 735. 1. Plato Rep. 539. a.

2. Neut. **τὸ ἔλεος**, genr. Luke 1, 50. 78. Rom. 9, 23. 15, 9. Eph. 2, 4. 1 Pet. 1, 3.

James 2, 13 (see in κατακαυχάσθαι). 3, 17. Sept. for תִּחַי Neh. 13, 22. Ps. 51, 1; עֲחַי Deut. 13, 7.—So ποιεῖν ἔλεος μετὰ τινος, to do mercy with any one, to show mercy to, i. q. ἐλεῖν, e. g. Luke 1, 72. 10, 37. James 2, 13. Sept. for עָזַר תִּחַי Gen. 24, 12. 1 Sam. 15, 6. al. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1, 58.—In the phrase μνησθήναι ἐλέους, to remember mercy, Luke 1, 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25, 6. 89, 29. 50. Sept. for רָחַם רָחַם 2 Chr. 6, 42. Jer. 2, 2.—Spec. of the mercy of God through Christ, i. e. salvation in the gospel sense; Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. 11, 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δέη ἔλεος ὁ κύριος, 2 Tim. 1, 16. 18; also joined with εἰρήνη and the like, Gal. 6, 16. 1 Tim. 1, 2. 2 Tim. 1, 2. Tit. 1, 4. 2 John 3. Jude 2.

ἐλευθερία, ας, ἡ, (ἐλεύθερος,) freedom, liberty, i. e. personal liberty, freedom from restraint, 1 Cor. 10, 29 (Diog. Laert. 7. 121. Plato Ep. 354. e); from the yoke of the Mosaic law, Gal. 2, 4. 5, 1. 13 bis. 2 Cor. 3, 17, comp. v. 6. 7; hence νόμος ἐλευθερίας, the law of liberty, the gospel, opp. to the yoke of the Jewish law, James 1, 25. 2, 12; comp. Gal. 5, 1. Rom. 8, 2. 2 Cor. 3, 17. Also freedom from the yoke of external observances in general, 1 Pet. 2, 16. 19; from a state of calamity and death, Rom. 8, 21. Comp. Xen. Mem. 4. 5. 2.

ἐλεύθερος, ἴρα, ον, perh. 'one who can go where he will,' from obsol. ἐλεύω i. q. ἔρχομαι; hence, free, at liberty, not under restraint or bondage, Lat. liber.

1. In a civil sense: a) free-born, 1 Cor. 7, 22. 12, 13. Gal. 3, 28. 4, 22. 23. 30. 31. Eph. 6, 8. Col. 3, 11. Rev. 6, 15. 13, 16. 19, 18. Trop. of the heavenly Jerusalem, Gal. 4, 26; comp. v. 24. Sept. for עֲרִיךְ Neh. 13, 17. Ecc. 10, 17. So Dem. 752. 13. Xen. Mem. 2. 7. 3, 4, 6. b) freed, made free, John 8, 33. 1 Cor. 7, 21. Sept. for חֲפֵיךְ Ex. 21, 2. 26. 27.

2. Genr. free, exempt, from an obligation, law, duty, Matt. 17, 26. Rom. 7, 3 and 1 Cor. 7, 29, comp. Sept. for חֲפֵיךְ Deut. 21, 14. (Luc. Asin. 23.) Also free from external obligations in general, so as to act as one pleases, 1 Cor. 9, 1. 19, comp. v. 4. 5. (Xen. Hi. 1. 16.) Or from the yoke of the Mosaic law and all other external observances, 1 Pet. 2, 16; comp. Gal. 5, 13.—

Trop. free from the bondage of sin and death, John 8, 36. Also Rom. 6, 20 θεὸς γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ, ye were free as to righteousness, did not yield yourselves to its requirements, opp. v. 18; here ἐλεύθεροι is put for the sake of antithesis with δοῦλοι and implies an unreal freedom; for the dat. see Winer § 31. 3.

ἐλευθερώω, ᾶ, f. ᾶσω, (ἐλεύθερος,) to free, to set at liberty, in a civil sense, Xen. Mem. 2. 1. 28.—In N. T. trop. to make free, e. g. from the power and penalty of sin, John 8, 32. 36; with ἀπὸ o. gen. Rom. 6, 18. 22; from the yoke of the Mosaic law, Gal. 5, 1; or its condemnation, c. ἀπὸ Rom. 8, 2; from a state of calamity and death, Rom. 8, 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάλιστα ἐλευθεροῦνται. So pr. c. ἀπὸ Hell. 5. 2. 12.

ἐλευσις, εως, ἡ, (ἐλεύσομαι,) a coming, Acts 7, 52.—Dion. Hal. I. p. 565. ed. Reisk. Act. Thom. § 28.

ἐλεφάντινος, η, ον, (ἐλεφας,) of ivory, ivory, Rev. 18, 12. Sept. for עֵי K. 10, 18.—Hidian. 4. 2. 3, 13. Plato Crit. 116. d.

Ἐλιακίμ, ὁ, indec. Eliakim, Heb. עֲלִיָּאִיִּם (God appointed), pr. n. of a man: a) Matt. 1, 13 bis. b) Luke 3, 30.

Ἐλιέζερ, ὁ, indec. Eliezer, Heb. עֲלִיֶּזֶר (God his help), pr. n. of a man, Luke 3, 29.

Ἐλιοῦδ, ὁ, indec. Eliud, pr. n. of a man, Matt. 1, 14. 15; prob. compounded from Heb. יְהוָה God, and יָדָה praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. Elisabeth, Heb. עֲלִישָׁבֶת (God her oath), Elisabeth, Sept. Vat. Ἐλισαβέτις, pr. n. of the wife of Zacharias, the mother of John the Baptist, Luke 1, 5. 7. 13. 24. 36. 40. 41 bis. 57. Comp. Ex. 6, 23.

Ἐλισσαῖος, ον, ὁ, Eliseus, Elisha, Heb. עֲלִישָׁא (God his deliverance), a celebrated prophet of the O. T. Luke 4, 27.—See 1 K. 19, 16 sq. 2 K. c. 2. c. 4 sq. c. 13, 14 sq.

ἐλίσσω v. -ττω, f. ξω, (ἐλεξ, εἰδώ, εἶλω,) to roll up, to fold up, as a garment to be laid away; trop. of the heavens Heb. 1, 12, quoted from Ps. 102, 27 where Sept. for Heb. עֲלִיָּתָהּ. Pass. Rev. 6, 14 Lachm. comp. Is. 34, 4, where Sept. for עֲלִיָּתָהּ.—Plut. Mor. II. p. 140. Plato Tim. 73. a.

ἔλκος, εος, ον, τό, (ἔλκεω,) a wound, Hom. II. 11. 812.—In N. T. an ulcer, a sore, Luke 16, 21. Rev. 16, 2. 11. Sept. for עֲלִיָּתָהּ Ex. 9, 9. Job 2, 7. So Pol. 1. 81. 5. Thuc. 2. 49.

ἐλκώω, ᾧ, f. ὥσω, (ἔλκος,) *to let ulcerate*; Pass. *to be ulcerated, to be full of ulcers, sores*, Luke 16, 20.—Plut. Phocion 2. Xen. Eq. 1. 4. ib. 5. 1.

ἐλκύω, a late form, whence f. ἐλκύσω used as fut. of ἔλκω q. v.

ἔλκω, f. ἔλξω, later fut. ἐλκύσω Butt. ὁ 114; aor. 1 ἐλκυσά; *to draw, to drag*, c. acc. e. g. a net, John 21, 6. 11; a sword, John 18, 10. Sept. for תִּשָּׁח Ps. 10, 9; תִּשָּׁח 2 Sam. 22, 17. So ἐλκύσαντες Xen. Hell. 7. 1. 19; ἔλκω Hdn. 4. 9. 14. Xen. An. 5. 2. 15.—Of persons, *to drag, to force away*, e. g. before magistrates, Acts 16, 19 ἐλκυσαν. James 2, 6 ἔλκουσιν; or out of a place, Acts 21, 30 ἐλκον. So Plut. de vit. Pudore 15. Xen. Mem. 3. 6. 1.—Trop. *to draw*, by a moral influence, John 6, 44. 12, 32. Sept. and תִּשָּׁח Cant. 1, 4. So Plut. M. Ant. 66. Xen. Conv. 1. 9.

Ἑλλάς, ἁδος, ἡ, *Hellas, Greece*, once Acts 20, 2. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Hdn. 8. 44, 47. Thuc. 1. 3. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 1. c. where it is distinguished from Macedonia; comp. Arr. Exp. Alex. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα.—Elsewhere *Hellas* is also put for the whole extent of Greece, including the Peloponnesus and the islands, as also Macedonia, Xen. Vect. 1. 6; and so as opposed to Asia Minor, Xen. Hell. 3. 4. 5; but sometimes also including Ionia, Hdn. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι.—The Heb. name for Greece is יָוָן (Javan) Ἰωνία, Sept. Ἰώαν Gen. 10, 2; but the Sept. translate it also by Ἑλλάς, Is. 66, 19. Ez. 27, 13.

Ἑλλην, ἦρος, ὁ, *Hellen*, pr. n. of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Hellas, Hom. Il. 2. 684; afterwards a general name for all the *Greeks*, Hdn. 3. 2. 14. Xen. Cyr. 6. 3. 11.—Hence in N. T. Ἑλλην, *a Greek*; οἱ Ἑλληνες, *the Greeks*.

1. Pr. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1, 14; where the polished Greeks are the οἱ σοφοί.—Philo de Conf. Ling. p. 347. e. Xen. Vect. 1. 4. Comp. Læsner Obs. e Phil. p. 243.

2. Spec. as opp. to οἱ Ἰουδαῖοι it means *a Greek, the Greeks*, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, *the Greeks* were often put as the representatives of the whole heathen world, comprising all those who were *not Jews*, i. q. *gentiles*; Acts 16, 1. 3. 18, 17 Rec. 19, 10. 17. 20, 21. 21, 28. Rom. 1, 16. 2. 9. 10. 3, 9. 10, 12. 1 Cor. 1, 22. 23. 24. 10, 32. 12, 13. Gal. 2, 3. 3, 28. Col. 3, 11. So Acts 11, 20 in later edit. for Ἑλληνιστάς in Rec. John 7, 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is *the dispersed among the gentiles*.—Comp. Sept. for מִיִּשְׁרָאֵל Is. 9, 11. 1 Macc. 8, 18. 2 Macc. 4, 36. Jos. Ant. 12. 5. 1.

3. Spoken of a gentile convert to Judaism, *a Greek proselyte*, John 12, 20. Acts 14, 1. 17, 4. 18, 4; comp. 13, 43.

Ἑλληνικός, ἡ, ὡν, *Greek, Grecian*, Luke 23, 38. Rev. 9, 11.—Sept. Jer. 46, 16. Hdn. 5. 5. 6. Xen. Cyr. 2. 2. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην,) *pr. Greek*, in fem. 2 Macc. 6, 8. Xen. An. 5. 1. 1.—In N. T. *a female Greek, a gentile*; Mark 7, 26 γυνή Ἑλλ. Acts 17, 12; comp. in Ἑλλην no. 2. So Palaeph. 35.

Ἑλληνιστής, οὗ, ὁ, (ἐλληνίζω *to Hellenize*, i. e. *to speak Greek*, Thuc. 2. 68. Xen. An. 7. 3. 25. Lob. ad Phryn. p. 379,) *a Hellenist*, i. e. *a Jew by birth or religion who speaks Greek*; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not; Acts 6, 1 ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, i. e. *against those speaking Hebrew or Aramaean*. 9, 29. 11, 20 Rec. where later edit. Ἑλληνας. Winer ὁ 3. p. 33. ed. 5. Wetst. N. T. in Act. 6, 1.

Ἑλληνιστί, adv. (ἐλληνίζω,) *in Greek*, i. e. *in the Greek tongue*, John 19, 20. Acts 21, 37.—Plut. Cato Maj. 14. Xen. An. 7. 6. 8. Comp. Butt. ὁ 119. m. 82.

ἐλλογέω, ᾧ, f. ἦσω, (ἐλγος, λόγος,) *to reckon in or to, to put to one's account*, Philem. 18. Trop. of sin, *to impute*, Rom. 5, 13.—Boeckh Inscr. 1. 850.

Ἐλμωδάμ, ὁ, indec. *Elmodam*, pr. name of a man, Luke 3, 28.

ἐλπίζω, f. ἴσω, (ἐλπίς, ἔλπω,) Att. fut. ἐλπιδώ Butt. ὁ 95. 7.

1. *to hope, to hope for, to expect*, pr. and c. καὶ 2 Cor. 8, 5; with infin. aor. Luke 6, 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23, 8. Acts 26, 7. Rom. 15, 24. 1 Cor. 16, 7

Phil. 2, 19. 23. 1 Tim. 3, 14. 2 John 12. 3 John 14; infin. perf. 2 Cor. 5, 11. (Hdian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6.) With *ἐν* and pres. Indic. Luke 24, 21; fut. Indic. Acts 24, 26. 2 Cor. 1, 13. 13, 6. Philem. 22; comp. Winer § 45. 2 et ult. So c. inf. fut. Luc. D. Deor. 26. 1. Xen. Cyr. 1. 6. 4.—With accus. of thing, *to hope for*, Rom. 8, 24. 25. 1 Cor. 13, 7; hence Pass. *τὰ ἐλπίζόμενα*, Heb. 11, 1. So Hdian. 1. 4. 6. Xen. Mem. 4. 3. 17.

2. *to hope in or on any one*, i. q. *to trust in, to confide in*, e. g. a) Genr. c. dat. Matt. 12, 21 *τῷ δυνάμει αὐτοῦ ἐσθλὴ ἐλπιούσι* in later edit. but Rec. *ἐν τῷ ἐν*, as below. With *εἰς* c. acc. John 5, 45 *εἰς ὃν ἐλπίκατε*. Sept. for *ἐν*! Is. 51, 5. (Hdian. 7. 10. 1.) With *ἐν* *τῷ*, Rom. 15, 12 *ἐν αὐτῷ ἐσθλὴ ἐλπιούσι*. *1 Tim. 6, 17. Sept. for *ἐν* *τῷ* Judg. 9, 26. Ps. 44, 7; comp. Matth. § 399. n. 1. (Pol. 1. 82. 6 *ἐφ' αἷς εἶχον . . . ἐλπίδας*.) Also *ἐπὶ* *τι* 1 Pet. 1, 13; Sept. for *ἐν* *τῷ* Ps. 62, 11. b) Spec. of those who put their trust in God or Christ; so with *εἰς* c. acc. 2 Cor. 1, 10; *ἐπὶ* c. dat. 1 Tim. 4, 10. (Sept. for *ἐν* *τῷ* Ps. 26, 1; comp. Is. 11, 10.) With *ἐπὶ* c. acc. 1 Tim. 5, 5. 1 Pet. 3, 5; Sept. for *ἐν* *τῷ* Ps. 37, 3, 5. So in Christ, with *ἐν* c. dat. 1 Cor. 15, 19. Sept. c. *ἐν* for *ἐν* *τῷ* 2 K. 18, 5. Ps. 33, 21. So *ἐλπίδα* *ἔχειν ἐν τῷ*, Epict. Ench. 40. Xen. Mem. 4. 2. 28.

ἐλπίς, *ἰδος*, *ῥ*, *hope, the expectation of future good*.

1. Genr. Rom. 8, 24 *τῇ ἐλπίδι ἐσώσθημεν*, *in hope are we saved*, as yet only in expectation, not in full fruition; dat. of manner. 2 Cor. 10, 15. Phil. 1, 20. With a gen. of the thing hoped for, Acts 27, 20 *πᾶσα ἐλπίς τοῦ σώζεσθαι*. 16, 19. 26, 6. 7. 23, 6 *περὶ ἐλπίδος καὶ ἀναστάσεως*, instead of *περὶ ἐλπίδος τῆς ἀναστάσεως*. Also c. gen. of the person hoping, Acts 28, 20. 2 Cor. 1, 7. Sept. for *ἐν* *τῷ* Job 14, 7. Ez. 37, 11. So genr. Hdian. 2. 7. 9. Pol. 3. 69. 4. Xen. Hell. 4. 8. 38.—Also *παρ' ἐλπίδα*, *against hope*, i. e. without ground of hope, Rom. 4, 18; *ἐπ' ἐλπίδι*, lit. *on hope*, Engl. *in or with hope*, full of hope and confidence, Acts 2, 26. Rom. 4, 18. 8, 20. 1 Cor. 9, 10 bis. Sept. for *ἐν* *τῷ* Ps. 4, 9. 16, 9.—Meton. the object of hope, Rom. 8, 24 bis, *ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς*, see in *βλέπω* no. 2. a. γ. 1 Cor. 9, 10 Rec. *τῆς ἐλπίδος μετέχειν*. Sept. and *ἐν* *τῷ* Job 6, 8. So Callim. Ep. 20.

2. Spec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5, 2 *ἐλπίς τῆς*

δόξης τοῦ Θεοῦ. 5, 4. 5. 12, 12 *τῇ ἐλπίδι χαίροντες*. 15, 4. 13 bis, *ὁ θεὸς τῆς ἐλπ.* i. e. God the author and source of hope. 1 Cor. 13, 13. 2 Cor. 3, 12. Eph. 2, 12. 4, 4. 1 Thess. 4, 13. 5, 8. 2 Thess. 2, 16. Tit. 1, 2. 3, 7. Heb. 3, 6. 6, 11. 10, 23. 1 Pet. 1, 3. 3, 15. With gen. of the thing or person on which this hope rests, Eph. 1, 18. Col. 1, 23. 1 Thess. 1, 3.—Meton. the object of this hope, i. q. *salvation*, Col. 1, 5. Gal. 5, 5 *ἐκ πίστεως ἐλπίδα δικαιοσύνης*, *the hope of righteousness by faith*, i. e. the salvation thus bestowed. Tit. 2, 13. Heb. 6, 18. 7, 19. Meton. also of the source, ground, author of hope, Christ, Col. 1, 27. 1 Tim. 1, 1; genr. 1 Thess. 2, 19. Sept. Ps. 22, 10.

3. *hope in or on any one, trust, confidence*; so c. *εἰς*, Acts 24, 15 *ἐλπίδα ἔχων εἰς τὸν Θεόν*. 1 Pet. 1, 21; c. *ἐπὶ τῷ*, 1 John 3, 3. Comp. in *ἐλπίζω* no. 2. So c. *ἐπὶ τῷ* Sept. for *ἐν* *τῷ* Prov. 22, 19; meton. Ps. 65, 6.

Ἐλύμας, α, δ, *Elymas*, i. q. *ὁ μάγος*, the magician, as explained by Luke, Acts 13, 8. It appears to come from the Arabic *'alim*, wise, learned.

Ἐλωί, indec. *Eloi*, Aram. *ܐܠܘܝ*, *my God*, Mark 15, 34; quoted from Ps. 22, 2 where Sept. *ὁ θεός μου* for Heb. *יְהוָה*. Matthew writes it *ἡλί*, Matt. 27, 46.

ἐμαντοῦ, ἦς, οὔ, reflex. pron. of 1 pers. found only in Sing. gen. dat. acc. of *myself, to myself, myself*; Luke 7, 7. John 5, 31. 8, 14. 18. 54. 1 Cor. 4, 3. 2 Cor. 2, 1. al. For *ἀπ' ἐμαντοῦ* and *ἐξ ἐμαντοῦ*, see in *ἀπό* no. 3. c; *ἐκ* no. 3. c.—Sometimes in accus. used merely as the simple *ἐμέ*, Matt. 8, 9. Luke 7, 8. John 12, 32. Philem. 13. al. See Matth. § 148. n. 2. Kühner § 302. +

ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 2 *ἐνέβην*, inf. *ἐμβῆναι*, part. *ἐμβάς*; *to go in, to enter*, absol. John 5, 4, sc. *εἰς τὸ ὕδωρ*. So Pol. 1. 20. 8. Xen. An. 4. 3. 20.—Elsewhere only as followed by *εἰς τὸ πλοῖον* or the like, *to go on board, to embark*, Matt. 8, 23. 9, 1. 13, 2. 14, 22. 32. 15, 39. Mark 4, 1. 5, 18. 6, 45. 8, 10. 13. Luke 5, 3. 8, 22. 37. John 6, 17. 22. 24. 21, 3. So 1 Macc. 15, 37. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*; Luke 12, 5 *ἐμβαλεῖν εἰς τὴν γένναν*. Sept. for *ἐν* *τῷ* Gen. 37, 21. al.—Hdian. 4. 9. 14. Xen. Hell. 1. 17. 21.

ἐμβάπτω, f. ψω, (ἐν, βάπτω,) *to dip in*, pr. into any thing, c. acc. Matt. 26, 23 δ

ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mid. c. acc. impl. Mark 14, 20 ὁ ἐμβαπτόμενος εἰς τὸ τρυβλίον. Also John 13, 26 ἐμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Aristoph. Nub. 150 ἐνέβαψε εἰς τὸν κηρὸν τὰ πόδε. Athen. 9. p. 367. b.

ἐμβατεύω, f. εἶσω, (ἐν, βατεύω i. q. βαίνω,) pr. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aeschyl. Pers. 449; in a hostile sense, εἰς τὴν χώραν, i. e. *to invade*, 1 Macc. 12, 25. 15, 40; εἰς τὴν ναῦν Dem. 894. 7.—In N. T. trop. *to go into a matter, to search or pry into*, and in a bad sense *to intrude into*, c. acc. Col. 2, 18 ἂ μὴ ἐώρακεν ἐμβατεῶν. So 2 Macc. 2, 30. Philo de Opif. p. 16. Xen. Conv. 4. 27.

ἐμβιβάζω, f. ἄσω, (ἐν, βιβάζω,) *to cause to go in*, mostly *into a ship, to embark, to put on ship-board*; c. acc. Acts 27, 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτὸ sc. τὸ πλοῖον.—Pol. 1. 49. 5. Xen. An. 5. 3. 1.

ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pr. *into a place*, Bel and Drag. 40.—Hence in N. T. *to look in the face, to look at or upon, to behold*; c. dat. Mark 10, 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14, 67. Luke 20, 17. 22, 61. John 1, 36. 43. Matt. 19, 26. (Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2.) With εἰς c. acc. Acts 1, 11 εἰς τὸν οὐρανόν, parall. εἰς ἀνεῖςcentes v. 10. Also *to look at, to consider*, Matt. 6, 26 εἰς τὰ πτερυγὰ, comp. Luke 12, 24. Sept. and 𐤒𐤓𐤕 Is. 51, 1. 2. 6. So Ecclus. 2, 10.—With an acc. *to look at, to see*; καὶ ἐνέβλεψε τηλαυγὺς ἀπαντας Mark 8, 25; absol. Id. Acts 22, 11.

ἐμβριμάομαι, ὦμαι, f. ἴσομαι, Mid. depon. (ἐν, βριμάομαι v. -όομαι,) pr. *to be wroth at, to be moved with indignation towards any one*; hence in N. T.

1. In words, i. q. *to murmur against, to blame*, c. dat. Mark 14, 5 ἐνεβριμῶντο αὐτῇ. Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.—Spec. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; c. dat. Matt. 9, 30 ἐνεβριμήσατο αὐτοῖς. Mark 1, 43. So Symm. for 𐤒𐤓𐤕 Is. 17, 13. Hesych. ἐμβριμήσαι ἐπιτιμῆσαι, κελεύσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελλόμενος.

2. Like Heb. 𐤑𐤕𐤕, spoken also of any great perturbation of mind, e. g. grief, *to be greatly moved, to be troubled*, with dat. of manner, John 11, 33 ἐνεβρ. τῷ πνεύματι, parall. ἐτάραξεν ἑαυτὸν. v. 38 ἐν ἑαυτῷ. So 𐤒𐤓𐤕𐤕, Sept. τεταραγμένοι, Gen. 40, 6; Sept. σκυθρωποί Dan. 1, 10.

ἐμέω, ὦ, f. ἔσω, *to spue out, to vomit*, trop. *to express loathing*, c. acc. Rev. 3, 16.

Sept. for 𐤒𐤓 Is. 19, 14.—Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

ἐμμαινομαι, f. οὔμαι, (ἐν, μαίνομαι,) *to be mad at or against any one, to be furious against*, c. dat. Acts 26, 11.—So adj. ἐμμανής, furious, raging, Wied. 14, 23. Plato Tim. 86. c.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. 𐤌𐤍𐤕𐤏𐤋 (God with us) Immanuel, a symbolical name, once Matt. 1, 23; see Is. 7, 14. 8, 10.

Ἐμμαοῦς, ἡ, indec. Emmaus, a village 60 furlongs or about 7½ Rom. miles from Jerusalem, but in what direction is uncertain; Luke 24, 13.—A place of this name is mentioned by Josephus at a like distance from Jerusalem; Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίων ἐξήκοντα. A city Emmaus lay also in the plain of Judah, 160 stadia from Jerusalem, towards Joppa, and was called by the Romans Nicopolis, now Ἀμυδός; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3, 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4. See Bibl. Res. in Pal. III. p. 65 sq. Rosenm. Bibl. Geogr. II. ii. p. 198.

ἐμμένω, f. ενῶ, (ἐν, μένω,) *to remain in a place, c. ἐν* Xen. An. 4. 7. 18.—In N. T. trop. *to remain in, to continue in any course of conduct*, with ἐν c. dat. Gal. 3, 10 πᾶς δε οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. 8, 9. Sept. Is. 30, 18. (Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.) With dat. simply, Acts 14, 22 τῇ πίστει. Sept. for 𐤒𐤓𐤕 Deut. 27, 26. So Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. 𐤌𐤌𐤓 (an ass) Hamor, Acts 7, 16; comp. Gen. 32, 19. Josh. 24, 32.—Lachm. Ἐμμόρ.

ἐμός, ἡ, ὄν, possessive adj. of 1 pers. Sing. *my, mine*.

1. Pr. marking possession, property, etc. Matt. 18, 20 τὸ ἐμὸν ὄνομα. John 3, 29. 4, 34. Rom. 10, 1. al. sēp. (Xen. Conv. 5. 5.) So τὸ ἐμὸν, τὰ ἐμά, *my own*, i. e. *what is mine, my property*, Matt. 25, 27. 20, 15. Luke 15, 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. 16, 21. Gal. 6, 11. Col. 4, 18.—Implying power or office, as οὐκ ἔστιν ἐμὸν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20, 23. Mark 10, 40. Comp. Jos. Ant. 2. 16. 1 οὐκ ἔστι ἐκπορίζεν.

2. Of things which proceed from any one as the source, author, agent; Mark 8, 38 τοὺς ἐμούς λόγους. Luke 9, 26. John 6, 38.

7, 16. 8, 16. 14, 27. Rom. 3, 7. al. *sap.* So τὸ ἐμόν, i. e. my doctrine, John 16, 14. 15.

3. In a passive or objective sense, Winer § 22. 7. n. 3. Matth. § 466. 2; e. g. of that which is appointed, destined, for a person, as *ὁ καιρὸς ὁ ἐμός* John 7, 6. 8; *ἡ ἡμέρα ἡ ἐμή* John 8, 56; *καιρὸς τῆς ἐμῆς ἀναλύσεως* 2 Tim. 4, 6; or of that which is done to or in respect to a person, as *εἰς τὴν ἐμὴν ἀνάμνησιν*, in my remembrance, i. e. in remembrance of me, Luke 22, 19. 1 Cor. 11, 24. 25; *ἀγάπη ἡ ἐμή*, love of me, John 15, 9 comp. v. 10:—Jos. Ant. 1. 3. 8 *ἐξέβριζον εἰς τὴν ἐμὴν εὐσέβειαν*, i. e. *εἰς ἐμέ*, towards me. Xen. Cyr. 3. 1. 28 *φιλίᾳ τῇ ἐμῇ*. 8. 3. 32 *τῆς ἐμῆς δωρεάς*, i. e. the gift to me. +

ἐμπαιγμονή, ἡς, ἡ, (*ἐμπαίζω*), *mockery, scoffing*; in later edit. 2 Pet. 3, 3 *ἐν ἐμπαιγμονῇ ἐμπαίκεται*, *scoffers in mockery*, intens. for *shameless scoffers*; comp. Gesen. Lehrg. p. 671. 3. Not found in Sept. or Greek writers.

ἐμπαιγμός, οὗ, ὁ, (*ἐμπαίζω*), *a mocking, scoffing*, Heb. 11, 36. Sept. for *ἡτῶν* Ez. 22, 4.—Wisd. 12, 25. Ecclesi. 27, 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπαίζω, f. αἰζω, (*ἐν, παίζω*) aor. 1 *ἐνέπαιφα*, a later form instead of *ἐνέπαισα*, Buttm. § 114 *παίζω*. Phryn. et Lob. p. 240.—*To sport in, with, against any one*, Lat. *illudere*, Engl. *to illude*, i. e.

1. *to mock, to scoff at, to deride*, c. dat. Matt. 27, 29 *ἐνέπαιζον αὐτῷ*, *λέγοντες*. v. 31. Mark 10, 34. 15, 20. Luke 14, 29. 22, 63. 23, 36; absol. Matt. 20, 19. 27, 41. Mark 15, 31. Luke 18, 32. 23, 11. Sept. for *ῥηξ* Gen. 39, 14. 17; *ἔβριζεν* Ex. 10, 2.—Arr. Epict. 4. 1. 47. Luc. Lexiph. 5. Hdot. 4. 134.

2. Spec. *to delude, to deceive*, Pass. Matt. 2, 16.—Sept. Jer. 10, 14. Soph. Ant. 799.

ἐμπαίκτης, ου, ὁ, (*ἐμπαίζω*), *a mocker, scoffer*, spoken of impostors, false prophets, deceivers, 2 Pet. 3, 3. Jude 18. See Matt. 24, 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

ἐμπεριπατέω, ὦ, f. ἴσω, (*ἐν, περιπατέω*), *to walk about in or on a place*, e. g. *τὴν γῆν*, Sept. for *ἡῆρη* Job 1, 7. 2, 2; also Luc. Conv. 13.—In N. T. trop. *to walk in or among a people, to live among, to be habitually conversant with*; absol. 2 Cor. 6, 16. Sept. and *ἡῆρη* Lev. 26, 12. Deut. 23, 14.

ἐμπίπλημι, f. ἐμπλήσω, (*ἐν, πίμπλημι*), the *μ* in *πιμ-* being dropped after *ἐμ*, Buttm.

§ 114. Lob. ad Phryn. p. 95,) aor. 1 *ἐνέπλησα*, Pass. aor. 1 *ἐνεπλήσην*; also particip. pres. *ἐμπιπλὼν* Acts 14, 17, from a form *ἐμπιπλάω* less usual and not Attic, Buttm. § 114 *πίμπλημι*. § 106. n. 5; *to fill in*, Lat. *implere*, i. q. *to fill up, to make full*, c. acc. Sept. for *ἔβριζ* Gen. 42, 25. Hdtian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill with food, to satisfy, to sate*, absol. John 6, 12 *ὥς δὲ ἐνεπλήσθησαν*. Sept. for *ἔβριζ* Lev. 26, 6. (Plut. Symp. lib. 8 init. Xen. Cyr. 1. 3. 4.) Trop. *to fill, to satisfy*, e. g. one's desire with good, absol. Luke 6, 25. With acc. and gen. Luke 1, 53. Acts 14, 17; comp. Buttm. § 132. 10. a. Sept. for *ἔβριζ* Is. 27, 6. Ps. 107, 9; *ἔβριζ* Jer. 31, 14. (Ecclesi. 16, 30.) Pass. trop. *to be filled with any person or thing*, i. e. *to fully enjoy the society, intercourse of any one*; Rom. 15, 24 *ἐν ὑμῶν ἐμπλησθῶ*. Comp. Hist. of Susann. 32.

ἐμπίπτω, f. πεσοῦμαι, (*ἐν, πίπτω*) aor. 2 *ἐνέπεσον*, *to fall in*, and with *εἰς* c. acc. of place, *to fall into*; Matt. 12, 11 *εἰς βόθυνον*. Luke 6, 39 Lachm. Luke 14, 5 *εἰς φρέαρ*. Sept. and *ἔβριζ* Ex. 21, 33. Prov. 26, 27. (Æsop. F. 117 *νύια ἐμπεσοῦσα εἰς χύτραν*. Xen. Cyr. 3. 3. 64 *εἰς τάφρους*.) Of persons, *to fall in with, to fall among, to meet with*, Luke 10, 36 *εἰς τοὺς ληστάς*. So Arr. Epict. 3. 13. 3 *ὅταν εἰς ληστάς ἐμπίσωμεν*. Xen. Cyr. 3. 1. 4.—Trop. *to fall into any state or condition, to come into*, c. *εἰς*, 1 Tim. 3, 6 *εἰς κρίμα*. v. 7 *εἰς ὀνειδισμόν*. 6, 9. Sept. and *ἔβριζ* Prov. 17, 21. 28, 10. (Æl. V. H. 5. 2. Xen. Hell. 7. 5. 6.) Also *ἐμπεσεῖν εἰς χεῖρας Θεοῦ, to fall into the hands of God, into his power, for punishment*, Heb. 10, 31. Sept. and *ἔβριζ* 2 Sam. 24, 14. So Ecclesi. 2, 18.

ἐμπλέκω, f. ἐξω, (*ἐν, πλέκω*) *to plait or braid in, to interweave*, Æl. V. H. 13. 1 *ἐνεπλέκοντο οἱ κίττοι μαλακοῖς δένδροις*.—In N. T. trop. *to entangle*; Mid. *to entangle oneself in*, c. dat. 2 Tim. 2, 4; Pass. c. dat. 2 Pet. 2, 20. So Pol. 1. 17. 3. Plato Legg. 814. b.

ἐμπληθίζω, see the forms of *ἐμπίπλημι*.

ἐμπλοκή, ἡς, ἡ, (*ἐμπλέκω*) *a plaiting, braiding, intertwining*, sc. of the hair in ornament, 1 Pet. 3, 3. Comp. 1 Tim. 2, 9. Judith 10, 3.

ἐμπνέω, ὦ, f. εὔσω, (*ἐν, πνέω*) *to blow in or upon, to breathe in or on*, intrans. Hom. Il. 17. 502; also *αἰλοῖς ἐμπνέειν*, *to play upon*, Anth. Gr. II. p. 103; hence genr. *to draw breath, to breathe*, i. e. *to live*, Plut. Enimien.

5 ult. Eurip. Phœn. 1436.—In N. T. trop. and intrans. *to breathe, to respire*, and with gen. *to breathe of any thing*, i. q. to be full of; Acts 9, 1 ἐμπνέων ἀπὸ πνεύματος καὶ φρόνου. See Matth. § 376. Winer § 30. 9. c. So πνέω, Aristænet. I. Ep. 5 πνέων θυμού. Achill. Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq. 435 κακίας πνεῖ. Comp. Heb. תְּנַחֵם Ps. 27, 12.

ἐμπορεύομαι, f. εὐσομαι, Pass. depon. (ἐν, πορεύομαι,) *to go in, to enter in*, c. acc. τὴν πόλιν Sept. Gen. 34, 24; πρὸς τινα, *to any one, to have intercourse with*, Plut. de aud. Poet. 12. p. 76; *to travel about in, to journey*, Soph. Elect. 405. Pol. 28. 10. 5.—In N. T. and usually, *to travel about as a merchant or trader on a large scale*, i. q. *to trade, to traffic*; absol. James 4, 13. Sept. for תְּרַבֵּץ Gen. 34, 10. 42, 34. (Diod. Sic. 5. 39. Xen. Lac. 7. 1.) With an acc. *to traffic in, to make merchandise of*; 2 Pet. 2, 3 ὑμᾶς ἐμπορεύουσιν, i. e. they will deceive you for their own gain. So Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορευόμεναι τὴν ὥρην τοῦ σώματος. Athen. 13. p. 569. f. See Winer § 32. 1. n.

ἐμπορία, as, ἡ, (ἐμπορος,) *a journey for traffic*, Arr. Epict. 3. 24. 80.—In N. T. *trade, traffic, commerce*, Matth. 22, 5. Sept. for תְּרַבֵּץ Ez. 27, 15; תְּרַבֵּץ Ez. 28, 5. So Pol. 3. 23. 4. Xen. Hi. 9. 9.

ἐμπόριον, ου, τό, (ἐμπορος,) *an emporium, market, mart*; John 2, 16 οἶκον ἐμπορίου, *a market-house*.—Sept. Is. 23, 17. Pol. 16. 41. 5. Xen. Vect. 3. 3.

ἐμπορος, ου, ὁ, (ἐν, πόρος, πείρω, περάω,) pr. *a passenger* from one place to another, a traveller, ὁ ἐν πόρῳ ὢν, Soph. Œd. C. 25, 303; espec. *a passenger by ship* who pays fare; and this indeed seems to have been the earliest use of the word, (later ἐπιβάτης,) Hom. Od. 2. 319. ib. 24. 300.—In N. T. and usually, *a merchant, trader*, i. e. one who trades by sea or land, a wholesale dealer; distinguished from the κάπηλος or ἄγοραῖος, who purchased his wares of the ἔμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. Xen. Vect. 3. 12, 13.—Rev. 18, 3. 11. 15. 23. Matth. 13, 45 ἀνθρώπος ἐμπορος, see in ἀνθρώπος 1. B. c. β. Sept. for תְּרַבֵּץ Gen. 37, 27; תְּרַבֵּץ Ez. 27, 15. 20 sq. So Hdt. 4. 10. 9. Xen. Hell. 1. 6. 38.

ἐμπρήσω, f. ἡσω, (ἐν, πρήσω,) Lat. incendio, *to inflame, to set on fire*, i. e. to destroy by fire, τὴν πόλιν Matth. 22, 7. Sept. for תְּרַבֵּץ Judg. 18, 27.—Hdt. 3. 7. 16. Xen. Hell. 1. 2. 4.

ἐμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) *before*, e. g.

1. Adv. of place, *before*, in advance of any one, Luke 19, 4. 28. (Pol. 2. 27. 4. Xen. An. 5. 6. 9; comp. Cyr. 2. 2. 7.) So τὰ ἐμπροσθεν, *things before*, Phil. 3, 14; comp. Buttm. § 125. 6, 7. (Xen. An. 6. 3. 14.) In respect of the body, *before, in front*, Rev. 4, 6. So Sept. and תְּרַבֵּץ Ez. 2, 10. Xen. An. 5. 4. 32.—In Sept. and Gr. writers spoken also of time, Ruth 4, 7. Judg. 1, 11. al. AEL. V. H. 2. 41. Xen. Vect. 4. 28.

2. Prep. with the genitive, *before*; see Buttm. § 146. 3. Thus

a) Of place, with gen. of person, after verbs of motion and the like, *before*; John 3, 28. 10, 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6, 2. 11, 10. Mark 1, 2. Luke 7, 27. Sept. for תְּרַבֵּץ Gen. 32, 3. 16. (Xen. Cyr. 3. 2. 5.) Genr. *before, in the presence of*, Matth. 5, 16. 6, 1. 10, 32 bis. 33 bis. 17, 2. 25, 32. 26, 70. 27, 11. 29. Mark 9, 2. Luke 5, 19. 12, 8 bis. 14, 2. 19, 27. 21, 36. John 12, 37. Gal. 2, 14. 1 Thess. 2, 19. So Matth. 7, 6 βάλλειν ἔμπρ. χ. 23, 13 or 14 κλείετε τὴν βαθ. τῶν οὐρ. ἔμπρ. τῶν ἀνθρ. ye shut up before them, so as to prevent them from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for תְּרַבֵּץ Is. 45, 1.—Hence and from the Heb. ἐμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, God being witness, God knowing and approving, 1 Thess. 1, 3. 3, 9. 13. 1 John 3, 19; comp. Heb. אֶתְּרַבֵּץ רִיבִי, Sept. δίκαιον ἐναντίον, Gen. 7, 1. So Matth. 11, 26 et Luke 10, 21 οὗτος ἐγένετο εὐδοκία ἐμπροσθεν σου. Matth. 13, 14 βέλημα ἔμπρ. σου. [Acts 10, 4.] So Heb. אֶתְּרַבֵּץ רִיבִי, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19, 15; δεκτὸν ἐναντι κυρίου Ex. 28, 38; comp. Heb. Lex. art. תְּרַבֵּץ D. 1. b. Lehrs. p. 820. 9 ult.—With gen. of thing, *before, at*; Matth. 5, 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts 18, 17. 2 Cor. 5, 10. Rev. 19, 10. 22, 8. Comp. Sept. and תְּרַבֵּץ Neh. 8, 3. 2 Chr. 5, 5. So Ceb. Tab. 1.

b) Of time, *before*, with gen. of pers. John 1, 15. 27. 30. Sept. and תְּרַבֵּץ 2 K. 17, 2. 23, 25. al.—Hdt. 7. 144. Dem. 51. 15.

ἐμπτύω, f. ὕσω, (ἐν, πτύω,) *to spit in, to spit upon*, e. g. εἰς τὸ πρόσωπον, *to spit in one's face*, Matth. 26, 67; genr. 27, 30. Sept. εἰς τὸ πρ. for תְּרַבֵּץ Num. 12, 14. (Plut. Mor. II. p. 46, ἐμπτύειν τινὶ εἰς τὸ πρόσωπον.) With dat. Mark 10, 34. 14. 65. 15, 19. Pass. Luke 18, 32. So AEL. V. H. 1. 15. Galen. de Theriac. 1. 8. See Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

ἐμφανής, εἶος, οὖς, ὁ, ἡ, adj. (ἐμφαίνω,) *pr. appearing in any thing; hence genr. apparent, and ἐμφανής γίνομαι, to become apparent, to appear, to be seen openly, i. q. ἐμφανίζομαι, Acts 10, 40. So Ael. V. H. 1. 21. Plato Alcib. 141. a; comp. Xen. Cyr. 8. 7. 23.—Trop. to become manifest, knowen; Rom. 10, 20, quoted from Is. 65, 1 where Sept. for שָׁרָרָךְ. Sept. for שָׁרָרָךְ Ex. 2, 14. So Pol. 22. 15. 7. Plato Theæt. 206. d.*

ἐμφανίζω, f. ἴσω, (ἐμφανής,) *to make apparent, to cause to be seen, to show; Pass. to appear, to be seen openly; Matt. 27, 53 ἐμφανίσθησαν πολλοῖς. Heb. 9, 24 ἐμφανίσθηται τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 43, 3.—Trop. to manifest, to make known, to declare, to show, c. dat. Acts 23, 15 ἐμφανίσσας τῷ χυλάρχῳ ὅπως κτλ. With acc. and πρὸς, 23, 22 ταῦτα πρὸς με. With ὅτι Heb. 11, 14. Sept. τινί τι for רָאָה Euth. 2, 22. (So c. τινί τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4; τοῦτο ὅτι Xen. Cyr. 8. 1. 26.) In a judicial sense, c. dat. et κατὰ τινος, to inform against, to accuse, Acts 24, 1. 25, 2; περὶ τινος, 25, 15. (Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ.) Of a person, ἐμφανίζειν ἑαυτόν τινι, to manifest oneself to any one, i. e. to let oneself be intimately known and apprehended, John 14, 21. 22. Sept. for שָׁרָרָךְ Ex. 33, 13. So Wisd. 1, 2.*

ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) *pr. in fear, i. e. terrified, affrighted, Luke 24, 5. 37. Acts 10, 4. 22, 9. 24, 25. Rev. 11, 13.—1 Macc. 13, 2. Theophr. Char. 24 or 25. 1, ἐμφοβος ὑπείξεις τῆς ψυχῆς.*

ἐμφυσάω, ὦ, f. ἴσω, (ἐν, φυσάω,) *to blow in or on, to breathe on, absol. John 20, 22. Sept. for רָפָח of a wind Ex. 37, 9; of wrath 22, 21.—Dioscor. 5. 99 καίτερα ἐμφυσήεν. Comp. Hom. Il. 19. 159.*

ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) *implanted by nature, inborn, innate, Wisd. 12, 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5.—In N. T. trop. implanted, engrafted, from another source, e. g. τὸν ἐμφυτον λόγον James 1, 21, the gospel being here represented as a shoot implanted or engrafted; as elsewhere by seed sown, comp. Mark 6, 14 sq. So Barnab. Ep. c. 9, ἡ ἐμφ. δωρεὰ τῆς διδασχῆς τ. θεοῦ. Hdut. 9. 94 καὶ μετὰ ταῦτα αὐτίκα ἐμφυτον μαρτυρὴν εἶχε κτλ.*

ἐν, a prep. governing only the dative, with the primary idea of rest in any place or thing; or also in contact with, *on, at, by.*

Compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Winer § 52. a. Matth. § 577. Kühner § 289. 1. Buttm. § 147. n. 1.

1. Of PLACE, which is the primary and most frequent use; spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. בְּ.

a) Pr. *in, within; Luke 11, 1 ἐν τόπῳ τινί. Matt. 8, 6 ἐν τῇ οἰκίᾳ. Acts 2, 46 ἐν τῷ ἱερῷ. Luke 22, 55 ἐν μέσῳ τῆς αὐλῆς. Matt. 4, 23 ἐν ταῖς συναγωγαῖς. 4, 21 ἐν τῷ πλοίῳ. 11, 2. Mark 5, 3. John 5, 28. 11, 17. 19, 41. Phil. 1, 13. Luke 9, 57 et 19, 36 ἐν τῇ ὁδῷ. Matt. 6, 2. 5 ἐν ταῖς ῥύμαις. 11, 16 ἐν ἀγοραῖς. Luke 7, 32. Matt. 20, 23 ἐν τῇ πόλει. 13, 24. 27 ἐν τῷ ἀγρῷ. al. ssep. (Hdian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5.) With the names of cities, countries, places; Luke 2, 43 ἐν Ἱερουσαλὴμ. Matt. 2, 1. 5 ἐν Βηθλέεμ. Rom. 1, 7 ἐν Ρώμῃ. Matt. 2, 19 ἐν Αἰγύπτῳ. Acts 7, 36 ἐν γῇ Αἰγ. Matt. 9, 31. 3, 1. 3 ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4, 13. 6, 4. Acts 9, 36. 10, 1. 1 Thess. 1, 7. 8. al. ssep. (Hdian. 3. 2. 7. Thuc. 7. 21.) So ἐν τῷ ᾧ Luke 16, 23, comp. Matt. 10, 28. Rev. 21, 8; ἐν οὐρανῷ, ἐν τοῖς οὐρανοῖς, Matt. 6, 10. 20. Luke 15, 7. Matt. 5, 12. 16, 19; also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. ssep. i. q. ὁ ἐπουράνιος, heavenly Father, Matt. 5, 12. 45. 7, 11, comp. 18, 35; ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5, 19. 8, 11; ἐν πάσῃ τῇ γῇ, Rom. 9, 17. Matt. 25, 18. 25; ἐν τῷ κόσμῳ, John 13, 1. Col. 1, 6; ἐν τῇ θαλάσῃ Mark 5, 13; ἐν μέσῳ τῆς θαλ. 6, 47. 1 Cor. 11, 25. Of a book, writing; Mark 12, 26 ἐν τῇ βίβλῃ Μωϋσέως. Luke 2, 23. 20, 42. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4, 5. 6. So Heb. 4, 7 ἐν Δαβὶδ, i. e. in the book of David, the Psalms. John 6, 45 ἐν τοῖς προφῆταις. Rom. 11, 2 ἐν Ἠλίας, i. e. in the section respecting Elijah. Of the body and its parts; Rom. 6, 12 ἐν τῷ σῶματι. 2 Cor. 12, 2. Matt. 3, 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6, 5. 11, 9. al. (Xen. An. 6. 1. 9.) Matt. 7, 3. 4 ἐν τῷ ὀφθαλμῷ. Matt. 1, 18. 23 ἐν γαστρὶ ἔχειν, see in γαστήρ 1 Pet. 2, 2. Luke 1, 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7, 5. James 4, 1; ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5, 28. Luke 2, 51. Matt. 9, 4. Mark 2, 6. 8; ἐν στήματι 1 Pet. 2, 22. —Spoken of persons, pr. in one's body; Matt. 1, 20 τὸ ἐν αὐτῇ γεννηθέν. 6, 23. Acts 20, 10; of a demoniac Acts 19, 16. Trop. Rom. 7, 17. 18. 20. al.*

b) Spoken of elevated objects, a surface, as the like, *in*, i. e. *on, upon*; as of a fig-tree, *ἐν αὐτῇ* Mark 11, 13; a mountain, *ἐν τῷ ὄρει*, Luke 8, 32. John 4, 20. Heb. 8, 5. (Sept. and חִטָּה Ex. 31, 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8, 24 *σεισμός ἐν τῇ θαλάσσῃ*, on the lake. Luke 12, 51. John 20, 25. Acts 7, 33. 2 Cor. 3, 7 *ἐντετυπωμένη ἐν λίθοις*. Rev. 3, 21 *ἐν τῷ θρόνῳ*. (Hom. Od. 8. 422.) Rev. 13, 12. 18, 19. Trop. Jude 12 *ἐν ταῖς ἀγάπαις ἡμῶν σπιδάδες*.

c) In a somewhat wider sense, implying simply contact, close proximity, *in*, i. e. *on, at, by, near, with*, equivalent to *παρά*; e. g. *ἐν δεξιᾷ τινος*, Heb. 1, 3. 8, 1. 10, 12. Rom. 8, 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6, 5 *ἐν ταῖς γωνίαις τῶν πλατειῶν*. 24, 86 et Acts 2, 19 *ἐν τῷ οὐρανῷ*, *in or on the sky*. (Hom. Il. 22. 318.) Luke 13, 4 *ὁ πύργος ἐν τῷ Σιλωάμ, at or near the fountain*, comp. Jos. B. J. 5. 4. 1. Luke 16, 23 et John 13, 23, see in *ἀνάκειμαι* no. 2. Matt. 7, 6 *μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν*, i. e. *at or under their feet*. John 15, 4 *ἐὰν μὴ (τὸ κλῆμα) μένῃ ἐν τῷ ἀμπέλῳ*, i. e. *remains on, attached to, the vine*. 19, 41. Rev. 9, 10. John 11, 10 *ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, i. e. *by him, around him, in his path*; also trop. 1 John 1, 5. So Hdot. 1. 76. Pol. 2. 66. 10. Xen. An. 4. 8. 22.—Trop. c. dat. of person, i. e. a) Spoken of those with whom any one is in near connection, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch *in or on* a vine, John 15, 2. 4. 5; so John 6, 56. 14, 20. Rom. 16, 7. 11. 1 Cor. 1, 30. 9, 1. 2. 2 Cor. 5, 17. Eph. 2, 13. al. sēp. 1 Thess. 4, 16 *οἱ νεκροὶ ἐν Χριστῷ*, i. e. *who died in union by faith with Christ, as Christians*. 1 Cor. 15, 18. Rev. 14, 13. Hence *οἱ ἐν Χριστῷ* as adj. *Christians*, i. q. *οἱ Χριστιανοί*, Rom. 8, 1. 2 Cor. 12, 2. Gal. 1, 22. 1 Pet. 5, 14. al. So genr. i. e. in connection with Christ, in the Christian faith, Rom. 12, 5. Gal. 3, 28 *πάντες ὑμεῖς εἰς ἓστε ἐν Χρ.* 5, 6. 6, 15. Phil. 4, 1. 7. 1 Thess. 3, 8. 1 John 2, 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6, 56. 14, 20. 15, 4. 5. 17, 23. 26. Rom. 8, 9. Gal. 2, 20. al. Of a like union with God, and vice versa, 1 Thess. 1, 1. 1 John 2, 24. 3, 6. 24. 4, 13. 15. 16. al. Of the mutual union of God and Christ, John 10, 38. 14, 10. 11. 20. al. Of the Holy Spirit in Christians, John 14, 17. Rom. 8, 9. 11 bis. 1 Cor. 3, 16. 6, 19.

1 Pet. 1, 11. al. β) Of those *in, with, on* whom, i. e. *in* whose person or character, any thing exists, is done, (comp. παρά,) e. g. *in* external life and conduct, John 18, 38 et 19, 4. 6, *οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν*. Acts 24, 20. 25, 5. 1 John 2, 10. 1 Cor. 4, 2. So genr. of any power, influence, efficiency, e. g. from God, Christ, the Holy Spirit, Matt. 14, 2 *διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ*. John 1, 4. 14, 13. 17, 26. 1 Cor. 12, 6. Gal. 4, 19. Phil. 2, 5. 13. Col. 1, 19. Heb. 13, 21. 1 John 3, 9. 15. al. Of Satan, John 14, 30 *ἐν ἐμοὶ οὐκ ἔχει οὐδέν, in me he hath nothing*, can do nothing, effect nothing. Of evil influence genr. 2 Cor. 4, 4. 12. 6, 12. Also *ἐν ἑαυτῷ, in, with, of oneself*, Matt. 13, 21. John 5, 26. 6, 53. 1 Cor. 11, 13. 2 Cor. 1, 9. al. γ) Of those *in or with* whom, i. e. *in* whose mind, heart, soul, any thing exists or takes place, (comp. παρά,) e. g. virtues, vices, faculties, etc. John 1, 48 *ἐν ᾧ δόλος οὐκ ἔστι*. 4, 14 *ἐν αὐτῷ*, i. e. *in his soul*. 17, 13. Rom. 7, 8. 1 Cor. 2, 11. 8, 7. 2 Cor. 11, 10. Eph. 4, 18. Philem. 6. al. So *κρῖντεςθαι ἐν θεῷ*, i. e. *in the mind and counsels of God*, Col. 3, 3. Eph. 3, 9. So *ἐν ἑαυτῷ, ἐν ἑαυτοῖς, in or with oneself, themselves*, i. e. *in one's heart*, Matt. 3, 9. Luke 7, 39. 49. John 5, 41. Rom. 8, 23. Eph. 1, 9. James 2, 4. al.

d) Of a number or multitude, as indicating place, *in, among, with*, equivalent to *ἐν μέσῳ in the midst of*; Matt. 2, 6 *ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα*. 11, 11 *οὐκ ἐγγεγραμμένοι ἐν γεννητοῖς θυναικῶν*. v. 21 *οἱ γενόμενοι ἐν ἡμῖν*. 20, 27. Mark 10, 43. Luke 1, 1. John 1, 14. 11, 54. Acts 2, 29. 20, 32. Rom. 1, 5. 6. 1 Cor. 11, 18. Eph. 5, 3. 1 Pet. 5, 1. 2. 2 Pet. 2, 8. al. sēpiss. So *ἐν ἑαυτοῖς, among themselves*, Matt. 9, 3. 21, 38. Acts 28, 29. (Thuc. 7. 67.) *ἐν ἀλλήλοις, with one another*, Mark 9, 50. John 13, 35. Rom. 15, 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun; Luke 4, 25. 27 *ἐν τῷ Ἰσραὴλ*. 1, 61. 2, 44. John 7, 43. Acts 10, 35. Eph. 3, 21. 2 Pet. 2, 1. al. Sept. genr. for *ἐν* 2 K. 18, 5; *ἡἷν* Gen. 23, 6. Lev. 16, 29. So *Δελ.* V. H. 1. 31. Luc. D. Deor. 23. 1. Xen. An. 2. 3. 15.—Hence with dat. plur. of persons by whom one is accompanied, escorted, or the like; Luke 14, 31. Jude 14 *ἦλθε κύριος ἐν δόλῳ μυριάσιν αὐτοῦ*. Sept. and 2 Num. 20, 20. (1 Macc. 1, 17. 7, 28.) With a dat. plur. of things; 1 Cor. 15, 3 *ἐν πρώτοις, among the first*, i. e. *adv. first of all*; so Xen. (Ec. 4. 4. Cyr. 1. 6. 24.

e) Of persons, *among*, i. e. *in the pre-*

sence of, before; Mark 8, 38 *δς αν επαισχυνθη με εν τη γενεῃ ταύτῃ*. Luke 1, 25. Acts 6, 8. 24, 21 *εστως εν αυτοις, before them* as judges. 1 Cor. 2, 6. Col. 1, 23. Trop. and from the Heb. Luke 4, 21 *εν τοις ωσιν υμων*, comp. Sept. and א Deut. 5, 1. So genr. Judith 16, 1. Pol. 17, 6. 1. Plato Legg. 886. e, *κατηγορειν εν ασεβεισιν ανθρωποις*. Xen. Cyr. 1. 5. 6.—Trop. *in the sight of any one*, he being judge; Luke 16, 15 *το εν ανθρωποις υψηλον*, i. e. in the sight, judgment, of men. 1 Cor. 14, 11 *ο λαλων, εν εμοι βαρβαρος*. Col. 3, 20. (Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335.) So by Hebraism, *εν οφθαλμοις υμων*, in i. e. *before your eyes*, in your judgment, Matt. 21, 42. Mark 12, 11. Sept. and בְּעֵינֵינוּ Ps. 118, 23; comp. Gesen. Lehrs. p. 820. So 1 Macc. 1, 12.

f) Spoken of that in which one is enclosed, *by or with* which one is surrounded; Matt. 16, 27 *ερχεσθαι εν τη δόξῃ*. 25, 31. al. Mark 13, 26 *εν νεφελαις*. Luke 21, 27. al. Acts 7, 30 *εν φλογι πυρός*. (Hom. Il. 15. 192 *οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι*.) Of clothing, Matt. 11, 8 *εν μαλακοις ιματιοις ημφιεσμενον*. 6, 29. 7, 15. Mark 12, 38. Heb. 11, 37. James 2, 2; of ornaments, 1 Tim. 2, 9; of bonds, Eph. 6, 20. So *εν σαρκί*, in the flesh, i. e. clothed in the flesh, in the body, 1 John 4, 2. 2 John 7; *ζην εν σαρκί*, Gal. 2, 20. Phil. 1, 22. Sept. and א Deut. 22, 12. Ps. 147, 8. So Jos. Ant. 18. 6. 7 *ο εν τη πορφυριδι*. Hdian. 1. 13. 5. Xen. Mem. 3. 11. 4.—Hence of that *with* which one is furnished, which he carries with him, or the like; 1 Cor. 4, 21 *εν ράβδῳ ελθω*. Heb. 9, 25. Trop. Luke 1, 17 *εν πνεύματι καὶ δυναμει* 'Ηλίου. Rom. 16, 29. Eph. 6, 2. Sept. and א Gen. 32, 11 *εν ράβδῳ*. Josh. 22, 8. So Jos. Ant. 6. 9. 4 *συ μεν ἐπέρχῃ μοι εν ρομφαία κτλ.* Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14.

2. Of TIME, e. g. a) Time *when*, a definite point or period, *in, during, on, at* which any thing takes place; Matt. 2, 1 *εν ημέραις* 'Ηρώδου. 3, 1. 8, 13. 12, 1. 2 *εν σαββάτω*. Acts 20, 7. 1 Cor. 11, 23. al. sēpiss. John 11, 9. 10 *εν τη ημέρᾳ, εν τη νυκτί*, i. e. by day, by night. (Palæph. 52. 1. Hdian. 1. 5. 1. Xen. An. 1. 5. 16.) With a neut. adj. Acts 7, 13 *εν τῷ δευτέρῳ*. 2 Cor. 11, 6 *εν παντὶ sc. χρόνῳ*. Phil. 4, 6. So Acts 26, 28 *εν ὀλίγῳ (χρόνῳ) shortly*, and v. 29 *εν ὀλίγῳ καὶ εν πολλῷ*, in short or in long. (Luc. D. Deor. 9. 1. Plut. Coriolan. 9. Xen. Hell. 4. 4. 12 *εν ὀλίγῳ πολλοὶ ἐπισσω*, comp. Xen. Cyr. 2. 4. 2 *εν ὀλίγῳ χρόνῳ*.) With a relat. pron. e. g. *εν ᾧ* sc. *χρόνῳ* Mark 2, 19. John

5, 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) With art. and adv. Luke 7, 11 *εν τη ἑξῆς*. 8, 1. John 4, 31 *εν τῷ μεταξύ*. So Xen. Conv. 1. 14.—Spoken of an action or event which serves to mark a definite time; Matt. 22, 28 *εν τη ἀναστάσει*. Luke 11, 31. 32 *εν τη κρίσει*. John 21, 20 *εν τῷ δεῖνπν*. 1 Cor. 15, 52 *εν τη ἑσχ. σάλπιγγι*. 2 Thess. 1, 7. 1 John 2, 28. al. sēp. So *εν οἷς* sc. *πράγμασι*, i. e. during which things, meanwhile, Luke 12, 1. (Luc. Alex. 36 *εν τῷ λοιμῷ*. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Hdian. 5. 1. 8 *εν οἷς*.) Spec. with dat. of art. and infin. *in, i. e. on or at* an action or event, while it is taking place; Luke 9, 36 *εν τῷ γίνεσθαι τὴν φωνήν*. 1. 8. 2. 6. 5. 1. 24, 51. Acts 8, 6. al. sēp. So Sept. 1 Sam. 1, 7. Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) Of time *how long*, i. e. a space or period *within* which any thing takes place, *in, within*; e. g. *εν τρισιν ημέραις, in three days*, Matt. 27, 40. Mark 15, 29. al. So Sept. and א Is. 16, 14.— אֵל . V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 *εν δυοῖν ετοῖν*.

3. Trop. of the STATE, condition, circumstances, in which one is, moves, acts; as also of the occasion, ground, means, *in, on, by, through* which one is affected, moved, acted upon.

a) Of the state, condition, circumstances.

a) Genr. either external or internal; comp. Winer § 52. a. 3. Matth. § 577. 3. E. g. of an external state; Luke 7, 35 *εν τρυφῇ υπαρχόντες*. 8, 43 *γυνὴ οὖσα εν ρύσει αίματος*. 2, 29 et 11, 21 *εν εἰρήνῃ*, comp. James 2, 16 *υπάγετε εν εἰρήνῃ* for which see in *eis* no. 4. Luke 16, 23 *εν βαράνοις*. 23, 12 *εν ἔχθρᾳ*. v. 40; perh. Rom. 1, 4 *εν δυνάμει*. 8, 37. 1 Cor. 7, 18. 20. 24. 15, 42. 43. 2 Cor. 6, 4. 5. Gal. 1, 14 *εν τῷ Ἰουδαϊσμῷ*. Philem. 2, 7. 2 Thess. 3, 16 *εν παντὶ τρόπῳ*, i. e. in every state, at every turn. 1 Tim. 2, 2. al. sēp. So Hdian. 1. 3. 3. Pol. 8. 10. 4. Xen. Mem. 3. 3. 9 *εν νόσῳ*. An. 2. 5. 38.—Of an internal state, as of the mind and feelings; Acts 11, 5 *εν ἐκστάσει*. Rom. 15, 32 *εν χαρᾷ*. 1 Cor. 1, 10 *εν τῷ αὐτῷ νοῷ κτλ.* 2, 3 *εν ἀσθενείᾳ καὶ εν φόβῳ*. 2 Cor. 11, 17. 21 *εν ἀφροσύνῃ*. Eph. 3, 12. 5, 21. 1 Tim. 1, 13. 2, 11. Heb. 3, 11. James 1, 21. 2, 1. Jude 24. al. So Hdian. 2. 12. 6. Xen. An. 6. 3. 38. Cyr. 5. 2. 5.—In this usage *εν* with its dative is often equivalent to an adjective; Rom. 4, 10 *ὁν εν ἀκροβυσσῷ, εν περιτομῇ*, i. e. as uncircumcised or circumcised. 2 Cor. 3, 7. 8 et Phil. 4, 19 *εν δόξῃ* i. q. *ἔνδοξος*. 1 Tim. 2, 7. 12. 14. Tit. 1, 6 *εν κατηγορίᾳ*, i. e. accused. 3, 5 *εργα τὰ εν δικαιοσύνῃ*, i. q. *τὰ δίκαια*. (Luc.

Amor. 50. Xen. Cyr. 8. 5. 15.) Also adverbially, Acts 5, 23 *ἐν πασῇ ἀσφαλείᾳ*. Rom. 2, 28. 29 *ἐν τῷ φανερῷ, ἐν τῷ κρυπτῷ*. Eph. 6, 24. So Plato Gorg. p. 512. c. Xen. Cyr. 8. 1. 31. β) Of the business, employment, actions, in which one is engaged; Winer § 52. a. 3. a. Thus Matt. 21, 22 *ἐν προσευχῇ*. Mark 4, 2 *ἐν τῇ διδαχῇ αὐτοῦ*, i. e. as he taught. 8, 27 et Luke 24, 35 *ἐν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16, 10. John 8, 3 *ἐν μοιχείᾳ κατελιγμένην*. Acts 6, 1. 24, 16. Rom. 1, 9 *ἐν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 14, 18. 1 Cor. 15, 1. 58. 2 Cor. 7, 11 *ἐν παντί*. Col. 1, 10 *ἐν παντί ἔργῳ*, 4, 2. 1 Tim. 4, 15 *ἐν τούτοις ἵσθι*, 5, 17. Heb. 6, 18 *ἐν οἷς*. 11, 34. James 1, 8. 4, 3. al. So Matt. 20, 15 *ποιῆσαι ὃ ἐθέλω ἐν τοῖς ἑμοῖς*, i. e. in my own affairs. 22, 15. 23, 30 *κοινωνοὶ ἐν τῷ αἵματι*, i. e. in slaying the prophets. (Hdot. 2. 82 *ὁ ἐν ποιήσει*. Xen. Cyr. 3. 1. 1 ὁ Κύριος *ἐν τούτοις ἦν*. Plato Prot. 22. p. 317. c, *εἰμὶ ἐν τῇ τέχνῃ*.) With dat. of person, 'in the work, business, cause of any one'; Rom. 16, 12 *ἦν ἐκποίησεν ἐν κυρίῳ*. Eph. 6, 21. al. Rom. 6, 3 *τοὺς συνεργούς μου ἐν Χριστῷ*. 1 Cor. 4, 17. al. γ) Implying in the reach or power of any one; Matth. § 577. 6. Acts 5, 4 *ἐν τῇ σῇ ἐξουσίᾳ*, comp. 1, 7 et John 3, 35. Acts 4, 12 *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία*. So *ἐν πνεύματι*, in the Spirit, i. e. under the power and influence of the Holy Spirit, inspired, Matt. 22, 43. Mark 12, 36. Luke 2, 27. 4, 1. 9, 1. 1 Cor. 12, 3; also Matt. 12, 28. 1 Pet. 3, 19. Rev. 1, 10. 4, 2. 17, 3. al. Of demoniacs, *ἐν πνεύματι ἀκαθάρτῳ*, i. e. in the power of an unclean spirit, possessed, Mark 1, 23: 5, 2. Also *γενόμενος ἐν ἑαυτῷ*, having come to himself, Acts 12, 11; Matth. § 577. 6 ult.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα*. Hdot. 6. 109. Xen. CEC. 7. 14 *ἐν σοὶ πάντα ἔστιν*.

β) Of manner, i. e. the circumstances, external or internal, by which any action, condition, or event is accompanied; in, with, in respect to which it exists or is performed. α) Genr. of manner, comp. in ἐκ no. 3. h. Matt. 22, 37 *ἀγαπᾶν ἐν ὅλῃ τῇ καρδίᾳ κτλ.* quoted from Deut. 6, 5 where Heb. 2, Sept. ἐκ; as also Mark 12, 30. 33. Mark 4, 2 *διδάσκων ἐν παραβολαῖς*. Luke 2, 36 *ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει*. 21, 25 *συναχὴ ἔσθων ἐν ἀπορίᾳ*. John 16, 25 *ἐν παροιμίαις λαλεῖν*. 23, 24 *προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ*. Acts 2, 46. Rom. 1, 9 *ἐν τῷ πνεύματι μου*. 9, 22. 15, 6. 1 Cor. 2, 4 *τὸ κήρυγμά μου οὐκ ἐν πεισίσει*

λόγοις. v. 7. 14, 6. 21. 2 Cor. 3, 7 *ἐν γράμμασιν*. Col. 3, 22. 2 Tim. 4, 2. 2 Pet. 3, 3. 1 John 5, 6 *ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι*. (Eurip. Bacch. 1167. Hdtan. 2. 13. 8. Palaeoph. 32. 2 *ἐλθὼν ὅπισθεν αὐτῶν ἐν ἡρεμαίῳ βαδίσματι*. Thuc. 7. 67 *οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι*.) In an adverbial sense; Matt. 22, 16 *ἐν ἀληθείᾳ διδάσκετε*, i. e. truly, in reality. Mark 9, 1 *ἐν δόλῳ*. Acts 12, 7 et 22, 18 *ἐν τάχει*. (Thuc. 6. 92 init.) Acts 17. 31 et Rev. 19, 11 *κρίνουν ἐν δικαιοσύνῃ*, i. e. righteously. 26, 7 *ἐν ἐκτενείᾳ*, continually. Col. 4, 5. Eph. 6, 9 *ἐν παρρησίᾳ*, boldly. Rev. 18, 2 Rec. *ἐκραξεν ἐν ἰσχύϊ*. Prob. Rom. 1, 4. 2 Judith 1, 11. Xen. Cyr. 6. 1. 11 *ἐν τῷ μέρει πάλιν, vicissim*. β) Of a rule, law, standard, in, by, according to, conformably to; comp. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matt. 7, 2 *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke 1, 8 *ἐν τῇ τάξει*, comp. 1 Cor. 15, 23. 1 Thess. 4, 15 *ἐν λόγῳ κυρίου*. 1 Tim. 1, 18 *ἐν αὐταῖς sc. προφητείαις*. Heb. 4, 11. So of a rule of life, Luke 1, 6 *πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς*. (Pind. Pyth. 4. 105 *ἐν τούτῳ λόγῳ*. Thuc. 1. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Mem. 3. 9. 1.) With dat. of person; 2 Cor. 10, 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. Also 'in conformity with the will, law, precept of any one'; John 3, 21 *ἐν θεῷ ἔστιν εἰργασμένα*. 1 Cor. 7, 39 *ἐν κυρίῳ*. Eph. 6, 1. γ) Spec. in, in respect to, as to; Luke 1, 7. 18 *προβεβηκέναι ἐν ἡμέραις*. Eph. 2, 11 *ἔσθω ἐν σαρκί*. Tit. 1, 13 *ἵνα ὑγιαίνωσιν ἐν τῇ πίστει*. James 2, 10 *ἐν 3, 2 πταίειν ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί*, in every respect, 2 Cor. 8, 7. 9. 8. 11; *ἐν μηδενί, in no respect*, 2 Cor. 7, 9. James 1, 4; *ἐν οὐδενί* Phil. 1, 20. Also after words signifying plenty or want, Rom. 15, 13 *περισσεύειν ἐν τῇ ἐλπίδι*. 2 Cor. 3, 9. 8, 7. Col. 2, 7 et Eph. 2, 4 *πλοῦτος ἐν ἐλέει*. 1 Cor. 1, 5. 1 Tim. 6, 18. al. 1 Cor. 1, 7 *ὑπερεῖσθαι ἐν μηδενὶ χαρίσματι*.—Palaeoph. 28. 2 *ὑπερφόρων ἐν*. Diod. Sic. 5. 57 *διαφέρειν ἐν*, and so Xen. Hi. 1. 8.

γ) Of the occasion, ground, basis, in, on, upon which any thing rests, exists, takes place, e. g. α) Of a person or thing in or on which as a substratum any thing rests, exists, is done; see Matth. § 577. 1. Winer § 52. a. 3. a. So with dat. of thing, 1 Cor. 2, 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ.* κτλ. 2 Cor. 4, 10 et Gal. 6, 17 *ἐν τῷ σώματι*. Gal. 4, 14. Eph. 2, 11 *παρτομῇ ἐν σαρκί*. With dat. of pers. i. e. in the person or case of any one, in or by his example; Luke 22, 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί*. John 9, 3. Acts 4, 2 *καταγγέλλειν ἐν τῷ Ἰη-*

τοῦ τὴν ἀνάστασιν. Rom. 9, 17. 1 Cor. 4, 6 *ἵνα ἐν ἡμῖν μάθῃτε*. 2 Cor. 4, 3. Eph. 1, 20. Phil. 1, 30. (Plato Meno 82. a, *ἐπιδείκνυσθαι ἐν τινι*. Xen. Cyr. 1. 6. 29.) So after verbs implying 'to do any thing in the case of any one,' i. e. *to or for him*, where the acc. or dat. might stand; Matt. 17, 12 *ἐποίησαν ἐν αὐτῷ ὅσα ἐβέλησαν*. Luke 23, 31. 1 Cor. 9, 15. 1 Thess. 5, 12 *τοὺς κοπιῶντας ἐν ὑμῖν*, in your behalf. So too *ὁμολογεῖν ἐν τινι*, *to confess in behalf of*, i. e. to acknowledge, Matt. 10, 32. Luke 12, 8; comp. Winer § 32. 3. b. Also *σκανδαλίζεσθαι ἐν τινι*, *to take offence in any one*, i. e. in his case or cause, Matt. 11, 6. 13, 57. 26, 31. 33. al. (Luc. Philopat. 18 *μὴ ἐτεροῖόν τι ποιήσης ἐν ἐμοί*.) Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, or the like; John 9, 30 *ἐν γὰρ τοῦτῳ θάυμαστόν ἐστιν*. Rom. 13, 9 *ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται*. Gal. 5, 14 *ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται*. Eph. 2, 7. 5, 9. Heb. 3, 12. 1 Pet. 3, 4. 1 John 3, 10 et 4, 9 *ἐν τούτῳ ἐφανερῶθη*. 4, 10. 17. al. So from laxness of expression, Matt. 22, 40 *ἐν ταύταις ταῖς δυνάμεσιν ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρέμονται*. Also Acts 7, 14 *ἐν ψυχαῖς ἐβδ. πνίτε*, consisting in 75 souls; comp. Deut. 10, 22 where Sept. for *ἐν* (Hdian. 2. 3. 17 *οὐ γὰρ ἐν τῇ καθεδρίᾳ ἢ προεδρίᾳ, ἀλλ' ἐν τοῖς ἔργοις*.) Here too we may refer the use of *ἐν* by Hebraism after verbs of swearing, to mark the ground or object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matt. 5, 34. 35. 36, *μὴ ὀμῶσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, ἐν τῇ κεφαλῇ σου*. 23, 16. 18. 20 sq. Rev. 10, 6. al. Sept. for *ἐν* *ἐν τῷ* 1 Sam. 24, 22. 2 Sam. 19, 8. β) Of the ground, motive, exciting cause, in consequence of which any action is performed, *in, on, at, by*, i. q. *because of, on account of, propter*; Winer § 52. a. 3. c. Matt. 6, 7 *ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουθήσονται*. Acts 7, 29 *ἔφυγεν ἐν τῷ λόγῳ τούτῳ*. 1 Cor. 11, 2 *ἐν τούτῳ οὐκ ἐπαυνώ*. 2 Cor. 6, 12 *ἐν ἡμῖν*. 1 Pet. 4, 14 *εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ*, comp. Mark 9, 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε*. Sept. and *ἐν* 2 Chr. 16, 7. (Ecclesi. 11, 2 bis. Xen. Cyr. 1. 6. 19 *ἐν πίστει*. An. 3. 1. 1 et Thuc. 5. 3 *ἐν ταῖς σπονδαῖς*.) So *ἐν τούτῳ*, *herein, hereby*, i. q. on this account, therefore, John 15, 8. 16, 30. Acts 24, 16. 1 Cor. 4, 4; (Xen. Cyr. 1. 3. 17;) *ἐν τούτῳ γινώσκειν*, *to know hereby, by this*, John 13, 35. 1 John 2, 3. 5. al. So *ἐν ᾧ*, equivalent to *ἐν τούτῳ ὅτι*, *herein that*, i. q. in that, because, Rom. 8, 3. Heb. 2, 18. 1 Pet. 2, 12; comp. Thuc. 8, 86; also

wherefore, Heb. 6, 17. (In this sense of *propter*, *ἐν* does not occur with a dat. of person, Winer § 52. a. 3. c.) Spoken also of the authority in consequence of which any thing is done, *in, by, under, by virtue of*; Matt. 21, 23 et Luke 20, 2 *ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς*. Acts 4, 7 *ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι*. John 5, 43 et 10, 25 *ἐν τῷ ὀν. τοῦ πατρός*. Matt. 21, 9. John 12, 13. 14, 26. 1 Cor. 5, 4. 2 Thess. 3, 6. al. So *αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ*, *to ask in the name of Jesus*, i. e. under his authority and sanction, as his ministers, John 14, 13. 14. 15, 16. 16, 23. 24. 26. γ) Of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so with dat. of thing, Luke 1, 21 *ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*. Rom. 2, 23 *ὅς ἐν νόμῳ καυχᾶσαι*. (Sept. and *ἐν* Jer. 9, 22. 23.) Acts 7, 41 *εὐφραίνετο ἐν τοῖς ἔργοις*. Luke 10, 20 *ἐν τούτῳ μὴ χαίρετε*. Eph. 3, 13 *μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου*. So Matt. 12, 21 *ἐν τῷ ὀν. αὐτοῦ ἔσκη ἔλπιουσιν*. (Sept. for *ἐν* *ἐν* Ps. 33, 21.) Phil. 3, 3. 4 *πεποιθέναι ἐν σαρκί*, and so Sept. for *ἐν* *ἐν* Jer. 48, 7. (Epict. Ench. 40. Pol. 1. 59. 2.) With dat. of person, Rom. 2, 7 et 5, 11 *καυχᾶσαι ἐν θεῷ*. 1 Cor. 15, 19 *εἰ ἡλπικότες ἐσμέν ἐν Χριστῷ*. Eph. 1, 12. 1 Tim. 6, 17. 2 Cor. 7, 16 *ἐπαύρω ἐν ὑμῖν*. Vice versa Gal. 4, 20. Sept. *ἐλπίζειν ἐν* for *ἐν* *ἐν* Hos. 10, 13. 2 K. 18, 5. So Xen. Mem. 4. 2. 28. d) Of the means or circumstances by the aid or intervention of which any thing takes place, is done; *in, by, through, by means of*. α) With dat. of person, by whose aid or intervention any thing is done; Winer § 52. a. 3. d. Matt. 9, 34 *ἐκβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ.* Acts 4, 9 *ἐν τινι οὗτος σέσωσται*. 17, 28. 31 *ἐν ἀνδρί*. Gal. 3, 8 *εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*, *in and through thee*, comp. Acts 3, 25; also Heb. 1, 1. 1 John 5, 11. al. So Dem. 31. 10. Thuc. 7. 8 *ἐν τῷ ἀγγέλῳ*. β) With dat. of thing, but used strictly only where the object is conceived of as actually in or surrounded by the thing in question; *pr. in and through*; comp. Passow *ἐν* no. 4. Winer § 52. a. 3. d. Matth. § 577. 7. So Matt. 8, 32 *ἀπέθανον ἐν τοῖς ὕδασι, in and by the waters*. 1 Cor. 3, 13 *ἐν πυρὶ ἀποκαλύπτεται*. Rev. 14, 10. 16, 8. al. Sept. and *ἐν* Lev. 8, 32. (1 Macc. 5, 44 et 6, 31 *ἐν πυρὶ*. Hom. Il. 24. 38 *καίεν ἐν πυρὶ*.) Hence *genr.* where the object is conceived as being *in*, or in contact or connection with the means; Matt. 3, 11 *βαπτίζω ἐν ὕδατι*. 5, 13 *ἐν τίνι ἀλισθήσεται*. 17, 21 *ἐν προσευχῇ*. 25, 16.

Luke 21, 34 *έν κραυγῇ κτλ.* Acts 11, 14. 20, 19. Rom. 10, 5. 9 *έν ὁμολογήσει έν τῷ στόματί σου.* 12, 21. 1 Cor. 6, 20. Heb. 10, 29. 13, 20. Rev. 1, 5. al. So *έν χειρί τινος*, in or by the hand of any one, Acts 7, 35. Gal. 3, 19. Sept. and \mathfrak{A} Judg. 16, 7. Num. 36, 2. 1 Esdr. 1, 40. Thuc. 7, 11 *ἴστε έν ἄλλαις ἐπιστολαῖς.* Xen. An. 4. 3. 8 *ἔδοξεν έν πέδαις δεδέσθαι.* id. Ath. 1, 2, 4. γ) Also in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer 1. c. Matth. \S 577. 9. \S 396. n. 2. Luke 22, 49 *εί πατάξομεν έν μαχαίρα;* Rom. 16, 16. James 3, 9 *έν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν.* Rev. 6, 8 *ἀποκτεῖναι έν ῥομφαίᾳ κτλ.* 12, 55. 13, 10. al. Sept. and \mathfrak{A} Gen. 48, 22. Hos. 1, 7. So Judith 2, 19. Ecclus. 46, 6. Plato Tim. 81. c. *τετραμμένης έν γάλακτι.* δ) From the Heb. spoken of price or exchange, of that 'by means of' which, *with* or *for* which, any thing is purchased or exchanged; Winer \S 52. a. 3. e. Rev. 5, 9 *ἠγόρησας τῷ Θεῷ ἡμᾶς έν τῷ αἵματι σου.* Sept. and \mathfrak{A} Lam. 5, 4. 1 Sam. 24, 24. So Rom. 1, 23 *ἥλλαξαν τὴν δόξαν Θεοῦ έν ὁμοίωματι, for* an image. v. 25. Sept. for \mathfrak{A} \mathfrak{A} Ps. 106, 20. Comp. the dat. of price or exchange, Lys. c. Epicr. 810. ult. Hom. Il. 7. 472; also *έν* c. dat. Soph. Ant. 945 *φῶς ἀλλάξαι έν χαλκοδέτοις αὐλαῖς.* Matth. \S 364. n. \S 365. n. 2.

4. Sometimes *έν* c. dat. is found where the natural construction would seem to require *εις* c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into* or *towards* a place or object. In such cases, the idea of coming to and subsequent rest in that place or state is either actually expressed or is implied in the context; see the converse of this in *εις* no. 4. Passow *έν* 6. Winer \S 54. 4. Matth. \S 577. p. 1141. So after verbs of motion, Matt. 10, 16 *ἀποστείλλω ὑμᾶς έν μέσῳ λύκων*, in the midst of wolves, by whom ye are already surrounded. Luke 5, 16 *ἦν ὑποχωρῶν έν ταῖς ἐρήμοις*, i. e. he withdrew and abode in deserts. 7, 17 *ἐξῆλθεν ό λόγος έν ὅλῃ τῇ Ἰουδαίᾳ*, i. e. went out, spread abroad, in the whole land. John 5, 4 *κατέβαινεν έν τῇ κολυμβήτρᾳ καὶ ἐτάρασσε.* Rev. 11, 11. al. So Matt. 14, 3 *ἔβητο έν φυλακῇ*, as in Engl. 'to put in prison,' for *into*. Mark 15, 46 et Luke 23, 53 *κατέθηκεν αὐτὸν έν μνημεῖῳ*, as in Engl. 'they placed him in the tomb.' Mark 1, 16 *βάλλοντας ἀμφίβληττρον έν τῇ θαλάσῃ*, comp. Matt. 4, 18 *εις τὴν θ.* John 3, 35 *πάντα δέδωκεν έν τῇ χειρὶ αὐτοῦ*, has given, i. e. has put,

placed, all things in his hand. Trop. Luke 1, 17. Sept. and \mathfrak{A} Judg. 6, 35. Ezra 7, 10. So \mathfrak{A} El. V. H. 4. 18 *ὅτε κατῆλθε Πλάτων έν Σικελίᾳ.* Dion. Hal. Ant. 1. 73 *πρὶν Αἰνείαν εἰλθεῖν έν Ἰταλίᾳ.* Arr. Epict. 1. 11. 32. ib. 2. 20. 23. Xen. Hell. 4. 5. 5 *οἱ έν τῷ Ἡραίῳ καταπεφηνόγτες*, for *ἐς τὸ Ἡραῖον κατέφηνον* ib. init.—Metaph. after words expressing an affection of mind *towards* any one; e. g. *ἀγάπη έν ἡμῖν* 2 Cor. 8, 7. 1 John 4, 9. 16; *ὀργή έν τῷ λαῷ* Luke 21, 23 Rec. Comp. Sept. and \mathfrak{A} 2 Sam. 24, 17. So Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition *έν* implies: a) The being or resting in a place, person, thing; as *ἐνίμῳ, ἐμμένῳ.* b) Motion *into*, when compounded with verbs of motion; as *ἐμβαῖναι, ἐμπορεύσθαι.* c) The possession of a quality, as *ἐγκρατής, ἐνάμιος, ἐνδικος, ἐνδοξος.* +

ἐναγκαλιζομαι, f. *ἴσθαι*, Mid. depon. (*ἀγκαλιζομαι*.) to take in one's arms, c. acc. Matt. 9, 36. 10, 16. Sept. for \mathfrak{A} Prov. 6, 10. 24, 33.—Plut. Camill. 5. Diod. Sic. 3. 58.

ἐνάμιος, ου, ό, ή, adj. (*έν, ἀμς*.) *belonging in the sea, marine*; James 3, 7.—Hom. Od. 5. 67. Plut. Symp. 4. 4. 4.

ἐναντί, adv. (*ἀντί*.) pr. *over against*; hence, in *presence of, before*, c. gen. Luke 1, 8. Acts 8, 21 Grb. Sept. for \mathfrak{A} Ex. 28, 26. 29; \mathfrak{A} Gen. 38, 7.

ἐναντίος, adv. (*έναντίος*.) pr. *over against*; hence, *before, in the presence of*, c. gen. Mark 2, 12 *ἐξῆλθεν ἐναντίον πάντων.* Luke 20, 26. Acts 8, 32. Sept. for \mathfrak{A} Gen. 20, 15. 41, 46; \mathfrak{A} Ex. 7, 20. So Pol. 2. 59. 9. Xen. Mem. 2. 5. 1.—From the Heb. *before, in the sight of*, c. gen. Acts 7, 10 *ἔδωκεν αὐτῷ χάριν ἐναντίον Φαραώ*, i. e. with him; comp. Ex. 11, 3. 12, 36. al. where Sept. for \mathfrak{A} Luke 24, 19 *δυνάτος ἐναντίον τοῦ Θεοῦ κτλ.* in the sight of God, i. e. God being witness and judge; comp. Sept. for \mathfrak{A} Gen. 21, 11. 12; \mathfrak{A} Gen. 10, 9. See Gesen. Lehrs. p. 693. d. p. 820. 9.

ἐναντίος, α, ου, (*ἀντίος, ἀντί*.) *over against, opposite.*

1. Pr. Hom. Il. 9. 190. Thuc. 1. 93; in N. T. of a wind, *contrary, adverse*, absol. Matt. 14, 24. Acts 27, 4; c. dat. Mark 6, 48. So Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—Also *ἐξ ἐναντίας* or *ἐξεναντίας*, as adv. *over against*, c. gen. Mark 15, 39; comp.

Buttm. § 123. 5. § 115. n. 5. Sept. for נָחַךְ Josh. 8, 11; נָחַךְ Neh. 3, 27. So Thuc. 4. 33.

2. Trop. *contrary, adverse, hostile*; c. dat. 1 Thess. 2, 15. Acts 28, 17; also ἐναντία πρᾶσσειν, constr. with πρὸς c. acc. Acts 26, 9; comp. Sept. Ez. 18, 18. So Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—Hence ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, *an adversary, an enemy*, Tit. 2, 8; comp. Buttm. § 125. 6. So Xen. Eq. 11. 3.

ἐνάρχομαι, f. ἔσομαι, Mid. depon. (ἀρχομαι,) *to make beginning in*, i. q. *to begin*; c. acc. Phil. 1, 6 ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν κτλ. see Matth. § 336. n. 1. Kühn. Ausf. Gramm. § 512. n. 5. With dat. of manner, Gal. 3, 3 ἐναρξάμενοι πνεύματι. With καὶ 2 Cor. 8, 6 Lachm. Sept. c. inf. for לְהַרְצֵי Deut. 2, 24. 25.—Usually c. gen. Luc. Somn. 3. Plut. Cic. 35. Pol. 3. 54. 4.

ἐνατος, see ἑνατος.

ἐνδεής, οὗς, ὁ, ἡ, adj. (ἐνδέω,) *in want, needy, destitute*, Acts 4, 34. Sept. for נִדְחָה Deut. 15, 4. 7.—Pol. 5. 1. 6. Xen. Mem. 2. 2. 10.

ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) *an indication, token, proof*, 2 Thess. 1, 5.—Dem. 423. 23. Plato Crit. 110. b.

ἐνδείκνυμι, f. δείξω, (δείκνυμι,) *to point out in any thing, to show in any thing*, c. acc. Sept. Josh. 7, 15. 16. Plato Polit. 287. b.—In N. T. only Mid. ἐνδείκνυμαι, *to show forth, to manifest*, pr. what is one's own, any thing relating to or depending on one's self; c. accus. Rom. 2, 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9, 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8, 24. Eph. 2, 7. 1 Tim. 1, 16. Tit. 2, 10. 3. 2. Heb. 6, 10. 11. Sept. for נִקְרָה Ex. 9, 17. So Wisd. 12, 17. Pol. 2. 4. 3. Xen. An. 6. 1. 19.—With acc. and dat. of pers. *to show towards any one*, i. e. *to do to any one*; 2 Tim. 4, 14 πολλὰ μοι κακὰ ἐνδείξατο. Sept. for נִקְרָה Gen. 50, 15. 17. So Diod. Sic. VI. p. 237 μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνδείξατο. Xen. Cyr. 8. 2. 3.

ἐνδείξω, εως, ἡ, (ἐνδείκνυμι,) *a pointing out*, pr. with the finger, Pol. 3. 38. 5. In N. T. trop.

1. *a showing forth, declaration*, Rom. 3, 25. 26.—Plut. Cato Min. 37 fin. Plato Legg. 966. b.

2. *an indication, token, proof*, i. q. ἐνδειγμα, 2 Cor. 8, 24. Phil. 1, 28.—Philo de Op. Mund. I. p. 20. a, εἰς ἐνδειξιν τοῦ μηδὲν ἀπελευθεριάξεν.

ἐνδεκα, οί, αἱ, τά, card. num. *eleven*; in N. T. of the *eleven* disciples, after the

apostasy of Judas, Matt. 28, 16. Mark 16, 14. Luke 24, 9. 33. Acts 1, 26; or besides Peter, Acts 2, 14.

ἐνδέκατος, η, ον, ordin. *the eleventh*, Matt. 20, 6. 9. Rev. 21, 20.

ἐνδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to take or receive in, to admit*, Luc. Eun. 9. Thuc. 3. 31.—In N. T. only impers. ἐνδέχεται, *it is admissible, possible*; c. infin. Luke 13, 33 οὐκ ἐνδέχεται, *it is impossible*, it cannot be. So Hdian. 4. 8. 8. Xen. Mem. 1. 2. 23.

ἐνδημέω, ῶ, f. ἦσω, (ἐνδημος,) pr. *to be among one's people, to be at home*, Plut. de Gen. Socr. 6 fin.—In N. T. *to live in, to be present in any place*, with ἐν c. dat. 2 Cor. 5, 6; or *with any person*, with πρὸς c. acc. v. 8; absol. v. 9; comp. Phil. 1, 23. Comp. Jos. Ant. 3. 11. 3. Lys. 320. 1.

ἐνδιδύσκειν, i. q. ἐνδύω q. v. by redupl. and change of ending, Buttm. § 112. 14; *to clothe in a garment*, with two acc. Mark 15, 17 Lachm. ἐνδιδύσκουσιν αὐτὸν πορφύραν, for ἐνδύουσιν Rec. Mid. *to clothe oneself in, to wear*, c. acc. Luke 8, 27. 16. 19. Sept. for נִדְחָה 2 Sam. 1, 24. 13, 18.—Judith 9, 1. Not found in Gr. writers.

ἐνδικος, ου, ὁ, ἡ, adj. (ἐν, δίκη,) '*according to right*,' i. e. *right, just*, of things, Rom. 3, 8. Heb. 2, 2.—Pind. Pyth. 5. 138. Plato Hipp. maj. 292. a, πόλις.

ἐνδόμησις, εως, ἡ, (ἐνδομέω,) pr. *something built in*, e. g. a mole in a harbour, Jos. Ant. 15. 9. 6.—In N. T. *genr. a structure, building*, Rev. 21, 18.

ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) *to make glorious, to glorify*, i. q. δοξάζω q. v. Pass. 2 Thess. 1, 10. 12. Sept. for נִדְחָה Ex. 14, 4. Ez. 28, 22.—Ecclus. 38, 6.

ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) pr. *in honour, in glory*, i. e.

1. Of persons, *honoured, noble*, 1 Cor. 4, 10. Sept. for נִדְחָה 1 Sam. 9, 6. Is. 23, 8. So Hdian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, *glorious, memorable*, Luke 13, 17. Sept. for נִדְחָה Ex. 34, 10. Job 5, 9. So Pol. 12. 5. 6. Æschin. 86. 42.

2. Of external appearance, *splendid, glorious*, e. g. raiment, Luke 7, 25. Sept. for נִדְחָה Is. 23, 9; נִדְחָה Is. 22, 18. So Hdian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church as a bride, adorned in pure and splendid raiment, Eph. 5, 27; comp. v. 25 et Rev. 19, 7. 8. 21, 9 sq.

ἐνδυμα, ατος, τό, (ἐνδύω,) *clothing, raiment, a garment*, Matt. 6, 25. 28. 28, 3.

Luke 12, 23. Sept. for רָבָץ 2 Sam. 1, 24. Prov. 31, 22; זָבִיבָה Zeph. 1, 8. So Anth. Gr. IV. p. 141. Plut. Solon 8. Id. an *seni sit ger. Resp.* 4.—Spec. the outer garment; Matt. 3, 4 *ἐνδυμα ἀπὸ τριχῶν καμήλου*, the usual garment of the ancient prophets; comp. 2 K. 1, 8. Zech. 13, 4. (Sept. for רָבָץ 2 Sam. 20, 8; so Wisd. 18, 24.) Also *ἐνδυμα γάμου*, a wedding garment, Matt. 22, 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45, 22. Judg. 14, 12 sq. 2 K. 5, 5. 22 sq.—Trop. Matt. 7, 15 *ἐν ἐνδύμασι προβάτων*, in *sheep's clothing*, i. e. externally with the meekness and gentleness of lambs.

ἐνδυναμόω, ᾧ, f. ὥσω, (δυναμόω.) pr. *to strengthen in*, i. e. *to give strength, to make strong*; Pass. or Mid. *to be made strong, to acquire strength, to be strong*; spoken of the body, as made strong out of weakness, Heb. 11, 34. Trop. of the mind, the inner man, Acts 9, 22. Rom. 4, 20. Eph. 6, 10. Phil. 4, 13. 1 Tim. 1, 12. 2 Tim. 2, 1. 4, 17.—Sept. for רָבָץ Ps. 52, 9. Aquila for רָבָץ Gen. 7, 20, 24. Act. Thom. § 10. Not found in the classics.

ἐνδύω, a secondary present form for *ἐνδύω* q. v. Buttm. § 114 *δύω*; *to go in, to enter into*; once, *eis τὰς οἰκίας* 2 Tim. 3, 6.—Aristoph. Vesp. 1024. Hdot. 2. 121. 2. Plato Tim. 62. b, *eis τὰς... ἔδρας ἐνδύνα*.

ἐνδυσσις, εως, ἡ, (ἐνδύω,) a *putting on, wearing*, e. g. of clothing, 1 Pet. 3, 3.—Athen. 550. d.

ἐνδύω, f. ὥσω, (δύω,) aor. 1 *ἐνέδυσσα*; Pass. perf. *ἐνέδυσμαι*, aor. 1 *ἐνεδύσην*; Mid. aor. 1 *ἐνεδυσάμην*; see Buttm. § 114 *δύω*. A secondary form *ἐνδύω* see in its order.—*To inwrap, to envelope*; hence

1. *to put on a garment, to clothe in*; Act. c. dupl. acc. Matt. 27, 31 *ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ*. Mark 15, 17. 20. Luke 15, 22; acc. of pers. Matt. 27, 28 Lachm. for *ἐκδύω* Rec. Sept. for זָבִיבָה Gen. 41, 42. Ex. 29, 8. So Aristoph. Thesm. 1044. Xen. Cyr. 1. 3. 3.—Mid. *to clothe oneself in, to put on, to be clothed*; c. acc. of thing, Matt. 6, 25 *τί ἐνδύσθητε*; Mark 6, 9. Luke 12, 22. Acts 12, 21; so of armour, Rom. 13, 12 *καὶ ἐνδυσάμεθα τὰ ὅπλα τοῦ φωτός*. Eph. 6, 11. 14. 1 Thess. 5, 8. Sept. for זָבִיבָה Lev. 6, 3, 4 [10. 11]. So 1 Macc. 3, 3. Plut. Mor. II. p. 39. Xen. Cyr. 6. 4. 2.—Part. Pass. *ἐνδεδυμένος*, *clothed in*, c. acc. Matt. 22, 11 *οὐκ ἐνδεδυμένοι ἐνδυμα γάμου*. Mark 1, 6. Rev. 1, 13. 15, 6. 19, 14. Part. Mid.

2 Cor. 5, 3 *εἶγε καὶ ἐνδυσάμενοι* sc. τὸ οἰκτῆριον τὸ ἐξ οὐρανοῦ, comp. in γυμνοί no. 2, and γέ no. 2. c. Sept. perf. part. for זָבִיבָה Dan. 10, 5. Zech. 3, 3. So Plut. Numa 13.

2. Trop. *to put on, to be clothed in* or *with* any disposition of mind, any character or condition; so c. acc. of thing, Luke 24, 49 *ἔως οὗ ἐνδύσθητε δύναμιν ἐξ ὕψους*. 1 Cor. 15, 53 bis. 54 bis. Col. 3, 12 *ἐνδύσασθε οὖν... σπλάγχνα οἰκτιρμοῦ*. Sept. for זָבִיבָה Ps. 93, 1. Job 29, 14. So Eccles. 17, 3.—With acc. of pers. Col. 3, 10 and Eph. 4, 24 *ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, to put on the new man*, assume a new life and character. Gal. 3, 27 and Rom. 13, 14 *ἐνδύσασθε τὸν κ. Ἰησοῦν, put ye on the Lord Jesus*, implying the closest spiritual union and likeness. So Dion. Hal. 11. 5 τὸν Ταρκύνιον ἐκείνον ἐνδύμενοι. Liban. Ep. 956 *ἐνέδου τὸν σοφιστήν*.

ἐνέδρα, as, ἡ, (ἐν, ἔδρα,) a *lying in wait*, in order to kill any one, Acts 25, 3; also Acts 23, 16 in later editions for *ἐνέδρον* Rec.—Pr. in war, *ambush*, Sept. for רָבָץ Josh. 8, 9. Pol. 4. 59. 3. Xen. Cyr. 1. 4. 23.

ἐνεδρεύω, f. εὔσω, (ἐνέδρα,) *to lie in wait for*, in order to kill, c. acc. Acts 23, 21. Sept. for רָבָץ Deut. 19, 11. So Dem. 1011. 3. Pr. in war, 'to lie in ambush,' Diod. Sic. 12. 47. Xen. An. 1. 6. 2.—Trop. i. q. *to watch insidiously*, in order to ensnare, c. acc. Luke 11, 54. So Eccles. 5, 14. Hdian. 3. 12. 18.

ἐνέδρον, ου, τό, (ἐνέδρος,) i. q. *ἐνέδρα*, a *lying in wait*, in order to kill, Acts 23, 16 Rec. where later editions have *ἐνέδρα*. Sept. for רָבָץ Judg. 9, 35.—1 Macc. 1, 36.

ἐνειλέω, ᾧ, f. ἡσω, (εἰλέω, εἴλω, εἴλλω,) *to roll up in, to wrap up in*, c. acc. and with dat. of instr. Mark 15, 46. Sept. for זָבִיבָה 1 Sam. 21, 9.—Artemid. 1. 13 or 14. Plut. Symp. 4. 2. 2.

ἐνεῖμι, f. ἐνίσσμαι, (εἰμί,) *to be in or at a place*, Pol. 4. 63. 2. Xen. An. 2. 4. 21, 27; trop. *to be in or with a person*, as an attribute, Xen. Mem. 1. 2. 28.—Hence in N. T. only in two forms.

1. Sing. 3 pers. *ἐνεστι*, *there is in, with, among*; but only in the shortened form *ἐνι*, pr. the Ionic form of the prep. *ἐν*, the verb itself being dropped, Buttm. § 117. 3. 2. Winer § 14. 2. n. Thus Gal. 3, 28 *τερ, οὐκ ἐνι (ἐν Χριστῷ) Ἰουδαῖος οὐδὲ Ἕλλην κτλ.* Col. 3, 11 *ὅπου οὐκ ἐνι Ἕλλην κτλ.* James 1, 17 *παρ' ᾧ οὐκ ἐνι παραλλαγὴ κτλ.*—Palaeoph. 14. 1. Plato Crat. 412. c; also pr. Xen. An. 5. 3. 11.

2. Part. Plur. neut. τὰ ἐνόντα, *the things within, what is within*, pr. 1 Macc. 5, 5. Dem. 1113. 6. Xen. Hell. 3. 2. 7. Hence Luke 11, 41 πλὴν τὰ ἐνόντα δόρε ἐλεημοσύνην κτλ. comp. v. 39; and for the sense comp. the parall. passage, Matt. 23, 26. According to this latter we may here render: *but give what is* (belongs) *within* the cup and platter *in alms* (instead of making the inside full of ravening and wickedness); *and behold, all things* (inside and outside) *are clean unto you*; i. e. 'shew forth works of mercy out of a sincere heart; so shall your outward life be pure, aside from your ceremonial observances;' comp. Hos. 6, 6. Luke 16, 9. James 1, 27. Others assume irony, and regard our Lord as exposing the perverse teachings of the Pharisees: 'ye say, give your unjust gains in alms; and behold, all things are clean unto you;' but against both the parallelism in Matt. 1. c. and the probable fact that the Pharisees would have said, not τὰ ἐνόντα, but ἐκ τῶν ἐνόντων. Others render: (κατὰ) τὰ ἐνόντα, *according to what you have*; but then too the more usual construction would be ἐκ τῶν ἐνόντων, as Epict. Fragm. 108 ξένους μεταδίδου καὶ τοῖς δεομένοις ἐκ τῶν ἐνόντων.

ἐνεκα, oftener ἐνεκεν, poet. εἵνεκεν, (see Buttm. § 117. 2. Kühner § 288. n.) prep. c. genit. *on account of, for the sake of, because of*; so ἐνεκα Luke 6, 22. Acts 26, 21. Rom. 8, 36 Rec. εἵνεκεν Luke 4, 18 Grb. 2 Cor. 7, 12 ter; elsewhere ἐνεκεν Matt. 5, 10. 11. 10, 18. 39. 16, 25. 19, 29. Mark 8, 35. 10, 29. 13, 9. Luke 9, 24. 18, 29. 21, 12. Acts 28, 20. Rom. 14, 20. 2 Cor. 3, 10 ἐνεκεν τῆς ψπ. δόξης, *because of, by reason of*. Sept. for רַב־בְּיָד Gen. 20, 11. 18. So Pol. 28. 9. 5. Xen. Cyr. 1. 4. 13.—Hence, ἐνεκεν τούτου, *for this cause, therefore*, Matt. 19, 5. Mark 10, 7. Acts 26, 21; οὐ εἵνεκεν, *for which cause, wherefore*, Luke 4, 18; τίνος ἐνεκα, *for what cause, wherefore*, Acts 19, 32. So εἵνεκεν τοῦ before an infin. 2 Cor. 7, 12 εἵνεκεν τοῦ φανερωθῆναι, *in order that*. But τοῦ c. infin. as marking purpose, often occurs without ἐνεκα, which some then unnecessarily supply; see Buttm. § 140. n. 10. § 130. 4. Kühner § 308. 2. b.

ἐνεος, see ἐννεος.

ἐνέργεια, as, ἡ, (ἐνεργής,) *a working, operation, energy*; Eph. 1, 19. 3, 7. 4, 16. Col. 1, 29. Spec. as manifested in mighty works, miracles; e. g. of God, Phil. 3, 21. Col. 2, 12; of Satan 2 Thess. 2, 9. 11 ἐνέργειαν πλάτης, *a mighty working of delusion*,

referring to v. 9.—Wisd. 7, 26. Pol. 1. 57. 2. Plut. de Tranq. animi 19.

ἐνεργέω, ᾧ, f. ἦσω, (ἐνεργής,) pr. *to be at work, i. e. to work, to do, to be active, e. g.*

1. Intrans. Matt. 14, 2 et Mark 6, 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Eph. 1, 20 ἦν (ἐνέργειαν) ἐνέργησεν ἐν τῷ Χρ. which (*working*) *he wrought*; see Buttm. § 131. 4. Eph. 2, 2. Phil. 2, 13 τὸ ἐνεργεῖν. So c. dat. of pers. in or for whom; Gal. 2, 8 bis, ὁ ἐνεργήσας Πέτρω εἰς... ἐνέργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, comp. v. 7. Sept. c. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθά, for ἔργα, Prov. 31, 12.—Wisd. 16, 17. Pol. 4. 40. 4. Diod. Sic. 4. 38.

2. Trans. *to work, to do, to produce, to effect*, of persons; c. acc. 1 Cor. 12, 6 ἐνεργῶν τὰ πάντα. v. 11. Gal. 3, 5. Eph. 1, 11. Phil. 2, 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κτλ. Sept. for עָשָׂה Is. 41, 4.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult. Pol. 17. 14. 8.

3. Mid. *to show oneself at work, active, i. e. to work, to be active*, intrans. spoken only of things, Winer § 39. 6 ult. Rom. 7, 5 ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. 1, 6. 4, 12. Gal. 5, 6. Eph. 3, 20. Col. 1, 29. 1 Thess. 2, 13. 2 Thess. 2, 7. So Pol. 9. 13. 9.—Part. ἐνεργούμενος *working, being in work, in exercise, activity, operative, effective*, James 5, 16 δέησις ἐνεργουμένη.

ἐνέργημα, atos, τό, (ἐνεργέω,) pr. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12, 6. v. 10 ἐνεργήματα δυνάμεων, *operations of miracles*, i. e. miraculous effects, the gift of working miracles.—Pol. 2. 42. 7. Diod. Sic. 4. 51 pen.

ἐνεργής, εὖος, οὖς, ὁ, ἡ, adj. (ἐν, ἔργον,) pr. *at work, i. e. working, operative, active, effective*, Heb. 4, 12. 1 Cor. 16, 9 οὖρα μοι ἀνέψχε μεγάλη καὶ ἐνεργής, *effective, presenting opportunity for great effects*. Phil. 6.—Isocr. p. 282. c. Pol. 2. 65. 12. Diod. Sic. 17. 85.

ἐνεστώς, see ἐνίστημι.

ἐνευλογέω, ᾧ, f. ἦσω, (εὐλογέω,) *to bless in or through any one*; in N. T. only Pass. with ἐν c. dat. Acts 3, 25 ἐν τῷ σπέρματί σου ἐνευλογ. πᾶσαι αἱ πατριαί. Gal. 3, 8 Grb. See in ἐν no. 3. d. a; comp. Gen. 12, 3. 18. 18. 26, 4. 28, 14, where Sept. for אֶתְיָבָר, as also Ps. 72, 17.

ἐνέχω, f. ἔω, (ἐχω,) *to have or hold in, within, viz.*

1. *to have in oneself a disposition of mind towards a person or thing, e. g. favourable*, Jambl. Vit. Pyth. 6 ἐνέχων [οὖν] πρὸς τὸ μανθάνειν. In N. T. unfavourable, c. dat.

Mark 6, 19 Ἡρωδᾶς ἐνέειχεν [χάλον] αὐτῷ. Luke 11, 53 δεινῶς ἐνέειχεν, *to be very angry*, Sept. for עִצָּץ Gen. 49, 23.—Test. XII Patr. p. 682 ἐνέειχον τῷ Ἰωσήφ. Hesych. ἐνέειχον· ἐχάδουν, ὠργίζοντο. In full, Hdot. 1. 118 κρύπτων τὸν οἱ ἐνέειχε χάλον. 6. 119 ἐνέειχε σφί δεινὸν χάλον.

2. Pass. ἐνέειχομαι, *to be held in or by any thing; trop. to be entangled in, subject to*, c. dat. Gal. 5, 1 μὴ πάλιν (ὡς) δουλείας ἐνέειπτε.—Hdot. 2. 121. 2. Plut. Symp. 2. 3. 1 ἐνέειπται δόγμασι. Plato Crit. 52. a.

ἐνθάδε, adv. demonstr. of place; a strengthened form for ἐνθα, Butt. § 116. 7.

1. Place where, *here*, in this place, Luke 24, 41. Acts 10, 18. 16, 28. 17, 6. 25, 24.—Arr. Epict. 1. 29. 44. Xen. Mem. 1. 4. 9, 17.

2. Place whither, *hither*, to this place, after verbs of motion, as in Engl. *come here*; Butt. Ausf. Sprachl. § 116. n. 24. Kühner Ausf. Gr. § 571. n. 3. John 4, 15. 16. Acts 25, 17.—Hom. Il. 1. 367. Jos. Ant. 4. 6. 8. Xen. Hell. 1. 7. 16.

ἐνθεν, adv. demonstr. (ἐν) Butt. § 116. 6, *hence*, from this place; Matt. 17, 20 and Luke 16, 26, for ἐντεῦθεν in Rec.—Hom. Od. 6. 6. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2.

ἐνθυμέομαι, οὔμαι, f. ἡσομαι, Pass. depon. (ἐν, θυμός.) Pass. aor. 1 part. ἐνθυμήσεις with Mid. signif. Butt. § 113. n. 5; *to have in mind, to revolve in mind, to think upon*, c. acc. Matt. 1, 20. 9, 4; with περί c. gen. Acts 10, 19 Rec. where later edit. διενθυμέομαι.—So c. acc. Wisd. 3, 14. Luc. Nero 2. Xen. Mem. 1. 7. 2; c. περί Wisd. 6, 15. Plato Rep. 595. a.

ἐνθύμησις, εως, ἡ, (ἐνθυμέομαι,) *thought, cogitation*, Matt. 9, 4. 12, 25. Heb. 4, 12. So Luc. de Salt. 81. Thuc. 1. 132.—Spec. *a thinking out, invention, device*, Acts 17, 29.

ἐνι for ἐνεσι, see ἐνεμι.

ἐνιαυτός, οὔ, ὁ, *a year*, John 11, 49. 51. 18, 13. Acts 11, 26. 18, 11. Gal. 4, 10. Heb. 9, 7. 25. 10, 1. 3. James 4, 13. 5, 17. Rev. 9, 15. Sept. for ἡμέρᾳ Gen. 17, 21. Ex. 12, 2. al. So Hdt. 2. 7. 15. Xen. Ath. 3. 4.—By Hebr. put for any definite *time, an era*; Luke 4, 19 ἐνιαυτὸν κυρίου δεκτόν, quoted from Is. 61, 2, where Sept. for ἡμέρᾳ.

ἐνίστημι, f. στήσω, (ίστημι) in N. T. only fut. Mid. ἐσθήσομαι 2 Tim. 3, 1; perf. Act. ἐστήκα 2 Thess. 2, 2; part. ἐστηκώς Heb. 9, 9, elsewhere contr. ἐστώς

Buttm. § 110. 10; intrans. *to stand in or upon*, Butt. § 107. m. 21.—In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2, 2. 2 Tim. 3, 1. (So 2 Macc. 4, 43. Pol. 2. 28. 9. Dem. 255. 9.) Part. perf. ἐνεστώς, *instant, present*, Rom. 8, 38 οὔτε ἐνεστώτα, οὔτε μέλλοντα. 1 Cor. 3, 22. 7, 26. Gal. 1, 4; not contr. Heb. 9, 9 τὸν καιρὸν τὸν ἐπιστηκότα. So contr. Jos. 16. 6. 2. Plato Legg. 878. b; not contr. Aeschin. 35. 27. Xen. Hell. 2. 1. 6.

ἐνισχύω, f. ἴσω, (ισχύω,) *to be strong in or by any thing*, e. g.

1 Pr. i. q. *to be strengthened in or by*; Acts 9, 19 λαβὼν τροφὴν ἐνίσχυσεν, *having taken food he was thereby strengthened*. Sept. for עִצָּץ 2 Sam. 16, 21. Dan. 11, 5.—Theophr. de caus. Pl. 5. 9. 3. Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος.

2. Trans. and causat. only in Sept. and N. T. *to make strong, to strengthen*, c. acc. Luke 22, 43 ἄγγελος . . . ἐνίσχυων αὐτόν. So Sept. for עִצָּץ Dan. 10, 18. Judg. 3, 12; עִצָּץ 2 Sam. 22, 40. On the causative signif. see Butt. § 113. 2, and n. 1.

ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21, 20. Elsewhere only ἡ ὥρα ἡ ἐννάτη, *the ninth hour*, i. e. in the Jewish mode of reckoning, i. q. 3 o'clock P. M. the hour of evening sacrifice and prayer (see Acts 3, 1), Matt. 20, 5. 27, 45. 46. Mark 15, 33. 34. Luke 23, 44. Acts 3, 1. 10, 3. 30.—Some Mss. read ἐνατος in Matt. 20, 5. Acts 10, 30; see Winer § 5. 1, note b.

ἐννέα, οί, αὶ, τὰ, card. num. *nine*, Luke 17, 17. See the next article.

ἐννενηκονταεννέα, οί, αὶ, τὰ, *ninety-nine*, Matt. 18, 12. 13. Luke 15, 4. 7. Some Mss. and Lachm. read ἐνενηκοντα ἐννέα, which is better; Winer § 5. 1, note b. Butt. Ausf. Sprachl. § 70. 4, marg.

ἐννεός, á, óν, better ἐνεός, Winer § 5. 1, note b, (prob. i. q. ἄνεως from ἀω, αἰώ,) *speechless, dumb*, with amazement, Acts 9, 7; comp. 22, 9.—Pr. *dumb* by nature, also a *deaf-mute*, Sept. for עִבֵּי Is. 56, 10. Jos. Ant. 4. 8. 32. Aristot. H. A. 4. 9. 16. Xen. An. 4. 5. 33.

ἐννεύω, f. εὔσω, (νέω,) *to nod or wink towards any one*, Lat. innuo, i. e. *to make signs with the head or eyes*; c. dat. of pers. Luke 1, 62. Sept. ἐννεύει ὀφθαλμῷ for עֵינָיו Prov. 6, 13. 10, 10.—Luc. D. Meretr. 12. 1. ed. Jacobitz.

ἐννοία, as. ἡ, (ἐν, νοῦς.) pr. '*what is in the mind*,' e. g. *a thought, idea, notion*, Diog.

Iaert. 3. 79 *ἔννοια* καλοῦ. Pol. 1. 15. 13.—In N. T. *thought, intent, purpose*, Heb. 4, 12. 1 Pet. 4, 1. Sept. for *πρῆψ* Prov. 3, 21; comp. 23, 19. So Susann. 28. Isocr. 112. d. Xen. Cyr. 1. 1. 1.

ἐννομος, ου, ό, ή, adj. (ἐν, νόμος,) pr. *within the law*, i. e.

1. Of things, *lawful, legal*, Acts 19, 39 *ἐν τῇ ἐννόμῳ ἐκκλησίᾳ*.—Lucian. Conc. Deor. 14 *ἐκκλησίας ἐννόμου ἀγομένης*. Pol. 2. 47. 3. Plato Legg. 932. a.

2. Of persons, *under law, subject to law*, 1 Cor. 9, 21 *ἐννομος Χριστοῦ*.—Plato Rep. 424. e.

ἐννυχος, ου, ό, ή, adj. (ἐν, νύξ,) *in the night, nocturnal*, Hom. Il. 11. 715. Eurip. Hec. 72.—In N. T. Neut. *ἐννυχον*, adv. *in the night, by night*, Buttm. § 115. 4. Mark 1, 35 *πρῶτῃ ἐννυχον ἰαν*, *very early yet in the night*, i. q. *ἔρῃου βασιός* Luke 24, 1. So 3 Macc. 5, 5.

ἐνοικέω, ὦ, f. ἦσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for *ἔσθ* Jer. 49, 1. Xen. CEC. 4. 13.—In N. T. trop. *to dwell in or with any one, to be in or with*, foll. by ἐν c. dat. and spoken of the indwelling of the Holy Spirit in Christians, Rom. 8, 11. 2 Tim. 1, 14; of the divine presence and blessing, 2 Cor. 6, 16; comp. 1 Cor. 3, 16. Ex. 29, 45. Ez. 37, 27. Also of *ἡ πίστις* 2 Tim. 1, 5; *ὁ λόγος τοῦ Χρ.* Col. 3, 16. So Jos. B. J. 6. 1. 6. Plato Rep. 549. b.

ἐνόντα, τά, see *ἐνεμ*.

ἐνορκίζω, f. ἴσω, (ὀρκίζω,) *to swear in, to adjure*, c. dupl. acc. 1 Thess. 5, 27 Lachm. for Rec. *ὀρκίζω* q. v.

ἐνότης, ητος, ή, (εἷς,) *oneness, unity*, Eph. 4, 3. 13.—Test. XII Patr. p. 642. Plut. de Amicor. mult. 5. Id. de Def. Orac. 13. p. 152.

ἐνοχλέω, ὦ, f. ἦσω, (ὀχλέω, ὀχλος,) *to excite a crowd or tumult in; hence genr. to disturb, to trouble*, e. g. a person or a community; absol. Heb. 12, 15.—Xen. Cyr. 8. 3. 9; c. acc. 1 Esdr. 2, 22. 29. Pol. 2. 25. 6. Xen. Mem. 3. 8. 2.

ἐνοχος, ου, ό, ή, adj. (ἐνέχομαι,) i. q. *ἐνεχόμενος*, pr. *held in, contained in, fastened in or on any thing*, Anth. Gr. I. p. 179 *ἐν' ἀγκύρης ἐνοχον βάρος*.—Usually and in N. T. trop.

1. *held or bound by, liable to, subject to*, mostly c. dat. but sometimes c. gen. Matth. § 370. n. 4. So c. dat. of a tribunal, by meton. for the punishment inflicted by that tribunal; Matt. 5, 21. 22 bis, *ἐνοχος τῇ κρίσει*, *τῷ συνεδρίῳ*. Sept. *ἐνοχος τῷ θανάτῳ* for

τῷ θάτῳ Gen. 26, 11. (Æschin. 2. 36 *ἐνοχ. τῷ νόμῳ*. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 *ἐνοχ. τῇ γραφῇ*.) Once with *εἰς* c. acc. Matt. 5, 22 *ἐνοχος εἰς τὴν γένναν*, for *ἐνοχος βάλλεσθαι εἰς τὴν γένναν*, comp. Num. 35, 31 *ἐνοχος ἀναρεθῆναι*; see in *εἰς* no. 1. a. Winer § 31. 2.—With a genit. Heb. 2, 15 *ἐνοχος δουλείας*, Engl. *subjects of bondage*. So of punishment, *ἐνοχος θανάτου*, a *subject of death*, i. e. guilty of (unto) death, Matt. 26, 66. Mark 14, 64; *ἐνοχος αἰών. κρίσεως* Mark 3, 29. So Dem. 1229. 11 *ἐνοχος δεσμοῦ*.

2. Spec. *liable to be charged with*, i. e. *guilty of any thing*; c. gen. 1 Cor. 11, 27 *ἐνοχος τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου*. James 2, 10 *πάντων ἐνοχος*.—2 Macc. 13, 6. Philo de Joseph. p. 558 *τῆς κλοπῆς ἐνοχος*. Lys. 520. 10. Lycurg. 239. 12 *ἐνοχος τῆς προδοσίας*. Plato Legg. 914. e.

ἐνταλμα, τος, τό, (ἐντέλλομαι,) a *commandment, precept*, i. q. *ἐντολή*, Matt. 15, 9. Mark 7, 7. Col. 2, 22. Sept. for *πρῆψ* Job 23, 12. Is. 29, 13.

ἐνταφιάζω, f. ἄσω, (ἐντάφιος, τάφος,) *to swathe in the ἐντάφια, to prepare for burial*, e. g. by swathing in bandages with spices (see John 19, 40. Acts 5, 6); c. acc. Matt. 26, 12. John 19, 40. Sept. for *ἔσθ* Gen. 50, 2. 3.—Test. XII Patr. p. 619 *μηδεῖς με ἐνταφίση πολυτελεῖ ἐσθῆτι* κτλ. Plut. Dion 44. Id. de esu Carn. 1. 5 ult.

ἐνταφιασμός, οῦ, ό, (ἐνταφιάζω,) *burial*, i. e. preparation for burial, a swathing, embalming, Mark 14, 8. John 12, 7.—Not found in Gr. writers.

ἐντέλλομαι, f. τελοῦμαι, Mid. depon. (τέλλω,) Pass. perf. *ἐντέταλμαι* with Mid. signif. Acts 13, 47. Hdian. 1. 9. 23. Buttm. § 136. 3.—Pr. *to make arise in any one; hence, to enjoin, to command*; absol. Matt. 15, 4 *ὁ γὰρ θεός ἐνετειλάτο λέγων*. Mark 11, 6; c. dat. of pers. Matt. 17, 9. John 14, 31. Acts 1, 2. 13, 47; dat. of pers. and acc. of thing, Matt. 28, 20 *ὅσα ἐνετειλάμην ὑμῖν*. Mark 10, 3. John 15, 14. 17; dat. of pers. and *περί τινος* Matt. 4, 6 and Luke 4, 10, quoted from Sept. Ps. 91, 11; dat. of pers. and infin. John 8, 5; dat. of pers. and ἵνα Mark 13, 34; also c. *περί τινος* simpl. Hebr. 11, 22; infin. simpl. Matt. 19, 7, comp. Deut. 24, 1. Sept. for *πρῆψ* Gen. 2, 16. 21, 4. al. So c. dat. of pers. Plato Charm. 157. b; dat. et acc. Hdian. 3. 12. 5; dat. et inf. Xen. Cyr. 4. 2. 12; ἵνα Jos. Ant. 8. 14. 2.—By Hebr. Heb. 9, 20 *διαθήκης ἧς (ἡ) ἐνετειλάτο πρὸς ὑμᾶς ὁ θεός*, *which God enjoined upon you*, quoted from Ex. 24, 8

where Sept. *δια. ἡς διέβητο πρὸς ὑμᾶς* for Heb. *בָּרַךְ וַיֵּצֵא*; but elsewhere Sept. often *διαβήκην ἐνεβλάτο ὑμῖν* for Heb. *בָּרַךְ וַיֵּצֵא*, e. g. Deut. 4, 13. Josh. 23, 16.

ἐντεῦθεν, adv. strengthened from *ἐνθεν*, Buttm. § 116. 7; hence, thence, from this or that place, Matt. 17, 20. Luke 4, 9. 13, 31. 16, 26 Rec. John 2, 16. 7, 3. 14, 31. 18, 36. (Palaeoph. 21. 1. Xen. An. 1. 2. 7, 10, 11. al.) So *ἐντεῦθεν καὶ ἐντεῦθεν*, hence and hence, on this side and that side, on each side, John 19, 18. Rev. 22, 2. Sept. for *הֵנָּה וְהֵנָּה* Num. 22, 24; *הֵנָּה וְהֵנָּה* Dan. 12, 5.—Trop. of the cause or source, hence, James 4, 1. So Jos. Ant. 4. 8. 18. Hdian. 2. 10. 13.

ἐντευξίς, *ews, ἡ*, (ἐντυγχάνω,) pr. a falling in with, meeting with, Ael. V. H. 4. 20. Plato Polit. 298. c; a colloquy, audience, Aeschin. 34. 19. Pol. 16. 21. 8; petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—Hence in N. T. *entreaty, prayer*, sc. to God, 1 Tim. 2, 1. 4, 5. So Plut. Numa 14 penult. *ποιεῖσθαι τὰς πρὸς τὸ θεῖον ἐντευξίς*.

ἐντιμος, *ου, ὁ, ἡ*, adj. (ἐν, τιμή,) pr. in honour, i. e.

1. Of persons, *honoured, estimable, dear*, Luke 7, 2. 14, 8. Phil. 2, 29. Sept. for *הַיָּדוּשׁ* Neh. 2, 16. 4, 14; *בְּכָד* Num. 22, 15.—Hdian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

2. Of things, *precious, costly*, e. g. a stone, trop. 1 Pet. 2, 4. 6; comp. Is. 28, 16 where Sept. for *הַיָּדוּשׁ*.—Dem. 1285. 18.

ἐντολή, *ἡς, ἡ*, (ἐντέλλομαι,) an injunction, command, i. e.

1. Pr. of a specific *command, charge, direction*; John 10, 18 *ἐντολὴν λαβὼν παρὰ τοῦ πατρὸς*. 12, 49. 50. Acts 17, 15. Col. 4, 10. Heb. 7, 5. al. Sept. for *הַיָּדוּשׁ* 2 K. 18, 36. 2 Chr. 8, 15. (Hdian. 3. 5. 8. Xen. Cyr. 2. 4. 30.) Spec. of a public *charge, edict*, from magistrates, John 11, 57. Sept. for *הַיָּדוּשׁ* 2 Chr. 35, 16.

2. Genr. *precept, commandment, law*; e. g. a) The traditions of the Rabbins, Tit. 1, 14. b) The precepts and teaching of Jesus, John 13, 34. 15, 12. 1 Cor. 14, 37. 1 John 2, 8. al. c) The precepts and commandments of God, in general, 1 Cor. 7, 19. 1 John 3, 22. 23. al. Sept. and *הַיָּדוּשׁ* Deut. 4, 2. 40. al. sep. d) The precepts of the Mosaic law, in whole or in part, Matt. 5, 19. 19, 17. 22, 36. 38. 40. Mark 10, 5. 19. Rom. 7, 8 sq. al. e) Genr. and collect. *ἡ ἐντολή, ἡ ἐντολὴ θεοῦ*, put either for the law, the Mosaic law, Matt. 15, 3. 6.

Mark 7, 8. 9. Luke 23, 56; (Sept. for *הַיָּדוּשׁ* 2 K. 21, 8. 2 Chr. 12, 1;) or, for precepts given to Christians, embracing christian doctrines and duties, 1 Tim. 6, 14. 2 Pet. 2, 21. 3, 2. +

ἐντόπιος, *ου, ὁ, ἡ*, adj. (ἐν, τόπος,) pr. in or of a place, i. e. a resident, an inhabitant, Acts 21, 12.—Porphyr. de Abst. 1. 14. Soph. Oed. Col. 843. Plato Phædr. 262. d.

ἐντός, adv. (ἐν,) in, within; also as prep. c. gen. Luke 17, 21 *ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν*, the kingdom of God is within you, i. e. its seat is in your heart and affections, not external. So τὸ ἐντὸς, the inside, Matt. 23, 26. Buttm. § 125. 6, 7. Sept. for *הַיָּדוּשׁ* Ps. 39, 4. 109, 22.—Luc. D. Deor. 14. 5 τὸ ἐντὸς. Hdian. 2. 5. 15. Plato Soph. 226. e.

ἐντρέπω, f. ψω, (τρέπω,) Lat. *inverto*, to turn about, e. g. τὰ πότα Hdot. 7. 211; to turn back, Diog. Laert. Socr. 11. 29. Trop. to turn about, to bring back to one's senses, i. q. to move, to make ashamed, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554.—Hence in N. T.

1. to shame, to put to shame, c. acc. 1 Cor. 4, 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3, 14. Tit. 2, 8. Sept. for *הַיָּדוּשׁ* Ps. 35, 26. 40, 15.—Ecclus. 4, 25. Plut. Vit. Hom. § 167 τοὺς πολλοὺς ἐντρέπει.

2. Mid. *ἐντρέπομαι*, to turn oneself towards any one, i. e. to heed, to respect, to reverence; in N. T. and in late writers c. accus. Matt. 21, 37 et Mark 12, 6 *ἐντραπήσονται τὸν υἱὸν μου*, i. e. Pass. with Mid. signif. comp. Buttm. § 136. 2. Luke 18, 2. 4. 20, 13. Heb. 12, 9.—Wisd. 2, 10. Diod. Sic. 19. 7 οὐ θεοὺς ἐντρέπομενοι. Plut. Institut. Lacon. 10. Earlier c. gen. Plato Crit. 52. c. Xen. Hell. 2. 3. 33.

ἐντρέφω, f. ἐντρέφω, (τρέφω,) to nourish or bring up in a place, Eurip. Phœn. 379.—In N. T. trop. to nourish or train up in any thing; Pass. c. dat. 1 Tim. 4, 6 *ἐντρέφόμενος τοῖς λόγοις*. So Philo de Alleg. p. 59 τὰς ἀρεταῖς ἐντρ. Hdian. 5. 3. 5. Plato Legg. 798. a, ἐντρ. νόμοις. See Læssner Obs. e Phil. p. 399.

ἐντρομος, *ου, ὁ, ἡ*, adj. (ἐν, τρόμος,) pr. in trembling, i. e. trembling with fear, terrified; hence *ἐντρομος γίνομαι* v. εἰμί, i. q. to tremble, Acts 7, 32. 16, 29. Heb. 12, 21. Sept. for *הַיָּדוּשׁ* Dan. 10, 11.—1 Macc. 13, 2. Plut. Fab. Max. 3; genr. Anth. Gr. I. p. 23. p. 211.

ἐντροπή, ἡς, ἡ, (*ἐντρέπω*), *respect, reverence*, Soph. CEd. Col. 299.—In N. T. *shame*, a putting to shame; 1 Cor. 6, 5 πρὸς ἐντρ. ὑμῶν λέγω. 16, 34. Sept. for תּוֹכַחָה Ps. 35, 26, 69, 8, 20.

ἐντροφέω, ᾧ, f. ἡσω, (*τροφέω*), *to live delicately, to indulge in, to revel in*, e. g. ἐν ταῖς ἀπέταις αὐτῶν, *revelling in their own frauds*, 2 Pet. 2, 13; where some Mss. and Lachm. read ἐν ταῖς ἀγέταις αὐτῶν. Sept. for אֲנִיָּהּ Is. 55, 2.—So c. dat. Hlian. 2. 3. 22. Diod. Sic. 19. 71.

ἐντυγχάνω, f. τεύξομαι, (*τυγχάνω*), *to hit or light upon, to fall in with*, Xen. An. 4. 5. 19; *to meet and talk with*, Xen. Mem. 3. 2. 1. ib. 3. 6. 2.—Hence in N. T. *to apply to, to deal with, to entreat*, c. dat. Acts 25, 24 περὶ οὗ πάν τὸ πλῆθος ἐντυχόν μοι. So 2 Macc. 4, 36. AEl. V. H. 1. 21. Plut. Pomp. 55. Pol. 4. 30. 1.—Spec. *to entreat for or against, to make intercession*, e. g. a) For any one, c. dat. impl. et ὑπέρ τινος, Rom. 8, 27 ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. v. 34. Heb. 7, 25. So Jos. Ant. 14. 10. 13. Plut. de Alex. Virt. 2. 2. b) Against any one, i. q. *to complain of*; c. dat. et κατὰ τινος, Rom. 11, 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραὴλ. So 1 Macc. 10, 61. 63.

ἐντυλίσσω v. -ττω, f. ξω, (*τυλίσσω*), *to roll up in, to inwrap*, c. acc. et dat. Matt. 27, 59 ἐντυλίξεν αὐτὸ συδοῖν. Luke 23, 53. Also *to wrap or fold together*, John 20, 7.—Aristoph. Plut. 692.

ἐντυπῶ, ᾧ, f. ὠσω, (*τυπῶ*), *to enstamp, to engrave*, Pass. 2 Cor. 3, 7 ἐντυπωμένη ἐν λίθοις.—Aristot. de Mund. 6. Plut. Symp. 4. 6. 2.

ἐνυβρίζω, f. ἰσω, (*ὕβριζω*), *to do despite to or upon any one, to insult, to outrage*, c. acc. Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας.—So c. acc. Jos. Ant. 5. 8. 12; c. dat. Hlian. 8. 5. 3. Pol. 10. 26. 3.

ἐνυπνιάζομαι, Pass. and Mid. depon. (*ἐνύπνιον*), *to dream*; either c. dat. of manner intens. Acts 2, 17 ἐνυπνίαις ἐνυπνιασθήσονται; or as in Rec. c. acc. of the kindred noun, ἐνύπνια ἐνυπνιασθήσονται, as quoted from Sept. Joel 2, 28 where Sept. for עֲלֵי; comp. Butt. § 131. 4. Trop. Part. ἐνυπνιαζόμενοι, *dreamers*, i. e. holding vain and empty opinions, deceivers, Jude 8. Sept. genr. for עֲלֵי Gen. 28, 11. Judg. 7, 13.—Absol. Plut. Cato Maj. 23 ult. Id. Brut. 24. Act. ἐνυπνιάω id. Aristot. H. An. 4. 10.

ἐνύπνιον, ἰου, τό, (*ἐν, ὕπνος*), pr. 'what is seen in sleep'; hence *a dream, a vision*

in sleep, Acts 2, 17; see in ἐνυπνιάζομαι.—AEl. V. H. 3. 11. Plut. de Def. Orac. 50. Xen. Conv. 4. 48.

ἐνώπιος, ἰου, ὁ, ἡ, Neut. ἐνώπιον, (*ἐν, ὤψ*), *in one's presence, face to face*, Sept. Ex. 33, 11. Theocr. 22. 152.—In N. T. only Neut. ἐνώπιον as adv. or rather as prep. c. genit. *in the presence of, before*; comp. Butt. § 146. 2, 3. Sept. every where for עֲלֵי, עֲלֵיךָ; in N. T. used chiefly by Luke, Paul, and in the Apocalypse; not found in Matt. and Mark.

1. Pr. of place, e. g. in reference to things, as ἐνώπιον τοῦ θρόνου, *before, in front of*, Rev. 1, 4. 4, 5. 6. 10. 7, 9. 11. 15. al. Sept. and עֲלֵי Josh. 6, 4. 1 Sam. 5, 3.—Elsewhere in reference to persons, *before, in the presence of, in the sight of*; Luke 1, 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1, 2. Luke 1, 19 Γαβριὴλ, ὁ παριστηκὸς ἐνώπιον τοῦ θεοῦ, comp. in ἀρχάγγελος. So προσκυρεῖν (πίπτειν) ἐνώπιόν τινος, *to prostrate oneself before any one*, Luke 4, 7. Rev. 3, 9. 4, 10. 5, 8. 15, 4. (Sept. for עֲלֵי Ps. 22. 30.) Acts 9, 15 ἐνώπιον ἐθνῶν κτλ. Luke 13, 26 ἐφάγομεν ἐνώπιόν σου, see in ἐσθίω no. 2. d. Luke 5, 18. 25. Acts 6, 6. 10, 4. 31. al. Sept. for עֲלֵיךָ Ez. 15, 26. Jer. 7, 10; עֲלֵיךָ Lev. 4, 4. Num. 17, 10.—Plut. Probl. Rom. καὶ τὸ ἐν ὑπαίθρῳ, μάλιστα πῶς εἶναι δοκεῖ τοῦ Διὸς ἐνώπιον.

2. Implying manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, *in the sight of God*, i. e. God being present and witness, Rom. 14, 22. 2 Cor. 4, 2. 7, 12. Comp. Sept. and עֲלֵיךָ 1 Sam. 12, 7. 23, 18.—So in obtestations, *before God*, God being witness, Gal. 1, 20. 1 Tim. 5, 21. 6, 13. 2 Tim. 2, 14. 4, 1.

3. Trop. in the sight of, i. e. in the view or judgment of any one; Luke 1, 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15, 18. 21 ἡμᾶρον ἐνώπιόν σου. (Sept. and עֲלֵיךָ 1 Sam. 20, 1.) Luke 16, 15 δικαιοῦντες ἑαυτοὺς ἐνώπιον ἀνθρώπων. Acts 8, 21. Rom. 12, 17. 2 Cor. 8, 21. al. Sept. and עֲלֵיךָ Deut. 4, 25. 1 K. 11, 33. 38. al. עֲלֵיךָ Neh. 9, 28. Ps. 5, 9.—From the Heb. ἐνώπιόν τινος, where Greek writers usually put the dative; e. g. Luke 15, 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, for γ. γίν. τοῖς ἀγγέλοις, i. e. there is joy to the angels, they rejoice. 24, 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥσπερ λῆρος, i. e. seemed to them. Acts 6. 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κτλ. i. e. was pleasing to all. (Sept. and עֲלֵיךָ Num. 13, 34. Deut. 1, 23.) Also in the phrase εὐμέ-

σκα χάριν ἐνώπιόν τινος, *to find favour in the sight of any one*, Acts 7, 46; elsewhere παρά τινι, Luke 1, 30. Sept. for עֵינַי Ex. 33, 13, 17. Num. 11, 11. +

Ἑνός, δ, indec. *Enos*, Heb. עֵנֹשׁ (man), pr. n. of a man, Luke 3, 38; comp. Gen. 4, 26.

ἐνωτίζομαι, f. ἰσομαι, Mid. depon. (ἐν, οὗς ὠτός,) *to take in with the ear*, i. e. *to give ear, to hearken*, c. acc. Acts 2, 14. Sept. for וְיִשְׁמְעוּ Gen. 4, 22; וְיִשְׁמְעוּ Jer. 8, 6.—Wisd. 6, 2. Test. XII Patr. p. 520. Alex. Commen. 3, 9. Found only in the later Greek, Sturz de Dial. Mac. p. 166.

Ἐνώχ, δ, indec. *Enoch*, Heb. עֵנוֹךְ (initiated), the patriarch who walked with God, Luke 3, 37. Heb. 11, 5. Jude 14. Comp. Gen. 5, 8 sq.

ἐξ, prep. see ἐκ.

ἕξ, οἱ, αἱ, τά, card. num. *six*, Matt. 17, 1. Mark 9, 2. +

ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) *to give out news, to publish, to announce*, Plut. Thes. 13. Xen. Hell. 1. 1. 8.—In N. T. *to announce abroad, to show forth*, i. e. by Hebr. *to make widely known, to celebrate*, e. g. τὰς ἀρετὰς τοῦ θεοῦ 1 Pet. 2, 9. Sept. for עָצָה Ps. 9, 15. 79, 13. So Ecclus. 44, 15.

ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) *to purchase out, to buy up out of the possession or power of any one*, Plut. M. Crass. 2. Pol. 3. 42. 2.—In N. T. *to redeem, to set free, ec. out of service or bondage*; Gal. 3, 13 ἐκ τῆς κατάρτας τοῦ νόμου. 4, 5. Comp. in ἀγοράζω, no. 2. Mid. pr. *to redeem for oneself*, trop. Eph. 5, 16 et Col. 4, 5 ἐξαγοραζόμενοι τὸν καιρὸν, *redeeming the time*, i. e. *rescuing and improving every opportunity for good*. Comp. Marc. Antonin. 4. 28 κερδαντίον τὸ παρόν.

ἐξάγω, f. ἄγω, (ἐκ, ἄγω,) *to lead out, to conduct out*, i. e. out of any place, c. accus. of pers. e. g. out of prison, Acts 5, 19, 16, 37, 39; also with ἐκ 12, 17. (Sept. for מִצֵּי־יִשְׂרָאֵל Ps. 142, 8. Is. 42, 7.) Also out of Egypt, Acts 7, 36; with ἐκ v. 40. 13, 17. Heb. 8, 9. (Sept. for מִצֵּי־יִשְׂרָאֵל Ex. 6, 7. Lev. 25, 38.) Genr. Mark 15, 20. Acts 21, 38; with ἔξω Mark 8, 23. Luke 24, 50. (Sept. ἔξω Gen. 15, 9.) As a shepherd his flock, John 10, 3.—Dem. 1090. 10. Xen. Hell. 6. 4. 37; c. ἐκ Dem. 845. 17. Xen. Hell. 6. 5. 18; c. ἔξω Dem. 1278. 3.

ἐξαιρέω, ᾧ, f. ἡσω, (ἐκ, αἰρέω,) aor. 2 ἐξείλον, Mid. aor. 2 irreg. ἐξείλατο Acts 7,

10 et 12, 11 in some editions; see in ἀναιρέω.—*To take out, i. e.*

1. *to pluck out, to tear out*, e. g. an eye, Matt. 5, 29 τὸν ὀφθαλμόν. 18, 9.—Plut. de Is. et Osir. 55 τὸν ὄφθ. Xen. An. 2. 3. 16.

2. *to take out from a number, to select*; Mid. *to select for oneself, to choose*, c. acc. Acts 26, 17. Sept. for וְיִשְׁמְעוּ Deut. 31, 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. Act. Xen. An. 5. 2. 4.

3. Mid. trop. *to take out of the power of any one to oneself, to rescue, to deliver*, with acc. and ἐκ, Acts 12, 11 ἐξείλητό με ἐκ χειρὸς Ἑρῳδοῦ. 7, 10. Gal. 1, 4; ἐκ impl. Acts 7, 34. 23, 27. Sept. for וְיִשְׁמְעוּ Gen. 32, 11. 37, 20.—Isæus 310. 1. Dem. 256. 2. Pol. 1. 11. 11.

ἐξαίρω, f. αῶ, (ἐκ, αἶρω,) *to take up out of any place, to lift up from*, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19.—In N. T. *to take away out of or from, to remove*, with acc. and ἐκ c. gen. 1 Cor. 5, 13 ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν, i. e. *expel, excommunicate*. So v. 2 Rec. Sept. for וְיִשְׁמְעוּ Josh. 7, 13; וְיִשְׁמְעוּ Ez. 14, 8.—1 Macc. 14, 36. Æl. V. H. 2. 24. Plut. Nicias 18.

ἐξαιτέω, ᾧ, f. ἡσω, (ἐκ, αἰτέω,) *to ask for out of the hand or power of any one, to demand*, Germ. *ausbitten*; c. acc. Diod. Sic. 11. 33. Plato Menex. 245. b.—In N. T. Mid. *to ask or demand for oneself*, c. acc. Luke 22, 31; comp. Job 1, 11. 12. 2, 4–6. Test. XII Patr. p. 729. So Palæph. 41. 2. Dem. 546. 21. Lys. 444. 6.

ἐξαίφνης, adv. (ἐκ, αἰφνης, ἄφνω,) *on a sudden, suddenly*, Mark 13, 36. Luke 2, 13. 9, 39. Acts 9, 3. 22, 6. Sept. for פְּתַח־לֵב Prov. 24, 2; פְּתַח־לֵב Is. 47, 9.—Plut. Thes. 13. Xen. Mem. 4. 2. 6. See on the form, Buttm. § 115. n. 5. Lob. ad Phryn. p. 18. n.

ἐξακολουθεῖω, ᾧ, f. ἡσω, (ἐκ, ἀκολουθεῖω,) *to follow out or up*; trop. *to copy after, to conform to*, c. dat. 2 Pet. 1, 16 οὐ . . . μύθοις ἐξακολουθήσαντες. 2, 2. 15. Sept. for פְּתַח־לֵב Is. 56, 11.—Jos. Ant. proœm. 4. Pol. 17. 10. 7; pr. Plut. Alex. M. 24.

ἐξακόσιοι, αἱ, α, *six hundred*, Rev. 13, 18. 14, 20. See Buttm. § 70.

ἐξαλείφω, f. ψω, (ἐξ, ἀλείφω,) 1. *to omit or smear out, to blot out*; c. acc. Rev. 3, 5 οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. for פְּתַח־לֵב Ps. 69, 29. (Luc. pro Imag. 26. Xen. Hell. 2. 3. 51.) Spec. of an ordinance, *to blot out, to abolish*, c. acc. τὸ χειρόγραφον Col. 2, 14. So Dem. 468. 1 τὸν νόμον. Lys. 48. 2.—Trop. *to blot*

out sine, i. q. to pardon, Pass. Acts 3, 19. Sept. and ἡγήρ Ps. 51, 11. So Lys. 237. 1.

2. Spec. to wipe away, e. g. tears, c. acc. Rev. 7, 17. 21, 4.

ἐβάλλομαι, f. αλούμαι, Mid. depon. (ἐκ, ἀλλομαι,) to leap out, e. g. from a house Plut. Agei. 34; from a chariot Xen. Cyr. 8. 8. 35.—In N. T. to leap forth, sc. from one's place, Acts 3, 8. Sept. for תָּרַץ Joel 2, 5. So Plut. Pelop. 32 pen. Id. Pomp. 58 pen.

ἐξανόστασις, εως, ἡ, (ἐξάνιστημι,) a rising up out of a place, Pol. 3. 55. 4.—In N. T. the resurrection from the dead, Phil. 3, 11.

ἐξανatéλλω, f. ελῶ, (ἐκ, ἀντέλλω,) to make spring up out of the ground or elsewhere, e. g. plants, Sept. for תִּצְמַח Gen. 2, 9. Apoll. Rhod. 4. 1423; ζόρυβον Plut. Pericl. 3.—In N. T. intrans. to spring up out of any thing, i. e. to spring up, to shoot forth, of plants, Matt. 13, 5. Mark 4, 5. Sept. of light, for תִּצְחַח Ps. 112, 4.

ἐξάνιστημι, f. στήσω, (ἐκ, ἀνίστημι,) only in Act. aor. 1 ἐξάνίστησα, aor. 2 ἐξάνιστον. On the trans. and intrans. significations, see in ἀνίστημι and Buttm. § 107. II.

1. Trans. to make rise up out of a place, to rise up out of, c. acc. e. g. soldiers out of ambush Thuc. 7. 77; beasts from their lairs Xen. Cyr. 2. 4. 20.—In N. T. Act. aor. 1, from the Heb. to raise up seed (offspring) from a woman; c. acc. Mark 12, 19 and Luke 20, 28 καὶ ἐξασπρήσῃ σπέρμα τῆς ἀδελφῆς αὐτοῦ sc. ἐκ τῆς γυναικός, comp. Deut. 25, 5. 6. Sept. for תִּצְחַח Gen. 19, 32. 34; תִּצְחַח Gen. 4, 25.

2. Intrans. Act. aor. 2, to rise up out of a place, to stand forth, Acts 15, 5. Sept. for תָּרַץ Gen. 18, 16.—Æschin. 45. 3. Plato Phæd. 117. d.

ἐξαπατάω, ᾧ, f. ἥσω, (ἐκ intens. ἀπατάω,) to deceive out and out, to beguile wholly, c. acc. Rom. 7, 11. 16, 18. 1 Cor. 3, 18. 2 Cor. 11, 3. 2 Thess. 2, 3. 1 Tim. 2, 14. Lachm.—Susann. 58. Luc. de Merc. cond. 5 ult. Xen. Mem. 4. 2. 19.

ἐξάπινα, adv. a later form for ἐξάνις i. q. ἐξαίφνης, on a sudden, suddenly, Mark 9, 8. Sept. for בְּיָאֵתָּה Josh. 11, 7.—Zonar. 7. 25. ib. 10. 37. Comp. Lob. ad Phryn. p. 18. n.

ἐξαπορέω, ᾧ, f. ἥσω, (ἐκ intens. ἀπορέω,) to be utterly at a loss, perplexed, Pol. 4. 34. 1.—In N. T. Mid. to be utterly at a loss with oneself, to be in despair, c. gen. τοῦ ἑνὸς 2 Cor. 1, 8; absol. 4, 8. Sept. for חָסַד Ps. 88, 16. So Plut. Alcib. 5.

ἐξαποστέλλω, f. στελῶ, (ἀποστέλλω,)

1. to send away out of a place, to send forth, as an agent, messenger, friend, c. acc. Acts 7, 12. 11, 22. 12, 11. 17, 14. Gal. 4, 4; with eis c. acc. of place whither, Acts 9, 30. 22, 21. Gal. 4, 6. Sept. for תִּצְחַח Gen. 24, 40.—Dem. 251. 5. Plut. Coriolan. 6; c. eis Pol. 21. 14. 9.

2. Emphat. to send away peremptorily, to dismiss, c. acc. et adj. Luke 1, 53 πλουτοῦντας ἐξαπέστειλε κενοῦς. 20, 10. 11. So Sept. and תִּצְחַח Gen. 31, 42.—Pol. 15. 2. 4 τοὺς πρόσβεις ἀνυποκρίτους ἐξαποστέλλειν.

ἐξαρτίζω, f. ἰσώ, (ἐκ, ἀρτίζω, ἄριστος,) to complete fully, to finish out, e. g. time, c. acc. τὰς ἡμέρας Acts 21, 5. Also of a teacher, i. q. to furnish thoroughly, Pass. 2 Tim. 3, 17.—So τὴν οἰκίαν Luc. Ver. Hist. 1. 33; πλοῖα, to equip, Arr. Peripl. 11; of persons, Jos. Ant. 3. 2. 2 πολέμειν πρὸς ἄνδρ. τοῖς ἅπασι καλῶς ἐξηρησιμένους.

ἐξαστράπτω, f. ψω, (ἐκ, ἀστράπτω,) to flash out, as lightning, Sept. Ez. 1, 4. Tryphiodor. 10. 2.—In N. T. of raiment, to shine out, to glitter, absol. Luke 9, 29; comp. Matt. 17, 2. So Sept. of weapons, for תִּצְחַח Nah. 3, 3.

ἐξαντῆς, adv. (for ἐξ αὐτῆς ὥρας,) from this time, i. e. forthwith, presently, immediately, Mark 6, 25. Acts 10, 33. 11, 11. 21, 32. 23, 30. Phil. 2, 23. See in ἐκ no. 2.—Pol. 2. 7. 7. Diod. Sic. 15. 43.

ἐξεγείρω, f. ἐρῶ, (ἐκ, ἐγείρω,) trans. to wake or rouse out of sleep, pr. implying the rising up from the posture of sleep, Ecclus. 22, 7. Pol. 18. 2. 5. Xen. Hell. 6. 4. 36.—In N. T. trop.

1. to raise up from the dead, i. q. ἐγείρω ἐκ τῶν νεκρῶν, see in ἐγείρω no. 1. b; so c. acc. 1 Cor. 6, 14 ἡμᾶς ἐξεγερεῖ. Sept. and גָּרַץ Dan. 12, 2.

2. to raise up, to cause to arise or exist; spoken of Pharaoh Rom. 9, 17, quoted from Ex. 9, 16 where Heb. תִּצְחַח, Sept. διετηρήσῃ.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγίρεται ὑπ' ἐμοῦ.

I. ἔξειμι, (ἐκ, εἰμι to be,) see ἔξεστι.

II. ἔξειμι, (ἐκ, εἰμι to go,) to go out of a place, intrans. c. ἐκ, Acts 13, 42 ἐκ τῆς συναγωγῆς. With ἐπὶ c. acc. of place whither, 27, 43 ἐπὶ τὴν γῆν, i. e. out of the water. So c. ἐκ, Luc. Eun. 6; absol. Sept. Ex. 28, 35. Hadian. 7. 9. 8. Plato Conv. 196. a.—Genr. to go away, to depart out of a place, absol. Acts 17, 15. 20, 7. So Jos. Ant. 5. 2. 8. Mid. c. gen. Hadian. 3. 15. 12.

ἐξελέγχω, f. ἔω, (ἐκ intena. ἐλέγχω,) *to convict fully, to show to be wholly wrong*, Dem. 233. 3. Xen. Œc. 2. 9.—In N. T. *to rebuke sternly, to condemn, to punish*, c. acc. Jude 15. Sept. and תּוֹכַח לְ Is. 2, 4. Mic. 4, 3.

ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out of a place*, Sept. for ἤρῃ Gen. 37, 28. Hdian. 8. 8. 14.—In N. T. *trop. to draw out of the right way, i. e. to draw away, to carry away*, Pass. James 1, 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος. So Test. XII Patr. p. 702 εἰς πορείαν με ἐξέλκυσσας; comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐλκόμενοι.

ἐξέλαι, see ἐξαιρέω.

ἐξέραμα, ατος, τό, (ἐξερᾶω,) vomit, what is vomited; 2 Pet. 2, 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26, 11 where Heb. יִפְרֹצֵנִי, Sept. ἐπὶ τὸν αὐτοῦ ἔμετον. So the verb, Dioscor. 6. 19; see Gataker Advers. Misc. p. 853 sq.

ἐξερευνᾶω, ᾶ, f. ἦσω, (ἐκ, ἐρευνᾶω,) *to search out, to explore*, i. e. assiduously, diligently, c. περί τινας 1 Pet. 1, 10. Sept. for עָרַן Prov. 2, 4; עָרַן 1 Chr. 19, 3.—1 Macc. 3, 49. Pol. 14. 1. 13. Plut. Lucull. 19.

ἐξέρχομαι, f. ἐξελεύσομαι, (ἐκ, ἔρχομαι q. v.) aor. 2 ἐξῆλθον, 2 pers. plur. ἐξήλασθε Luke 7, 24. 25. 26 in some editions, see in ἔρχομαι init.—*To go or come out of any place*; Sept. every where for מָצָא.

1. Of persons, *to go or come forth*, intrans. a) With adjuncts noting the place *out of* which; so c. gen. Matt. 10, 14 ἐξέρχονται τῆς οἰκίας. Acts 16, 39; comp. Matth. 23. 354. δ. With ἐκ c. gen. of place, Matt. 8, 28 ἐκ τῶν μνημείων ἐξέρχ. John 4, 30. Acts 16, 40. 1 Cor. 5, 10. al. So ἐκ c. gen. of pers. implying place, Acts 15, 24 τινὲς ἐξ ἡμῶν ἐξελθόντες. Trop. John 10, 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, he departed out of their hand, escaped from their power. (Sept. for מָצָא Gen. 8, 16. 19. al. Xen. Hell. 6. 5. 16.) With ἔξω, Matt. 26, 75. John 19, 4. Rev. 3, 12; ἔξω c. gen. Matt. 21, 17 ἔξω τῆς πόλεως. Heb. 13, 13. (Eurip. Phoen. 486.) With ἀπὸ c. gen. of place, *to depart from*, Matt. 13, 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24. 1. Mark 11, 12. al. Also c. adv. Matt. 5, 26 ἐκτίθεν. 12, 44 ὅθεν. Comp. Æsop. Fab. 129. b) With an adjunct of person *out of or from* whom; so of those out of whose bodies demons depart, with ἐκ c. gen. Mark 1, 25. 26. Luke 4, 35; ἀπὸ Matt. 12, 43. Luke 4, 35; absol. Acts 16, 18. Of those from whom, from whose presence,

one goes forth with authority, i. q. 'to be sent out' by any one; so with ἀπὸ c. gen. John 13, 3 ἀπὸ θεοῦ ἐξῆλθε. 16, 30. (Sept. for מִן Gen. 4, 16; מִן מִן Ex. 8, 8.) With παρά c. gen. John 16, 27 παρὰ τοῦ θεοῦ ἐξῆλθον. 17, 8; comp. Sept. Num. 16, 35. So genr. *to depart from* any one, i. e. from his presence or intercourse, Luke 5, 8 ἐξῆλθε ἀπ' ἐμοῦ. 2 Cor. 6, 17 ἐξέλθετε ἐκ μέσου αὐτῶν. c) The place whence being not expressed but implied, *to go out*, i. e. *to go away, to depart*; Matt. 9, 31 οἱ δὲ ἐξελθόντες διεφύμισαν κατὰ. Mark 2, 12. Luke 4, 42. Acts 7, 7. Rev. 6, 2. al. So of demons departing out of the body, Matt. 8, 32. Acts 8, 7. d) With an adjunct of the place *whither*; so c. eis, Matt. 11, 7 τί ἐξήλασете εἰς τὴν ἔρημον κατὰ. Mark 8, 27. Luke 10, 10. John 1, 44. Acts 11, 25. al. ssep. (Palæph. 38. 5. Xen. Hell. 7. 4. 24.) So c. eis final, Mark 1, 38 εἰς τοῦτο. Matt. 8, 34 εἰς ἀπάντησιν. With ἐπὶ c. acc. Luke 8, 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel. Acts 1, 21. With παρὰ c. acc. Mark 2, 13 ἐξῆλθεν παρὰ τὴν Σάλασσαν. Acts 16, 13. With πρὸς c. acc. of pers. John 18, 29. 2 Cor. 8, 17.

2. Trop. of persons: a) *to go forth from, to proceed from*, Matt. 2, 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Also by Hebraism, ἐξέρχεται ἐκ τῆς ὁσφύος τινός, *to come forth out of the loins of any one*, i. e. *to descend from*, Heb. 7, 5. So Sept. and Heb. מִן מִן Gen. 35, 11. 1 K. 8, 19; comp. Gen. 15, 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. b) 1 John 4, 1 πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, have arisen and gone abroad, into the world.

3. Of things, *to go or come forth*, *to proceed from*, e. g. a) Of liquids, i. q. *to flow out*; John 19, 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14, 20 ἐκ τῆς ληνοῦ. So Sept. and מִן Ex. 17, 6. b) Of lightning, *to come forth out of, to appear from*; as ἀπ' ἀνατολῶν Matt. 24, 27. Sept. and מִן Zech. 9, 14. c) Trop. of a voice, and the like, Rev. 16, 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19, 5. So of teaching, or a rumour, *to go forth, to spread abroad*, 1 Cor. 14, 36 ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν; also with an adjunct of place, e. g. εἰς c. acc. Matt. 9, 26 ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10, 18. John 21, 23; ἐν c. dat. Luke 7, 17. 1 Thess. 1, 8; κατὰ c. gen. Luke 4, 14. d) Trop. of thoughts, words; as ἐκ τῆς καρδίας Matt. 15, 18; ἐκ τοῦ στόματος James 3, 10; of healing power or virtue, *to go forth*, ἐξ αὐτοῦ Mark 5, 30,

παρ' αὐτοῦ Luke 6, 19; of an edict, *to be published, promulgated*, παρὰ Καίσαρος Luke 2, 1. e) Trop. of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16, 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for עָזַח Gen. 47, 18. Xen. An. 7. 5. 4.

4. From the Heb. *עִסְרָחוּמַי* καὶ ἐξέρχομαι, Acts 1, 21. John 10, 9; see fully in *εἰσέρχομαι* no. 4. +

ἐξεστι, 3 pers. of *ἐξιμι*, (ἐκ, εἰμι to be,) and the only person in use; Impers. as also Part. ἐξόν; *it is possible, one can*, referring to moral possibility or propriety, i. e. *it is lawful, it is right, it is permitted, one may*, Buttm. § 150. m. 23; construed with dat. of pers. and infin. expressed or implied. E. g. with infin. pres. marking prolonged or customary action, Matt. 14, 4 οὐκ ἐξεστὶ σοι *ἔχειν αὐτήν*. Mark 6, 18. Acts 16, 21. 22, 25; dat. impl. Matt. 12, 2. 10. 12. Luke 6, 2. (Luc. Jud. Voc. 3. Xen. Mem. 1. 4. 9.) With infin. aor. marking transient action, Matt. 20, 15 οὐκ ἐξεστὶ μοι ποιῆσαι ὁ θεὸς κτλ. 19, 3. Mark 2, 26. 10, 2. Luke 20, 22. John 5, 10. 18, 31. Acts 21, 37; so Part. ἐξόν ἢν Matt. 12, 4; ἐξόν sc. ἐστὶ, i. q. ἐξεστι 2 Cor. 12, 4. (Ael. V. H. 2. 7. Xen. Oec. 7. 41 bis.) With the dat. impl. Matt. 22, 17. 27, 6. Mark 3, 4. 12, 14. Luke 6, 4. 14, 3; and so with Part. ἐξόν sc. ἵστω Acts 2, 29.—With the infin. implied, Mark 2, 24 ὁ οὐκ ἐξεστι sc. αὐτοῖς ποιεῖν. Luke 6, 9. Acts 8, 37. 1 Cor. 6, 12 bis. 10, 23 bis.

ἐξετάζω, f. ἄσω, (ἐκ intens. ἐράζω, ἐρεός, ἐρός,) pr. *to verify out*, i. e. *to examine fully* whether any thing is true or not, i. q. ἐράζω but stronger and more in use. Hence

1. Genr. *to inquire out*, i. e. *to seek out the truth by inquiry*; so with *περί* c. gen. Matt. 2, 8; with *τίς* interrog. 10, 11. Sept. for עָרַךְ Deut. 19, 18.—Ecclus. 11, 7. Dem. 23. 29. Xen. Cyr. 6. 2. 35.

2. With acc. of pers. *to inquire of, to ask*, John 21, 12.—Arr. Epict. 3. 3. 14. Plut. de Cons. Apoll. 33. Xen. Mem. 1. 2. 36.

ἐξηγέομαι, οὐμαι, f. ἵσσομαι, Mid. depon. (ἐκ, ἡγεομαι,) *to lead out, to take the lead, be leader*, Xen. An. 6. 6. 34.—In N. T. *to lead or bring out, to make known*, i. e.

1. Genr. *to declare, to tell*; c. acc. of thing, Luke 24, 35. Acts 15, 12. 21, 19; acc. and dat. of pers. Acts 10, 8; καθώς Acts 15, 14. Sept. for עָרַךְ Judg. 7, 13.—Pol. 4. 22. 7. Thuc. 5. 26.

2. Spec. of a teacher, *to declare, to make known*; c. acc. τὸν θεόν John 1, 18; comp. Matt. 11, 27. Sept. for עָרַךְ Lev. 14, 57.—I'ol. 6. 3. 3. Xen. Mem. 4. 7. 6.

ἐξήκοντα, οἱ, αἱ, τὰ, sixty, Matt. 13, 8. 23. Mark 4, 8. 20. Luke 24, 13. 1 Tim. 5, 9. Rev. 11, 3. 12, 6. 13, 18.

ἐξῆς, adv. (ἐχω, ἔξω,) *one after another, successively, in order*, Sept. Deut. 2, 34. Xen. Ath. 1. 6.—In N. T. only with art. ὁ, ἡ ἐξῆς, as adj. *the next after, the following*; Buttm. § 125. 6, 7. So Luke 9, 37 ἐν τῇ ἐξῆς ἡμέρᾳ. 7, 11 ἐν τῇ ἐξῆς sc. ἡμέρᾳ. Acts 21, 1. 25, 17. 27, 18. So in full, Jos. Ant. 4. 8. 44; impl. ib. 3. 5. 6; genr. 2 Macc. 7, 8. Pol. 1. 52. 4.

ἐξηγήσω, ῶ, f. ἡσω, (ἐκ, ἡχέω,) *to sound out, to sound abroad*, Sept. for קָרַח Joel 4, 14; c. acc. Pol. 30. 4. 7.—In N. T. Pass. *to be sounded abroad*; trop. of the gospel, *to be proclaimed*, 1 Thess. 1, 8 ἀφ' ὧν γὰρ ἐξήχηται ὁ λόγος κτλ. So Hesych. ἐξηχεῖται· ἐξῆλθεν, ἐκπρόχθη.

ἐξίς, eos, ἡ, (ἐχω, ἔξω,) *habitude of body* Xen. Oec. 7, 2; of life, *habit*, Mem. 1. 2. 4.—In N. T. *habitude, practice, use*, as the result of long exercise, Heb. 5, 14. So Ecclus. Prol. Arr. Epict. 1. 4. 22. Pol. 10. 47. 7.

ἐξίστημι, f. ἐκστήσω, (ἐκ, ἵστημι,) aor. 1 ἐξίστησα, aor. 2 ἐξίστην; also Pres. contr. ἐξίστάω Acts 8, 9; comp. in ἀποκαθίστημι and Buttm. § 106. n. 5. On the trans. and intrans. signif. see in ἵστημι and Buttm. § 107. II.—Trans. *to put out of place, to displace*, e. g. enemies, *to discomfit*, Sept. for עָרַךְ Ex. 23, 27. Josh. 10, 10; *to change, to alter*, Plut. Sertor. 10. Intrans. *to be out of place, displaced*, e. g. the joints, Test. XII Patr. p. 653; *to recede from*, Thuc. 2. 63; *to depart*, Xen. An. 1. 5. 14.—In N. T. only trop.

1. Trans. in the present, aor. 1, and later perf. ἐξίστατα Buttm. § 107. II. 5; *to put out of oneself, to cause to be beside oneself*, Sept. for עָרַךְ Job 12, 17. Xen. Mem. 1. 3. 12 τοὺς ἀνθρώπους τοῦ φρονεῖν ἐξίστημι, comp. Pol. 11. 27. 7. Hence genr. *to astonish, to fill with wonder*, c. acc. Luke 24, 22 ἐξίστησαν ἡμᾶς. Acts 8, 9. 11.—Arr. Epict. 1. 18. 21. Luc. de Dom. 19. Dem. 537. 29 ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

2. Intrans. in the aor. 2, perf. and in Mid. *to be out of one's mind, to be beside oneself*; Mark 3, 21 ἐλεγον γάρ, οὐτι ἐξίστη. 2 Cor. 5, 13 εἶτε γὰρ ἐξίστημεν, sc. as is said of us. So Jos. Ant. 10. 7. 3 ἐξεστηκότα τῶν φρονῶν. Pol. 15. 29. 7 ἐξίστη τῶν φρονῶν. Diod. Sic. 14. 71.—Hence genr. *to be astonished, amazed, filled with wonder*, Matt. 12, 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2, 12. 5, 42 ἐξίστησαν ἐκστάσει με-

πάλιν, comp. in ἀγαλλιάσθαι. (Sept. Gen. 27, 33. Ez. 26, 16.) Mark 6, 51 ἐν ἑαυτοῖς. Luke 2, 47 ἐξίστατο ἐπὶ τῇ συνέσει κτλ. Matth. 1399. n. (Sept. Ex. 18, 9.) Luke 8, 56. Acts 2, 7. 12. 8, 13. 9, 21. 10, 45. 12, 16. Sept. for πρὸς Gen. 43, 33. Job 26, 11. So Arr. Epict. 2. 22. 6. Xen. Mem. 2. 1. 4.

ἐξισχύω, f. ὤσω, (ἐκ intens. ισχύω,) *to be in full strength, to be fully able, c. inf.* Eph. 3, 18.—Ecclus. 7, 6. Plut. Roip. ger. Præc. 5.

ἐξοδος, ου, ἡ, (ἐκ, ὁδός,) *pr. a way out, exit*, Hdlan. 7. 12. 14. Plut. Flam. 20 med.—In N. T. *exodus, journey out, departure*, Heb. 11, 22. Sept. for רָצוּ inf. of רָצָה , Ex. 19, 1. Num. 33, 38. al. (Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9.) Trop. *departure from life, exit, decease*, Luke 9, 31. 2 Pet. 1, 15. So Wisd. 7, 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

ἐξολοθρεύω, f. εὔσω, (ἐκ intens. δλοθρεύω,) *to destroy utterly*, Pass. Acts 3, 23 πᾶσα ψυχή... ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. So Sept. c. ἐκ for רָצָה Ex. 30, 33. 31, 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. Not found in classic writers; see Sturz de Dial. Alex. p. 166 sq.

ἐξομολογέω, ᾧ, f. ἡσω, (ἐκ intens. ὁμολογέω,) *pr. to speak out the same things as another; hence in N. T.*

1. Mid. *to admit, to acknowledge, to confess fully*, c. acc. e. g. τὰς ἀμαρτίας, Matt. 3, 6. Mark 1, 5. Acts 19, 18. James 5, 16. Sept. and רָצָה Dan. 9, 24. (Jos. Ant. 8. 4. 6 τὰς ἀμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν.) Spec. *to acknowledge openly, to profess*, e. g. τὸ ὄνομα τινος Rev. 3, 5 Rec. So c. δτι Phil. 2, 11; comp. Tob. 11, 17.—Hence *to make acknowledgment for benefits, i. q. to give thanks, to praise*, c. dat. of pers. Matt. 11, 25. Luke 10, 21. Rom. 14, 11. 15, 9, quoted from Ps. 18, 50 where Sept. for רָצָה ; also Ps. 57, 10. 1 Chr. 16, 4. So Act. Thom. 13. Philo de Alleg. p. 1105; c. acc. Tob. 12, 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke 22, 6 ἐξομολόγησε.—So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

ἐξόν, see ἔστι.

ἐξορκίζω, f. ἴσω, (ἐκ, ὀρκίζω,) *to exact an oath, i. e. to put to an oath, to adjure*, c. acc. et κατὰ τινος, Matt. 26, 63. Sept. for רָצָה Gen. 24, 3.—Diod. Sic. 1. 21 med. Dem. 1265. 6.

ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) *an exorcist, pr. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons*, Acts 19, 13. So Anth. Gr. III. p. 23 ult. or Luc. Epigr. 23.—See for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thea. in v.

ἐξορύσσω v. -ττω, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*; Mark 2, 4 ἐξορύξαντες sc. τὴν στέγην, *digging out or removing the tiles or earth*; comp. in ἀποστεγάζω. (Xen. Œc. 19. 4.) Trop. Gal. 4, 15 ὀφθαλμοὺς ὑμῶν ἐξορίζαντες, *implying entire devotedness*. Sept. pr. for רָצָה Judg. 16, 22. 1 Sam. 11, 2. So Jos. Ant. 6. 5. 1. Plut. Artax. 14 ult. See Wetst. N. T. in loc.

ἐξουθενέω, ᾧ, f. ἡσω, (ἐκ, οὐθενέω, οὐδέν,) *to set out at nought*, Pass. Mark 9, 12 Lachm. Also Pass. part. ἐξουθενημένος, *despised, contemptible*, 2 Cor. 10, 10 Lachm.—Ecclus. 34, 22 or 31, 25.

ἐξουθενώ, ᾧ, f. ὤσω, (ἐκ, οὐθενέω,) *to set out at nought, to make nought of, to despise*, Pass. Mark 9, 12. So Sept. for רָצָה 1 Sam. 15, 23. 26; רָצָה Ecc. 9, 16.—1 Macc. 3, 14. Test. XII Patr. p. 564. Basil. Ep. 61. 91. See Lob. ad Phryn. p. 182.

ἐξουθενέω, ᾧ, f. ἡσω, (ἐκ, οὐθενέω, οὐδέν) later form for οὐδέν, Butt. 170. 1. Lob. ad Phryn. p. 181 sq.) *to set out at nought, to make nought of, to despise*, c. acc. Luke 18, 9 ἐξουθενούντας τοὺς λοιποὺς. 23, 11. Rom. 14, 3. 10. 1 Cor. 6, 4. 16, 11. Gal. 4, 14. 1 Thess. 5, 20. Acts 4, 11, comp. Matt. 21, 42 and Ps. 118, 22. Pass. part. 1 Cor. 1, 28 et 2 Cor. 10, 10 ἐξουθενημένος, *despised, contemptible*. Sept. for רָצָה Prov. 1, 7; רָצָה Ez. 22, 8. 2 Chr. 36, 16.—Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phryn. p. 182.

ἐξουσία, as, ἡ, (ἔστι,) *power, i. e. moral power, ability, see in ἔστι*. Thus

1. *power to do any thing, ability, faculty*; Acts 8, 19 δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα κτλ. Matt. 9, 8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. With gen. Luke 10, 19 ἐξουσία τοῦ πατεῖν κτλ. With inf. aor. Luke 12, 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κτλ. *who hath power, is able*. John 10, 18 bis. Spec. *strength, force, efficiency*, Rev. 9, 3 bis. 19.—Thuc. 4. 39; c. gen. Ecclus. 9, 13; c. inf. Thuc. 7. 12. Xen. Mem. 2. 6. 24.

2. *power to do or not to do, i. e. license, liberty, leave, right*; Acts 1, 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5, 4. Rom. 9, 21. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου βελήματος, i. e. if

it stands in his own free will. 8, 9. 9, 4. 5. 6. 12 bis. 18. 2 Thess. 3, 9. Rev. 22, 14. So John 1, 12.—Eccles. 25, 25. AEL. V. H. 3. 35. Dem. 111. 12. Xen. Hi. 5. 2.

3. *power* as entrusted, i. e. *commission, full-power, authority*; Matt. 21, 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24. 27. Mark 11, 28 bis. 29. 33. Luke 20, 2 bis. 8; also Mark 3, 15. John 19, 11. Acts 9, 14. 26, 10. 12. 2 Cor. 10, 8. 13, 10. With infin. e. g. pres. John 5, 27 ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν. Matt. 9, 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφέναι κτλ. Mark 2, 10. Luke 5, 24; inf. pres. and ἐπὶ c. gen. Rev. 11, 6; inf. aor. John 19, 10 bis, οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρώσαι σε κτλ. Heb. 13, 10. Rev. 9, 10. 11, 6. 13, 5; Matt. 7, 29 and Mark 1, 22 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, as one having authority, sc. from God to teach. Luke 4, 32 ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ, his discourse was with authority, authoritative. So ἐν ἐξουσίᾳ, κατ' ἐξουσίαν, adv. with authority, authoritatively, Luke 4, 36. Mark 1, 27.—Jos. Ant. 2. 9. 5. Diod. Sic. 17. 54 pen. Plut. Camill. 1; c. inf. 1 Macc. 10, 6. Pol. 5. 56. 8.

4. *power* over persons and things, *dominion, authority, rule*. a) Pr. and genr. Matt. 28, 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8, 9 et Luke 7, 8 ἐπὶ ἐξουσίαν ἔλκει, i. e. subject to authority, rule. Mark 13, 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13, 2. 4. 12. 17, 12. 13. 18, 1. Sept. for רִבְזָהּ Ps. 136. 8. 9. (Eccles. 17, 2. Diod. Sic. 1. 58. Hdian. 7. 10. 4.) With gen. of pers. to whom the power belongs, Luke 20, 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12, 10 ἐξ. τοῦ Χρ. Acts 26, 18 ἐξ. τοῦ σατανᾶς. Luke 22, 53 ἐξ. τοῦ σκότους. Col. 1, 13. With gen. of the object subjected to the power, Mark 6, 7 ἐξουσία τῶν πνευμάτων ἀκαθ. i. e. power over unclean spirits. Matt. 10, 1. John 17, 2. With ἐπὶ c. gen. Rev. 2, 26 ἐξ. ἐπὶ τῶν ἔθνων, i. e. power over. 14, 18. 20, 6. With ἐπὶ c. acc. in the same sense, Luke 9, 1. Rev. 6, 8. 13, 7. 16, 9. With ἐπὶ c. gen. Luke 19, 17. b) Meton. 'what is subject to one's rule,' *dominions, jurisdiction*, Luke 4, 6. 23, 7 ἐκ τῆς ἐξ. Ἡρώδου. Sept. and רִבְזָהּ 2 K. 20, 13. Ps. 114, 2. So Hdian. 3. 8. 4. Plut. Reip. ger. Præc. 19. c) Meton. 'as in plur. or collect. 'those invested with power,' as in Engl. the powers, authorities, i. e. rulers, magistrates, Luke 12, 11. Rom. 13, 1 ter. 2. 3. Tit. 3, 1. (Eccles. 10, 4. Jos. B. J. 2. 8. 7.) So for the powers of the other world, princes, potentates; e. g. celestial, as angels,

archangels, Eph. 1, 21. 3, 10. Col. 1, 16. 2, 10. 1 Pet. 3, 22; comp. Test. XII Patr. p. 547, 548. Or demons, Eph. 6, 12. Col. 2, 15. Eph. 2, 2 see in ἀήρ; comp. Test. XII Patr. p. 547. So genr. of the powerful adversaries of the gospel, 1 Cor. 15, 24. Comp. in ἀρχή no. 4. b. d) 1 Cor. 11, 10 ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering (comp. v. 13. 16), as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; see more in ἀγγελος no. 2. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for פָּדוּתָא בְּיָדָא Gen. 20, 16; see Heb. Lex. art. פָּדוּתָא.

ἐξουσιάζω, f. ἀνω, (ἐξουσία,) to have power over any person or thing, to exercise authority over; c. gen. Buttm. § 132. 5. 3. Luke 22, 25 οἱ ἐξουσιάζοντες αὐτῶν, i. e. their rulers, princes. 1 Cor. 7, 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, hath not power over his (or her) own body, i. e. the wife is not mistress of her own body, nor the husband master of his own body, in this respect. Sept. for בְּיָדָא Neh. 9, 37; בְּיָדָא Neh. 5, 15. So Dion. Hal. 9. 44.—Trop. to be brought under the power of any thing, to be in bondage to, Pass. c. ἐπὶ τινος 1 Cor. 6, 12.

ἐξοχή, ἡς, ἡ, (ἐξέχω,) any thing standing out, a projection, as an angle or point, Sept. for רִבְזָא Job 39, 28. Hdian. 4. 15. 6.—In N. T. trop. prominence, eminence; Acts 25, 23 ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἐξοχοί, the prominent men, principal.

ἐξυπνίζω, f. ἰσω, (ἐκ, ὕπνος,) to wake out of sleep, to awaken, trans. Sept. Pass. for γρη 1 K. 3, 15; ראב Job 14, 12. Marc. Antonin. 6. 31. Plut. Anton. 30. A later form instead of the earlier ἀφυννίζω, Lob. ad Phryn. p. 224.—In N. T. trop. to wake one from the dead; John 11, 11 ἵνα ἐξυπνίσω αὐτόν.

ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὕπνος,) out of sleep, i. e. awakened, awake; Acts 16, 27 ἐξυπνος διὰ γρηόμενος, becoming awake, awaking.—1 Esdr. 3, 3. Test. XII Patr. p. 562.

ἐξω, adv. of place, (ἐκ, ἐξ,) also prep. c. gen. Buttm. § 146. 3; out, without.

1. Of place where, without, out of doors, foris, after verbs and words not implying motion. a) Adv. John 18, 16 Πέτρος ἐπιστῆκει πρὸς τῇ θύρᾳ ἐξω. Matt. 12, 46. 47. 26, 69. Mark 3, 31. 32. So genr. without a place or city, abroad, Mark 1, 45 ἐξω ἐν ἐρήμοις τόποις. Luke 1, 10. Rev. 22, 15. Sept.

for γὰρ Gen. 24, 31. Ezra 10, 13. (Plut. de Superst. 7. Xen. Cyr. 7. 5. 31.) So οἱ ἔξω as adj. *those without, outside, outward*, Buttm. § 125. 6, 7. Acts 26, 11 εἰς τὰς ἔξω πόλεις, *even to foreign cities*. (Sept. 2 K. 16, 18. Xen. Hell. 6. 1. 5.) Trop. of those not belonging to one's community or church, *not Christians*, 1 Cor. 5, 12. 13. Col. 4, 5. 1 Thess. 4, 12; of those not among the more privileged disciples, Mark 4, 11. (Xen. Œc. 10. 8.) So ὁ ἔξω ἡμῶν ἄνθρωπος, *our outward man*, the body, 2 Cor. 4, 16. b) Prep. c. gen. *out of, outside of*, Luke 13, 33 ἔξω Ἱερουσαλὴμ. Heb. 13, 11. 12. 13. So Æl. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

2. Of place whither, *out, forth, out of doors, foras*, i. e. from a place, after verbs implying motion or direction. a) Adv. John 19, 4 ἄγω ὑμῖν αὐτὸν ἔξω. Matt. 5, 13 εἰ μὴ βλησῶμαι ἔξω. 13, 48. Luke 14, 35. 1 John 4, 18. John 11, 43 δεῦρο ἔξω. Acts 5, 34 ποιῆσαι ἔξω. 16, 30 προαγαγὼν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24, 50; ἐξέρχομαι Matt. 26, 75. John 19, 4. 5; ἐκβάλλω Luke 8, 54. Acts 9, 40. So genr. Pol. 1. 50. 2. Xen. Hell. 4. 4. 16. b) Prep. c. gen. Matt. 21, 17 ἐξήλθεν ἔξω τῆς πόλεως. v. 39. Mark 6, 10. 8, 23. Acts 4, 15. 14, 19. So Hdian. 4. 2. 11. Xen. An. 5. 7. 15. +

ἐξωθεν, adv. of place, (ἔξω,) *from without*, i. e.

1. *outwardly, externally*, Matt. 23, 27. 28. Luke 11, 39. 2 Cor. 7, 5. Sept. for γὰρ Gen. 6, 14. al. So Hdian. 3. 8. 10. Xen. Mem. 2. 1. 14.—Also ὁ ἔξωθεν as adj. *outward, external*, 1 Pet. 3, 3. Rev. 11, 2; τὸ ἔξωθεν *the outside*, Matt. 23, 25. Luke 11, 40; *that from without*, Mark 7, 18. (Thuc. 2. 13.) Trop. *of those from without*, i. e. not Christians, 1 Tim. 3, 7. Comp. Buttm. § 125. 6, 7. So Xen. Hell. 5. 1. 22.

2. Sometimes i. q. ἔξω, *out of, without*, as prep. c. gen. Mark 7, 15 ἔξ. τοῦ ἀνθρώπου. Rev. 14, 20 ἐξωθεν τῆς πόλεως, in latter edit. Sept. for γὰρ Ex. 40, 20; ἰδὲ Jer. 11, 6.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

ἐξωθέν, ὦ, f. ἦσω and ἐξώσω, (ἐκ, ὦσω Buttm. § 114.) *to thrust out, to drive out from a place*; e. g. a nation, with acc. and ἀπό, Acts 7, 45. Sept. for ἰδὲ Jer. 8, 3; ἰδὲ Joel 4, 6. So Luc. Tim. 12. Pol. 2. 69. 9. Plato Tim. 62. b.—Spec. as a naval term, *to drive out of the sea, to drive ashore*, e. g. a ship, c. acc. Acts 27, 39 αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο ἐξώσαι τὸ πλοῖον. So

Plut. Nicias 20. Thuc. 7. 52 τὰς πύσας καὶ ἦδη τῶν Ἀθηναίων ἐξώσαν ἐς τὴν γῆν. Xen. Hell. 4. 3. 12 bis.

ἐξώτερος, α, ον, adj. compar. (ἔξω,) *outer*, Matt. 8, 12 τὸ σκότος τὸ ἐξώτερον *outer darkness*, i. e. remote from the light and splendour of the feast within (v. 11), put for the place of punishment or Tartarus. 22, 13. 25, 30. Sept. for ἰδὲ outer Ez. 10, 5. 40, 20.—Adv. ἐξωτέρω Æschyl. Choeph. 1021.

ἐορτάζω, f. ἄσω, (ἐορτή,) *to keep a festival, to keep holyday*, intrans. 1 Cor. 5, 8. Sept. for ἰδὲ Ex. 5, 1.—Hdian. 5. 6. 12. Plato Alcib. 121. c.

ἐορτή, ἡς, ἡ, a *feast, festival, holyday*, Col. 2, 16 μὴ τις ὑμᾶς κρατέω ἐν μέρει ἐορτῆς ἡ νομῆς. Acts 18, 21, where it is uncertain what festival is meant. Sept. for ἰδὲ Ex. 10, 9; ἰδὲ Lev. 23, 2. So Hdian. 3. 10. 3. Xen. Cyr. 1. 5. 1.—Spec. a) *The passover and the festival of unleavened bread connected with it, the paschal festival*, see in δῆμος and δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2, 41. John 13, 1; ἐν τῇ πάσχα ἐν τῇ ἐορτῇ John 2, 23; ἡ ἐορ. τῶν ἀζύμων Luke 22, 1; ἡ ἐορτὴ simply Matt. 26, 5. 27, 15. Mark 14, 2. 15, 6. Luke 2, 42. 23, 17. John 4, 45 bis. 6, 4. 11, 56. 12, 12. 20. 13, 29; and so most prob. John 5, 1, see Gr. Harm. p. 190. Sept. for ἰδὲ Ex. 12, 14. 34, 25; and ἐ. τῶν ἀζύμων Ex. 23, 15. 34, 17. b) *The feast of tabernacles*, ἡ ἐορτὴ ἡ σκηνοπηγία, John 7, 2. 8 bis. 10. 11. 14. 37. Sept. for ἰδὲ Deut. 16, 16. 31, 10.

ἐπαγγελία, ας, ἡ, (ἐπαγγέλλομαι,) 1. an *announcement, message*, 1 John 1, 5 Rec. where others ἀγγελία. Sept. for ἰδὲ Ez. 7, 26.—Arr. Exp. Alex. 1. 18. Pol. 24. 10. 8 si sana lect.

2. a *command, order*, Acts 23, 21.—Pol. 9. 38. 2.

3. a *promise*, i. e. a) Pr. 2 Cor. 1, 20 δοῦναι γὰρ ἐπαγγελίας τοῦ Θεοῦ. Eph. 6, 2 ἐν τολῇ πρώτῃ ἐν ἐπαγγελίᾳ. Eph. 1, 13 τῷ πνεύματι τῆς ἐπαγγελίας, *the spirit of promise*, i. e. the promised spirit. 1 Tim. 4, 8. 2 Pet. 3, 4. v. 9 see in βραδύνω. Sept. for ἰδὲ Esth. 4, 7. So 1 Macc. 10, 15. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6.—Of special promises, e. g. made to Abraham, Acts 7, 17 comp. v. 6. Rom. 4, 20 comp. v. 18. Heb. 6, 15 comp. v. 14. Heb. 7, 6. 11, 9 bis, γῇ ἐπαγγελίας i. e. the promised land; so in respect of Isaac, Rom. 9, 9. Gal. 4, 23; of a spiritual seed, Rom. 9, 8. Gal. 4. 28. Or

as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13, 23. 32. 26, 6; of future blessings and the enjoyment of God's favour, Acts 2, 39. Rom. 4, 13. 14. 16. 9, 4. 15, 8. 2 Cor. 7, 1. Gal. 3, 16. 17. 18 bis. 21. 22. 29. Eph. 2, 12. 3, 6. Heb. 6, 12. 17. 11, 17; of the salvation in Christ, 2 Tim. 1, 1 ἀπόστολος . . . κατ' ἐπαγγελίαν ζωῆς, an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it. Heb. 4, 1. 8, 6. 9, 15. 1 John 2, 25.

b) Meton. a promise for the thing promised, Heb. 11, 13. 33. 39; so of the salvation in Christ, 10, 36; of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς Luke 24, 49. Acts 1, 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβών, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised outpouring of the Spirit, Acts 2, 33. Gal. 3, 14; see Buttm. § 132. n. 12.—Test. XII Patr. p. 725. Psalt. Sal. 12, 8 οἷον κυρίου κληρονομήσαντες ἐπαγγελίας κυρίου.

ἐπαγγέλλω, f. εἰῶ, (ἀγγέλλω,) to bring word to or up to, to announce, e. g. events, Pol. 6. 13. 6. Hdian. 1. 6. 23; to give orders, to command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. Mid. depon. ἐπαγγέλλομαι, to announce oneself as doing or about to do anything, i. q. to promise; with Pass. perf. ἐπηγγέλμαι in Mid. signif. Rom. 4, 21. Buttm. § 136. 3; but also as Pass. Gal. 3, 9. 2 Macc. 4, 27. Buttm. § 113. n. 6.

1. Genr. to promise, c. acc. Rom. 4, 21. Tit. 1, 2; acc. and dat. James 1, 12 στέφανον τῆς ζωῆς ὃν ἐπηγγέλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν. 2, 5. 2 Pet. 2, 19. 1 John 2, 26. Heb. 6, 13; dat. and infin. Mark 14, 11. Acts 7, 5; absol. Heb. 10, 23. 11, 11. 12, 26. Pass. impers. c. dat. Gal. 3, 19 ᾧ ἐπηγγέλται, i. e. to whom the promise was made. Sept. and 𐤒𐤒𐤅 Esth. 4, 6.—Pol. 5. 89. 6. Xen. An. 5. 6. 26.

2. Spec. i. q. to profess, to make profession of, c. acc. θεοσβείαν 1 Tim. 2, 10; γνώσιν 6, 21.—Wisd. 2, 13. Dem. 938. 7. Xen. Mem. 1. 2. 7.

ἐπάγγελμα, ros, τό, (ἐπαγγέλλομαι,) a promise, 2 Pet. 1, 4. 3, 13.—Dem. 397. 3. Plato Prot. 27. p. 319. a.

ἐπάγω, f. ἄξω, (ἄγω,) aor. 1 part. ἐπάξας 2 Pet. 2, 5, on which form of the fut. and aor. see in ἄγω; to lead up to, to bring upon, to introduce to a place, Sept. Ez. 14, 15. Thuc. 2. 2.—In N. T. to bring upon any one, c. acc. et dat. 2 Pet. 2, 1 ἐπάγοντες αὐτοῖς ταχὺν ἀπώλειαν. v. 5. Sept. c. ἐπὶ

for 𐤒𐤒𐤒 Gen. 6, 17. Ex. 11, 1. (Philo Leg. ad Cai. p. 1018 κίνδυνον ἐπαγ. Palaeoph. 6. 7. Plato Tim. 33. a.) With ἐπὶ c. acc. Acts 5, 28 ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα, to bring upon us, i. e. to make us answerable for. Sept. for 𐤒𐤒𐤒 Gen. 20, 9; 𐤒𐤒𐤒 Ex. 34, 7. So Dem. 548. 24.

ἐπαγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) to contend upon, i. e. for or about, c. dat. of thing for which, Jude 3.—Plut. Num. 8; c. dat. of pers. with whom, Plut. Fab. Max. 23.

ἐπαθροίζω, f. ὁίσω, (ἀθροίζω,) to gather together in crowds upon or to any place; Mid. intrans. ἐπαθροίζομαι, to gather together to or upon, to crowd together upon, Luke 11, 29.—Plut. M. Anton. 44.

Ἐπαινετος, ου, ὁ, Epenetus, pr. n. of a Christian, Rom. 16, 5.

ἐπαινέω, ᾶ, (ἐπὶ intens. αἰνέω,) fut. ἔσω 1 Cor. 11, 22. Xen. An. 5. 5. 8; but Att. more usually fut. ἔσομαι Rom. 15, 11. Xen. Hell. 3. 2. 6; see Buttm. § 113. 5, and n. 7.—To praise much, to applaud, to commend, c. acc. Luke 16, 8. 1 Cor. 11, 2. 17. 22 bis. Rom. 15, 11 quoted from Ps. 117, 1, where Sept. for 𐤒𐤒𐤕 Sept. also for 𐤒𐤒𐤒 Ps. 10, 3.—Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

ἔπαινος, ου, ὁ, (ἐπὶ intens. αἶνος,) much praise, applause, commendation; Eph. 1, 6 εἰς ἐπαινον τῆς δόξης κτλ. v. 12. 14. Rom. 2, 29. 13, 3. 1 Cor. 4, 5. 2 Cor. 8, 18. Phil. 1, 11. 1 Pet. 1, 7. 2, 14. Meton. object of praise, something praiseworthy, Phil. 4, 8. Sept. for 𐤒𐤒𐤒 1 Chr. 22, 24; 𐤒𐤒𐤒 16, 27.—Pol. 2. 58. 11. Xen. Hi. 1. 14.

ἐπαίρω, f. αῶ, (αἶρω,) 1. to take or lift up, to raise up; e. g. a sail, to hoist up, c. acc. Acts 27, 40. (Luc. V. H. 2. 38. Plut. Thes. 17, 22.) Pass. of a person, to be taken up into heaven, Acts 1, 9; comp. Mark 16, 19 et Luke 24, 51.—Spec. in phrases, like Heb. 𐤒𐤒𐤕, see Heb. Lex. art. 𐤒𐤒𐤕 no. 1. a) ἐπαίρ. τὰς χεῖρας, to lift up the hands, in prayer or benediction, Luke 24, 50. 1 Tim. 2, 8. Sept. for 𐤒𐤒𐤕 Ps. 134, 2; 𐤒𐤒𐤒 Ex. 17, 11. Comp. Xen. Eq. 12. 6. b) ἐπαίρ. τὴν κεφαλὴν, to lift up the head, trop. to take courage, Luke 21, 28. So Heb. 𐤒𐤒𐤕, Sept. αἶρω, Zech. 2, 4. c) ἐπαίρ. τοὺς ὀφθαλμούς, to lift up the eyes, before verbs of looking or seeing, by a kind of verbosity as in Heb. Matt. 17, 8 ἐπάραντες τοὺς ὀφθ. αὐτῶν οὐδένα εἶδον. Luke 16, 23. John 4, 35. 6, 5; c. εἰς τινα, upon a person, Luke 6, 20; εἰς τι, to or towards a place, Luke 18, 13. John 17, 1. Sept. for

נָשָׂא Gen. 13, 10, 14; c. eis Gen. 29, 7. d) *ἐπαίρ. τὴν φωνήν*, to lift up the voice, i. e. to cry out with a loud voice, Luke 11, 27. Acts 2, 14, 11, 22, 22. Sept. for נָשָׂא Judg. 2, 4, 9, 7. So Dem. 449. 13. Philostr. Vit. Apollon. 5. 33. e) *ἐπαίρ. τὴν πτέρναν ἐπὶ τινα*, to lift up the heel against any one, i. e. in order to attack and injure, the figure being taken from a horse, John 13, 18; translated from Ps. 41, 10 where Heb. עָלָה עָלָיו רַגְלִי. Comp. Sept. *ἐπὶ τὸ δόρυ ἐπὶ*, for עָלָיו 1 Sam. 20, 32.

2. Mid. to lift up oneself, to rise up, e. g. against any thing; so of a lofty fortress, trop. c. *κατὰ τινος*, 2 Cor. 10, 5 *πάν ὑψωμα ἐπαυρόμενον κατὰ τῆς γν. τοῦ θεοῦ*. Sept. for נָשָׂא Ezra 4, 19. Dan. 11, 14.—Trop. to exalt oneself, to become elated, proud, 2 Cor. 11, 20 where supply *καθ' ὑμῶν*. Sept. for נָשָׂא Prov. 19, 18; מָצַח Jer. 13, 15. So *Æl.* V. H. 8. 15. Xen. Cyr. 8. 5. 24.

ἐπαισχύνομαι, Mid. depon. (*αἰσχύνω*), Pass. aor. 1 *ἐπαισχύνθη* and fut. 1 *ἐπαισχυνθήσομαι*, both in Mid. signifi. Buttm. § 113. 4, and n. 5; to shame oneself upon, in, at any thing; to be ashamed of, c. accus. Mark 8, 38 bis, *ὅς γὰρ ἂν ἐπαισχυνθῇ με κατὰ*. Luke 9, 26 bis. Rom. 1, 16. 2 Tim. 1, 8. 16; absol. 2 Tim. 1, 12. Also c. infin. Heb. 2, 11 *οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν*. With both constructions, Heb. 11, 16 *οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν*, where the latter clause is ex-egetical; see Matth. § 414. 12. § 532. d. So absol. Sept. Job 34, 19; c. acc. Xen. Hell. 4. 1. 34. Plato Soph. 247. c; c. infin. Diod. Sic. 1. 83. Plato Phaed. 85. b.—Once with *ἐπὶ* c. dat. Rom. 6, 21 *ἐφ' οὗς νῦν ἐπαισχύνεσθε*, comp. Matth. § 399. n. 1. Sept. for נָשָׂא Is. 1, 29.

ἐπαιτέω, ὦ, f. ἦσω, (*ἐπὶ, αἰτέω*), pr. to ask thereo, i. e. for more; hence to beg, to ask alms, absol. Luke 16, 3. [18, 35.] Sept. for נָשָׂא Ps. 109, 10.—Ecclus. 40, 28. Hom. Il. 23. 593. Soph. *Œd.* Col. 1364.

ἐπακολουθεῖω, ὦ, f. ἦσω, (*ἀκολουθεῖω*), to follow upon or after, to accompany; absol. Mark 16, 20 *διὰ τῶν ἐπακολουθούντων σημείων, through the accompanying signs*. With dat. 1 Tim. 5, 24 *τισὶ δὲ καὶ ἐπακολουθοῦσιν* sc. αἱ ἁμαρτίαι, and some they follow after, i. e. become known only afterwards; see in *κρίσις* no. 2. b. Sept. for נָשָׂא Job 31, 7. Prov. 7, 22. So Plut. Timol. 3. Plato Legg. 667. e.—Trop. 1 Pet. 2, 21 *ἵνα ἐπὶ τοῖς ἵχνυσιν αὐτοῦ, that ye should follow upon his footsteps*, i. e. follow his example. (Sept.

for נָשָׂא Deut. 12, 30.) 1 Tim. 5, 10 *παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσας*, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for נָשָׂא Josh. 14, 8. 9. So Luc. Parasit. 3. Dem. 805. 24 *τοῖς πάσις*.

ἐπακούω, f. οὔσω, (*ἀκούω*), a late form of the fut. see in *ἀκούω*; to hear to, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14.—In N. T. to hear to, to hearken to, i. e. to hear and answer prayer, c. gen. 2 Cor. 6, 2 *ἐπήκουσά σου*. Sept. for נָשָׂא Gen. 35, 3; נָשָׂא Gen. 17, 20.—Luc. Timon 34. Hdian. 4. 5. 9.

ἐπακροδοῖμαι, ὦμαι, Mid. depon. (*ἀκροδοῖμαι*), to hear to, to hearken to, i. q. *ἐπακούω* q. v. So c. gen. Acts 16, 25.—Test. XII Patr. p. 710. Plato Comic. *Γρον.* 2. Comp. Sept. *ἐπακρόασις* for נָשָׂא 1 Sam. 15, 22.

ἐπ' ἂν, conj. (*ἐπεὶ ἂν*), whenever, so soon as, with Subjunct. comp. in *ἂν* II. 1. c. Matt. 2, 8 *ἐπ' ἂν δὲ εὐρίπτε*. Luke 11, 22. 34.—Hdian. 3. 10. 15. Xen. An. 1. 4. 13. Comp. Herm. ad Vig. p. 784. Matth. § 521.

ἐπ' ἀνάγκης, adv. (*ἀνάγκη*), on necessity, necessarily, i. q. *ἐπ' ἀνάγκης*; hence *τὰ ἐπ' ἀνάγκης, things necessary*, Acts 15, 28 *πλὴν τῶν ἐπ' ἀνάγκης τούτων*. Comp. Buttm. § 125. 6. § 115. 4, and n. 5.—Att. Epict. 2. 20. 1. Dem. 706. 21.

ἐπανόγω, f. ἄξω, (*ἀνάγω*), 1. to lead up upon or to, e. g. before a tribunal, Plato Legg. 846. b.—In N. T. as a nautical term, to lead (a vessel) up or out upon the sea, to put out, see in *ἀνάγω* no. 2; so *eis τὸ βάθος* Luke 5, 4; absol. v. 3. So 2 Macc. 12, 4. Plut. Alcib. 35. Xen. Hell. 6. 2. 28.

2. to lead back upon or to a place, to cause to return, c. acc. Hdian. 6. 6. 4. Thuc. 7. 3.—In N. T. intrans. to return, e. g. *eis τὴν πόλιν* Matt. 21, 18; see in *ἀγω* no. 2. So 2 Macc. 9, 21. Pol. 33. 5. 5. Xen. Cyr. 4. 1. 3 bis.

ἐπαναμνήσκω, f. μνήσω, (*ἀναμνήσκω*), to remind one further, to put one further in mind, i. e. in addition to one's present state of mind; c. acc. of pers. Rom. 15, 15 *ὡς ἐπαναμνήσκων ὑμᾶς*, comp. v. 14.—Dem. 74. 7. Plato Legg. 688. a.

ἐπαναπαύω, f. αὔσω, (*ἀναπαύω*), to let rest upon, Eustath. Præf. Il. 1. 20 *τὴν κεφαλὴν ἐπαναπαύων αὐτῇ*. Mid. to rest oneself upon, to lean upon, Sept. c. *ἐπὶ τι* for נָשָׂא 2 K. 7, 2; c. dat. v. 17. Hdian. 2. 1. 3.—In N. T. only Mid. trop. to rest upon, to abide with, c. *ἐπὶ τινα*, Luke 10, 6 *ἐπανα-*

παύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. (Sept. and 𐤒𐤍 Num. 11, 25. 26. 2 K. 2, 15.) Also *to rest upon*, i. q. *to trust in*, c. dat. Rom. 2, 17 ἐπ' ἀναπαύσει τῷ νόμῳ. So c. dat. 1 Macc. 8, 12. Arr. Epict. 1. 9.

ἐπανέρχομαι, (ἀνέρχομαι,) aor. 2 ἐπ' ἄλσιν, *to come back to a place, to return hither, thither*; absol. Luke 10, 35. 19, 15. Sept. for 𐤒𐤍 Gen. 50, 5.—Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

ἐπ' ἀνίστημι, f. στήσω, (ἀνίστημι q. v.) in N. T. only Mid. intrans. ἐπ' ἀνίσταμαι, f. στήσομαι, *to rise up upon or against any one*, c. ἐπ' ἑνα Matt. 10, 21. Mark 13, 12. Sept. for 𐤒𐤍 𐤒𐤍 1 Sam. 17, 35; 2 𐤒𐤍 Mic. 7, 6.—So c. dat. Pol. 2. 53. 2. Thuc. 8. 73.

ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω,) pr. *a setting again upright*, i. e. *reparation, restoration*, e. g. of a city 1 Macc. 14, 34; of laws Dem. 707. 7; of a loss Pol. 1. 11. 2.—In N. T. trop. of the heart and life, *reformation, correction*, 2 Tim. 3, 16. So ἐπ' τοῦ βίου Arr. Epict. 8. 21. 15. Pol. 1. 85. 1. Xen. Tim. Loc. 104. a.

ἐπάνω, adv. (ἄνω,) also prep. c. gen. Butt. § 146. 3.—Pr. *up above*, i. e. *above, over, upon*.

1. Adv. of place, Luke 11, 44. Matt. 2, 9. So Plato Rep. 534. e.—Also of number, *above, more than*, 1 Cor. 15, 6. Mark 14, 5 where the gen. is that of price. Sept. for 𐤒𐤍 𐤒𐤍 Ex. 30, 14. Lev. 27, 7.

2. Prep. c. gen. of place, *above, over*, Matt. 27, 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4, 39. Rev. 20, 3. Sept. for 𐤒𐤍 Is. 14, 14; 𐤒𐤍 Is. 14, 13. (Plut. de Def. Orac. 25. Plato Phæd. 109. d.) Also *upon*, Matt. 5, 14 ἐπάνω ὅρους καμμένη. 21, 7 bis. 23, 18. 20. 22. 28, 2. Luke 10, 19. Rev. 6, 8. Sept. for 𐤒𐤍 Gen. 40, 17; 𐤒𐤍 𐤒𐤍 Gen. 1, 29, 7, 18. So 1 Macc. 6, 46.—Trop. of office, dignity, *over*, Luke 19, 17 19 γίνου ἐπάνω πάντε πόλεων. John 3, 31 bis. So Jos. Ant. 4. 8. 14. Arr. Epict. 1. 12. 34.

ἐπάρατος, ου, ὁ, ἡ, adj. (ἐπαράωμαι,) *accursed, laid under a curse*, John 7, 49 Lachm.—Thuc. 2. 17. Plato Legg. 877. a.

ἐπαρκέω, ὦ, f. ἴσω, (ἀρκέω,) *to keep off withal, to ward off*, τῷ τι Hom. Il. 2. 873.—In N. T. *to help withal, to relieve*, c. dat. 1 Tim. 5, 10. 16 bis. So Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

ἐπαρχία, ας, ἡ, (ἐπαρχος, ἀρχή,) *a prefecture, province*, e. g. of the Roman empire, Acts 23, 34. 25, 1.—Arr. Epict. 3. 3. 12. Pol. 2. 19. 2.

ἐπαυλις, εως, ἡ, (αἶλις,) *a fold, stall*, for cattle at night, Sept. for 𐤒𐤍 Num. 32, 16. 24. Pol. 5. 35. 13; *a farm-house, cottage*, 𐤒𐤍, Sept. for 𐤒𐤍 Josh. 15, 44. 47. Diod. Sic. 12. 45.—In N. T. genr. *a dwelling, habitation, house*, Acts 1, 20; quoted from Ps. 69, 26 where Sept. for 𐤒𐤍. So Judith 8, 3.

ἐπαύριον, adv. (αἶριον,) *upon the morrow, to-morrow*; hence in N. T. ἡ ἐπαύριον sc. *ἡμέρα, the morrow, the next day*, Butt. § 125. 6, 7; so Matt. 27, 62. Mark 11, 12. John 1, 29. 35. 44. 6, 22. 12, 12. Acts 10, 9. 23. 24. 14, 20. 20, 7. 21, 8. 22, 30. 32. 25, 6. 23. Sept. for 𐤒𐤍 Gen. 19, 34. Lev. 23, 11. 16.

ἐπαυτοφώρε, see in αὐτόφωρος.

Ἐπαφρᾶς, ᾱ, ὁ, Epaphras, pr. n. of a Christian teacher of Colosse, Col. 1, 7. 4, 12. Philem. 23. Contracted from Ἐπαφρόδιτος q. v. as Ἀντίνας for Ἀντίπατρος; but prob. not the same person with Epaphroditus of Philippi.

ἐπαφρίζω, f. ἴσω, (ἀφρίζω,) *to foam upon, to foam out*; trop. *to pour out like foam*, c. acc. Jude 13; comp. Is. 57, 20.—Pr. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, Epaphroditus, pr. n. of a Christian teacher of Philippi, the companion and helper of Paul, Phil. 2, 25. 4, 18. Comp. in Ἐπαφρᾶς.

ἐπ' ἐγείρω, f. ἐγῶ, (ἐγείρω,) *to wake up, to rouse up out of sleep*, trans. Xen. An. 4. 3. 10; trop. Plut. Brut. 1.—In N. T. trop. *to rouse up upon or against any one, to stir up against*, c. acc. et ἐπ' ἑνα Acts 13, 50; acc. et κατὰ τινος 14, 2. Sept. for 𐤒𐤍 2 Chr. 21, 16; 𐤒𐤍 1 Sam. 22, 8.

ἐπεὶ, conj. (ἐπεί,) *since, of time and also causal*.

1. Of time, *since, after that, when*, with Indic. aor. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κτλ. Sept. for 𐤒𐤍 Gen. 46, 30.—Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

2. Of cause or motive, *since, seeing that, because*; always in the apodosis, which may however stand first; so with the Indic. Kühner § 338. 1. Matt. 18, 32 ἐπεὶ παρεκάλεισάς με. 27, 6. Mark 15, 42. Luke 1, 34. John 13, 29. 19, 31. 1 Cor. 14, 12. 2 Cor. 11, 18. 13, 3. Heb. 2, 14. 5, 2. 11. 6, 13. 11, 11. (3 Macc. 2, 16. Palaeoph. 32. 11. Xen. Mem. 1. 4. 6.) With other particles; as ἐπεὶ ἄρα, *since then*, since in that case, 1 Cor. 5, 10. 7, 14; ἐπεὶ μήποτε, *since never*, Heb. 9, 17, comp. Winer § 59. 5 ult.

ἐπεὶ οὖν, *since therefore*, Heb. 4, 6.—Spec. before questions implying a negative, and sometimes after a negative or conditional clause, it takes the sense *for then, for else, for otherwise*, see Buttm. § 149. m. 5. Matth. § 618; so Rom. 3, 6 ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. 14, 16. 15, 29. Heb. 10, 2; also Rom. 11, 6 bis, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις κτλ. i. e. *for then, for otherwise*, v. 22. Heb. 9, 26. So Sept. Job 35, 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

ἐπειδή conj. (ἐπεὶ δὲ), in Gr. writers usually of time, *since; after that*, Luc. D. Deor. 9. 2. Xen. Cyr. 2. 1. 1.—In N. T. only causal, *since indeed, since now, because now, inasmuch as*, always in the apodosis, which however may stand first; so with the Indic. Matt. 21, 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11, 6. Acts 13, 46. 14, 12. 15, 24. 1 Cor. 1, 21. 22. 14, 16. 15, 21 ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος κτλ. [2 Cor. 5, 4.] Phil. 2, 26.—Sept. Jer. 48, 7. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9.

ἐπειδήπερ, conj. i. e. ἐπειδή strengthened by περ, *since now, inasmuch as now*, Luke 1, 1.—Jos. Ant. 5. 1. 20. Æschin. Dial. Socr. 2. 12. Plato Prot. 357. a.

ἐπείδω, aor. 2 referred to pres. ἐφορώ, see in εἶδω; *to look upon, to behold*, Sept. for פִּלֵּן Jon. 4, 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7.—In N. T. from the Heb. *to look upon, to regard*, e. g. with kindness, for good; Luke 1, 25 ἐν ἡμέραις αἷς ἐπείδεν ἀφελεῖν, i. q. ἐπείδεν με ἀφελεῖν κτλ. (Sept. and פִּלֵּן Ex. 2, 25. Ps. 31, 8.) Also with disfavour, for evil; with ἐπὶ c. acc. Acts 4, 29 ἐπείδε τὰς ἀπειλὰς αὐτῶν. Sept. and פִּלֵּן Ex. 5, 21.

ἐπειμῖ, (εἶμι to go), *to go or come upon or towards, to come on, to approach*, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61; of time, Xen. Hell. 1. 2. 14.—In N. T. part. ἐπιών, fem. ἐπιούσα, Buttm. § 108. V, spoken only of the succeeding day or night, *the coming, the following, the next*; Acts 7, 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ, and with ἡμέρα impl. Acts 16, 11. 20, 15. 21, 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23, 11 τῇ δὲ ἐπ. νυκτί. Sept. for פִּלֵּן Prov. 27, 1. So Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

ἐπεὶπερ, conj. i. e. ἐπεὶ strengthened by περ, *since indeed, since now*, Rom. 3, 30. See Herm. ad Vig. p. 403, 784.—Hdian. 1. 12. 12. Plato Rep. 529. c.

ἐπεισαγωγή, ἡς, ἡ, (εἰσαγωγή,) pr. a *leading in upon*, i. e. *the bringing in, introduction of some thing additional*, trop. Heb.

7, 19 ἐπεισ. κρείττονος ἐλπίδος.—Pr. Jos. Ant. 11. 6. 2.

ἐπιέρχομαι, f. ἐλεύσομαι, (εἰσέρχομαι,) *to come in upon, to come upon*, Luke 21, 35 Lachm.—1 Macc. 16, 16. Dem. 1155. 8. Plato Prot. 316. a.

ἐπειτα, adv. (εἴτα), marking the sequence of one thing upon or after another in time, *thereupon, thereafter, then, next*; see Passow s. v. Matth. § 603 ult. Luke 16, 7 ἐπειτα ἐτέρῳ εἶπεν. Gal. 1, 21. James 4, 14. Sept. for וְאַחֲרָי Prov. 20, 17. (Palaeoph. 6. 1. Xen. An. 4. 8. 11.) Emphat. before a verb after a preceding participle, Buttm. § 144. n. 13; so Mark 7, 5 comp. v. 2, καὶ ἰδόντες ... ἐπειτα ἐπερωτῶσιν αὐτόν. (Xen. Cyr. 1. 1. 2.) Also with a more definite note of time added; John 11, 7 ἐπειτα μετὰ τούτου. Gal. 1, 18 ἐπειτα μετὰ τῆς τρία. 2, 1.—Spec. as marking the order of time in a series; e. g. πρῶτον ... ἐπειτα, *first ... then, next, afterward*, 1 Cor. 15, 46. 1 Thess. 4, 17. Heb. 7, 2. James 3, 17. (Palaeoph. 5. 4. Xen. Mem. 1. 7. 2.) Or also πρῶτον ... δεύτερον ... τρίτον ... ἐπειτα ... εἴτα, 1 Cor. 12, 28. 15, 6. 7. (Xen. Cyr. 1. 3. 14.) So too πρότερον ... ἐπειτα Heb. 7, 27; ἀπαρχή ... ἐπειτα 1 Cor. 15, 23.

ἐπέκεινα, adv. (ἐπ' ἐκείνα Buttm. § 115. n. 5), *on that side of, beyond*, c. gen. Acts 7, 43 ἐπέκεινα Βαβυλῶνος. Sept. for פִּלֵּן חֵץ Am. 5, 7.—Pol. 3. 22. 5. Xen. Hell. 5. 1. 10.

ἐπεκτείνω, f. τενῶ, (ἐκτείνω,) *to stretch out upon, to extend further*, e. g. τοὺς λόγους Plut. de Mus. 44.—In N. T. Mid. *to stretch out oneself towards, to reach forth towards*, c. dat. Phil. 3, 13 [14].

ἐπενδύτης, ου, ὁ, (ἐπενδύω,) an *upper garment, tunic*, John 21, 7; i. e. the usual tunic, Att. χίτων, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. *indusium*; comp. Adam's Rom. Ant. p. 418. Dict. of Antt. art. *Tunica*. Sept. for חֵץ 1 Sam. 18, 4. 2 Sam. 13, 18.—Moeris, χιτωνίσκος καὶ χίτων Ἀττικά· ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

ἐπενδύω v. -ύνω, f. ύσω, (ἐνδύω v. -ύνω q. v.) *to put on over*, trans. Jos. Ant. 5. 1. 12.—In N. T. only Mid. intrans. *to put on over one's other garments, to be clothed upon*, trop. of the new spiritual body, c. acc. 2 Cor. 5, 2; absol. v. 4; comp. in γυμνός no. 2.—Pr. Plut. Pelop. 11 ἐπενδ. ἐσθῆτας γυναικείας τοῖς θώραξι.

ἐπέρχομαι, f. ἐπελεύσομαι, (ἔρχομαι,) aor. 2 ἐπῆλθον, *to go or come upon or over*

any place; e. g. with acc. *ἀγρόν* Plut. Pomp. 30. Xen. An. 7. 8. 25; *ὁ Νεῖλος ἐπέρχ.* τὸ Δέλτα Hdot. 2. 19. Sept. and *κῖβ* Ez. 47, 9.—In N. T. *to come on, upon, to, any place or person, e. g.*

1. Of place, *to come to, to come thither, to arrive*, absol. Acts 14, 19 *ἐπὶ ἄλλον δὲ ἐπὶ Ἀντιοχείας*. Sept. for *κῖβ* Judg. 18, 17.—Pol. 2. 7. 3. Xen. Cyr. 1. 4. 13.

2. Of persons, *to come upon* in a hostile manner, *to fall upon, to attack*, absol. Luke 11, 22. Sept. and *κῖβ* 2 Sam. 30, 23. So Hdian. 8. 4. 8. Plut. Cons. ad Apoll. 21; c. dat. Xen. Hell. 7. 4. 24.—Trop. of evils, calamities, *to come upon, to befall*, with *ἐν* c. acc. Luke 21, 35. Acts 8, 24. 13, 40; c. dat. Luke 21, 26; absol. James 5, 1. Sept. and *κῖβ* Judg. 9, 57. Mic. 3, 11. So Luc. Amor. 23. Hdot. 1. 30.—Spec. of the Holy Spirit as resting upon and operating in a person, with *ἐπὶ* c. acc. Luke 1, 35. Acts 1, 8. Comp. Sept. for *ἕρ* 1 Sam. 11, 7.

3. Part. *ἐπερχόμενος*, spoken of times, ages, destiny, *coming on, impending, future*; Eph. 2, 7 *ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις*. Sept. τὰ ἐπερχόμενα for *ἡμέρη* Is. 41, 22; *ἡμέρη* Is. 44, 7.—Fabr. Cod. pseud. V. T. p. 191 *τέλος ἐπερχόμενον*. Comp. Hdot. 6. 2. Pol. 6. 19. 6.

ἐπερωτάω, ᾧ, f. ἦσω, (*ἐρωτάω*), *to ask at or of any one, to inquire of*.

1. Genr. and c. dupl. acc. Mark 11, 29 *ἐπερωτήσω ὑμᾶς καθὼς ἓνα λόγον*. Luke 20, 40. Sept. for *ἕρ* 2 Sam. 14, 18. (Hdot. 9. 93. Plato Soph. 250. a.) With acc. and *περὶ* c. gen. of thing, Mark 7, 17 *ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς*. (Hdot. 1. 32. Diod. Sic. 3. 59 pen.) With acc. of person and λέγων or the question itself, Matt. 12, 10 *καὶ ἐπηρώτησαν αὐτὸν, λέγοντες*. Mark 5, 9. Luke 3, 10. 14. Acts 1, 6. 1 Cor. 14, 35; absol. Matt. 22, 35. Acts 23, 34. Sept. for *ἕρ* Gen. 38, 21. 43, 7. (2 Macc. 3, 37. Xen. Oec. 6. 6.) With acc. of pers. and infin. *to ask, to require*, Matt. 16, 1; so Sept. and *ἕρ* Ps. 137, 3.

2. In a judicial sense, *to question, to interrogate*, c. dupl. acc. John 18, 21; c. acc. of pers. and λέγων, Matt. 27, 11. Acts 5, 27; absol. Luke 23, 6.

3. From the Heb. *אֶפְרַח* τὸν θεόν, *to ask or inquire after God*, i. e. to seek God, comp. in *ἐκζητέω* no. 3. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for *ἕρ*. +

ἐπερώτημα, ατος, τό, (*ἐπερωτάω*), *a question, inquiry*, Hdot. 6. 67. Thuc. 3. 53.—In N. T. spoken of *questions* put to a

convert at baptism, pr. *a questioning, examination*; or rather by meton. of the whole process and result, including the answers; 1 Pet. 3, 21 *βάπτισμα, συνειδήσεως ἀγ. ἐπερώτημα εἰς θεόν*. So Lat. *interrogatio* for *sponsio*, Senec. de Benef. 3. 15.—Others render *ἐπερώτημα εἰς θεόν, inquiry or seeking after God*, comp. *ἐπερωτάω εἰς τι* 2 Sam. 11, 7; so Winer § 30. 2 pen. Contra, Neand. Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 212. ed. 2. [Engl. I. p. 188.]

ἐπέχω, f. ἐφίξω, (*ἔχω*), aor. 2 *ἐπέσχον*, *to have or hold upon, e. g. ἑρηνὴ πόδας ἐπέχε* Hom. Od. 17. 410; *to hold out towards, to direct upon, e. g. τόξον σκόπευ ἐπέχειν* Pind. Ol. 2. 160.—Hence in N. T.

1. Trop. of the mind, *to fix the mind upon, to give heed to, to mark*, with acc. *νοῦν* impl. and with dat. Acts 3, 5 *ὁ δὲ ἐπέχειν αὐτοῖς*. 1 Tim. 4, 16; foll. by πῶς, Luke 14, 7.—Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8; fully Luc. Alex. 4 ult. *δεῖ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν*.

2. As in comm. Engl. *to hold up or on, i. e. to hold back, to detain* any one, Hdian. 6. 5. 18. Thuc. 1. 129; hence in N. T. intrans. or with *ἑαυτὸν* impl. *to hold oneself back, i. e. to remain, to stay, to wait*; Acts 19, 22 *αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν*. Sept. for *ἕρ* Gen. 8, 10; *ἕρ* 2 Chr. 18, 5. 14.—2 Macc. 5, 25. Pol. 2. 36. 4. Xen. Hell. 1. 6. 6.

3. *to hold on upon, to hold fast*; trop. c. acc. Phil. 2, 16 *λόγον ζωῆς ἐπέχοντες, holding fast the word of life, persevering in the christian faith and life*; here *ἐπέχοντες* connects back with *ἀμεμπτοι καὶ ἀκέραιοι* in v. 15. So Artemid. 1. 5, 16 *τὸν αὐτὸν ἐπέχει λόγον δαυείρ ἡ θυγάτηρ*. Hesych. *ἐπέχοντες· κρατοῦντες*.—Others here render *ἐπέχοντες, having in possession, possessing*, and refer it to the subject of *φαίνεσθε* in v. 15; so Luc. Zeux. 4. Xen. Conv. 8. 1. Others again translate: *holding forth, presenting, exhibiting*; so Hom. Od. 16. 444 *οἶνον*. Il. 22. 83 *μαζόν*. But neither of these fully suits the context.

ἐπηρεάζω, f. ᾶσω, (*ἐπηρεα*, Hom. ἀρεαί,) *to threaten*, Hdot. 6. 9 ult.—In N. T. *to use despitely, to abuse, to insult*, c. acc. Matt. 5, 44. Luke 6, 28. (So absol. Hdian. 7. 7. 7; c. dat. Dem. 519. 13. Xen. Mem. 3. 5. 16.) Spec. *to accuse falsely, to slander*, c. acc. 1 Pet. 3, 16. So absol. Hdian. 7. 3. 4. Pass. ib. 2. 4. 16.

ἐπὶ, a prep. governing the genitive, dative, and accusative, with the primary signifi-
on, upon.

I. With the GENITIVE. 1. Of Place, in a variety of relations, which yet may be comprehended under two leading ones, viz. rest *upon, on, in, at*; and motion *upon, to, towards*; comp. Passow ἐπὶ I. A. Buttm. § 147. n. 1. Kühner § 296. Matth. § 584. Winer § 51. g.

a) Of place *where*, after words implying rest *upon, on, in, at*, and the like. a) Genr. and c. gen. of place; Matth. 4, 6 ἐπὶ χειρῶν ἀρουσι σε. 9, 2 ἐπὶ κλίνης βεβλημένον. 16, 19 bis, ἐπὶ τῆς γῆς. 18, 19, 24, 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27, 19 καζημένου αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8, 4 ἐν ἔρημιας, *on or in* the desert. v. 6. 14, 51. Luke 4, 29 ὅπου ἐφ' οὗ ἡ πόλις ὥκοδ. (Diod. Sic. 3. 47.) Luke 5, 18. 12, 3. John 6, 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking *on* the lake. 19, 81 ἵνα μὴ μένῃ ἐπὶ τοῦ σταυροῦ. 20, 7. Acts 8, 28. 20, 9 ἐπὶ τῆς Συριδος, *upon or in* the window. 21, 40. James 5, 5. Rev. 1, 20 ἐπὶ τῆς δεξιᾶς μου, *on or in* the hollow of my hand, comp. v. 16. 4, 9 καθ' ἐπὶ τοῦ θρόνου. 5, 10. 13 ἐπὶ τῆς θαλάσσης ἔστι, i. e. *on the bottom* of the sea, in the deep. 7, 3. 10, 1. 19, 19 καζημ. ἐπὶ τοῦ ἵππου. 20, 11. al. So Luke 22, 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης *upon* the table; and so v. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things *upon* my table, in Engl. *at* my table; comp. Winer § 51. g. Also Matth. 21, 19 ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ, *upon* the way, i. e. by the way-side. John 21, 1 ἐπὶ τῆς θαλάσσης, *on the shore* of the lake; so Sept. and ἕξ 2 K. 2, 7. Dan. 8, 2. (Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28.) Trop. Matth. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθὴ πᾶν ῥήμα. Mark 12, 26 et Luke 20, 37 ἐπὶ τῆς βάτου, i. e. *on or in* the section of the bush; comp. Rom. 11, 2 *in* ἐν no. 1. a. With gen. of pers. Acts 21, 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow *upon* them. β) Spec. before, in presence of, chiefly of judges, witnesses, or the like, as is said in Engl. 'to be led or brought up before, to stand before a court;' comp. Matth. § 584. γ. Winer § 51. g. c. So c. gen. of pers. Matth. 28, 14 ἐὰν ἀκουσῇ τοῦτο ἐπὶ τοῦ ἡγεμόνου. Mark 13, 9. Acts 23, 30. 24, 19. 20 στάντος μου ἐπὶ τοῦ συνεδρίου. 25, 9 κρίνεσθαι ἐν' ἐμοῦ. v. 26. 26, 2. 1 Cor. 6, 1. 6. 1 Tim. 6, 13. So genr. 2 Cor. 7, 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting before Titus, comp. εἰ τι αὐτῷ κεκαύχημαι ibid. Once c. gen. of tribunal, Acts 25, 10 ἐπὶ τοῦ βήματος Καίσαρος. So Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 55 ἐπὶ τοῦ κοινοῦ συνεδρίου

τῶν Ἑλλήνων. Luc. Philops. 22. Xen. Hell. 6. 5. 41 οὐκ ἐν' ἀλλήλων μαρτύρων.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, or the like, with subsequent rest *upon*. Matth. 26, 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark 4, 26 βάλε τὸν σπόρον ἐπὶ τῆς γῆς. 9, 20. 14, 35. Luke 8, 16. 22, 40 γεινόμενος δὲ ἐπὶ τοῦ τόπου. John 6, 2 σημεῖα δ' ἐποίησεν ἐπὶ τῶν ἀσθενούντων, which he did *upon or to* the sick. (Act. Thom. 16.) John 6, 21 τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. *on* the shore. 19, 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21, 11. Acts 5, 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἕξ Gen. 40, 19.) Acts 10, 11. Heb. 6, 7. James 5, 17. Rev. 10, 2. 13, 16 ἵνα δώσω αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς κτλ. Trop. ἐπὶ καρδίας Heb. 8, 10. 10, 16.—Sept. Job 17, 16. Hlian. 6. 3. 4 ἐπὶ βήματος ἀνελθὼν. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφυγε.

2. Of Time, i. e. time *when*, as in Engl. *upon* a time, i. q. *on, at, in, during*; Heb. 1, 2 et 2 Pet. 3, 8 ἐν' ἐσχάτου τῶν ἡμερῶν. (Luc. D. Mort. 11. 2 ἐπὶ μίας ἡμέρας. Hdor. 5. 117.) Of time as marked by cotemporary persons or events, Buttm. § 147. n. 1. Matth. 1, 11 ἐπὶ τῆς μετοικεσίας Βαβ. at the time of. Acts 11, 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2, 26. Luke 3, 2. 4, 27. (Sept. Zech. 1, 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15.) Of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, in my prayers, i. e. when I pray, Rom. 1, 10. Eph. 1, 16. Philem. 4. So Diod. Sic. 4. 3 ἐπὶ τῶν δεινῶν.

3. Trop. spoken: a) Of power, authority, dignity, *upon, over*; Matth. 2, 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, over Judea. Rom. 9, 5 et Eph. 4, 6 ὃν ἐπὶ πάντων θεός. Acts 8, 27 ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12, 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Epict. 3. 22. 15 οἱ ἐπὶ κοιτῶνος. (So καθίστημι ἐπὶ τινος Matth. 24, 45. Luke 12, 42. Acts 6, 3. (Sept. for ἕξ Gen. 39, 5.) Rev. 2, 26 δώσω ἐξουσίαν ἐπὶ τῶν ἔθνων. 9, 11. 17, 18. 20, 6; comp. in ἐξουσία no. 3. a. So genr. Sept. and ἕξ Gen. 44, 1. 4. Dan. 6, 7.—Athen. 13. 7 ὃ ἐπὶ τῆς Ἐφείσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 238. 13 ὃ ἐπὶ τῶν ὁπλῶν στρατηγός. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) Of a topic of discourse, *upon, of, concerning*, only after verbs of speaking or writing; Gal. 3, 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός.—Æl. V. H. 1. 30. Diod. Sic. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. 155. d.

c) Of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, *upon the truth*, i. e. *of a truth, truly*, i. q. ἀληθῶς, Mark 12, 14. 32. Luke 4, 25. Acts 4, 27. 10, 34. Sept. for עֲלֵי Job 9, 2. 19, 4.—1 Esdr. 6, 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐπ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the DATIVE. 1. Of Place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. with ἐπί interchangeably for the sake of metre, while in prose the dat. is more usual; see Passow in ἐπί II. A. Buttm. § 147. n. 1. Kühner § 296. II. Winer § 52. c. Matth. § 585 sq.

a) Of place *where*, after words implying rest *upon, on, in, at*; comp. above in I. 1. a. α) Pr. Matt. 14, 8. 11 ἐπὶ πίνακι. Mark 2, 4 ἐφ' οὗ κατέκειτο. 4, 38. 6, 39 ἐπὶ τῷ χορτῷ ἀνακλίνειν. v. 55 ἐπὶ τοῖς κρᾶββάτοις. 11, 7. Luke 19, 44 λίσσον ἐπὶ λίσσῳ. 21, 6. John 11, 38. Acts 27, 44. Rev. 19, 14 ἐφ' ἱπποῖς λευκοῖς. al. sēp. So Hsian. 8. 1. 8 ἐπὶ πεδίῳ. Hsot. 5. 12 ἄγρος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἱππῶ. β) As implying close proximity, contact, *upon, at, close by*, Matt. 24. 33 ἐγγὺς ἐστὶ ἐπὶ ὑδάτος. John 4, 6 ἐκαθίστητο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5, 2. Acts 3, 10 ἐπὶ τῇ πύλῃ. v. 11. 5, 9 ἐπὶ τῇ ὑρῳ. Rev. 21, 12. Comp. Matth. § 586. γ. Winer I. c. So Hsian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. γ) With dat. plur. of persons, i. q. *with, among*, Acts 28, 14 ἐπ' αὐτοῖς ἐπιμένειν. 2 Cor. 7, 7 ἐφ' ὑμῖν sc. ὦν. So Eur. Iph. in Aul. 660. Diod. Sic. 14. 118 δυνατὸς ὦν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) Of place *whither*, after words implying motion or direction *upon, to, towards*, with the idea of subsequent rest *upon*. α) Genr. Matt. 9, 16 et Mark 2, 21 οὐδεὶς ἐπιβάλλει ἐπίβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8, 7 λίσσον ἐπ' αὐτῇ βαλέτω. Acts 8, 16. Matt. 16, 18. So Mark 5, 33 ὁ γέγονεν ἐπ' αὐτῇ. Acts 5, 35 ἐπὶ τοῖς ἀνδρ. τούτοις τί μέλλετε πράττειν. Sept. δακτύλου ἐπιζέοντες ἐπὶ στόματι, Heb. ז', Job 29, 9. So Hsian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Hom. Il. 1. 55 ἐπὶ φρεσὶ ζεῖναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Xen. An. 5. 2. 12. β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9, 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and 2 Sam. 14, 1. Xen. Cyr. 8. 7. 27.) Also in a hoe-

tile sense, *against*, Luke 12, 52. 53 διαμερισμένοι τρεῖς ἐπὶ δυοὶ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12, 17 ὀργισθῇ ἐπὶ τῇ γυναικί. So Eccles. 7, 12. Dem. 665. 15. Ael. V. H. 4. 5 ἐπὶ ἐπὶ θήβαις. Comp. Matth. § 586. δ.

2. Of Time, i. e. time *when*, chiefly as marking a definite period, *upon, at, in*.

a) Genr. Heb. 9, 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As marked by cotemporary events, actions, institutes; 2 Cor. 3, 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during* the reading, whenever it is read. Phil. 1, 3 ἐπὶ πάσῃ τῇ κνείᾳ ὑμῶν, *at every mention*, as often as I think of you. Heb. 9, 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during* the first covenant, while it was in force. Also implying merely co-existence in time, 2 Cor. 7, 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *upon, in, during*, all our affliction. Eph. 4, 26 ὁ ἥλιος μὴ ἐκιδνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *upon (during)* your wrath, while your wrath continues; comp. Dent. 24, 15 where Sept. for 52. Mark 6, 52 οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις, *for they understood not at the time of the bread*, comp. v. 41 sq.—Judith 1, 16 ἐφ' ἡμέραις ἑκατὼν. Pol. 3. 51. 12. Hsian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δείκνῳ. Mem. 1. 5. 2.

b) Spec. *after*, immediately following *upon*; Acts 11, 19 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after the death of Stephen, comp. Acts 8, 1; others here render *on account of*, as in no. 3. f, below. John 4, 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Dem. 927. 3. Xen. Hell. 4. 4. 9. Cyr. 2. 3. 7 ἀνέστη δ' ἐπ' αὐτῷ Φεραῦλας. An. 6. 1. 11, 12 ἐπὶ τούτῳ.

3. Trop. spoken: a) Of *power*, authority, care over, *upon, over*; Matt. 24, 47 et Luke 12, 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phryn. p. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) As marking addition or accumulation *upon* or *to* something already mentioned or implied, *upon, unto, besides*. Matt. 25, 20. 22 ἄλλα τόλῃα ἐκέδησα ἐπ' αὐτοῖς. Luke 3, 20. 16, 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6, 16. Col. 3, 14. 1 Cor. 14, 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαρισσίᾳ. Phil. 2, 27 Rec. λύπη ἐπὶ λύπῃ. Heb. 8, 1. Comp. Matth. § 586. γ, ult.—Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Xen. Cyr. 4. 5. 38. Mem. 1. 2. 25 ἐπὶ δὲ πᾶσι τούτοις. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) Of that *upon* which any thing rests as a basis, foundation, support; comp. Wi-

ner § 52. c. c. a) Genr. Matt. 4, 4 et Luke 4, 4 ζῆν οὐκ ἐπ' ἄρτῳ μόνῳ, ἀλλ' ἐπὶ παντὶ ῥήματι κτλ. *to live upon*, i. e. to sustain or support life upon, quoted from Deut. 8, 3 where Sept. for לֶחֶם לֶחֶם. (Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴῳ. Plato Alcib. 1. 4. 105. e, οὐκ ἂν αὐ μοι δοκεῖς ἐξελαι ἐπὶ τούτοις μόνοις (ζῆν.) After words implying hope, trust, confidence *upon* or *in* any person or thing; Rom. 16, 12 ἐπ' αὐτῷ εἰσὶν ἐλπιοῦσιν. 1 Tim. 6, 17. (2 Macc. 2, 18.) Mark 10, 24 πεποιθότας ἐπὶ τοῖς χρήμασι. Luke 11, 22. 24, 25 πιστεύειν ἐπὶ πάνσι οἷς κτλ. 1 Pet. 2, 6. Acts 14, 3 παρ- ῥησιαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. resting *upon* hope, Acts 2, 26. Rom. 4, 18. 8, 20. Tit. 1, 2. al. So Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν. β) Spec. ἐπὶ τῷ ὀνόματι τινος, *upon the name of* any one, i. e. to do any thing *upon* or *in* the name of a person, his name being the foundation on which the act rests; comp. Winer § 52. c, ult. marg. Acts 4, 17. 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. resting upon his name, upon him as the ultimate teacher and author. 5, 28. 40. Luke 24, 47. So Luke 9, 49 ἐπὶ τῷ ὀν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. resting the efficacy of their exorcism upon thy name. Also Matt. 24, 5. Acts 2, 38 βαπτισθήτω ἐπὶ τῷ ὀν. I. Xp. *be baptized upon the name of Christ*, i. e. the baptism being administered upon the profession of his name. Matt. 18, 5 ὅς ἐάν τις ἐξήτα παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. as himself resting upon and professing my name, as a Christian, from christian principle. Mark 9, 37. Luke 9, 48. Sept. for עַל דֵּם Deut. 18, 20. So Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μισὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιεῖν. 917. 28.—Under the same general idea of *rest upon a basis* may likewise be included all the following specifications.

d) Of a topic of discourse, *upon*, *of*, *concerning*; John 12, 16 ὅτι ταῦτα ἐπ' αὐτῷ γεγραμμένα. Luke 23, 38. Rev. 10, 11 προφητεύσαι ἐπὶ λαοῖς κτλ. 23, 16 μαρτυρήσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11, 4. Comp. Winer § 52. c. γ. Matth. § 586. e.—Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Mort. 10 ἐπιταφίους λόγους ἐπὶ τῷ. Thuc. 2. 34.

e) Of a condition, provision, analogy, law, *upon* or *under* which alone any thing takes place. 1 Cor. 9, 10 ἐπ' ἐλπίδι ἀροτριῶν κτλ. Rom. 4, 18. 5, 12 see fully in lett. f. Heb.

7, 11. 8, 6 διαθήκη ἤτις ἐπὶ κρείττοσιν ἐπαγγελίας νενομοσέτηται. 9, 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. a testament is only valid the testator being dead. 10, 28 ἐπὶ δυσιν ἢ τρισὶ μάρτυσιν ἀποσνέσκει, i. e. was put to death *under* two or three witnesses, *upon* their testimony; comp. Deut. 17, 6 where Sept. for עַל שְׁנֵי, also Deut. 19, 15 where Sept. ἐπὶ στόματος for עַל שְׁנֵי. See Winer § 52. c. α. Matth. § 585. β.—Hdian. 3. 12. 20 ἐφ' ἐτέραις ἐσελθὼν ἐλπίσιν. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδσαν καὶ ἔλαβον πάντες τὰ πιστά. Hell. 3. 2. 19.

f) Of the ground or motive, the exciting cause of any action, *upon*, *at*, i. e. *on account of*, *because of*. Matt. 19, 9 μὴ ἐπὶ πορείᾳ. Luke 2, 20 αἰνοῦντες τὸν θεὸν ἐπὶ πάνσιν κτλ. 5, 5 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts 4, 21 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. Rom. 10, 19. 1 Cor. 1, 4. 2 Cor. 9, 15. al. See Matth. § 585 ult. Winer § 52. c. β. So Hdot. 1. 137. Luc. Hermot. 80. Xen. Cyr. 2. 2. 12 ἐπὶ τῷ αὐτῶν κέρδει. Plato Conv. 206. b.—Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that*, *for that*, *because*; 2 Cor. 5, 4 στερᾶσθμεν βαρυνόμενοι, ἐφ' ᾧ οὐ θέλομεν κτλ. (Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, εἰς παρρησίαν.) So too usually Rom. 5, 12 ἐφ' ᾧ πάντες ἥμαρτον, *for that* (because) *all have sinned*. Others here regard ἐφ' ᾧ as for ἐπὶ τούτῳ ὡς v. ὥστε, *on the condition that*, *in that*, *therewith that*, with Indic. or Infin. Buttm. § 150. m. 9. Kühn. Ausf. Gr. § 828. 2. Matth. § 479. a; comp. above in lett. e. So Synes. Ep. 73. p. 221. c. ed. Petav. καὶ τὸν ἥλιον εἶδεν ἐπὶ ῥήτοισι ἀνδραποῦς ἐφ' ᾧ Γεννάδιον ἔγραφεν, *on condition that* (in that) *he accused Gennadius*. According to this view Paul here affirms the universal co-existence of sin and death, without making the sin of each individual to be the direct cause of his own death; see De Wette in loc.

g) Of the occasion, the incidental cause, *upon* or *at* which, *by reason of* which, any thing takes place, *upon*, *at*, *over*, *by reason of*, *on account of*. a) Genr. Acts 4, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ κτλ. 3, 16. 26, 6. 1 Cor. 8, 11 καὶ ἀπολείται δόξαντων ἀδελφὸς ἐπὶ τῇ σῇ γνώσει. Phil. 2, 17. 3, 9. al. So Jos. Ant. 4. 5. 9 ἔκαμνον ἐπὶ δίψει. Xen. Mem. 3. 14. 2 ἐπὶ ποίῳ ποτὶ ἔργῳ ἀνδραποῦς ὀφιοφάγος καλεῖται. β) Spec. after words signifying an emotion of mind, as joy, sorrow, astonishment, and the like, *upon*, *at*, *over*; comp. Matth. § 399. n. 1. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον κτλ. Luke 1, 14. 47 ἡγαλλίασε ἐπὶ τῷ θεῷ.

15, 7. Rev. 11, 10. al. Mark 3, 5 συλλυπούμενος ἐπὶ τῇ παρώσει τῆς κ. 10, 22. 24. Luke 19, 41 ἐκλαυεν ἐπ' αὐτῇ. Acts 8, 2. James 5, 1. Rev. 18, 9. 11. al. Matt. 14, 14 ἐσπλαγχνίσθη ἐπ' αὐτοῖς. Mark 6, 34. al. Matt. 18, 26 μακροθύμησον ἐπ' ἐμοί. v. 26. Luke 18, 7. Matt. 7, 28 ἐξεπλήθυνον ἐπὶ τῇ διδαχῇ αὐτοῦ. 22, 33. Luke 1, 29 διενάραχθη ἐπὶ τῷ λόγῳ. 5, 9. 9, 43. Acts 3, 12. (Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 χαίρειν ἐπὶ τινι. Luc. D. Deor. 12. 1. ib. 25. 3 ἐπ' αὐτῷ δακρύουσα. Ael. V. H. 12. 41 ἐκπλαγεῖς ἐπὶ τινι. Xen. Cyr. 1. 4. 27.) Likewise of the occasion of penitence and shame, 2 Cor. 12, 21 μὴ μετανοήσαντων ἐπὶ τῇ ἀκαθαρσίᾳ. Rom. 6, 21 ἐφ' οἷς νῦν ἐπαισχύνεσθε. So Xen. Mem. 2. 2. 8 ἐφ' ᾧ ἥσυχνῃ.

h) Of the purpose or end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. 8. Matth. § 585. β. Gal. 5, 13 ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε. 1 Thess. 4, 7. Eph. 2, 1. 10. 2 Tim. 2, 14. Phil. 3, 12 ἐφ' ᾧ, (that) *for which*. 4, 10 ἐφ' ᾧ, *for which*; interrog. Matt. 26, 50 Rec. ἐφ' ᾧ, *for what? wherefore?* others ἐφ' ᾧ. Also Acts 15, 14 Rec. ἐπὶ τῷ ὀνόματι αὐτοῦ, where later edit. omit ἐπὶ. With dat. of pers. Acts 21, 24 καὶ δαπάνησον ἐπ' αὐτοῖς, see in δαπανᾷν. —Wisd. 2, 23. Hdian. 2. 1. 18 ἐπ' δλέῳ, ἐπὶ σωτηρίᾳ. Thuc. 1. 73. Xen. Mem. 2. 3. 19.

i) Of the rule or model *upon* or *to* which any thing is conformed, *upon, after, according to*. Luke 1, 59 ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ. Sept. and 39 Ezra 2, 61. Neh. 7, 63. (1 Esdr. 4, 63. Plut. Rom. 19 ult. καλεῖσθαι μὲν ῥώμην ἐπὶ ῥωμύλῳ τὴν πόλιν. Plato Parm. p. 147. d.) Also Rom. 5, 14 οὐ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κτλ. 2 Cor. 9, 6 bis, ὁ σπεῖρων ἐπ' εὐλογίας, adv. *doultfully*. So Aeschyl. Supp. 625 ἐπ' ἀληθείᾳ.

III. With the ACCUSATIVE. 1. Of Place, usually combining the ideas of motion and subsequent rest *upon*; comp. Winer § 53. l. Kühner § 296. III. Matth. § 586. c.

a) As denoting motion (and subsequent rest) *upon* or *over* any thing; marking an extension or spreading out in one or more directions, i. q. *along upon, along over*; e. g. a) Genr. Matt. 27, 45 σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν. 10, 34 βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν. 14, 19 τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους. v. 26 ἐπὶ τὴν θάλασσαν περιπατοῦντα. v. 28. 29. 15, 35. 18, 12 ἐπὶ τὰ ὄρη πορευθεῖς *about upon* the mountains. 22, 9. 24, 16. Mark 4, 38 ἐπὶ τῷ προσκεφάλῳ κατεῦθον i. e. stretched

upon. Luke 5, 36 ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον. John 9, 6. Acts 7, 11. 21, 5. Rev. 2, 17. 7, 1. 11, 8. 20, 4 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον. v. 9. al. So Matt. 13, 2 ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστίκει, stood or had stationed themselves *along upon* the shore. Rev. 15, 2. Matt. 19, 28 καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνων, i. e. *along upon* the row or circle of thrones, as in Rev. 4, 4. 20, 4. (Hom. Od. 11. 577 ἐπ' ἑνὶα κείτο πέλεσθαι. 14. 120 ἐπὶ πολλὰ ἀλήθην. Diod. Sic. 1. 27 ὁ στρατεύσας ἐπὶ πᾶσαν χώραν. Hdian. 4. 11. 12. Xen. Hall. 6. 5. 21.) With acc. plur. of persons *upon, over, towards* all of whom, Matt. 5, 45 bis, ἐπὶ ποιητροῦς καὶ ἀγαθοῦς κτλ. 12, 49 ἐκτείναν τὴν χεῖρα ἐπὶ τοὺς μαθητάς. Acts 19, 12. Rev. 14, 6 in some edit. So Hom. Il. 10. 213 κλέος πάντας ἐπ' ἀνθρώπους. β) Where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, also simply *upon, over*. Matt. 4, 5 ἵστησιν αὐτὸν ἐπὶ πτερύγῳ τοῦ ἱεροῦ. 5, 23. 9, 18. 13, 48 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν. 21, 5 ἐπιβεβηκὼς ἐπὶ ὄνον, i. e. mounted *upon*. 22, 16 φεγγέτωσαν ἐπὶ τὰ ὄρη. 27, 29. Mark 8, 25. 10, 16 τίσεις τὰς χεῖρας ἐπ' αὐτά. 11, 2. Luke 5, 11. 19 ἀναβάντες ἐπὶ τὸ δῶμα. 8, 27. Acts 17, 19. 20, 13. 27, 43. 44 see in διασώζω. Rom. 12, 20. (Palæph. 1. 9 ἀναβιβάσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Palæph. 1. 10 ἀπέρρεχον ἐπὶ τὰ ὄρη. Cyr. 3. 1. 4 ἐπὶ λόφον καταφείνγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.) Of a yoke, burden, taken up and placed *upon* any one; Matt. 11, 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15, 10. Matt. 23, 4 φορτία ... ἐπιτιθέασιν ἐπὶ τοὺς ὄμους τῶν ἀνδρ. Heb. 8, 8 trop. of a covenant. Trop. of fear, evil, guilt, punishment, which come *upon* any one as a burden, as something laid *upon* one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23, 35 ὅπως ἔσθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1, 12. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21, 34. 35 ὅς τις παγίς ἐπελεύσεται ἐπὶ πάντας. John 3, 36. 18, 4. Acts 5, 28. 8, 1. 13, 11 χεῖρ κυρίου ἐπὶ σέ. 18, 6. Rom. 1, 18. 15, 3. 1 Pet. 5, 7. In like manner of good, prosperity, favour; Matt. 10, 13 εὐαγγέλιον ἢ εἰρήνην ὑμῶν ἐπ' αὐτὴν sc. τὴν οἰκίαν. Luke 10, 6. Gal. 6, 16. Acts 4, 33 χάρις ἦν ἐπὶ πάντας. Rom. 3, 22. Also of a lot, any thing imposed by lot, Acts 1, 26 ἐπέσεν ὁ κληρὸς ἐπὶ Ματθίαν. Sept. for 39 39 i. e. 39 Jon. 1, 7; for 2 2 i. e. 2 Lev. 16, 9. γ) Where the motion is directed to a lower place; Matt. 10, 29 ἐκ αὐτῶν οὐ πεσέται ἐπὶ τὴν γῆν. 13, 5. 7.

21, 44. 26, 7 κατέχευεν ἐπὶ τὴν κεφαλὴν. Luke 22, 44. Acts 2, 3. Rev. 8, 10. 16, 2. 22, 5 δὲ θεὸς φωτίζει ἐπ' αὐτοὺς, i. e. like the sun. (Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν πίπτον. Xen. CEC. 18. 7.) Trop. of the divine Spirit or power descending and abiding *upon* any one; Matt. 3, 16 τὸ πνεῦμα καταβαίνει καὶ ἐρχόμενον ἐπ' αὐτόν. 12, 18. Luke 1, 35. 2, 26. 24, 49. al. 2 Cor. 12, 9. Rev. 7, 15.

b) Of place *whither*, implying motion *upon*, *to*, *towards*, any place or object as a limit, aim, end, with subsequent rest thereupon. α) Pr. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, *to fall upon one's face*, i. e. forwards, Matt. 26, 39. Luke 5, 12. Rev. 7, 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21, 20. Acts 10, 25 πεσὼν ἐπὶ τοὺς πόδας, *at his feet*. Luke 9, 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄστρον. (Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.) So after verbs of going, coming, conducting, collecting, and the like, where it is equiv. to *πρός* c. accus. Matt. 3, 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, *upon the Jordan*, i. e. to the region of Jordan. 12, 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. 3. 5, 21 συνήχησεν ὁ χλος πολλὸς ἐπ' αὐτόν. 27, 27. Mark 11, 13. Luke 24, 24. John 6, 16. Acts 1, 21. 21, 32. 35. 2 Thess. 2, 1. 2 Tim. 4, 4. Heb. 6, 1. Rev. 7, 17. 18, 17. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό, *upon* or *to* the same place, together, Matt. 22, 34. Acts 4, 26. 1 Cor. 11, 20; also 1 Cor. 7, 5, see in ἐμὲ Π. 8. e. (Palæph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdtan. 8. 5. 13 ἐπὶ τὴν Ῥώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεύθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.) Also of magistrates, judges, tribunals, *upon*, *unto*, i. e. *up before*. Matt. 10, 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12, 11. 58. Acts 16, 19. (Hdtot. 3. 156. Xen. Lac. 4. 6 ἀγει αὐτὸν ἐπὶ τοὺς Ἐφόρους, comp. An. 6. 6 ἀγειν *πρός* τινα.) Of an oracle, miracle, testimony, as coming or taking place *upon*, *unto*; Luke 3, 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην. Acts 4, 22 ἐφ' ὃν ἐγενόμην τὸ σημεῖον. 2 Thess. 1, 10 τὸ μαρτύριον ἡμῶν [γενόμενον] ἐφ' ὑμᾶς. So לְכָּן כִּי יִיָּרֵךְ 1 Chr. 22, 8, Sept. dat. μοί; usually Heb. לָּ, Sept. *πρός*, Jer. 1, 4. 11. al.) Also as implying addition, Matt. 6, 27 et Luke 12, 25 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. 22, 18. β) Where the motion or direction *upon* implies also an affection of the mind *for* or *against*.

E. g. favourable, kindly, Luke 1, 48. 9, 38 ἐπίβλεψαι ἐπὶ τὸν υἱόν μου. 1 Pet. 3, 12 οἱ ὀφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed *upon*, quoted from Ps. 34, 16 where Sept. for לָּ; comp. Ps. 31, 8. So of dis-favour, *upon*, *against*, Acts 4, 29 comp. in ἐπεῖδον. 1 Pet. 8, 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is *against*, quoted from Ps. 34, 17 where Sept. for לָּ. In a hostile sense, Matt. 10, 21 ἐπαιστήσονται τίκτα ἐπὶ γονεῖς. Luke 14, 31 ἐρχομένη ἐπ' αὐτόν. 22, 52. 53. John 13, 18. Acts 7, 57 ἔδρησαν ἐπ' αὐτόν. 13, 50. 51. 19, 16. 2 Cor. 10, 2. 2 Thess. 2, 4. So Sept. and לָּ Gen. 16, 12. (Diod. Sic. 2. 19 ἐπ' αὐτὴν ἐβιάζετο. Hdtan. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.) Trop. of conduct or testimony *against* any one, Mark 10, 11 μοιχᾶται ἐπ' αὐτήν. Luke 9, 5 ἐς μαρτύριον ἐπ' αὐτοὺς. So in an imprecation, 2 Cor. 1, 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴ νψυχήν. γ) Of measure, extent, *upon*, *unto*, i. e. *up to*, abou, Rev. 21, 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίοις δώδεκα χιλιάδων. Comp. Matth. 5. 586. c. p. 1169 mid. (Æl. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διήκει σταδίων. Pol. 4. 39. 4. Xen. An. 1. 7. 15.) Hence ἐφ' ὅσον, *in so far as*, *in as much as*, Matt. 25, 40. Rom. 11, 13; ἐπὶ πλεῖον, *further on*, *further*, *the more*, Acts 4, 17. 2 Tim. 2, 16. 3, 9; comp. Vig. p. 628. (So ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13; ἐπὶ πλεῖον Æl. V. H. 1. 30 ult. Plato Phædr. 261. b.) Trop. 2 Tim. 3, 13 προκόψουσιν ἐπὶ τὸ χεῖρον, i. e. shall grow worse and worse.

c) Rarely of place *where*, after words signifying rest *upon*, *on*, *in*, *at*, where however the idea of previous motion *upon* is implied. Rev. 5, 1 ἐπὶ τὴν δεξιάν, *upon*, i. e. *in his right hand*. 20, 1. (Hom. II. 7. 238. Pol. 3. 34. 4. Xen. An. 6. 4. 1.) Spec. after verbs of sitting or standing, *upon*, *at*, *by*, *near*; Matt. 9, 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts 10, 17 ἐπίστησαν ἐπὶ τὸν πυλῶνα. 11, 11. Rev. 3, 20. 8, 3. (Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς ζύρας. ib. 3. 3. 68 στήναι ἐπὶ τὰς εἰσόδους.) So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14, 10. 26, 16. Rev. 11, 11.—Hence εἶναι ἐπὶ τὸ αὐτό, *upon the same place*, i. e. *adv. together*, Luke 17, 35. Acts 1, 15; comp. in αὐτὸς no. 3. α. β.

2. Of Time, viz. a) Time how long, *during*, *for*, Luke 4, 25 ἐκείσθη δὲ οὐρανὸς ἐπὶ ἑτῇ τριᾷ. 13, 31. 18, 20. 19. 8. 10. Heb. 11, 30. Comp. Winer 53. i. 2. Matth. 5. 586. c. p. 1169. So Palæph. 28. 2. Pol. 4. 63. 8. Xen. An. 6. 6. 36.—Hence, ἐπὶ χρόνον, *for a time*, Luke 18, 4 (Hdtot.

9, 22); ἐφ' ὅσον χρόνον, *so long as*, Rom. 7, 1. Gal. 4, 1; ἐφ' ὅσον *sc. χρόνον, so long as*, Matt. 9, 15 (Arr. Epict. 4. 10. 16); ἐφ' ἱκανόν *sc. χρόνον, a long while, long*, Acts 20, 11. Adverbially, ἐπὶ πολὺ, ἐπιπολύ, *long*, Acts 28, 6; ἐπὶ πλείον, *longer, further*, Acts 20, 9. 24, 4. So ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64; ἐπὶ πλείον Hdtan. 8. 6. 7.

b) Of a term or limit of time *upon* the coming of which any thing is done, *upon, at, about*. Mark 15, 1 εὐθὺς ἐπὶ τὸ πρῶτ. Luke 10, 35 ἐπὶ τὴν αὔριον. Acts 3, 1 ἐπὶ τῇ ἡμέρᾳ τῆς προσευχῆς. So Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. 10. 8. 7.—Joined with an adverb in later usage, e. g. ἐπὶ τρίς *up to thrice, i. e. thrice*, Acts 10, 16. 11, 10; see Winer § 54 fin. n. 1. Lob. ad Phryn. p. 46, 48. Comp. εἰς τρίς Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Trop. spoken: a) Of *power*, authority, care over, *upon, over*; Luke 1, 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9, 1 δύναμις καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10, 19. Acts 7, 10. Rom. 5, 14. Heb. 2, 7, 3, 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13, 7. al. So Luke 2, 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποίμνην αὐτῶν. Sept. and ἅψ Gen. 39, 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς κατιστάται. Hell. 3. 4. 20.

b) As marking *addition* or *accumulation*, *upon, over*; Phil. 2, 27 λύπη ἐπὶ λύπῃν, where Rec. has ἐπὶ c. dat. see above in II. 3. b.

c) Of the *object* upon which an action or discourse is directed, *upon, over, in respect to*. a) Of an act, Mark 15, 24 βάλλοντες κλῆρον ἐπ' αὐτά. (Plato Rep. 617. e, ρίψαι κλήρους ἐπὶ τινα.) 1 Cor. 7, 36 see in ἀσχημονίᾳ. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer § 53. l. marg. β) Of the subject of discourse or writing, *upon, of, concerning*; Mark 9, 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4, 9. 1 Tim. 1, 18. Heb. 7, 13. Sept. for ἅψ Jer. 25, 13. So Palaeoph. 49. 3 ἐφ' ὃν ἔσθμα ἐποίησε.

d) Of that *upon* which the mind, heart, feelings are directed, *upon, towards, in*; e. g. a) With the idea of rest, after words signifying trust, confidence, hope, *upon, in*; Matt. 27, 43 πίπουσιν ἐπὶ τὸν θεόν. Acts 9, 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11, 17. Rom. 4, 5. 2 Cor. 2, 3. Heb. 6, 1 πίστις ἐπὶ θεόν. 1 Tim. 5, 5 ἠλπιεν ἐπὶ τὸν θεόν. 1 Pet. 1, 13. 3, 5. So Sept. for πτωχ. 2 K. 18, 21. 22. Ps. 37, 3. 5. β) In kindness, *upon, towards*; Matt. 14, 14 ἐσπλαγ-

χνίσθη ἐπ' αὐτούς. 15, 32. Luke 6, 35 χρηστός ἐστὶν ἐπὶ τοὺς ἀχ. κτλ. Rom. 9, 23. 11, 22. Eph. 2, 7. Sept. for πτωχ. Gen. 47, 29. So Theophil. ad Autol. I. p. 71 χρηστός ἐστὶν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. γ) In hostility, *against*; Matt. 12, 26 ἐφ' ἐαυτὴν ἐμερίσθη. Mark 3, 26. Luke 11, 17. Acts 7, 54 ἐβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. So Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. δ) Of the occasion or object *upon* or *over* which joy or sorrow is felt; Rev. 18, 20 Rec. εὐφραίνου ἐπ' αὐτήν; others ἐπ' αὐτῇ. Luke 23, 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1, 7. So Sept. of joy, for ἅψ Is. 61, 10. Ps. 32, 11; of sorrow, for ἅψ Zech. 12, 10.

e) Of that *upon* which the will or intention is directed, the *purpose*, end, aim of an action, *upon, for, for the sake of, after*. Matt. 3, 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26, 55 εἰς ἐπὶ λησθῆν. Luke 7, 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15, 4. 23, 48. Heb. 12, 10; comp. Buttm. § 147. n. 1 ἐπὶ ult. Matth. § 586. c.—Palaeoph. 19. 1. ib. 40. 4. Hdot. 3. 14 λέναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12.

f) From the Heb. spoken of persons *upon* or *over* whom the name of God is called, as being God's people, his worshippers, James 2, 7. Acts 15, 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου, quoted from Amos 9, 12 where Sept. for ἅψ ἐπ' αὐτῶν, as also 2 Sam. 12, 28. Jer. 14, 9; comp. Heb. Lex. art. αὐτῶ Niph. no. 2. β.—Bar. 2, 15.

NOTE. In composition *ἐπί* implies: a) Motion or direction *upon, to, towards, against*; as ἐπάγω, ἐπέρχομαι, ἐπιβαίνω. b) Rest *upon, over, at*; as ἐπέχω, ἐπαπαύω, ἐπίκειμαι. c) Sequence, order; as ἐπειμὶ, ἐπιτάσσω. d) Addition, accession; as ἐπαίτις, ἐπισυνάγω. e) Renewal or repetition; as ἐπανόρθωσις. f) Sometimes it is merely intensive, expressing a closer relation between the verb and its object, which cannot well be rendered in English; as ἐπαινέω, ἐπινυνώσκει. +

ἐπιβαίνω, f. ἥσομαι, (βαίνω,) *to go upon, to tread upon*, Sept. γῆν ἐφ' ἧς ἐπέβη for ἤρη Dent. 1, 36. Hdtan. 1. 12. 18. Xen. Cyr. 3. 3. 61.—Hence in N. T.

1. *to set foot upon, to come upon or into, to arrive in a country or province*; e. g. εἰς τὴν Ἀσίαν Acts 20, 18; τῇ ἐπαρχίᾳ 26, 1.—Diod. Sic. 14. 84 init. εἰς Βουωρίαν. 16. 66 pen. τῇ Συκελίᾳ. Oftener c. gen. Hdtan. 7. 8. 18. Thuc. 1. 103.

2. *to go up upon, to mount*; e. g. ἐπὶ

ζων Matt. 21, 5; upon a ship, *to embark*, εἰς τὸ πλοῖον Acts 21, 6; τῷ πλοίῳ 27, 2; absol. 21, 2. Sept. for תַּיָּצָא Jer. 46, 9; תַּיָּצָא 1 Sam. 25, 20. Gen. 24, 61.—Hdian. 4. 12. 11 τοῦ ἄρματος. Plut. C. Mar. 37 ἐπὶ τὴν ναῦν. Xen. Hell. 3. 4. 1 ἐπὶ τὸ πλοῖον.

ἐπιβάλλω, f. βαλῶ, (βάλλω,) *to cast upon or over, to lay upon*.

1. Trans. a) Pr. and with acc. and dat. Mark 11, 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7, 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. with ἐπὶ c. acc. for תַּיָּצָא Num. 4, 6. 7. Hos. 7, 12; תַּיָּצָא Num. 19, 2. (Hdian. 6. 8. 11. Xen. An. 3. 5. 10.) In the sense *to put upon*, i. e. *to sew on*, e. g. a patch, Matt. 9, 16. Luke 5, 36. So Hesych. ἐπιβαλεῖ· ἐπιρρήψει seu ἐπιρράψει. b) Spec. ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, with ἐπὶ τινα or dat. *to lay hands upon*, i. e. a) *to seize, to do violence to a person*, c. ἐπὶ τινα Matt. 26, 50. Mark 14, 46. Luke 20, 19. 21, 12. John 7, 30. 44. Acts 5, 18. 21, 27; c. dat. Acts 4, 3; also by a species of attraction, Acts 12, 1 ἐπιβαλεν τὰς χεῖρας κακῶσαι τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς. Sept. for תַּיָּצָא c. ἐπὶ τινα Gen. 22, 12; c. dat. Esth. 6, 2. So c. dat. Dioc. Sic. lib. 38 init. p. 256. Pol. 3. 2. 8. β) Also, *to put the hand to any thing, to lay hold of*; Luke 9, 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. Sept. for תַּיָּצָא Deut. 12, 7. 18.

2. Intrans. a) Genr. with εαυτὸν implied, *to cast oneself upon*, i. q. *to rush or fall upon*; see Winer § 39. 1. Buttm. § 130. n. 2. Matth. § 496. 1. Hence a. a) Of waves, *to beat upon or into*, e. g. εἰς τὸ πλοῖον Mark 4, 37. So of persons *falling upon or against*, c. τινί Plato Phædr. 248. a; in a hostile sense, c. ἐπὶ τινα 1 Macc. 4, 2; c. dat. Dioc. Sic. 18, 14 med. Plut. Cleomen. 5. β) *to fall to any one*, as his portion; Part. neut. Luke 15, 12 ὅς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. So 1 Macc. 10, 30. Dem. 312. 2. Dioc. Sic. 5. 45 pen.

b) With τὸν νοῦν implied, *to fix the mind upon, to think upon*; absol. Mark 14, 72 καὶ ἐπιβαλὼν ἔκλαιε, *and when he thought thereon he wept*. So c. dat. Plut. Cic. 4. M. Antonin. 10. 30; ἐφ' οἷς Pol. 1. 80. 1; absol. Sept. Empir. adv. Math. p. 213 εἰ ἐπιβαλὼν ὁ σοφὸς ἰσχυρεῖ λέγειν ἀδιαπτώτως. Fully, Asterius H. 3 ἐπιβάλλε δὲ καὶ τῷ μέλλοντι χρόνῳ τὸν νοῦν. Galen. de Puls. Causa. 3; see Wetstein and Kypke in loc. —Others here refer ἐπιβαλὼν to lett. a. a, above; and render: *rushing forth, parall. with ἐξελθὼν ἔξω* in Matt. 26, 75 and Luke 22, 62. But ἐπιβάλλειν, as in the exam-

ples above cited, with a dat. or ἐπὶ, signifies *to rush upon or against*; never absol. *to rush out*. Vulg. 'causā flere,' but without philological ground. See Læsner, De Wette, Meyer, in loc.

ἐπιβαρῶ, ὦ, f. ἦσω, (βαρῶ,) *to weigh down upon, to burden*; in N. T. only trop. *to be burdensome upon*, e. g. a) In a pecuniary sense, *to be chargeable to*, c. acc. 1 Thess. 2, 9. 2 Thess. 3, 8. b) Genr. and absol. 2 Cor. 2, 5 οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς, *he hath not grieved me; but in part (that I be not too heavy upon him) you all*. Others, unsuitably to the context: *he hath not grieved me, but in part; that I may not overcharge you all*. So c. dat. App. Bell. Civ. 4. p. 978 ἐπιβαρεῖν τοῖς ἡτυχηκόσι. Id. Syr. p. 180.

ἐπιβιβάζω, f. ἄσω, (βιβάζω,) *to make go upon, to let mount, to set one upon*, e. g. upon an animal for riding; with acc. and ἐπὶ c. acc. Luke 10, 34 ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος. So c. acc. simpl. Luke 19, 35. Acts 23, 24. Sept. for תַּיָּצָא 1 K. 1, 33. 2 K. 9, 28.—Hdian. 8. 7. 12 αὐτὸν τοῦ ἵππου ἐπιβίβασαν. Thuc. 4. 31 τινὰ ἐπὶ ναῦν.

ἐπιβλέπω, f. ψω, (βλέπω,) *to look upon, to fix the eyes upon*, Sept. with ἐπὶ c. acc. for תַּיָּצָא Num. 21, 9; acc. Hdian. 5. 3. 15; εἰς ἡμᾶς Plato Phæd. 63. a.—In N. T. trop. *to look upon, to have respect to*, with ἐπὶ c. acc. as in kindness, favour, Luke 1, 48. 9, 38; in partiality, James 2, 3. Sept. for תַּיָּצָא 1 Sam. 1, 11; תַּיָּצָא Lev. 26, 9. So Judith 13, 4.

ἐπιβλημα, ατος, τό, (ἐπιβάλλω,) pr. 'that which is cast upon or over,' e. g. a cover, Nicostr. Κλυ. 1; a rug, carpet, tapestry, Sept. Is. 3, 21. Plut. Cato Maj. 4. Arr. Exp. Alex. M. 6. 29. 8 τάπητα ἐπιβλημάτων βαδισάντων.—In N. T. a patch, piece sewed on, Matt. 9, 16. Mark 2, 21. Luke 5, 36 bis; comp. ἐπιβάλλω no. 1. a.

ἐπιβοάω, ὦ, f. ἦσω, (βοάω,) *to cry out upon or to any one, to exclaim upon*; absol. Acts 25, 24 ἐπιβοῶντες (sc. μοί), μὴ δέῖς κτλ.—So c. dat. Pol. 10. 12. 5. Thuc. 5. 65.

ἐπιβουλή, ἡς, ἡ, (βουλή,) pr. *counsel against*; hence a plot, conspiracy, Acts 9, 24. 20, 3. 19. 23, 30.—Sept. Esth. 2, 22. Hdian. 3. 5. 9. Xen. Hell. 3. 3. 4, 5.

ἐπιγαμβρεύω, f. εἰσω, (γαμβρεύω, γαμβρός,) *to make affinity with, to intermarry with*, genr. Sept. for תַּיָּצָא Gen. 34, 9;

spec. as a son-in-law, 1 Sam. 18, 21. 22. 1 Macc. 10, 54. 56.—In N. T. spec. of a husband's brother, to act the husband's brother towards, to marry a woman as a brother's widow; c. acc. τὴν γυναῖκα Matt. 22, 24; comp. Mark 12, 19 and Luke 20, 28. The allusion is to the marriage of a brother's widow, i. e. a levirate marriage, according to the Jewish law; see Deut. 25, 5 sq. comp. Gen. 38, 8 where Sept. for עֲרֵב. So Test. XII Patr. p. 599.

ἐπιγίγνομαι, ου, δ, ἡ, adj. (ἐπί, γῆ), upon or of the earth, i. e. earthly, terrestrial, e. g. persons, Phil. 2, 10 πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγίων. (Diod. Sic. 1. 13 init. Plato Ax. 268. b.) Of things, τὰ σώματα 1 Cor. 15, 40 bis. 2 Cor. 5, 1. James 3, 15 σοφία ἐπιγίγνομαι, earthly wisdom, pertaining to earth, worldly, perverse. Neut. τὰ ἐπιγίγναι, earthly things, worldly, Phil. 3, 19; also, things on earth, i. e. already known as revealed in the Scriptures, opp. τὰ ἐπουράνια, things of heaven, not yet revealed, John 3, 12; comp. v. 13 sq. also Ps. 51, 12. Jer. 31, 33. Ez. 18, 31. 36, 24 sq. So M. Antonin. 6. 3 εἰς καρπὸς τῆς ἐπιγίγνομαι ζωῆς. Plut. de sera Num. Vind. 22. p. 42.

ἐπιγίγνομαι, (γίνομαι), aor. 2 ἐπεγενόμην, to arise upon, to come on; e. g. of a wind, to spring up, absol. Acts 28, 13.—Pol. 1. 54. 6. Thuc. 3. 74 εἰ ἀνεμος ἐπεγένετο.

ἐπιγινώσκω, f. γινώσσομαι, (γινώσκω,) pr. to know thereupon or thereby, i. e. by looking on as a spectator, Hom. Od. 18, 30; c. gen. Pind. Pyth. 4. 497.—In N. T. ἐπί in ἐπιγινώσκω cannot for the most part well be rendered in English, and becomes simply intensive, see in ἐπί note, lett. f; to know fully, both in an inchoative and completed sense; comp. in γινώσκω init.

1. to know fully, inchoative, i. e. to come to know, to get full knowledge of, to become fully acquainted with.

a) Genr. and c. acc. of thing, Luke 1, 4 ἵνα ἐπιγνῶς τὴν ἀσφάλειαν κτλ. 1 Cor. 14, 37. 2 Pet. 2, 21 bis; so with περί τινος Acts 24, 8; foll. by an indirect clause, Acts 22, 24; absol. 1 Cor. 13, 12. Sept. for עָרַךְ Jer. 5, 5. Jon. 1, 7. So Pol. 2. 11. 3. Xen. Œc. 9. 12.—With acc. of pers. e. g. τὸν νόον, τὸν πατέρα, Matt. 11, 27 bis; also with ἀπὸ τινος, to know one from or by any thing, Matt. 7, 16. 20. So Plato Theæt. 192. e; comp. ἐκ τινος Pol. 1. 65. 6.

b) Spec. in various senses: a) to know from others, i. q. to find out, to learn, foll. by ὅτι, Luke 7, 37 ἐπιγνοῦσα ὅτι ἀνάκειται κτλ. 23, 7. Acts 22, 29. 28, 1; absol. 9, 30. So

1 Macc. 6, 17; absol. Thuc. 1. 132. β) to know from one's own perception, i. q. to perceive, to be aware of; c. acc. Luke 5, 22 ἐπιγ. τοὺς διαλογισμούς. So c. acc. et particip. Mark 5, 30; see Buttm. § 144. 6. b. (Xen. Cyr. 8. 1. 33.) With ὅτι, Mark 2, 8. Luke 1, 22. Acts 19, 34. γ) to know by sight or person, to recognize, c. acc. of pers. Matt. 14, 35. Mark 6, 33. 54. Luke 24, 16. 31. Acts 3, 10 et 4, 13 ἐπεγίνωσκόν τε αὐτοὺς ὅτι κτλ. where for the attraction, see Buttm. § 151. I. 6, 7. With acc. of thing, Acts 12, 14 ἐπιγ. τὴν φωνὴν τοῦ Π. 27, 39 τὴν γῆν οὐκ ἐπεγίνωσκον, i. e. they did not know it from any other, did not recognize it. Sept. for עָרַךְ Gen. 42, 7. 8. 1 Sam. 26, 17. So Plut. Agesi. 21 pen. Xen. Hell. 5. 4. 12. 2. to know fully, in a completed sense, i. e. to have full knowledge of.

a) Genr. and c. acc. of thing, Rom. 1, 32 τὸ δίκαιωμα τοῦ θεοῦ ἐπιγινώσκεις. Col. 1, 6. 1 Tim. 4, 3; absol. Acts 25, 10. With acc. of pers. and ὅτι, 2 Cor. 13, 5; see in no. 1. b. γ. Pass. 1 Cor. 13, 12 καθὼς καὶ ἐπεγινώσθημεν sc. ὑπὸ τοῦ θεοῦ, see in γινώσκω no. 1. a. β. Sept. for עָרַךְ Job 34, 27; עָרַךְ Ez. 6, 7.

b) Spec. i. q. to acknowledge as being what one is or professes to be, as a prophet, apostle, teacher; Matt. 17, 12 Ἠλίας ἦδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1, 14. 6, 9. Of an epistle, doctrines, 2 Cor. 1, 13 bis. Sept. and עָרַךְ of a prophet, Jer. 28, 9. So Ecclus. 44, 23. Hdian. 2. 1. 24.—Emphat. to acknowledge well, to take knowledge of, c. acc. of pers. 1 Cor. 16, 18 ἐπιγινώσκετε οὖν τοὺς τοιοῦτους. So Sept. and עָרַךְ Num. 16, 5; עָרַךְ Ruth 2, 10. 19.

ἐπιγίνωσις, εως, ἡ, (ἐπιγινώσκω,) pr. full knowledge, i. e.

1. Pr. the act of coming to a full knowledge, a knowing, knowledge, acknowledgment; e. g. ἐπίγνωσις τῆς ἀληθείας 1 Tim. 2, 4. 2 Tim. 2, 25. 3, 7. Tit. 1, 1; ἐπ. ἀγα. θεοῦ Philem. 6; ἐπ. τοῦ κυρίου 2 Pet. 1, 3. 2, 20; also ἐπ. τῆς ἀμαρτίας Rom. 3, 20.—Hdian. 7. 6. 15. Pol. 3. 7. 6.

2. Meton. that which is known, full knowledge, knowledge, spoken in N. T. of God, Christ, divine things; Rom. 1, 28 τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e. to retain a knowledge of him. 10, 2. Eph. 1, 17. 4, 13. Phil. 1, 9. Col. 1, 9. 10. 2, 2. 3, 10. 2 Pet. 1, 2. 8. Heb. 10, 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for עָרַךְ Prov. 2, 5. Hos. 4, 1. 6, 6.

ἐπιγγραφή, ἡς, ἡ, (ἐπιγράφω,) an inscription, superscription, e. g. on coin, Matt.

22, 20. Mark 12, 16. Luke 20, 24; on the breast or over the head of one crucified, giving his name and crime, Mark 15, 26. Luke 23, 38. For this Roman custom, see Sueton. Dom. 10. Calig. 32. Dion Cass. 54. 3. Adam's Rom. Ant. p. 274.—Pol. 3. 56. 4. Thuc. 2. 43.

ἐπιγράφω, *f. ψω*, (γράφω,) *to make a mark upon, to graze upon, as a weapon*, Hom. Il. 4. 139.—In N. T. *to inscribe*, with a stylus or the like; e. g. of a public inscription, Pass. Mark 15, 26. Acts 17, 23. Rev. 21, 12. Sept. for כִּתְּבָה Num. 17, 2. 3. So Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17.—Trop. *to impress deeply upon*, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8, 10; also νόμους ἐπὶ τῶν διανοιῶν 10, 16; both quoted from Jer. 31, 33 where Heb. כִּתְּבָה, Sept. γράφω. Sept. ἐπιγράφω for כִּתְּבָה Prov. 7, 3.

ἐπιδελκνυμι, *f. δελω*, (δελκνυμι,) *to show forth, to show to any one, to exhibit*, pr. with the idea of motion or presentation *to or towards any one*.

1. Pr. c. acc. et dat. Matt. 22, 19 ἐπιδελξατέ μοι τὸ νόμισμα. Luke 20, 24. 24, 40. Mid. Acts 9, 39 ἐπιδευκνύμενοι χιτῶνας, i. e. showing their tunics. So Luke 17, 14 ἐπιδ. ἑαυτοὺς τοῖς λεποῖς, *show yourselves*, i. e. present yourselves before the priests. So Plut. Sept. Sap. Conv. 2. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—Also *to show, to point out*, as edifices, c. acc. et dat. Matt. 24, 1 ἐπιδείξαι αὐτῷ τὰς οἰκοδομάς. (Hdot. 3. 135. Xen. Oec. 9. 4 τὴν οἰκίαν.) Spec. of deeds, miracles, Matt. 16, 1. So Luc. Somn. 10. Aeschin. 60. 8.

2. Trop. *to show forth by arguments, to prove*, c. acc. Heb. 6, 17; acc. et infin. Acts 18, 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

ἐπιδέχομαι, *f. δέχομαι*, Mid. depohn. (δέχομαι,) *to receive upon or to oneself*, i. e. genr. *to receive, to admit*; e. g. in kindness, hospitably, c. acc. 3 John 10. (1 Macc. 12, 8. Pol. 22. 1. 3.) Trop. *to receive, to admit*, e. g. the admonitions of a teacher, c. acc. 3 John 9. So Eccles. 51, 26. Pol. 6. 24. 7.

ἐπιδημέω, *ω, f. ἴσω*, (ἐπιδημος,) *to be among one's people, to be at home*, Xen. Cyr. 7. 5. 69 εἶτε ἐπιδημῶν . . . εἶτε καὶ ἀποδημῶν.—In N. T. *to come among a people as a stranger, to sojourn*, absol. Acts 2, 10 οἱ ἐπιδημοῦντες Παῖσι, i. e. Roman residents at Jerusalem. 17, 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners, sojourners. So Jos. Ant. 5. 7. 3. Hdtan. 8. 2. 9. Xen. Mem. 1. 2. 61.

ἐπιδιατάσσομαι *v. ττομαι, f. ἀφομαι*, (Mid. διατάσσομαι,) *to arrange upon of oneself, to superadd thereto*, e. g. other and further conditions, trop. and absol. Gal. 3, 15.

ἐπιδίδωμι, *f. δώσω*, (δίδωμι,) *to give upon or besides*, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19.—In N. T. *to give forth upon or to another, to give over, to deliver over*, to put into one's hands; c. acc. et dat. Matt. 7, 9 μὴ λίσσον ἐπιδώσει αὐτῷ. v. 10. Luke 11, 11 bis. 12. Luke 4, 17 ἐπεδῶκε αὐτῷ βιβλίον Ἦσ. 24, 30. 42. John 13, 26. Acts 15, 30. So Luc. D. Mort. 7. 1. Diod. Sic. 14. 47 τὴν ἐπιστολήν. Plato Legg. 944. a.—Spec. Acts 27, 15 ἐπιδόντες ἐφερέμεθα, lit. *giving up we were driven*, i. e. either supplying from the context: ἐπιδόντες [τὸ πλοῖον τῷ ἀνέμῳ] *committing the ship to the wind*; comp. Plut. de Fortun. Rom. 6 ἐπιδίδου τῇ τύχῃ τὰ ἰατρία, καὶ δέχου τὸ πνεῦμα, τῷ πτόντι πιστεύων,—or, as reflexive or intrans. ἐπιδόντες [ἑαυτοὺς] *giving ourselves up*; comp. Luc. Hermotim. 28 ἢ ἀπαξ ἐπιδῷ τῇ πνεύσῃ (vulg. πλεούσῃ) τις αὐτόν. Att. Epict. 4. 9. 14 οἱ ἀπαξ ἐπιδόντες εἰσάπαν ἐπέδωκαν ἑαυτοὺς, καὶ ὡς ὑπὸ βεύματος παρεσύρσαν.

ἐπιδιορθόω, *f. ὠσω*, (διορθόω,) *to arrange or set in order further*; Mid. c. acc. Tit. 1, 5 τὰ λείποντα ἐπιδιορθώσω.—Comp. Philo in Flacc. II. p. 55 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

ἐπιδύω, *f. ὕσω*, (δύω,) *to go down upon*; e. g. of the sun, *to set upon or during any thing*, as ἐπὶ τῷ παροργισμῷ ὑμῶν Eph. 4, 26. So Sept. and כִּי־א Deut. 24, 15. Jer. 15, 9.

ἐπιεικεία, *as, ἡ*, (ἐπιεικής,) *propriety, fairness, moderation*, Dem. 919. 4. Plato Legg. 735. a.—In N. T. *mildness, gentleness, clemency*, Acts 24, 4. 2 Cor. 10, 1. So 2 Macc. 2, 22. Hdtan. 5. 1. 12. Pol. 5. 10. 1.

ἐπιεικής, *έος, οὗς, ὅ, ἡ, adj.* (εικός, εἰκελ,) *fitting upon, meet, suitable, proper*; hence Neut. τὸ ἐπιεικές, i. q. ἐπιεικεία, *propriety, fairness, moderation*, Phil. 4, 5. So Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76.—Spec. mild, gentle, clement, 1 Tim. 3, 3. Tit. 3, 2. James 3, 17. 1 Pet. 2, 18. Sept. for כִּי־א Ps. 86, 5. So Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hdtan. 1. 2. 5.

ἐπιζητέω, *ω, f. ἴσω*, (ζητέω,) 1. *to seek for or after, to inquire after*, c. acc. Acts 12, 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὑρών. Luke 4, 42 in later edit. Sept. for כִּי־א Ecc. 7, 28. So Dem. 271. 16. Xen. Cyr. 2. 4. 25.

—Also to seek at the hands of any one, to ask for, to demand, c. acc. Matt. 12, 39 σημεῖον ἐπιζητεῖ. 16, 4. Mark 8, 12. Luke 11, 29. Acts 19, 39 τὴν περὶ ἐτέρων. So 1 Macc. 7, 13. Pol. 1. 5. 3.

2. Spec. to seek after, to seek to get, to strive after, to long for, c. acc. Matt. 6, 32 ταῦτα τὰ ἔσθην ἐπιζητεῖ. Luke 12, 30. Rom. 11, 7. Phil. 4, 17 bis. Heb. 11, 14. 13, 14. (Ecclesi. 40, 26; comp. Diod. Sic. 17. 101.) With an infin. to desire earnestly, Acts 13, 7 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τ. θεοῦ. So Pol. 3. 57. 7.

ἐπιθανάτιος, ου, ὁ, ἡ, adj. (θάνατος.) nigh upon death, i. e. appointed to death, condemned, 1 Cor. 4, 9.—Dion. Hal. Ant. 7. 35.

ἐπιθεσις, εως, ἡ, (ἐπιθήκη,) a placing upon, laying on, imposition, e. g. of hands, the emblem through which the Holy Ghost was imparted, Acts 8, 18. 1 Tim. 4, 14. 2 Tim. 1, 6. Heb. 6, 2. Comp. Num. 27, 18. 23. Deut. 34, 9. Gen. 48, 14.—So genr. Plut. Cons. ad Apoll. 1.

ἐπιθυμέω, ὦ, f. ἤσω, (θυμός,) 1. to set one's mind upon, to desire earnestly, to long for; genr. and c. gen. Acts 20, 33 ἀργυρίου ... οὐδενὸς ἐπεθύμησα. 1 Tim. 3, 1; see Butt. § 132. 9. So 1 Macc. 11, 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—With infin. aor. Matt. 13, 17 ἐπεθ. ἰδεῖν. Luke 15, 16. 16, 21. 17, 22. 1 Pet. 1, 12. Rev. 9, 6. Luke 22, 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν. With infin. pres. Heb. 6, 11. (Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.) With κατὰ τινος Gal. 5, 17; absol. 1 Cor. 10, 6. James 4, 2. Sept. genr. for תַּחֲתָיָה Deut. 14, 26. Prov. 21, 10.

2. Spoken of unlawful desire, to covet, absol. Rom. 7, 7 et 13, 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20, 17 where Sept. for תַּחֲתָיָה, also Deut. 5, 18 for תַּחֲתָיָה.—In respect to a woman, to lust after, c. gen. Matt. 5, 28. So Plut. de Solert. animal. 18. Xen. An. 4. 1. 14.

ἐπιθυμητής, ου, ὁ, (ἐπιθυμέω,) a desirer, luster, one eager for any thing, 1 Cor. 10, 6 ἐπιθυμητὰ κακῶν. Sept. for תַּחֲתָיָה Num. 11, 34.—Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

ἐπιθυμία, as, ἡ, (ἐπιθυμέω,) earnest desire, longing.

1. Genr. Luke 22, 15 comp. in ἐπιθυμέω no. 1. Phil. 1, 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. 2, 17. Rev. 18, 14. Sept. for תַּחֲתָיָה Hos. 10, 10; תַּחֲתָיָה Prov. 10, 24.—Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

2. Oftener in a bad sense, irregular and inordinate desire, concupiscence, appetite, lust, e. g. a) Genr. Col. 3, 5 ἐπιθυμίαν κακὴν. Mark 4, 19. Rom. 6, 12. 7, 7. 8. 13, 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6, 9. 2 Tim. 3, 6. 4, 3. Tit. 3, 3. James 1, 14. 15. 1 Pet. 1, 14. 4, 2. 3. 2 Pet. 1, 4. 3, 3. Jude 16. 18. So ἐπιθυμίας σαρκός, i. e. carnal desires, appetites, Gal. 5, 16. 24. Eph. 2, 3. 2 Pet. 2, 18. 1 John 2, 16; ἐπιθ. σαρκικά, 1 Pet. 2, 11; ἐπ. κοσμικά, worldly desires, Tit. 2, 12; ἐπ. τῶν ὀφθαλμῶν, 1 John 2, 16; ἐπ. μασμοῦ, 2 Pet. 2, 10. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, and the like. Further, ἐπιθυμίας τῆς ἀπάτης, deceitful lusts, Eph. 4, 22; ἐπ. νεωτερικά, youthful lusts, 2 Tim. 2, 22. Sept. for תַּחֲתָיָה Prov. 21, 25, 26. So AEL. V. H. 3. 18 pen. Plat. Phaed. p. 82. c, of ὁρῶντες φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν. Xen. Mem. 1. 2. 24, 64. b) Spoken of impure desire, lewdness, Rom. 1, 24. 1 Thess. 4, 5. So Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. c) Meton. desire, lust, i. e. object of wrong desire, that which is lusted after, John 8, 44 τὰς ἐπιθυμίας τοῦ πατρὸς ὕμνη. 1 John 2, 17 ἡ ἐπιθυμία τοῦ κόσμου. So Sept. and תַּחֲתָיָה Dan. 11, 37.

ἐπικαθίζω, f. ἴσω, (καθίζω,) to cause to sit upon, to seat or set upon; c. acc. impl. Matt. 21, 7 Rec. ἐπικάθισαν [αὐτὸν] ἐπάνω αὐτῶν, they set him upon them. So Sept. for תַּחֲתָיָה 1 K. 1, 38. 44. Comp. in καθίζω.—Or intrans. to sit upon, i. e. as others here read, ἐπικάθισεν ἐπάνω αὐτῶν, he sat upon them. So Sept. for תַּחֲתָיָה Gen. 31, 34. Lev. 15, 20. Comp. Pol. 4. 61. 6. Butt. § 113. 2.

ἐπικαλέω, ὦ, f. ἔσω, to call upon, in various senses.

1. to call upon for aid; in N. T. only Mid. to call upon for aid or protection in one's own behalf, to invoke, to address in prayer.

a) Pr. of invocation addressed to Christ for aid, c. acc. impl. Acts 7, 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. Sept. for תַּחֲתָיָה 1 Sam. 12, 17. 18. 2 Sam. 22, 7. So Diod. Sic. 5. 73 θεῶν. Xen. Cyr. 7. 1. 35 τοὺς θεούς.—Hence genr. to invoke, to pray to, to worship; spoken of God, c. acc. τὸν κύριον, Rom. 10, 12. 14. 2 Tim. 2, 22; τὸ ὄνομα κυρίου, Acts 2, 21. 9, 14. Rom. 10, 13. Sept. genr. for תַּחֲתָיָה Deut. 33, 19. תַּחֲתָיָה Joel 3, 5. Gen. 26, 25. al. Also of Christ, c. acc. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ

Χρ. 1 Cor. 1, 2. Acts 22, 16; also Acts 9, 21.

b) In adjuration, *to call upon, to invoke* God as a witness; 2 Cor. 1, 23 *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν*.—Polyb. ed. Gronov. 874 pen. *ὁμοίς δὲ τότε τοὺς θεοὺς ἐπικαλέσασθε μαρτύρας*. Plato Legg. 664. c. Xen. Hell. 2. 3. 55.

c) In a judicial sense, *to call upon, to appeal to* a higher tribunal or judge, c. acc. e. g. Καίσαρα, Acts 25, 11. 12. 26, 32. 28, 19; τὸν Σεβαστόν 25, 25; c. inf. 25, 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κτλ. *having appealed to be reserved, etc.*—Plut. Marcell. 2 pen. *τοὺς δημάρχους ἐπικαλούμενος*. Id. J. Cæs. 4.

2. *to call a name upon, to name* in addition, *to surname*. a) Act. c. dupl. acc. Matt. 10, 25 *ἐπεκάλεσαν* in later edit. Sept. and ארר Num. 21, 3. Judg. 6, 32. b) Mid. c. dupl. acc. 1 Pet. 1, 17 *εἰ πατέρα ἐπικαλεῖσθε τὸν κρινόντα κτλ.* i. e. if ye call him your Father; comp. Jer. 3, 19 where Sept. Mid. for ארר. c) Pass. *to be surnamed*; Matt. 10, 3 *ὁ ἐπικληθεὶς Θεοδαῖος*. Luke 22, 3. Acts 1, 23. 4, 36. 10, 5. 18. 32. 11, 13. 12, 12. 25. 15, 22. Also Heb. 11, 16. So Sept. for ארר Dan. 10, 1; ארר impers. Mal. 1, 4. (Hdian. 1. 7. 6. Diód. Sic. 3. 60 fin. Xen. Mem. 1. 4. 2.) Spec. from the Heb. James 2, 7 et Acts 15, 17 *ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, upon whom my name is called*, i. e. who are called or surnamed by my name, implying that they are God's property, his worshippers, quoted from Am. 9, 12 where Sept. for ארר ארר, as also 2 Sam. 12, 28. Jer. 14, 9. See Heb. Lex. art. ארר Niph. no. 2. β. So Baruch. 2, 15.

ἐπικάλυμμα, στος, τό, (ἐπικαλύπτω,) *a covering*, Sept. for חֲסִי אֵל Ex. 26, 14; חֲסִי 2 Sam. 17, 19.—In N. T. trop. *a cloak, pretext*, 1 Pet. 2, 16 ἐπικάλυμμα τῆς κακίας. So Menand. Frag. p. 33 *πλοῦτος δὲ πολλῶν ἐπικαλύμμι ἐστὶν κακῶν*. Comp. προκαλύμμα id. Luc. de Merc. cond. 5; see Kypke II. p. 431.

ἐπικαλύπτω, f. ψω, (καλύπτω,) *to cover up or over*, pr. Sept. for חֲסִי Num. 4, 11. Xen. Ven. 8. 1.—In N. T. trop. *to cover over sins*, i. e. *to forgive, to pardon*, Pass. Rom. 4, 7 quoted from Ps. 32, 1, where Sept. for חֲסִי. Comp. Plut. Solon 15.

ἐπικατάρατος, ου, ό, ή, adj. (κατάρατος,) pr. 'one upon whom a curse rests,' i. e. *accursed, doomed to punishment*, John

7, 49. Gal. 3, 10. Sept. for ארר Gen. 9, 25. Deut. 27, 15 sq. (Wisd. 3, 13. 14, 8.) Also Gal. 3, 13 ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, quoted from Deut. 21, 23, where Heb. חֲסִי אֵל, Sept. *κακατηραμένος*.

ἐπικείμεαι, f. εἰσομαι, (κείμεαι,) 1. *to lie upon, to be laid upon*; c. ἐπὶ τινι, John 11, 38 λίθος ἐπέκειτο ἐπ' αὐτῷ. Absol. John 21, 9. So 2 Macc. 1, 21. Xen. Œc. 19. 13 τινί.—Trop. *to be laid upon, imposed*, e. g. necessity 1 Cor. 9, 16; by law, Heb. 9, 10 δικαιώματα . . . ἐπικείμενα. So Thuc. 8. 15 of a fine.

2. Spec. *to lie heavy upon, to press upon*, c. dat. Luke 5, 1 *ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ*. Of a tempest, absol. Acts 27, 20. So Jos. Ant. 6. 14. 2 *τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ*. Pol. 1. 19. 3. Xen. Cyr. 7. 1. 28.—Trop. *to press upon, to be urgent* with entreaties, absol. Luke 23, 23. So Jos. Ant. 18. 6. 6. Plut. Mor. II. p. 172.

ἐπικέλλω, f. κέλω, (κέλλω,) *to drive or thrust upon*, e. g. a ship upon the land, *to run aground*; so 3 pers. Plur. of anom. Aor. ἐπέκειλαν τὴν ναῦν Acts 27, 41 Lachm. for ἐπώκειλαν Rec.—So νῆας ἐπικέλσαι Hom. Od. 9. 148.

Ἐπικουρείος, ου, ό, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17, 18.

ἐπικουρία, as, (ἐπικουρος, κούρος,) *help*, Acts 26, 22.—Wisd. 13, 18. Pol. 29. 8. 5. Xen. Cyr. 6. 1. 53.

ἐπικρίνω, f. νῶ, (κρίνω,) *to judge upon*, i. e. *to confirm by a like judgment*, Plut. Lycurg. 6. Hdian. 6. 1. 4.—In N. T. *to give judgment upon, to adjudge*, c. infin. Luke 23, 24. So 3 Macc. 4, 2. Dem. 238. 13. Plato Legg. 768. a.

ἐπιλαμβάνω, f. λήφομαι, (λαμβάνω,) *to take hold upon, to seize upon, to surprise*, c. accus. Hdot. 8. 115. Æl. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, *to take hold upon, to lay hold of*, pr. in order to hold or detain to or for oneself.

1. Genr. and construed: a) With a gen. of the *part* laid hold of, Buttm. § 132. 5. e. Matth. 23, 330, 331. Winer § 30. 8. d; so c. gen. τῆς χειρός, i. q. *to take by the hand*, Mark 8, 23. Acts 23, 19; trop. of God, Heb. 8, 9. Sept. for רָחַץ Jer. 31, 32. Zech. 14, 13. So Xen. Ath. 1. 18 τῆς χειρός. Diód. Sic. 17. 30 τῆς ζώνης. b) With gen. of pers. implying that some *part* only, as the hand, arm, shoulder, is laid hold of;

Winer l. c. So in order to lead or conduct; Luke 9, 47 ὁ δὲ Ἰησοῦς. . . ἐπιλαβόμενος παιδίου. Acts 17, 19; with violence, by force, Luke 23, 26. Acts 21, 30. 33. Sept. for πρὶν ἰγν. Judg. 19, 25. (Arr. Epict. 3. 24. 75. Pol. 8. 22. 5. Plato Gorg. 527. a.) Also for succour, Matt. 14, 31 Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ. Impl. Luke 14, 4. Hence trop. i. q. *to help, to succour*; Heb. 2, 16 bis, οὐ γὰρ δέηπου ἀγγέλων ἐπιλαμβάνεται κτλ. comp. v. 18. So συνεπιλαμβάνεσθαι Plut. Themist. 12 pen. comp. Bleek Brief a. d. Heb. II. p. 345, 346. c) With an acc. of person, where the idea of the *whole* person is implied, as led away; Winer l. c. So the Particip. Acts 9, 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κτλ. Also with violence, by force, Acts 16, 19. 18, 17. Others here make the acc. depend on the subsequent verb; comp. Matth. § 632. 7. d) With two genitives, one of pers. and the other of the part *by* which; Buttm. § 132. n. 10. Trop. Luke 20, 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου, *that they might lay hold of him by his words*. v. 26. So pr. Plat. Mor. II. p. 94 ἐπιλαβόμενος αὐτοῦ τῆς χειρός. Plato Prot. 335. c. Xen. An. 4. 7. 12 ἐπιλαμβάνεται αὐτοῦ τῆς ἴνους.

2. Trop. *to lay hold of* in order to obtain and possess; c. gen. 1 Tim. 6, 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Æl. V. H. 14. 27. Plato Rep. 425. e.

ἐπιλανθάνω, f. λήσω, (λανθάνω,) *to make forget withal*, Hom. Od. 20. 85. Mid. *to let oneself forget withal or thereby, to lose thought of*, Hom. Od. 1. 57.—Hence in N. T. only Mid. *to forget*, i. e.

1. Pr. without purpose; c. inf. aor. Matt. 16, 5 et Mark 8, 14 ἐπελάθοντο ἄρτους λαβεῖν. With ὁποῖος indirect, James 1, 24. Sept. c. gen. for ἰγνῷ Gen. 40, 23. al.—So c. inf. Æl. V. H. 3. 31. Plato Rep. 563. b; c. gen. Xen. Mem. 1. 2. 21.

2. Spec. with purpose, *to forget, to neglect, not to care for*; c. gen. Heb. 6, 10 ἐπιλαθίσθαι τοῦ ἔργου ὑμῶν. 13, 2. 16; c. acc. Phil. 3, 14 τὰ μὲν ὀπίσω ἐπιλασάμενοι, see Buttm. § 132. 10. d. Kühner § 278. 5. e, and n. 18. Sept. for ἰγνῷ, c. gen. Deut. 4, 23; c. acc. 2 K. 17, 8. So c. gen. Luc. Nigrin. 4. Xen. Hell. 4. 2. 3; c. acc. Luc. D. Meretr. 1. 1. Xen. Cyr. 1. 4. 28.—Pass. part. perf. Luke 12, 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησθέντων ἐνώπιον τοῦ θεοῦ, *not one of them is forgotten, neglected, before God*. Sept. Pass. part. for ἰγνῷ; Is. 23, 16. So Pass. Ecclus. 3, 14. 44, 10.

ἐπιλέγω, f. ἔω, (λέγω,) 1. *to speak or call a name upon*; Pass. *to be spoken or called upon*, i. q. *to be called by name, to be surnamed*; John 5, 2 κολυμβήσας, ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηζεσδά.—Hidot. 5. 70. Plato Legg. 700. b.

2. *to choose thereupon*, i. e. besides or in place of another; Mid. *to choose for oneself*, c. acc. Acts 15, 40 ἐπιλέξαμενος Σίλαν. Sept. for ἰγνῷ Ex. 17, 9. Mid. 2 Sam. 10, 9.—Mid. Hdian. 4. 7. 3. Thuc. 7. 19.

ἐπιλείπω, f. ψω, (λείπω,) *to fail upon or to any one, not to suffice*, c. acc. of pers. Heb. 11, 32 ἐπιλείψει γὰρ με θυροῦμενος ὁ χρόνος.—Isocr. p. 4. a, ἐπιλείπει δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα.

ἐπιλείχω, f. ἔω, (λείχω,) *to lick over*, c. acc. Luke 16, 21 Lachm. for ἀπολείχω in Rec. q. v.—Long. Past. 1. 24.

ἐπιλησμονή, ἡς, ἡ, (ἐπιλανθάνομαι,) *forgetfulness*; James 1, 25 ἀκροατὴς ἐπιλησμονῆς, *a forgetful hearer*, by Hebr. for ἀκρ. ἐπιλησμών. Buttm. § 132. n. 12.—Ecclus. 11, 27. So ἐπιλησμών Plato Prot. 334. c.

ἐπίλοιπος, ου, ὁ, ἡ, adj. (λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4, 2. Sept. for ἰγνῷ Is. 38, 10; ἰγνῷ Lev. 27, 18.—Isocr. 39. a, τὸν ἐπίλ. χρόνον. Pol. 15. 10. 3. Plato Legg. 628. a.

ἐπίλυσις, εως, ἡ, (ἐπιλύω,) *solution, release from*, Æschyl. c. Theb. 134.—In N. T. trop. *explanation, interpretation*; 2 Pet. 1, 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπίλυσις οὐ γίνεται, *no prophecy of Scripture cometh of private (particular) interpretation*, i. e. is not an interpretation of the will and purposes of God by the prophets themselves; it comes not *ἐκ λόγων ἀνθρώπου*, but *ἐκ πνεύματος ἁγίου*, v. 21. Comp. Philo Quis Hæres p. 510. 28 *προφήτης γὰρ ἴδιον οὐδὲν ἀποφθέγγεται* κτλ. See Wetst. in loc. So ἰγνῷ Gen. 40, 8. Philo de Vit. cont. p. 901. a. Heliodor. 1. 18 *ὁνειράτων ἐπίλυσις*. ib. 4. 9.

ἐπιλύω, f. ὠσω, (λύω,) *to let loose upon*, e. g. dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18; *to let go free, to release*, Plato Crit. 43. c. Also of letters, *to break open further*, Hdian. 4. 12. 14.—In N. T. trop. *to solve further*, i. e. a) Of parables, *to expound, to interpret*, c. acc. Mark 4, 34. Sept. for ἰγνῷ Gen. 41, 12 Alex. So Jos. Ant. 8. 6. 5. Athen. 10. p. 449. f; see Wetst. in loc. b) Of a doubtful question, *to determine upon, to decide*, Pass. Acts 19, 39.

ἐπιμαρτυρέω, ὦ, f. ἦσω, (μαρτυρέω,) *to testify upon or further, to attest*, c. acc. et inf. 1 Pet. 5, 12 ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med. Plat. Crat. 397. a.

ἐπιμελεῖα, ας, ἡ, (ἐπιμέλομαι,) *care for, attention*; Acts 27, 3 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας τυχεῖν, i. e. to receive kind attentions.—2 Macc. 11, 23. Isocr. 113. d, ἐπιμελείας τυγχάνειν. Xen. Mem. 4. 8. 10.

ἐπιμέλομαι v. -λέομαι, οὔμαι, f. ἥσομαι, Mid. depon. (μέλω, μέλομαι,) *to have care upon or over, to take care of*, c. gen. e. g. of the sick, Luke 10, 34. 35; of the church, 1 Tim. 3, 5. Sept. for עֲנֵן עֲנֵן Gen. 44, 21.—Palaeoph. 26. Pol. 5. 47. 7. Xen. Mem. 1. 1. 19.

ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, diligently*, Luke 15, 8.—Sept. Ezra 6, 8. Pol. 3. 79. 1. Xen. Mem. 2. 4. 2.

ἐπιμένω, f. ῶ, (μένω,) aor. 1 ἐπέμεινα, *to stay on, to tarry still, to remain, to abide, to continue*.

1. Pr. in or at a place, or with a person; so with αὐτοῦ there, Acts 15, 34. 21, 4; ἐν c. dat. of place, 1 Cor. 16, 8. Phil. 1, 24; ἐπὶ c. dat. of pers. Acts 28, 14; πρὸς c. acc. of pers. 1 Cor. 16, 7. Gal. 1, 18; acc. of time how long, Acts 10, 48. 21, 10. 28, 12. 14. Sept. for עֲנֵן עֲנֵן Ex. 12, 39.—So c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52 ὅτι ἐπὶ τῇ ὁδῷ ἐπιμένοντες δὴ ἐν τῷ πρόσθεν τοῦ στρατεύματος.

2. Trop. *to continue on in any state or course*; c. dat. e. g. τῇ πίστει Col. 1, 23; τῇ χάριτι Acts 13, 43; τῇ ἀμαρτίᾳ Rom. 6, 1; so Rom. 11, 22. 23. 1 Tim. 4, 16 ἐπιμένετε αὐτοῖς, i. e. in one's duties. So Jos. Ant. 8. 7. 5. Xen. Cœc. 14. 7.—With particip. Acts 12, 16 ἐπίμενε κρούων, as in Engl. *he continued knocking*. John 8, 7. So Philo de Agric. p. 197. d, ἐὰν δ' ἀπειθῶν ἐπιμένη. Plato Men. 93. d. See Buttm. § 144. 6. a.

ἐπινεύω, f. εἴσω, (νέω,) *to nod to, to nod assent*, Hom. Il. 15. 75. Luc. D. Deor. 20. 2.—In N. T. genr. *to assent, to consent*, intrans. Acts 18, 20. So 2 Macc. 14, 20. Pol. 21. 3. 3. Plato Rep. 351. c.

ἐπίνοια, ας, ἡ, (ἐπὶ, νοῦς,) *a thinking upon, thought, purpose*, Acts 8, 22.—Wisd. 15, 4. Pol. 3. 6. 7. Thuc. 3. 95.

ἐπιορκέω, ὦ, f. ἦσω, (ἐπιόρκος,) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7; *to forswear oneself, to swear falsely*, absol.

Matt. 5, 33.—Wisd. 14, 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

ἐπιόρκος, ου, ὁ, ἡ, adj. (ἐπὶ, ὄρκος,) *for-swearing, swearing falsely, perjured*, Aristoph. Ran. 150 ἐπιόρκον ὄρκον ἔμοσε.—In N. T. subst. ὁ ἐπιόρκος, *a forswearer, a perjurer*, 1 Tim. 1, 10.—Hesych. ἐπιόρκον ὄρκον μὴ φροντίζοντα. Aeschin. 83. 39. Xen. Ag. 1. 12.

ἐπιούσα, fem. part. see in ἐπιμι.

ἐπιούσιος, ου, ὁ, ἡ, adj. Matt. 6, 11 et Luke 11, 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, a word found only in N. T. and formed by the evangelists, according to Origen de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *to-morrow's bread, bread for the coming day*, q. d. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for to-morrow, but to-day, σήμερον, derive ἐπιούσιος from ἐπὶ and οὐσία being, existence, and translate, *bread for sustaining life*, i. e. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον. Jerome, panem supersubstantialem.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ ὁ καθημερινός. See Tholuck Bergpred. in Matt. 1. c. De Wette in loc.

ἐπιπίπτω, f. πεσοῦμαι, (πίπτω,) aor. 2 ἐπέπεσον, perf. ἐπιπέπτωκα, *to fall upon*, in N. T. only upon persons.

1. Pr. i. q. *to throw oneself upon*, c. dat. Acts 20, 10 ἐπέπεσεν αὐτῷ, i. e. upon his body; comp. 1 K. 17, 21. 2 K. 4, 34 sq. With ἐπὶ c. acc. Luke 15, 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20, 37. Sept. and ἔβη Gen. 46, 30. 50, 1. (Philo de Joseph. p. 563, c. dat.) John 13, 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in ἀνάκειμαι no. 2.—Spec. *to rush or press upon*, c. dat. Mark 3, 10 ὥστε ἐπιπίπτειν αὐτῷ. So in a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

2. Trop. *to fall upon, to come upon or over any one*; with ἐπὶ c. acc. of pers. e. g. φόβος Luke 1, 12. Acts 19, 17. Rev. 11, 11 (Sept. and ἔβη Ex. 15, 16); ἔκστασις Acts 10, 10 (Sept. and ἔβη Dan. 10, 7); ἀχλὺς 13, 11; ὀνειδισμοί Rom. 15, 3, comp. Ps. 69, 10 where Sept. and ἔβη. So Hdian 1. 4. 15. Thuc. 3. 87 νόστος ἐπέπ. τοῖς Ἀθηναίοις.—Of the Spirit, τὸ πνεῦμα, *to descend upon*, c. ἐπὶ τινα, Acts 10, 44. 11, 15; ἐπὶ τινι 8, 16. So ἔβη Ez. 11, 5, Sept. ἔπεσε ἐν' ἐμὲ πν. κυρίου.

ἐπιπλήσσω v. -ττω, f. ξω, (πλήσσω,) *to strike upon, to beat*, Hom. II. 10. 500.—In N. T. trop. *to chastise with words, to rebuke*, c. dat. 1 Tim. 5, 1. So Pol. 5. 25. 5. Xen. CEC. 13. 12.

ἐπεπνύγω, f. ξω, (πνύγω,) *to choke upon, to strangle*, c. acc. Luke 8, 7 in some Mss. for ἐποπνύγω q. v.

ἐπιποθέω, ᾧ, f. ἴσω, (ποθέω, πόθος,) *to desire upon or besides*, Plato Protag. p. 329. d.—In N. T. intens. *to desire earnestly, to long for*, c. infin. Rom. 1, 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5, 2. 1 Thess. 3, 6. 2 Tim. 1, 4. With acc. of thing, τὸ γὰρ 1 Pet. 2, 2. (Sept. for יִרְאָה Mic. 7, 1; זָכַר Ps. 119, 174. Plato Legg. 855. e.) With acc. of person, *to long after*, 2 Cor. 9, 14. Phil. 1, 8. 2, 26. So Diod. Sic. 17. 101; comp. Ecclus. 25, 21.—With πρὸς τι, *to have desire towards or for, to long towards*; James 4, 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κτλ. *dash the Spirit... long (tend) towards envy?* i. e. *to encourage strife and envy or worldly affections*; comp. v. 1. 2. 3, 14—16. Sept. ἐπιποθεῖν πρὸς θεόν for לָקַח עֵינַי Ps. 42, 2.

ἐπιπόθῃσις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7, 11.—Aquila for יִרְאָה Ez. 23, 11.

ἐπιπόθῃτος, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4, 1.

ἐπιποθία, ας, ἡ, (ἐπιποθέω,) i. q. ἐπιπόθῃσις, *earnest desire*, Rom. 15, 23.

ἐπιπορεύομαι, f. εὔσομαι, Pass. depon. (πορεύομαι,) *to go or come upon or to a place or person*, e. g. πρὸς αὐτόν, Luke 8, 4. Sept. for עָלָה Ez. 39, 14.—So c. ἐπὶ τινα Pol. 4. 9. 2; acc. Plut. Mor. II. p. 169; dat. Id. Lycurg. 28.

ἐπιπρόρπτω, f. ψω, (ράπτω,) *to sew upon*, with acc. and ἐπὶ c. dat. Mark 2, 21 ἐπιβλημα ἐπιπρόρπτεται ἐπὶ ἱματίῳ παλαιῷ. Comp. Sept. רָאִיתִי עָלַי לְבָשִׁי Job 16, 15.

ἐπιπρόρπτω, f. ψω, (ρίπτω,) *to throw or cast upon*, with acc. and ἐπὶ c. acc. Luke 19, 35 ἐπὶ ῥ. τὰ ἱμάτια ἐπὶ τὸν πῦλον, comp. Matt. 21, 7 et Mark 11, 7. Sept. for חִלְצִי Num. 35, 20. So Hdtan. 5. 6. 19. Xen. An. 5. 2. 23.—Trop. of care, *to cast off upon*, in filial confidence 1 Pet. 5, 7, quoted from Ps. 55, 23 where Sept. for חִלְצִי.

ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) *marked upon*, e. g. money, stamped, coined, Pol. 23. 9. 3. Xen. Cyr. 4. 5. 40.—In N. T. trop. *noted*, in a good sense, distinguished,

eminent, Rom. 16, 7. (3 Macc. 6, 1. Pol. 15. 24. 3. Hdtot. 2. 20.) In a bad sense, notable, notorious, Matt. 27, 16. So Pol. 18. 38. 1. Plut. Fab. M. 14.

ἐπισιτισμός, οὔ, ὁ, (ἐπισιτίζω,) *a supply of food, food, victuals*, Luke 9, 12. Sept. for יִרְאָה Josh. 9, 5. 11.—Hdtan. 6. 7. 3. Xen. An. 7. 1. 9.

ἐπισκέπτομαι, f. ψομαι, Mid. depon. (σκέπτομαι,) the present and imperf. rarely found in early Attic writers, Buttm. Ausf. Sprachl. II. p. 291; *to look upon, to look at*, i. e. genr. *to view, to inspect*, Dem. 113. 25. Xen. Cyr. 6. 3. 21.—In N. T.

1. *to look at* in order to select, *to look out, to seek out*, e. g. persons for office, c. acc. Acts 6, 3. Sept. for עָלָה Lev. 13, 26; עָלָה Ez. 20, 40.—Diod. Sic. 12. 11 οὗτος δὲ ἐπισκεψάμενος... ἐξελέξατο.

2. *to look after, to go to see, to visit*, c. acc. a) Pr. Acts 7, 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15, 36. Sept. and עָלָה Judg. 15, 1. (Xen. Cyr. 5. 4. 10.) Of those who visit the sick or poor, Matt. 25, 36. 43. James 1, 27. So Ecclus. 7, 35. Hdtan. 4. 2. 7. Xen. Mem. 3. 11. 10. b) From the Heb. spoken of God, who is said to visit men, to care for them, to give them relief and aid, c. accus. Luke 1, 68. 78. 7, 16 ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15, 14 ὁ θεὸς ἐπεσκέψατο [τὰ ῥήματα] λαβεῖν κτλ. Heb. 2, 6 ὅτι ἐπισκέπη αὐτόν, quoted from Ps. 8, 5 where Sept. for עָלָה, as also Gen. 50, 24. 25. Ps. 106, 4. So Ecclus. 46, 14. Test. XII Patr. p. 549.—In Sept. often also *to visit* in order to punish, for עָלָה Ps. 89, 33. Jer. 14, 10. Ecclus. 2, 14.

ἐπισκευάζω, f. άσω, (σκενάω,) *to make ready for any thing, to furnish out upon, to equip*, e. g. a ship, Pol. 3. 24. 11. Xen. Hell. 1. 5. 10; horses, Xen. ib. 5. 3. 1; pack-horses, i. e. *to load*, ib. 7. 2. 18; a temple, Xen. An. 5. 3. 13.—In N. T. only Mid. *to make oneself ready for a journey, to pack or load up one's baggage*, absol. Acts 21, 15 in later edit. See in ἀποσκευάζω. Comp. Xen. Cyr. 7. 3. 1.

ἐπισκηνόω, ᾧ, f. άσω, (σκηνώ,) pr. *to pitch tent upon*; genr. *to come and dwell in*, ἐπὶ τὰς οἰκίας Pol. 4. 18. 8.—In N. T. trop. of a divine influence, *to abide upon, to rest upon*, e. g. ἐπ' ἐμὲ 2 Cor. 12, 9.

ἐπισκιάζω, f. άσω, (σκιάω,) *to cast a shadow upon, to overshadow*, c. acc. Matt. 17, 5. Luke 9, 24; c. dat. Mark 9, 7. Acts 5, 15. Sept. c. dat. for עָלָה Ps. 91, 4; c. ἐπὶ τι for עָלָה Ex. 40, 32. (Anth. Gr. I. p.

114 τύμβος ἐπεσκίασεν. *Æl. V. H. 3. 1 med.*) Trop. of a divine power and influence, to overshadow, to rest upon; Luke 1, 35 δύναμις ὑψίστου ἐπισκιάσει σε. So Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελβούσα τῇ παρθένῳ, ἐπεσκίασεν αὐτὴν κτλ.

ἐπισκοπέω, ᾧ, f. ἦσω, (σκοπέω,) to look upon, to behold, Xen. Ven. 12. 21; to inspect, Xen. Hell. 3. 2. 11; to visit, e. g. the sick, Xen. CEC. 15. 7.—In N. T. to look after, to oversee, to take care of; absol. 1 Pet. 5, 2 ἐπισκοποῦντες taking care of, sc. τὸ ποίημα. With negat. μή τις, to take care lest, Heb. 12, 15. Sept. for שׂרַף Deut. 11, 12. So Lycurg. 159. 33. Xen. CEC. 9. 14. Lac. 2. 2.

ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω,) visitation, i. e.

1. The act of visiting or being visited or inspected; in N. T. trop. of God, who is said to visit men for good, comp. in ἐπισκέπτομαι no. 2. b. Luke 19, 44 τὸν καιρὸν ἐπισκοπῆς σου, the time of thy visitation, when God visited thee, was present to favour thee. 1 Pet. 2, 12. [5, 6.] Sept. for בָּרַךְ Job 10, 12; בָּרַךְ Job 34, 9. So 1 Esdr. 6, 5.—In Sept. also for evil, in order to punish, Ex. 13, 19. Is. 10, 3. Wisd. 14, 11.

2. The duty of visiting, inspecting, i. e. charge, office, genr. Acts 1, 20 quoted from Ps. 109, 8, where Sept. for בָּרַךְ, as also Num. 4, 16.—Spec. the office of an ἐπίσκοπος, i. e. the care and oversight of a christian church, 1 Tim. 3, 1.

ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) an inspector, overseer, guardian, e. g. of treaties, Hom. II. 22. 255. Hdtan. 7. 10. 6; of laws, Plut. Solon 19; of wares, Hom. Od. 8. 163; of public works, Sept. for בָּרַךְ 2 Chr. 34, 12. 17; of cities, e. g. a prefect, Sept. for שָׂרַף Is. 60, 17. Jos. Ant. 10. 4. 1; or a patron, as Minerva of Athens, Dem. 431. 27. Hence at Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them; see Schol. in Aristoph. Av. 1023. Boeckh Publ. Econ. I. p. 211, 319. [Staatsh. I. p. 168, 256.] Neander Hist. of the Plant. and Tr. of the Chr. Ch. I. p. 167 sq. [Germ. ed. 2. I. p. 187 sq.]—In N. T. spoken of officers in the primitive churches, an overseer, superintendent, Acts 20, 28. Phil. 1, 1. 1 Tim. 3, 2. Tit. 1, 7. Trop. of Jesus, 1 Pet. 2, 25. This was originally simply the common Greek name of office equivalent to πρεσβύτερος, which latter was a Jewish term; see Neander l. c.

and comp. Acts 20, 17. 28. Tit. 1, 5. 7. 1 Pet. 5, 1. 2. So Jerome Ep. 82 (83) ad Oceanum: "Apud veteres iidem episcopi et presbyteri, quia illud nomen dignitatis est, hoc ætatis." See Gieseler KG. I. c. 1. § 30, n. a. § 33, n. b.—In later ecclesiastical usage, a bishop.

ἐπισπάω, ᾧ, f. ἄσω, (σπάω,) to draw upon, to draw to, e. g. τὴν ζύραν, to shut, Xen. Hell. 6. 4. 36.—In N. T. Mid. to draw upon or over in respect to oneself, viz. to draw over the prepuce again; absol. 1 Cor. 7, 18 μὴ ἐπισπᾶσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus (7. 25), and practised by Jews who abandoned their religion and national customs; 1 Macc. 1, 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons סִימָה, overdrawn, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg. Hor. Heb. Diss. 3. p. 1159 sq.—Hesych. μὴ ἐπισπᾶσθω· μὴ δακνέτω τὸ δέσμα.

ἐπισπείρω, f. ἐρῶ, (σπείρω,) to sow upon, thereto, in addition; c. acc. Matt. 13, 25 Lachm. ἐπίσπειρε ζιζάνια, Vulg. superseminavit, for Rec. ἐσπείρε.—Theophr. C. Pl. 2. 17. 3.

ἐπίσταμαι, f. ἐπιστήσομαι, either Ionic Mid. of ἐφίστημι (instead of ἐφίσταμαι) in the signif. ἐφίστημι τὸν νοῦν, Matth. 13. Passow s. v. or else a distinct root kindr. with ἵστημι, οἶδα, Butt. Ausf. Sprachl. § 114. p. 173. To fix one's mind upon, Lat. animum advertere; hence, to understand, to know how to do any thing, c. inf. Luc. D. Mort. 10. 1. Xen. Mem. 1. 1. 9 bis.—In N. T.

1. to know well, to have knowledge of, with acc. of thing, Acts 18, 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4, 14; acc. of pers. Acts 19, 15 Παῦλον ἐπίσταμαι. With περί τούτων Acts 26, 26; ὡς Acts 10, 28; ὅτι Acts 15, 7. 19, 25. 22, 19; πῶς 20, 18; ποῦ Heb. 11, 8. Sept. for שָׂרַף Deut. 28, 36. Josh. 2, 5. 9. (So c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12; ὡς Xen. Cyr. 2. 3. 22; ὅτι Hdtan. 2. 5. 15. Xen. An. 1. 4. 8.) With acc. and particip. Acts 24, 10 ὅνα σε κριτὴν ἐπιστάμενος, comp. Butt. § 144. 6. b. So Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

2. Spec. to understand, to comprehend, c. accus. Mark 14, 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6, 4. Jude 10. Sept. for בָּרַךְ Is. 41, 20. So Xen. Conv. 3. 6.

ἐπίστασις, εως, ἡ, (ἐφίστημι,) pr. 'a causing to stand by,' a stopping, staying,

concourse; τοῦ ὄχλου Acts 24, 12; μοῦ 2 Cor. 11, 28. So Lachm. for ἐπιστάσεις Rec.—Plut. de Solert. Anim. 19. Xen. An. 2. 4. 26.

ἐπιστάτης, ου, ὁ, (ἐπίσταμαι,) pr. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8; of the commander of a ship, Xen. Œc. 21. 3; of a military officer, Sept. for מִשְׁפָּט 2 K. 25, 19; of a director in gymnastics, παιδοτρίβης, Xen. Mem. 3. 5. 18; also of other officers, see Boeckh Publ. Econ. of Ath. I. p. 272. [Germ. I. p. 218. II. p. 199, 411.]—In N. T. a master, i. q. a teacher, only in the vocat. addressed to Jesus as having the authority of a teacher, μαθηταί, among his disciples; Luke 5, 5. 8, 24. 45. 9, 33. 49. 17, 13. Parall. with μαθηταί and κύριος, comp. Luke 9, 33 and Mark 9, 5. Matt. 17, 4; with διδάσκαλος, comp. Luke 8, 24 and Mark 4, 38.—Diod. Sic. 3. 71. ib. 16. 2 Πυθαγόρειον ἔχων φιλόσοφον ἐπιστάτην. Comp. Lob. ad Phryn. p. 282.

ἐπιστέλλω, f. ἐλῶ, (στέλλω,) to send to any one, to send word to, verbally Xen. Cyr. 1. 4. 26.—In N. T. to send word by letter, to write to any one; absol. Acts 21, 25; c. dat. Heb. 13, 22 διὰ βραχείων ἐπέστελα ὑμῖν. So c. dat. et inf. Acts 15, 20 ἐπιστέλλω αὐτοῖς τοῦ ἀπέχεσθαι κτλ. where the genit. follows a verb of command, Winer § 45. 4. p. 378. ed. 5. So Æl. V. H. 2. 5. Hdian. 4. 12. 7. Platē Ep. 358. d. Xen. Hell. 1. 5. 3, 5.

ἐπιστήμων, ονος, ὁ, ἡ, adj. (ἐπίσταμαι,) knowing, endued with knowledge, James 3, 13. Sept. for יָדָע Deut. 1, 13.—Ecclus. 10, 25. Plut. Sulla 4 fin. Xen. Œc. 21. 5.

ἐπιστηρίζω, f. ἰσῶ, (στηρίζω,) to set or place firmly upon, to let lean upon; Pass. or Mid. to lean upon, Sept. for יָשָׁע 2 Sam. 1, 6. Luc. Philops. 13.—In N. T. trop. to confirm, to strengthen, c. acc. Acts 14, 22 τὰς ψυχὰς τῶν μαθητῶν. 15, 32. 41. 18, 23.

ἐπιστολή, ἥς, ἡ, (ἐπιστέλλω,) word sent, message, Thuc. 7. 11, comp. 8.—In N. T. an epistle, letter, Acts 15, 30. 23, 25. 33. Rom. 16, 22. 1 Cor. 5, 9. 16, 3. 2 Cor. 3, 1. 7, 8 bis. 10, 9. 10. 11. Col. 4, 16. 1 Thess. 5, 27. 2 Thess. 2, 15. 3, 14. 17. 2 Pet. 3, 1. 16. Trop. 2 Cor. 3, 2. 3. Sept. for מְשֻׁלָּח Ezra 4, 8. 11; מְשֻׁלָּח Neh. 6, 5. 17. (Diod. Sic. 1. 95. Plut. Demetr. 18 init. Xen. An. 1. 6. 3.) Spec. a letter of authority, despatch, Acts 9, 2. 22, 5. Sept. for מְשֻׁלָּח Neh. 2, 7. 8. So Xen. Ag. 8. 3.

ἐπιστομίζω, f. ἰσῶ, (ἐπί, στόμα,) pr. to put upon the mouth, to stop the mouth with

a bit or curb, Philostr. Icon. 2. 18; to check, to curb, Plut. de Gen. Socr. 22. p. 102.—In N. T. trop. to stop the mouth, to put to silence, c. acc. Tit. 1, 11. So Dem. 85. 4 ἐπιστομίζω τοὺς αὐτῷ ἀντιλέγοντας. Luc. Icarom. 21. Plato Gorg. 482. e.

ἐπιστρέφω, f. ψω, (στρέφω,) Pass. aor. 2 ἐπιστράφημι with Mid. signif. Buttm. § 136. 1, 2; to turn upon, to turn towards, trans. Hom. II. 3. 370; trop. τὸ νόημα εἰς τι Theogn. 1079 [1083]; τὰς ὄψεις εἰς ἐαυτὴν Hdian. 5. 3. 15.—In N. T.

1. Trans. in a moral sense, to turn upon or to, to convert unto; with acc. and ἐνί τινα, Luke 1, 16 πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα. Sept. for שׁוּב Ezra 6, 22; comp. Mal. 3, 24 [4, 6]. (Ecclus. 48, 10.) Spec. to turn back again upon, to convert from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5, 19. 20. Sept. pr. for שׁוּב 1 K. 13, 18. 19. 20.—Pr. Xen. Hell. 6. 4. 9.

II. Intrans. in Act. with ἐαυτὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1; also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto.

1. Act. intrans. a) Pr. Acts 9, 40 ἐπιστρέφας πρὸς τὸ σῶμα. Trop. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, to turn to the service and worship of the true God, Acts 9, 35. 11, 21. 14, 15. 15, 19. 26, 18. 20; πρὸς κύριον 2 Cor. 3, 16. 1 Thess. 1, 9; ἐπὶ τὸν ποιμένα 1 Pet. 2, 25. Sept. for שׁוּב Deut. 31, 18; pr. Gen. 24, 49; שׁוּב Josh. 19, 34. Hos. 5, 4. So Ecclus. 17, 25; pr. Susann. 47. Pol. 7. 11. 4. Thuc. 1. 61. b) Also to turn about upon or towards; Rev. 1, 12 bis, καὶ ἐπίστρεψα βλεῖπει τὴν φωνὴν μετ' ἐμοῦ κτλ. Acts 16, 18. Sept. for שׁוּב Judg. 18, 21. So Plut. M. Anton. 45. Xen. Ven. 10. 15. c) Spec. to turn back upon, to return, pr. and with ὀπίσω Matt. 24, 18 (Æl. V. H. 1. 6); εἰς τὰ ὀπίσω Mark 13, 16. Luke 17, 31; with εἰς c. acc. Matt. 12, 44; ἐπὶ c. acc. 2 Pet. 2, 22; ἐπὶ σε or πρὸς σε Luke 17, 4; absol. Luke 2, 20 Rec. Acts 15, 36. So of the breath or spirit returning to a dead body, Luke 8, 55. Sept. for שׁוּב Ruth. 1, 7. 10. (Pol. 1. 47. 8. Xen. Hell. 4. 5. 16.) Trop. of a return to good, to return, to be converted, absol. Luke 22, 32. Acts 3, 19; so Matt. 13, 15. Mark 4, 12. Acts 28, 27, all quoted from Is. 6, 10 where Sept. for שׁוּב. Also to evil, to turn back unto, c. ἐπὶ τι, Gal. 4, 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ παλαιὰ στοιχεῖα. 2 Pet. 2, 21 ἐπιστρέφει ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φθοράν, comp. v. 19.

2. Mid. intrans. with aor. 2 ἐπεστράφη, see above init. a) *to turn about upon* or *towards*, absol. Matt. 9, 22 ὁ δὲ Ἰησοῦς ἐπιστραφεῖς. Mark 8, 33. John 21, 20; ἐπ. ἐν τῷ ὄχλῳ, Mark 5, 30. Sept. for צָוָה Num. 23, 6. So Wisd. 16, 7. Xen. Cyr. 6. 4. 10. b) Spec. *to turn back upon*, *to return unto*; c. πρὸς τινα, Matt. 10, 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for צָוָה Ruth. 1, 11. 12. 15. (Plut. de Lib. educ. 17 mid.) Trop. *to return to good*, *to be converted*; John 12, 40 ἐπιστραφῶσι, comp. Is. 6, 10 and in no. 1. c, above. So Dem. 133. 24.

ἐπιστροφή, ἡς, ἡ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8.—In N. T. trop. *conversion to good*, *to the gospel*, Acts 15, 3. So Ecclus. 18, 21.

ἐπισυνάγω, f. ἀέω, (συνάγω,) *to lead or bring together upon a place*, *to gather together*, *to assemble*, c. acc. Matt. 23, 37 bis. 24, 31. Mark 13, 27. Luke 13, 34. Pass. Mark 1, 33. Luke 12, 1. Sept. for הִקְרַף Is. 52, 12; הִקְרַף 2 Chr. 20, 26.—2 Macc. 2, 14. 18. Pol. 5. 95. 7.

ἐπισυναγωγή, ἡς, ἡ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. 2, 1. Heb. 10, 25.—Meton. 2 Macc. 2, 7.

ἐπισυντρέχω, f. σπρίβομαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark 9, 25.

ἐπισύστασις, εως, ἡ, (ἐπισυνίσταμαι,) pr. 'a coming together upon' a place; hence *a concourse, crowd*; e. g. ποιεῖν ἐπισύστασιν *to make a concourse, to raise a tumult*, Acts 24, 12. Sept. for מִלֵּךְ Num. 16, 40. (Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. See Wetst. N. T. II. p. 209.) Spec. *a concourse, crowd of persons coming to any one*, 2 Cor. 11, 28 ἡ ἐπισύστασις μου ἡ κατ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

ἐπισφαλής, έος, ους, ό, ἡ, adj. (σφάλ-λομαι,) pr. 'nigh upon falling,' i. e. *ready to fall, unsteady*; trop. *insecure, dangerous*, Acts 27, 9 ἐπισφαλοῦς τοῦ πλοῦς.—Jos. Ant. 5. 1. 16. Pol. 1. 66. 12. Plato Rep. 497. d.

ἐπισχύω, f. ύσω, (ισχύω,) *to strengthen upon*, i. e. *in addition, to make stronger*, e. g. τὴν πόλιν Xen. OEc. 11. 13. Intrans. *to grow stronger*, Theophr. de Caus. Pl. 2. 1. 4. Diod. Sic. 5. 59.—In N. T. of persons, *to grow stronger in manner, to be more vehement, fierce*; Luke 23, 5 ἐπισχυον λέγοντες. So in power 1 Macc. 6, 6. Ecclus. 29, 1.

ἐπισωρεῦω, f. εύσω, (σωρεῦω,) *to heap upon, to heap up*, c. acc. τοὺς νεκρούς Plut.

Pyrrh. 22 pen.—In N. T. trop. διδασκαλοῦν 2 Tim. 4, 3. So trop. Plut. de vitand. Aër. alien. 6. Artemid. 8. 66.

ἐπιταγή, ἡς, ἡ, (ἐπιτάσσω,) *a charge, injunction, command*, e. g. of Christ, 1 Cor. 7, 6. 25. 2 Cor. 8, 8; of God, i. q. for *will, decree*, Rom. 16, 26. 1 Tim. 1, 1. Tit. 1, 3; genr. Tit. 2, 15 μετὰ πάσης ἐπιταγῆς οὐκ ἂν ἰνjunction, i. e. *strongly, severely*.—Wisd. 14, 16. Pol. 13. 4. 3.

ἐπιτάσσω v. -ττω, f. ξω, (τάσσω,) *to set in order upon or after one another*, e. g. soldiers, *to arrange in ranks one after another*, with acc. and dat. Pol. 1. 26. 12. Xen. Hell. 1. 6. 29.—In N. T. *to order, to enjoin upon, to charge, to command*; so c. dat. Mark 1, 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4, 36. 8, 26. Sept. for הִקְרַף Gen. 49, 32. (2 Macc. 9, 8. Xen. Cyr. 4. 2. 33.) With acc. and dat. Philon. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. (Pol. 8. 27. 2. Xen. OEc. 7. 23.) With dat. and infin. aor. Mark 6; 39. Luke 8, 31; inf. pres. Acts 23, 2. (Xen. Cyr. 7. 3. 13.) With acc. and inf. Mark 6, 27 ἐπέταξεν ἐκτεθῆναι τὴν κεφαλὴν. (Sept. Dan. 6, 9. Xen. Lac. 5. 8.) Absol. Luke 14, 22; foll. by the direct words, Mark 9, 25.

ἐπιτελέω, ώ, f. έσω, (ἐπί intans. τελέω,) *to bring through to an end, to finish, to accomplish, to perform, to do*.

1. Pr. of any work, business, course, c. acc. Luke 13, 32 ἰάσεις. Rom. 15, 28. 2 Cor. 7, 1 ἐπ. ἀγωνισμῶν, i. q. *to practise*, 8, 6. 11 bis. Phil. 1, 6. Heb. 8, 5 ἐπ. τὴν σκηνήν, i. q. *to make*. Sept. for מִלֵּךְ Zech. 4, 9; מִלֵּךְ Num. 23, 23. (Pol. 1. 37. 7. Xen. Hell. 1. 1. 26.) Heb. 9, 6 τὰς λατρείας ἐπιτελοῦντες, *accomplishing the services*, i. e. *performing or celebrating the sacred rites*. So Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hadian. 4. 1. 8 τὰς λειτουργίας.

2. Mid. intrans. *to come to an end, to finish, to leave off*; with dat. of manner, Gal. 3, 3 ἵνα ἐν ἀρχῇ πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; *having begun in the Spirit, do ye now end in the flesh?* i. e. *in attachment to carnal ordinances*. So Sept. ἀρξομαι καὶ ἐπιτελέσω for הִקְרַף 1 Sam. 3, 12.

3. Trop. *to accomplish afflictions, sufferings*, i. e. *to undergo, to endure*, Pass. 1 Pet. 5, 9.—Mid. ἐπιτελείσθαι τὸν θάνατον Xen. Apol. Socr. 33.

ἐπιτήδειος, α, ον, (ἐπιτηδής,) *made for an end or purpose, fit, adapted*, Wisd. 4, 5. Xen. Cyr. 1. 4. 17.—In N. T. *proper, serviceable, needful*; James 2, 16 τὰ ἐπιτήδεια τοῦ σώματος, *things needful for the body*,

i. e. the necessities of life. So 1 Macc. 14, 34. Hdian. 8. 6. 6. Xen. Mem. 2. 2. 10.

ἐπιτίθημι, f. τίσω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. For pres. 3 plur. ἐπιτίθασιν Matt. 23, 4, see Buttm. § 107. n. I, 1; for Imperat. pres. ἐπιτίθει 1 Tim. 5, 22, see Buttm. l. c. n. I, 5; and for the accent in Imperat. aor. 2 ἐπέθης Matt. 9, 18, see Buttm. l. c. n. I, 13.

1. *to set, put, place, or lay upon; with various adjuncts.* a) Pr. with acc. and ἐπί c. acc. Matt. 23, 4 φορτία ἐπιτίθουσιν ἐπὶ τοὺς ὄμους τῶν ἀντρ. Luke 15, 5. Acts 15, 10 ἐπιτίθειν ζυγὸν ἐπὶ τῶν τράχηλον κτλ. Mark 4, 21 λύκων ἐπὶ τὴν λυχνίαν. Matt. 27, 29. John 9, 15. Acts 28, 3. Sept. for ἐπιτίθημι Gen. 21, 14; ἔτι Gen. 25, 20. 30. (Palsph. 32. 14. Xen. Cyr. 7. 3. 14.) With acc. and dat. Acts 15, 28 ἐπιτίθουσιν ὑμῖν βέρος. Luke 23, 26. John 19, 2. Trop. of a name, Mark 3, 16. 17. Sept. for ἐπιτίθημι Dan. 1, 7. 5, 13. (Hdian. 4. 7. 12. Xen. Cae. 17. 9.) With ἐπί c. gen. Luke 8, 16 λύκων ἐπὶ λυχνίας. Also ἐπάνω c. gen. Matt. 21, 7. 27, 37. b) Spec. in the phrase ἐπιτίθεναι τὴν χεῖρα v. τὰς χεῖρας, *to lay the hand or hands upon, as the symbol of healing power, or the like; with ἐπί c. acc.* Matt. 9, 18. Mark 8, 25. 16, 18. Acts 9, 17; c. dat. Matt. 19, 13. 15. Mark 6, 23. 6, 5. 7. 32. 8, 23. Luke 4, 40. 13, 13. Acts 9, 12. 28, 8; or also for benediction, consecration, with ἐπί c. acc. Acts 8, 17; with dat. Acts 6, 6. 8, 19. 13, 3. 19, 6. 1 Tim. 5, 22; comp. in ἐπίθεσις. So Rev. 1, 17 Rec. ἐπὶ τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ. Sept. c. ἐπὶ τι for ἔτι Lev. 3, 2. 13. c) Of stripes, *to lay on, to inflict*, e. g. πληγὰς ἐπιθέντες Luke 10, 30; c. dat. Acts 16, 23; c. ἐπὶ τινα Rev. 22, 18. So of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2; comp. Cic. pro Sext. 19 plagas impono. d) Trop. of gifts, *to lade with, to supply with*, Mid. c. acc. et dat. Acts 28, 10 ἀναγομένους ἐπιτίθεντο τὰ πρὸς τὴν χρείαν. Comp. Xen. Cyr. 8. 2. 4.

2. Mid. *to set oneself upon or against any one, to set upon, to assail*, c. dat. Acts 18, 10 οὐδὲς ἐπιθήσεται σοι. So Sept. for ἐπιτίθημι Gen. 43, 18; ἔτι 2 Chr. 24, 21. 25.—Æl. V. H. 3. 19 med. Xen. Mem. 2. 1. 15; in war, Xen. An. 2. 4. 3.

3. *to put to, to add to, to superadd*, with πρὸς c. acc. Rev. 22, 18 ἐάν τις ἐπιθή πρὸς ταῦτα.—Hom. II. 7. 364. Plut. Aristid. 24.

ἐπιτιμάω, ᾧ, f. ἴσω, (τιμάω,) pr. *to set a value upon, to estimate*; hence, *to show honour to*, e. g. one dead, Hdot. 6. 39; to

raise in price, e. g. grain, Dem. 918. 22; to lay as an estimate (penalty) upon any one, to award, to adjudge, e. g. τὴν ἀρχαίην δίκην ἐπιτιμῶν Hdot. 4. 43; to reprehend, to find fault with in any one, c. acc. et dat. Plato Phædr. 237. c, δ' ἀλλοις ἐπιτιμῶμεν.—Hence in N. T.

1. *to rebuke, to reprove, to admonish*, c. dat. of pers. Matt. 16, 22. 19, 13 οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. Mark 8, 32. 33. 10, 13. Luke 9, 55. 17, 3. 18, 15. 19, 39. 23, 40; absol. 2 Tim. 4, 2. Sept. for ἔτι Gen. 37, 10. Ruth 2, 16. So Isocr. 170. a. Dem. 558. 27. Xen. Cæc. 11. 24.—Spec. with the idea of restraining from evil; e. g. Satan, Jude 9 ἐπιτιμήσαι σοι κύριος, quoted from Zech. 3, 2 where Sept. for ἔτι; comp. Wetst. in loc. Also demons, Matt. 17, 18. Mark 1, 25. 9, 25. Luke 4, 35. 41. 9, 42. Of things, e. g. a fever, c. dat. Luke 4, 39; winds and waves, Matt. 8, 26 ἐπιτίμησε τοῖς ἀνέμοις κτλ. Mark 4, 39. Luke 8, 24. So Sept. and ἔτι Ps. 106, 9.

2. Emphat. *to admonish strongly, to charge strictly*, with the idea of rebuke in case of disobedience; c. dat. Luke 9, 21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε κτλ. With dat. and ἵνα, Matt. 16, 20 Lachm. 20, 31. Mark 10, 48. Luke 18, 39; dat. and ἵνα μή, Matt. 12, 16. Mark 3, 12. 8, 30.

ἐπιτιμία, as, ἡ, (ἐπίτιμος, ἐπιτιμάω,) *the condition of an ἐπίτιμος, full citizenship*, Diod. Sic. 18. 18. Æschin. 39. 42.—In N. T. a penalty, punishment, 2 Cor. 2, 6. So Wisd. 3, 10; but classic writers usually τὰ ἐπιτίμια, as Dem. 229 ult.

ἐπιτρέπω, f. ψω, (τρέπω,) Pass. aor. 1 ἐπετρέπην Acts 28, 16; to turn over upon, to throw upon, e. g. ἐς κεφαλὴν ἡμῖν ἐπέτρεπε τοὺς ἀντράκας Luc. Lexiph. 8; oftener to give over to, to commit to, c. acc. et dat. Pol. 20. 9. 10. Xen. An. 6. 1. 31.—In N. T. to permit, to suffer; e. g. c. dat. of pers. Luke 8, 32 καὶ ἐπέτρεψεν αὐτοῖς. Mark 5, 13. Usually with dat. of pers. and infin. of object; e. g. dat. and inf. aor. Matt. 8, 21 ἐπιτρέψόν μοι πρῶτον ἀπελθεῖν κτλ. v. 31. 19, 8. Luke 8, 32. 9, 59. 61. Acts 21, 39; dat. and inf. pres. 1 Tim. 2, 12 γυναῖκες δὲ διδάσκειν οὐκ ἐπιτρέπω. Pass. Acts 26, 1. 28, 16. 1 Cor. 14, 34. (So dat. et inf. aor. Hdian. 7. 9. 24. Xen. An. 1. 2. 19; inf. pres. Æl. V. H. 2. 5. Xen. Cyr. 8. 4. 29.) With inf. aor. simply, Mark 10, 4 Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράφει καὶ ἀπολύσαι. Acts 27, 3. (Hdian. 8. 6. 4. Xen. An. 7. 7. 8.) Absol. John 19, 38. Acts 21, 40. 1 Cor. 16, 7 ἐὰν ὁ κύριος ἐπιτρέπῃ,

if the Lord permit. Heb. 6, 3. So Xen. Cyr. 5. 5. 22.

ἐπιτροπή, ἥς, ἡ, (ἐπιτρέπω,) *commission, charge, full power*, Acts 26, 12.—Arr. Epict. 2. 8. 5. Pol. 3. 15. 7. Plut. Reip. gerend. Præc. 18.

ἐπιτροπος, ου, δ, (ἐπιτρέπω,) pr. 'one to whom a charge is committed.'

1. a *steward, manager, agent*, pr. Matt. 20, 8. Luke 8, 3 Χουζᾶ ἐπιτρόπου Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6, where king Agrippa makes the freedman Thaumastus τῆς οὐσίας ἐπιτρόπον. Palaph. 31. 8. Xen. CEC. 12. 2.

2. a *tutor, guardian, curator*, i. q. ὁ παιδαγωγός q. v. usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4, 2.—Plut. Cic. 38 τί οὖν οὐκ ἐπιτρόπον αὐτὸν τοῖς τέκνοις φυλάσσει; Æl. V. H. 13. 43 [44]. Xen. Mem. 1. 2. 40. In Gr. writers oftener a *guardian* of orphan children; see Dict. of Antt. art. *Epitropus*.

ἐπιτυγχάνω, (τυγχάνω,) aor. 2 ἐπέτυχον, to *light upon, to chance to meet*, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5; to *hit the mark*, Arr. Epict. 4. 6. 28; to *attain one's aim*, Arr. Epict. 2. 17. 12.—In N. T. genr. to *attain unto*, i. e. to *obtain, to acquire*, c. gen. Heb. 6, 15 ἐπέτυχε τῆς ἐπαγγελίας. 11, 33; c. acc. τοῦτο Rom. 11, 7 in later edit. (where Rec. c. gen.) see Herm. ad Vig. p. 760. Absol. James 4, 2. So c. gen. Sept. Prov. 12, 27. Dem. 1168. 1. Xen. CEC. 2. 3; absol. Thuc. 6. 38.

ἐπιφαίνω, f. φανῶ, (φαίνω,) aor. 1 ἐπέφηνα, Pass. aor. 2 ἐπεφάνην; pr. to *cause to appear upon or to, to show forth, to display*, trop. 3 Macc. 2, 19. Theogn. 359. Plut. Marcell. 1.—In N. T. intrans. or with εαυτὸν implied, and also Mid. or Pass. to *show oneself upon or to*, i. e. to *appear upon or to*, spoken of light, to *shine upon*; comp. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

1. Pr. in pres. Act. absol. Acts 27, 20 μὲντε ἄστρον ἐπιφανόντων. Aor. 1, c. dat. Luke 1, 79 ἀνατολὴ ἐξ ὑψους... ἐπιφάνω τοῖς ἐν σκότει, where for the form ἐπιφάνω instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Æl. V. H. 13. 1 pen. καὶ ἀπρόσπῳτος ἐπέφηνε, ὥσπερ ἄστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανούσης.

2. Trop. in Pass. aor. 2, to *be conspicuous, to be known and manifest*; Tit. 2, 11

ἡ χάρις. 3, 4.—So pr. Sept. for מְבָרָךְ Gen. 35, 7. Ep. Jer. 61.

ἐπιφάνεια, ας, ἡ, (ἐπιφαίνομαι,) *appearing, appearance*, spoken of the advent of Jesus, 2 Tim. 1, 10; of his future advent, 2 Thess. 2, 8. 1 Tim. 6, 14. 2 Tim. 4, 1. 8. Tit. 2, 13. Comp. Luke 1, 78. 79.—So of celestial *appearances* in aid of Israel, 2 Macc. 3, 24. 5, 4; genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

ἐπιφανής, έος, ους, δ, ἡ, adj. (ἐπιφαίνομαι,) *appearing upon or to, visible*, Thuc. 7. 19; *clear, manifest*, Xen. Mem. 3. 1. 10.—In N. T. trop. *illustrious, memorable, notable*; Acts 2, 20 τὴν ἡμέραν κύριον τὴν μεγάλην καὶ ἐπιφανῆ, quoted from Joel 2, 31 where Sept. for מְבָרָךְ, as also v. 11. Hab. 1, 7. So Pol. 1. 36. 3. Plato Legg. 829. c; of persons Xen. Ag. 3. 2.

ἐπιφαύω, f. αὖσω, (φαύω, φάω,) to *appear unto, to shine upon*; trop. to *give light to, to enlighten*, c. dat. Eph. 5, 14.—Act. Thom. § 34 ἐπέφανσε γάρ μοι ἀπὸ φροντίδος. Not found elsewhere; comp. διαφαύω Sept. Gen. 44, 3. 1 Sam. 14, 36. al. See Buttm. Ausf. Sprachl. II. p. 312. Winer § 15 φαύσκα.

ἐπιφέρω, f. ἐποισω, (φέρω,) aor. 2 ἐπήνεγκον, to *bear or bring upon or to* a person.

1. Genr. to *bring to any one*, Pass. with ἐπὶ c. acc. Acts 19, 12 ὥστε ἐπὶ τοὺς ἀσθενούντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάριον.—Jos. Ant. 4. 8. 22. Diod. Sic. 11. 86. Plato Ep. 354. b.

2. Spec. to *add upon, to superadd to*; c. acc. et dat. Phil. 1, 16 [17] οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου.—Philo Leg. ad Cal. p. 1009 πῦρ ἐπιφέρων πυρὶ. Aristot. Rhet. 3. 6.

3. In a judicial sense, to *bring upon or against*, e. g. an accusation, c. acc. as *against* Acts 25, 18; κρίσιν Jude 9. So Jos. Ant. 4. 8. 23 post init. Pol. 5. 41. 3. Plato Phæd. 98. a.—Of wrath or punishment, Rom. 3, 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. So Jos. Ant. 2. 14. 2 ἀλην τοῖς Αἰγυπτίοις ἐπιφέρει πλῆγην.

ἐπιφωνέω, ῶ, f. ἦσω, (φωνέω,) to *cry out upon, thereupon*, Luke 23, 21; in acclamation, Acts 12, 22. So 1 Esdr. 9, 47. Plut. de Herodot. malig. 34.—With dat. of person upon or against whom outcry is made, Acts 22, 24; c. acc. 21, 34 Lachm. So Luc. Philopat. 28. Plut. Timol. 36.

ἐπιφώσκα, (φώσκα, φῶς,) to *grow light upon, to dawn upon*, intrans. of the day, Matt. 28, 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ

Trop. of the Jewish day, beginning at sunset, to begin, Luke 23, 54.—Diod. Sic. 13. 18 in some edit. Comp. ἡμέρη δὲ διαφανσκοῦση Hdot. 3. 86.

ἐπιχειρέω, ᾧ, f. ἦσω, (χείρ,) to lay hands upon, e. g. δειπνῶ, σίτην, Hom. Od. 24. 386, 395; to attack, Jos. de Vita sua 44.—In N. T. trop. to put the hand to, to take in hand, to undertake, c. infin. Luke 1, 1 πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν. Acts 9, 29. 19, 13. So 2 Macc. 2, 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1.

ἐπιχέω, f. εὔσω, (χέω,) to pour upon, e. g. upon wounds, c. acc. Luke 10, 34. Sept. for פָּזַךְ Gen. 28, 18.—Hdian. 4. 9. 14. Xen. Ec. 17. 9.

ἐπιχορηγέω, ᾧ, f. ἦσω, (χορηγέω,) to furnish besides, in addition, to supply further, to minister, c. acc. et dat. 2 Cor. 9, 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, in allusion to Is. 55, 10 where Heb. פָּזַךְ, Sept. δίδωμι. Gal. 3, 5; acc. et ἐν c. dat. 2 Pet. 1, 11; Pass. v. 5. So Ecclus. 25, 22 of a wife who brings with her a large dowry.—Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2, 19 τὸ σῶμα ἐπιχορηγοῦμενον καὶ συμβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members; comp. Eph. 4, 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

ἐπιχορηγία, ας, ἡ, (ἐπιχορηγέω,) supply, aid, help, Phil. 1, 19. Eph. 4, 16 διὰ πάσης ἀφ᾽ ἧς ἐπιχορηγίας, through every joint of (for) supply, as binding together all the members and thus diffusing the grace supplied from Christ the head; comp. Col. 2, 19 and Gal. 3, 5.

ἐπιχρίω, f. ἴσω, (χρίω,) to rub or smear upon, to anoint upon, c. acc. et ἐπὶ c. acc. John 9, 6 ἐπέχρισε τὸν πηλόν ἐπὶ τοὺς ὀφθαλμούς. With acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ.—Hom. Od. 21. 179. Lucian. Quom. Hist. conscr. 62 ἐπέχρισας δὲ τιτάνη sc. τὸ ὄνομα.

ἐποικοδομέω, ᾧ, f. ἦσω, (οἰκοδομέω,) to build upon as a foundation, Pass. with ἐπὶ c. dat. Xen. An. 3. 4. 11.—In N. T. trop. to build upon, spoken of faith and a life of faith in Christians and in the whole church as built upon the only foundation, Christ; and implying the constant growth and development of the kingdom of God in the heart and in the visible church, like a holy temple built up on its foundation; comp. 1 Cor. 3, 9. 10. So with acc. and ἐπὶ c. acc. 1 Cor. 3, 12 εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν κτλ. or acc.

simpl. v. 14; absol. v. 10 bis. Acts 20, 32. Also c. acc. et dat. Jude 20; Pass. with ἐπὶ c. dat. Eph. 2, 20 ἐποικοδομῶμεντες ἐπὶ τῷ θεμέλιῳ τῶν ἀποστόλων κτλ. Col. 2, 7 ἐν αὐτῷ.—So of education, Plut. de Monarch. et Democ. 1 init.

ἐποκέλλω, f. ἐλῶ, (ἀκέλλω, ἐκλῶ,) to drive or force upon, e. g. a ship upon the land, i. q. to run aground, c. acc. Acts 27, 41 ἐπέκειλαν τὴν ναῦν.—Hdot. 7. 182 τὴν νέα. Pol. 4. 41. 2. Thuc. 4. 26.

ἐπονυμίζω, f. ᾶσω, (δονυμίζω,) to name upon or after, in allusion to some other name or circumstance, Sept. for מָהַר Gen. 4, 17. 24. 25.—In N. T. Pass. to be named in addition to some other title or predicate, to be also called, Rom. 2, 17 σὺ Ἰουδαῖος ἐπονυμίζῃ. So Pol. 1. 29. 2. Xen. Ec. 6. 17.

ἐποπτεύω, f. εὔσω, (ὀπτεύω,) to look upon, i. e. to oversee, to inspect, c. acc. τὰ ἔργα Hom. Od. 16. 140. Hes. Op. 765.—In N. T. genr. to behold, to contemplate, c. acc. 1 Pet. 3, 2 ἐποπτεύσατες τὴν... ἀναστροφὴν ἡμῶν. Absol. 1 Pet. 2, 12. So Dem. 168. 13. Plato Phaedr. 250. c.

ἐπόπτης, ου, ὁ, (ἐπόψομαι, ἐφοράω,) a looker-on, eye-witness, 2 Pet. 1, 16 ἐπόπται γενησίντες.—3 Macc. 2, 21. Plut. Agesi. 14. Plato Locr. p. 105.

ἔπος, eos, ους, τό, (εἶπον, ἔπω,) a word; Heb. 7, 9 ὡς ἔπος εἰπεῖν so to speak, see in εἶπον no. 1 init.

ἐπουράνιος, ου, ὁ, ἡ, adj. (ἐπὶ, οὐρανός,) pr. 'on or in heaven,' i. e.

1. heavenly, celestial, spoken of those who dwell in heaven; Matt. 18, 35 ὁ πατὴρ ὁ ἐπουράνιος. Phil. 2, 10 οἱ ἐπουράνιοι, i. e. angels. (2 Macc. 3, 39. Hom. Od. 17. 484. Luc. D. Deor. 4. 3.) Of those who come from heaven, 1 Cor. 15, 48 bis. 49, comp. v. 47 and Phil. 3, 21. Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15, 40 bis, comp. v. 41.

2. Neut. plur. τὰ ἐπουράνια, the heavenly places, i. e. the heavens, heaven; Eph. 1, 3. 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2. 6. 3, 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6, 12; comp. in οὐρανός and ἀήρ.—Test. XII Patr. p. 546 sq.

3. Of the kingdom of heaven and whatever pertains to it, see in βασιλεία no. 3. E. g. of the kingdom itself, 2 Tim. 4, 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3, 1 κλησὶς ἐπουράνιος. 6, 4. 8, 5. 9, 23. 11, 16. 12, 22, comp. Rev. 21, 2. Also τὰ ἐπουράνια, things of heaven, not yet revealed, John 3,

12, opp. τὰ ἐπίγεια where see.—Comp. Plato Apol. 19. b, ζητῶν τὰ ἐπουράνια.

ἐπτά, *ol, al, rá*, card. num. indec. *seven*, Matt. 15, 34. 36. 37. Acts 20, 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12, 46. 22, 25. Luke 11, 26. al. Comp. Gen. 41, 2. 8. Ruth 4, 15. 1 Sam. 2, 5. Is. 4, 1. Prov. 26, 25. Zech. 3, 9.—Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6, 3. Rev. 1, 4. 12. 16. 2, 1. al. Comp. Gen. 21, 28. Ex. 37, 23. Lev. 4, 6. 17. al. See Heb. Lex. art. עֶבֶר. +

ἐπτάκις, num. adv. (ἐπτά,) *seven times*, put for an indef. round number, Matt. 18, 21. 22. Luke 17, 4 bis. Sept. for עֶבֶר Ps. 119, 164; עֶבֶר עֶבֶר 2 K. 5, 10. 14.—Pind. Ol. 13. 56.

ἐπτακισχίλιοι, *ai, a*, (χιλίοι,) *seven thousand*, Rom. 11, 4, quoted from 1 K. 19, 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶר עֶבֶר Num. 3, 22. 1 Chr. 29, 4.—Hdot. 2. 43.

ἐπω, see εἶπον.

Ἔραστος, *ou, ó*, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19, 22. Rom. 16, 23. 2 Tim. 4, 20.

ἐργάζομαι, *f. áσoμαι*, Mid. depon. (ἐργον, obs. ἐργω,) *impf. ἐργαζόμεν, aor. 1 ἐργασάμην*, Pass. perf. *ἐργασμαι* as depon. 2 John 8. Xen. Mem. 2. 6. 6, comp. Butt. § 136. 3; but also in Pass. signif. John 3, 21. Xen. Mem. 3. 10. 9, comp. Butt. § 113. n. 6. For the augm. see Butt. § 84. 2.—*To work*, to produce an effect.

1. Intrans. *to work*, *to labour*, i. e. a) Pr. in any trade or employment; absol. Acts 18, 3 ἔμενε παρ' αὐτοῖς καὶ ἐργάζετο. 1 Cor. 9, 6. 1 Thess. 2, 9. 2 Thess. 3, 10. 12. With adjuncts, e. g. ταῖς χερσὶ 1 Cor. 4, 12, 1 Thess. 4, 11; acc. of time, νύκτα καὶ ἡμέραν 2 Thess. 3, 8; ἐν c. date of time, Luke 13, 14; ἐν c. dat. of place, Matt. 21, 28. Sept. for עֶבֶר Ex. 5, 18. Deut. 5, 13. So absol. Luc. adv. Indoct. 25. Xen. Mem. 2. 7. 12; ἐν τοῖς ἔργοις Dem. 1048. pen. b) Spec. *to do business*, i. e. to trade, to traffic; Matt. 25, 16 ἐργάσατο ἐν αὐτοῖς. So c. dat. Dem. 957. 27; ἀπὸ τινος Pol. 12. 13. 2. c) Also *to work*, *to be active*, *to do*, opp. to be inactive, idle, to rest; John 5, 17 bis, ὁ πατήρ ἐργάζεται κτλ. 9, 4 fin. In a moral sense of the works of the law, Rom. 4, 4. 5. Comp. Xen. Mem. 1. 2. 57 bis.

2. Trans. *to work*, *to form by labour*, i. e. *to do*, *to perform*, *to make*.

a) Genr. of things wrought, done, performed, e. g. miracles, John 6, 30 τί ἐργάζῃ sc. σημείων. Acts 13, 41 ἔργον, comp. Hab. 1, 5 where Sept. for עֶבֶר. Of sacred rites, τὰ ἱερὰ ἐργαζ. 1 Cor. 9, 13. So genr. Eph. 4, 28. Col. 3, 23; ἔργα τοῦ θεοῦ ἐργάεσθαι John 6, 28. 9, 4; ἔργον τοῦ κυρίου 1 Cor. 16, 10; ἔργα ἐν θεῷ ἐργασμένα, wrought in God, i. e. in communion with God, in conformity to his will, John 3, 21. Sept. for עֶבֶר Num. 3, 7; עֶבֶר Job 38, 29. So Hdtian. 8. 1. 14. Luc. Pseudol. 24. Xen. An. 6. 3. 17.—Also with adjuncts; as ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26, 10. 3 John 5; ἐν ἐμοί Mark 14, 6; τὸ ἀγαθὸν πρὸς πάντας Gal. 6, 10; τὸ κακὸν τινι Rom. 13, 10, comp. Prov. 3, 30 where Sept. for עֶבֶר. So c. εἰς τινα Dem. 1252. 20. Palæph. 1. 11; τινα τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30.—Trop. *to work* good or evil, *to do*, *to practise*, *to commit*, c. acc. e. g. τὸ ἀγαθόν Rom. 2, 10; τὴν δικαιοσύνην Acts 10, 36, but Heb. 11, 33 see in δικαιοσύνη no. 1. [James 1, 20.] μετένοον 2 Cor. 7, 10 Lachm. Also τὴν ἀνομίαν Matt. 7, 23; ἀμαρτίαν James 2, 9. Sept. ἀνομίαν ἐργ. for עֶבֶר Ps. 5, 6. Job 34, 32. So Jos. Ant. 5. 1. 18 φόνον. Plut. Agei. 23 med. ἔργον δεινόν. Thuc. 3. 66.

b) Spec. *to work at*, e. g. τὴν γῆν, *to till*, Sept. for עֶבֶר Gen. 2, 5. 15. Xen. Œc. 1. 8.—In N. T. only of the sea, τὴν θάλασσαν ἐργάεσθαι, *to work at the sea*, as in Engl. *to ply the sea*, *to follow the sea*, as an occupation; Rev. 18, 17 ὅσοι τὴν θάλασσαν ἐργάζονται.—App. Hist. Rom. 8. 2 ναυοὶ τε χρώμενοι, καὶ τὴν θάλασσαν οἷα φοίνικες ἐργαζόμενοι. Plut. de Solert. An. 23. See Wetst. N. T. in loc.

c) Also *to work out*, *to labour for*, *to get by labour*, c. acc. e. g. τὴν βρώσιν τὴν πολλήν. John 6, 27; genr. 2 John 8. Sept. for עֶבֶר Prov. 31, 18.—Palæph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

ἐργασία, *as, ἡ*, (ἐργάζομαι,) *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίας χειρῶν. Xen. Mem. 2. 7. 7.—In N. T.

1. *labour*, i. e. trop. *pains, effort*, in the Latinism ἐργασίαν δίδοναι, *operam dare*, Luke 12, 58; see fully in δίδωμι no. 4. a.—Jos. Ant. 3. 1. 7 μὴ σὺν πόνῃ μὴδ' ἐργασίᾳ. Pol. 5. 100. 4.

2. *a working, doing*, i. e. *practice, performance*, e. g. of evil, with εἰς final, Eph. 4, 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עֶבֶר 1 Chr. 6, 49. 28, 20.—Æschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

Plato Eryx. 404. c, πρὸς ἀγαθοῦ τιμος ἐργασίας. ib. 404. b.

3. *work*, i. e. *occupation*, a *trade*, *craft*, Acts 19, 25. Sept. for עֲמָלָה Jon. 1, 8.—Dem. 503. 17. Xen. CEC. 6. 8, 9.

4. Meton. *earnings*, *gain*, from labour, Acts 16, 16. 19. 19, 24.—Dem. 1283. 28. Xen. Mem. 3. 10. 1.

ἐργάτης, ου, δ, (ἐργάζομαι) 1. a *worker*, *labourer*, e. g. in the fields, Matt. 9, 37 ὁ μὲν περιεστὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10, 10. 20, 1. 2. 8. Luke 10, 2 bis. 7. 1 Tim. 5, 18. James 5, 4. So Ecclus. 19, 1. Plut. Cato Maj. 4. Xen. Cyr. 1. 6. 11.—Trop. by Paul of *labourers* in the church, *teachers*, *preachers*, 2 Tim. 2, 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. 11, 13. Phil. 3, 2.

2. With a gen. a *worker*, *doer* of any thing, i. q. ὁ ἐργαζόμενος, Luke 13, 27 ἐργάται τῆς ἀδικίας, *workers* of iniquity, *evil-doers*.—1 Macc. 3, 6. Xen. Mem. 2. 1. 27.

3. a *workman*, *craftsman*, *artisan*, Acts 19, 25.—Luc. Somn. 2. Xen. Hi. 6. 11.

ἐργον, ου, τό, (obsol. ἐργω,) *work*, i. e.

1. *labour*, *business*, *occupation*, *employment*, something in doing or to be done. a) Genr. Mark 13, 34 καὶ δοὺς ἑκάστῳ τὸ ἔργον αὐτοῦ. Eph. 4, 12 εἰς ἔργον διακονίας. 1 Tim. 3, 1. Sept. for עֲמָלָה Gen. 2, 2. Ex. 35, 2. So Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. CEC. 20. 16, 19. b) Spec. of the work which Jesus was sent to fulfil on earth; τὸ ἔργον John 17, 4; τὰ ἔργα John 5, 20. 36. 10, 38; τὸ ἔργον τοῦ πατρὸς sc. δὲ δέδοκται μοι ἵνα ποιήσω, John 4, 34. 9, 4; comp. 17, 4. So τὸ ἔργον τοῦ κυρίου, *the work of the Lord*, i. e. which he began and left to be continued by his disciples, the cause of Christ, the gospel-work, 1 Cor. 15, 58. 16, 10. Phil. 2, 30. Also of this work as committed to apostles and teachers, 2 Tim. 4, 5 ἔργον ποιήσον εὐαγγελιστοῦ. Acts 13, 2. 14, 26. 15, 38. Phil. 1, 22. Further, ἔργον τοῦ θεοῦ, *the work of God*, i. e. which God requires, duty towards him, John 6, 28. 29. Rev. 2, 26. c) In the sense of *undertaking*, *attempt*, Acts 5, 38. 2 Tim. 4, 18. Sept. for עֲמָלָה Deut. 15, 10; עֲמָלָה Job 34, 21. So Wisd. 2, 12.

2. a *work*, i. e. a *deed*, *act*, *action*, something done, e. g.

a) Genr. as ἔργον ἐργάζεσθαι, *to work a work*, *to do a deed*, Acts 13, 41 bis, quoted from Hab. 1, 5 where Sept. for עֲמָלָה; comp. Buttm. § 131. 4. So Hdtan. 7. 5. 15, 16. Xen. Conv. 1. 1.—Spec. of the works of Jesus, *miracles*, *mighty deeds*, Matt. 11, 2.

John 7, 3. 21. 14, 10. 11. 12. 15, 24; also of God, Heb. 3, 9 εἶδον τὰ ἔργα μου, from Ps. 95, 9 where Sept. for עֲמָלָה.

b) Where λόγος and ἔργον, *word* and *deed*, stand in contrast. Luke 24, 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3, 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7, 22. Rom. 15, 18. 2 Cor. 10, 11. Tit. 1, 16. So Ecclus. 3, 8. Luc. Toxar. 35. Xen. Hi. 7. 2; comp. Jos. Ant. 4. 2. 3.—With λόγος impl. James 1, 25 οὐκ ἀκροατὴς... ἀλλὰ ποιητὴς ἔργου, *not a hearer of the word only, but a doer of the deed*.

c) Of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel. a) Genr. Matt. 23, 3. 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρ. John 3, 20. 21. Acts 26, 20. Rom. 3, 27. Gal. 6, 4. So κατὰ τὰ ἔργα ἀποδοῦναι, *to reward according to one's works*, Rom. 2, 6; also 2 Cor. 11, 15. 1 Pet. 1, 17. Rev. 20, 12. So Sept. and עֲמָלָה Prov. 24, 12. Jer. 50, 29. β) Of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, a *good deed*, *good works*, i. e. either *benefit*, *kindness*, Acts 9, 36. 1 Tim. 6, 18; or, *well-doing*, *virtue*, *piety*, Rom. 2, 7. 13, 3. Eph. 2, 10. 2 Thess. 2, 17. Heb. 13, 21. (Comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) So ἔργον καλόν, ἔργα καλά, a *good deed*, *good works*, i. e. a pious act, well-doing, virtue, Matt. 5, 16. Mark 14, 6. Tit. 2, 7. Heb. 10, 24. 1 Pet. 2, 12. (Comp. Xen. l. c. et Mem. 2. 6. 35.) Also τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3, 5; ἔργον τέλειον, *perfect work*, i. e. full, complete in well-doing, James 1, 4. Without epithet, John 8, 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3, 13. γ) Of evil works, with epithets, e. g. ἔργα πονηρά, *wicked works*, *evil deeds*, John 3, 19. Col. 1, 21. 1 John 8, 12; ἔργα νεκρά, *dead works*, i. e. not proceeding from a living faith in God, Heb. 6, 1; ἔργα ἀνομα 2 Pet. 2, 8; ἔργα ἀσεβείας Jude 15; ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13, 12; ἔργα τῆς σαρκός, *carneal works*, Gal. 5, 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρὸν καὶ ἀσεβές. An. 5. 7. 32 ἔργα ἀσεβῆ.) So without epithet, Rev. 2, 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13. 22. 3, 1. 18, 6. 1 Cor. 5, 2. John 8, 41, comp. v. 44. δ) Of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law, Rom. 2, 15 τὸ ἔργον τοῦ νόμου; or conformable to this law, Rom. 3, 20. Gal. 2, 16. With τοῦ νόμου implied, in Paul's writings, Rom. 4, 2. 6. 9, 11. 11, 6. Eph. 2, 9. 2 Tim. 1, 9. ul. e) Of works of faith, ἔργα πίστεως,

i. e. springing from faith, combined with faith, e. g. *ἔργα πίστεως*, 1 Thess. 1, 3. 2 Thess. 1, 11. With *τῆς πίστεως* implied Heb. 6, 10. James 2, 14. 17–26, comp. espec. v. 22. 26.—Hence, where Paul and James speak of *τὰ ἔργα* simply, the former means *ἔργα τοῦ νόμου*, and the latter *ἔργα πίστεως* v. *δικαιοσύνης*; see passages in lett. d, e.

3. *a work*, i. e. *a thing wrought*, something done, made, created. a) Genr. of men, Acts 7, 41 *ἐν τοῖς ἔργοις τῶν χειρῶν*, i. e. idols. 1 Cor. 3, 13. 14. 15. 9, 1. Sept. for *מְצַדִּים* Deut. 27, 15. 2 K. 19, 18; *עָבַד* Ps. 9, 17. So Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. b) Of the works of God, genr. Acts 15, 18 *γινώσκω τὸ θεὸν πάντα τὰ ἔργα αὐτοῦ*. Rom. 14, 20. Phil. 1, 6. 2 Pet. 3, 10. Rev. 15, 3. Heb. 1, 10 *ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί*, quoted from Ps. 102, 26 where Sept. for *מְצַדִּים*, as also Ps. 103, 22. 104, 32; for *עָבַד* Is. 45, 11. So Hom. II. 19. 22. c) Of works implying power, and put for *power*, *might*, e. g. of God, John 9, 3 *ὡς φανερώσῃ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ*. Of Satan, 1 John 3, 8 *ὡς λύσῃ τὰ ἔργα τοῦ διαβόλου*, i. e. destroy his power. +

ἐρεδίζω, f. *ἰσώ*, (*ἰρέω*, *ἔρις*), *to stir up*, *to rouse*, espec. *to anger*, *to provoke*, c. acc. Col. 3, 21 *τὰ ῥέματα ὑμῶν*. (1 Macc. 15, 40. Pol. 1. 19. 2. Plato Eryx. 392. b.) Also genr. to *action*, *to provoke*, *to stimulate*, 2 Cor. 9, 2. So Arr. Epict. 2. 23. 13. Dem. 1411. 9.

ἐρείδω, f. *είσω*, *to let lean against*, c. acc. Hom. II. 22. 112; *to prop*, *to stay*, Aeschyl. Prom. 350. Plato Tim. 43. e; *to fix firmly*, Pind. Pyth. 10. 79. Pol. 3. 46. 1. On *ἐρείδω* see Buttm. Lexil. I. p. 112 sq.—In N. T. intrans. or c. *εαυτὸν* impl. *to become fixed*, *to stick fast*, as a ship upon a sandbank, Acts 27, 41; see Buttm. § 130. n. 2.

ἐρεύνομαι, f. *ξομαι*, Mid. depon. *to spew out*, *to vomit*, *to disgorge*, Hom. Od. 9. 374. II. 16. 162; trop. of a volcano, Pind. Pyth. 1. 40; of a river discharging itself, App. Bell. Mithr. 103; in aor. 2 *ἤρυνον* of a cry of man or animals, *to belch out*, *to belch*, Theocr. 13. 58. Hom. II. 20. 403.—Hence in Sept. and N. T. trop. *to pour forth*, *to speak out*, *to utter*, c. acc. Matt. 13, 35 *ἐπύξομαι κεκρυμμένα κτλ.* quoted from Ps. 78, 2 where Sept. for *וְיִבְרֵץ*; as also Ps. 19, 2. 119, 171. 145, 7. On this signif. see Sturz. de Dial. Alex. p. 167. Lob. ad Phryn. p. 63 sq.

ἐρευνάω, ᾶ, f. *ῆσω*, *to search into*, *to seek out*, *to explore*; c. acc. *τὰς γραφάς* John 5, 39. 7, 52; *τὰς καρδίας* Rom. 8, 27. Rev. 2, 23; *τὰ βάθη τοῦ θεοῦ* 1 Cor. 2, 10; c. *ποῖος* 1 Pet. 1, 11. Sept. for *עָמַד* Gen. 44, 12; *וְיִבְרֵץ* 2 Sam. 10, 3.—Dem. 788. pen. Plato Legg. 821. b.

ἐρέω, see in *εἶπω*.

ἐρημία, as, ῆ, (*ἐρημος*), *a solitude*, *desert*, *wilderness*, i. e. an uninhabited tract of country, see in *ἐρημος* no. 2; Matt. 15, 33. Mark 8, 4. 2 Cor. 11, 26. Heb. 11, 38. Sept. for *וְיִבְרֵץ* Ez. 35, 4.—Jos. Ant. 3. 10. 3. Arr. Epict. 4. 11. 16. Xen. Hell. 5. 4. 41.

ἐρημος, ου, ὁ, ῆ, adj. *solitary*, *desert*. 1. Pr. of a place or region uninhabited and usually uncultivated, though not necessarily sterile, see in no. 2. Matt. 14, 13 *εἰς ἐρημον τόπον*. v. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12. Sept. for *וְיִבְרֵץ* Jer. 33, 10. 12. So Hdian. 2. 11. 9. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, *uninhabited*, Matt. 23, 38 et Luke 13, 35 *ὁ οἶκος ὑμῶν ἐρημος*. Acts 1, 20, comp. Ps. 69, 26 where Niph. *וְיִבְרֵץ*, Sept. *ἡρημαμένη*. Acts 8, 26 see in *Γάζα*. Sept. and *וְיִבְרֵץ* Neh. 2, 17; *וְיִבְרֵץ* Lev. 26, 31. 33. So *ἐρημος πόλις* Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute* of a husband, unmarried, Gal. 4, 27 *πολλὰ τὰ ῥέματα τῆς ἐρήμου κτλ.* quoted from Is. 54, 1 where Sept. for *וְיִבְרֵץ*. Comp. Diod. Sic. 16. 37 *ἐρημοὶ συμμάχων*. Xen. Cyr. 7. 3. 12.

2. Subst. ῆ *ἐρημος* sc. *χώρα*, *a solitude*, *desert*, *wilderness*, i. q. *ἐρημία*, i. e. an uninhabited tract of country, usually uncultivated and often sterile, but not necessarily so; see Bibl. Res. in Palest. II. p. 391, 641. I. p. 281 sq.

a) Genr. Matt. 3, 3 *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*, and so Mark 1, 3. Luke 3, 4. John 1, 23, all quoted from Is. 40, 3 where Sept. for *וְיִבְרֵץ*. Matt. 11, 7. 24, 26. Luke 5, 16 *ὑποχωρῶν ἐν ταῖς ἐρήμοις*. 7, 24. 8, 29. Rev. 12, 6. 14. 17, 3. (Hdot. 3. 102.) Of a region uninhabited and untilled, but yielding pasturage, Luke 15, 4, comp. Matt. 18, 12 *τὰ ὄρη*. So Sept. and *וְיִבְרֵץ* Joel 2, 22. Ps. 65, 13. See Bibl. Res. in Palest. I. p. 271, 281 sq.

b) Spec. *the desert of Judea*, lying on the high ground west of the Dead Sea and the valley of the Jordan, mostly uninhabited and untilled, and in great part sterile; see Bibl. Res. in Palest. II. p. 202, 310 sq. Por-

tions of this desert were: α) That in which John the Baptist grew up, prob. west of the Dead Sea, Luke 1, 80. 3, 2. β) That where he baptized, i. e. the uninhabited tract along the Jordan, Matt. 3, 1. Mark 1, 4 comp. v. 5. γ) That where Jesus was tempted, perh. the high desert west of Jericho, Matt. 4, 1. Mark 1, 12. 13. Luke 4, 1. δ) The tract between the Mount of Olives and Jericho, prob. referred to in Acts 21, 38; see Jos. Ant. 20. 8. 6. ε) The tract adjacent to the city Ephraim, prob. Taiyibeh, towards the Jordan, John 11, 54; see in Ἐφραίμ.

c) Also the desert of Sinai, in which the Israelites wandered forty years, including Sinai itself and the desert towards Palestine; Acts 7, 30 ἐν τῇ ἐρήμῳ τοῦ θρους Σιναι. v. 36. 38. 42. 44. 13, 18. John 3, 14. 6, 31. 49. 1 Cor. 10, 5. Heb. 3, 8. 17. So Sept. and אֶרֶץ Ps. 78, 15. 19. 136, 16. See Bibl. Res. in Palest. Vol. I.

ἐρημῶν, ὦ, f. ὦσα, (ἐρημος,) to make solitary or desert, to desolate, to lay waste, c. acc. Sept. for אֶרֶץ Is. 37, 18. Thuc. 5. 4.—In N. T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12, 25. Luke 11, 17; πόλις Rev. 18, 19; πλούτος, i. e. to be destroyed, to come to nought, Rev. 18, 16. (Ecclus. 21, 4.) So of a person, Rev. 17, 16 ἡρμωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate; shall despoil her. Sept. for אֶרֶץ Jer. 26, 9; Niph. עָזַב Is. 54, 3.—Plut. Pomp. 28 fin. Xen. Ag. 1. 20 χώρα.

ἐρήμωσις, εως, ἡ, (ἐρημός,) desolation, a laying waste, Luke 21, 20. Matt. 24, 15 et Mark 13, 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in βδελύγμα no. 2. Sept. for אֶרֶץ Jer. 7, 34; אֶרֶץ Jer. 4, 7.—Arr. Alex. M. 1. 9. 13.

ἐρίζω, f. ἰσω, (ἐρις,) to strive, to wrangle, Hom. Il. 1. 277. Luc. D. Deor. 13. 1.—In N. T. spec. to cry out, to be vociferous, like a wrangler, intrans. Matt. 12, 19 οὐκ ἐρίσει οὐδὲ κραυγάζει, quoted from Is. 42, 2 where Heb. אֶזְרָא לֹא יִצְעַק לֹא, Sept. οὐ κεκράζεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up his voice.

ἐριθεία, as, ἡ, (ἐριθεύω, ἐρισός,) pr. a being mercenary, venality in striving for office, Lat. ambitus; hence genr. party-strife, faction, contention, Phil. 1, 16 [17] οἱ μὲν ἐξ ἐριθείας. 2, 3. James 3, 14. 16. Rom. 2, 8. Plur. 2 Cor. 12, 20. Gal. 5, 20.—Aristot. Pol. 5. 2. 6. ib. 5. 3. 9. Hesych. ἐριθεία · ἡ διὰ λόγων φιλονεικία.

ἐριον, ἰον, το, (ἐρος, εἶρος,) dim. in form only, wool, Rev. 1, 14. Heb. 9, 19, where

see Lev. 14, 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for אֶרֶץ Is. 1, 18.—Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

ἐρις, ἰδος, ἡ, acc. ἐριν Phil. 1, 15, see Buttm. § 44; Plur. ἐριδες 1 Cor. 1, 11, also ἐρις 2 Cor. 12, 20, see Winer § 9. p. 75. Matth. § 80. n. 8; strife, contention, wrangling, Rom. 1, 29. 13, 13 μὴ ἐριδι καὶ ζηλῶ. 1 Cor. 1, 11. 3, 3. 2 Cor. 12, 20. Gal. 5, 20. Phil. 1, 15. 1 Tim. 6, 4. Tit. 3, 9.—Ecclus. 40, 5. 9. Hdian. 3. 2. 13. Xen. Cyr. 2. 3. 15.

ἐρίδιον, ου, τό, (dim. ἐριφος,) a young kid, kidling, Matt. 25, 33; comp. v. 32.—Athen. 661. b.

ἐριφος, ου, δ, ἡ, a kid, young goat, Matt. 25, 32. Luke 15, 29. Sept. for אֶרֶץ Gen. 27, 9. 38, 17; אֶרֶץ Ex. 12, 5.—Theocr. Id. 8. 50. Luc. Bacch. 1.

Ἐρμᾶς, ᾶ, δ, Hermas, pr. n. of a Christian, Rom. 16, 14.

ἐρμηνεία, as, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14, 26; so ἐρμηνεία γλωσσῶν as a charisma, 1 Cor. 12, 10.—Ecclus. 47, 17. Luc. Quom. Hist. consecr. 45. Plato Rep. 524. b.

ἐρμηνευτής, ου, δ, (ἐρμηνεύω,) an interpreter, 1 Cor. 14, 28 Lachm. for διερμηνευτής Rec.—Sept. Gen. 42, 43. Plato Polit. 290. c.

ἐρμηνεύω, f. εἰσω, (Ερμῆς,) to interpret, to explain, Luc. Abdic. 18. Xen. Mem. 1. 2. 52.—In N. T. spec. to interpret from one language to another, to translate; Passa. John 1, 39. 43, Κηφᾶς, δ ἐρμηνεύεται Πέτρος. 9, 7. Heb. 7, 2. Sept. for Chald. עֲרֵב Ezra 4, 7. So Luc. Alex. 51. Xen. An. 5. 4. 4.

Ἐρμῆς, ου, δ, Hermes, pr. n. a) A Christian at Rome, Rom. 16, 14. b) In Greek mythology i. q. Mercury, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14, 12.

Ἐρμογένης, εος, ους, δ, Hermogenes, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

ἐρπετόν, ου, τό, (ἐρπω, pr. neut. of ἐρπετός,) a creeping animal, reptile, Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. for אֶרֶץ Gen. 1, 24; אֶרֶץ Gen. 1, 20.—Luc. Philops. 9. Xen. Mem. 1. 4. 11.

ἐρυθρός, ᾶ, ὦν, red, Plato Tim. 80. c.—In N. T. only of a sea, ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7, 36. Heb. 11, 29. On the passage of this sea by the Israelites, see Bibl. Res. in Palest. I. p. 81 sq. Sept. for

Ex. 10, 19. 13, 8. al.—1 Macc. 4, 9. Diod. Sic. 3. 18. Strabo p. 765, 779.

ἐρχομαι, f. **ἐλεύσομαι**, aor. 2 **ἔλθον**, perf. **ἔληλυθα**, plupf. **ἐληλύθειν**. For the aor. 2 plur. **ἔλθατε** Matt. 25, 36 in some copies, see Winer § 13. 1. a. Sturz. de Dial. Alex. p. 61. In the common Greek the forms of **εἰμι** were more used for the Imperat. the impf. and the future; but in N. T. we find Imper. **ἔρχου**, plur. **ἔρχεσθε**, Matt. 8, 9. John 1, 40. al. instead of **ἔτι, ἔτε**; Impf. **ἔρχομένην** Mark 1, 45. al. Plato Legg. 3. p. 685. a, instead of **ἔειν** or **ἔα**; Fut. **ἐλεύσομαι** Matt. 9, 15. 1 Cor. 4, 19, instead of the more Attic **εἰμι**, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. § 108. V. 4, 5. Winer § 15. Kühner § 167. 2.—*To come, to go, to move or pass along*, in any direction, as marked by the adjuncts or often simply by the context. The forms from **ἐλθεῖν**, however, more frequently signify *to come*, so that e. g. **ἔλθεν** is rarely used of one who *goes away from* a place (Luke 2, 44), while the forms from **ἔρχεσθαι** are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 183. edit. 2.

1. *to go*, with adjuncts implying motion from a place or person to another. a) Present and Impf. with **εἰς** c. acc. of place, John 6, 17 **ἔρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ**. With acc. **ὁδόν**, *to go one's way*, Acts 9, 17; comp. Buttm. § 131. 4. (Xen. An. 2. 2. 10.) With **σύν τινι** John 21, 3.—Present instead of a past tense, Heb. 11, 8; see Buttm. § 137. n. 7. b) Improperly, Aor. 2 **ἔλθον**, once c. acc. of distance, **ὁδὸν ἡμέρας**, Luke 2, 44. So Xen. An. 3. 1. 5. See above.

2. *to come*, with adjuncts implying motion *to or towards* any person or place; spoken of persons. a) Genr. and absol. Matt. 8, 9 **λέγω σοῦ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται**. Mark 4, 4. 6, 31. 11, 13. John 1, 40. Acts 5, 15. al. **σέπισσ**. (Xen. An. 1. 3. 10.) So the Pres. in an historical sense, i. e. instead of the aorist, Buttm. § 137. n. 7. Kühner § 255. 1. Winer § 41. 2. b. Matt. 25, 11 **ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι**, comp. v. 10. Matt. 25, 19. Mark 2, 18. John 20, 18. 3 John 3. Also the Pres. apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. a. Matth. § 504. 3. Luke 3, 16 **ἔρχεται δὲ ὁ ἰσχυρότερός μου**. John 4, 25. 14, 3. 30. 1 Cor. 4, 5. Rev. 1, 7. So espec. in the phrase **ὁ ἐρχόμενος**, *the coming one*, he who shall come, the Messiah, Matt. 11, 3. Luke 7, 19. 20. John 6, 14. 11, 27; also in the periphrase of the

name Jehovah, **ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος** Rev. 1, 4. 8. 4, 8; see in **εἰμι** I. 4. b. But in other examples, **ἐρχόμενος** with adjuncts has the present sense, Matt. 21, 9. John 12, 13.—By a species of pleonasm, the particip. **ἐλθὼν** is prefixed to other verbs in which the idea of *coming* is already presupposed, and thus gives to the expression more fullness and vivacity; see in **ἀνίστημι** II. 1. a. Matt. 2, 23 **καὶ ἔλθὼν κατέφησεν εἰς πᾶν λεγ. Ναζαρέτ**, as in Engl. *he came and dwelt*. 8, 2. Mark 5, 23. 12, 14. 16, 1. Luke 7, 3. Eph. 2, 17. al. See Winer § 67. 2. n. Matth. § 557. n. 1. p. 1102. So Hom. II. 16. 521. Xen. Cyr. 2. 2. 6. b) With an adjunct marking *object* or *purpose*; so c. infin. Matt. 2, 2 **ἔλθοντες προσκυνῆσαι αὐτῷ**. Mark 2, 17. Luke 4, 34. al. With particip. fut. Matt. 27, 49 **εἰ ἔρχεται Ἡλίας σώσω αὐτόν**. Acts 8, 27. Buttm. § 144. 3. (Plato Euth. 2. c. Xen. An. 7. 1. 28.) So with part. pres. implying purpose and manner, Luke 13, 7 **τρία ἔτη ἐρχομαι ζητῶν καρπὸν**. (Plato Phaed. 100. b.) With **ὡς**, John 10, 10. 12, 9. 46. 47. c) With dat. of pers. to whom one comes; Matt. 21, 5 **ὁ βασιλεὺς σου ἔρχεται σοι**, quoted from Zech. 9, 9 where Sept. for **יְהוָה יֵבֶרְכְּךָ יִשְׂרָאֵל**. So Rev. 2, 5. 16 **ἔρχομαι σοι ταχύ**. (Fabr. Pseudep. V. T. I. p. 594 **ὡς δὲ ἔλθοντες τῇ πόλει αὐτῶν**. Hdian. 3. 1. 6 **Ἀτρήνοι δὲ ἔλθον αὐτῷ τοῖς συμμάχοι**.) With dat. of manner or means, John 21, 8 **οἱ δὲ ἄλλοι μαζήτῃ τῷ πλοιαρίῳ ἔλθον**. d) With adv. of place, Matt. 8, 29 **ἔλθες ὧδε κτλ.** Mark 5, 27. Luke 10, 1. John 4, 16. 8, 14. So with adv. and inf. of purpose, John 4, 15 **μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν**. Also **ἔρχ. ὧδε εἰς τοῦτο** Acts 9, 21. e) With Prepositions; e. g. **ἀπὸ** c. gen. of place, Acts 18, 2 **ἐληλυθότα ἀπὸ τῆς Ἰταλίας**. Mark 1, 9. 7, 1. al. (Palæph. 6. 5.) Also c. gen. of pers. from a person, Mark 5, 35. Gal. 2, 12. With **εἰς** c. acc. of place, *to come into*, e. g. **εἰς τὴν οἰκίαν**, *to enter*, Matt. 2, 11. Luke 14, 1; a country or city, *to come to or into*, Mark 5, 1. 8, 10. John 11, 38. Acts 8, 40. Gal. 2, 11. 1 Tim. 1, 15. al. So with acc. of purpose, i. e. **εἰς** final, John 1, 7 **οὗτος ἔλθεν εἰς μαρτυρίαν**. 4, 45 **εἰς τὴν ἑσπέρην**, i. e. to attend the feast. 11, 56. With **εἰς** repeated, both of place and final, John 9, 39. 2 Cor. 2, 12. With **ἐκ** c. gen. of place whence, Luke 5, 17. John 3, 31. 7, 41; **ἐκ** et **εἰς** John 4, 54. With **ἐν** c. dat. of manner, Luke 23, 42. With **ἐπὶ** c. gen. of thing, implying rest upon, Matt. 24, 30 **ἐπὶ τῶν νεφελῶν**. So with acc. of place upon or to which one comes, Mark 6, 53

ἐπὶ τὴν γῆν Γεν. Luke 19, 5. 24, 1. Acts 12, 10; acc. of object or purpose, Matt. 3, 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. Also ἐπὶ c. acc. of person, *to come to or before* any one, Acts 24, 8; *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19, 6. Matt. 3, 16; (Test. XII Patr. p. 545;) also, *to come against*, Luke 14, 31; so Xen. An. 3. 1. 24. With ἔως αὐτοῦ, Luke 4, 42. With κατὰ c. acc. *to move to, toward, along by*, Acts 16, 7. Luke 10, 33. With ἐπίσω c. gen. of pers. *to come after, to follow*, trop. *to become the follower, disciple, of any one*, Matt. 16, 24. Luke 9, 23. 14, 27. With παρὰ c. gen. of person, *to come from any one*, i. e. as sent, Luke 8, 49; c. acc. of place, αἰ, near, along, π. τὴν θάλασσαν Matt. 15, 29. With πρὸς c. acc. of person *to whom one comes*, and this is the more usual construction, Matt. 7, 15. Mark 2, 13. Luke 7, 7. 15, 20. John 3, 2. 11, 19. 14, 6. 23. al. sēp. Also πρὸς c. acc. of thing, John 3, 20. 21.

3. Spec. *to come forth* before the public or the world, *to appear, to make one's appearance*; Matt. 11, 14 αὐτὸς ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9, 11. 12. Gal. 3, 19. 2 Pet. 3, 3. al. Pres. in fut. sense, Matt. 17, 11. Luke 3, 16. 1 Cor. 15, 25; comp. above in no. 2. a. With part. pres. of manner, comp. above in no. 2. b. Matt. 11, 19. Luke 7, 33. John 1, 31.—With a dat. of manner, 1 Cor. 15, 35 ποίῳ δὲ σώματι ἔρχονται. Also with a prep. of manner; e. g. διὰ c. gen. 1 John 5, 6 ὁ ἔλθων δι' ὕδατος καὶ αἵματος, see ἱπ. διὰ I. 4. b. So ἐν σαρκὶ ἐρχόμενον, i. e. *come, appeared, in the flesh*, spoken of Christ, 1 John 4, 2. 2 John 7. (Ep. Barnab. c. 5.) With other prepositions; e. g. ἀπὸ c. gen. of pers. John 3, 2 ἀπὸ Θεοῦ. With ἐκ c. gen. of place, John 7, 41. 42. With μετὰ c. acc. of pers. *to come after* in time, *to appear later*, Acts 13, 25. 19, 4. With ἐπίσω c. gen. of pers. *to come after* in time, *to appear later*, Matt. 3, 11. Mark 1, 7. John 1, 27. 30.

4. Sometimes i. q. *to come again*, a second time; but this sense lies in the context, never in ἐρχομαι itself; so absol. Rom. 9, 9 κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ τρίτῃ νύκτι. John 21, 22; also *to come back, to return*, Luke 15, 30. 19, 13. (Xen. Hi. 2. 9. An. 7. 30.) So ἔλθων pleonastic, see above in no. 2. a. Matt. 5, 24. Luke 18, 8. With inf. of purpose, 2 Thess. 1, 10; also with particip. pres. of manner, see above in no. 2. b. John 9, 7 ἥλθεν βλέπων, *he came back seeing*. With εἰς c. acc. of place, Matt. 2, 21; πρὸς c. acc. of pers. John 7, 45. 14, 18. 28.

5. Trop. of persons, e. g. with prep. εἰς c. acc. *to come to or into any state or circumstances*; so εἰς ταῦτον ἔλθων, *coming to himself*, i. e. recovering his right mind, Luke 15, 17; εἰς χεῖρον ἔλθούσα, *growing worse*, Mark 5, 26; εἰς ἀπελεγμὸν Acts 19, 27; εἰς κρίσιν, i. e. *to be condemned*, John 5, 24; εἰς ἐπίγνωσιν 1 Tim. 2, 4; εἰς ὁπτασίας 2 Cor. 12, 1; εἰς τὴν ὥραν ταύτην John 12, 27. So Cebet. Tab. 12 εἰς τὴν ἀληθινὴν παιδείαν ἔλθειν. Xen. Cyr. 6. 2. 29.—With ἐκ c. gen. *to come out of*, Rev. 7, 14 οἱ ἐρχόμενοι ἐκ τῆς θλίψεως, i. e. *who have escaped from*.

6. Trop. of things, e. g. a) Of time, as ἐλεύσονται ἡμέραι Matt. 9, 15; ἦλθεν v. ἐλήλυθεν ἡ ὥρα, John 16, 4. 32. Acts 2, 20. 3, 20. al. (Xen. CEC. 17. 2.) So Pres. in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in no. 2. a. Luke 23, 29 ἰδοὺ ἔρχονται ἡμέραι. John 4, 35. 9, 4. Heb. 8, 8. So part. ἐρχόμενος, *coming*, i. e. future, as αἰὼν Mark 10, 30. Luke 18, 30; τὰ ἐρχόμενα ἀπαγγελεῖ John 16, 13 (Sept. for ἐν ἰσ. 44, 7); ἰορτή Acts 18, 21. So Jos. Ant. 6. 9. 1. ib. 6. 11. 9. b) Of the kingdom of God, *to come*, i. e. *to be established*, Matt. 6, 10. Mark 11, 10. c) Of good or evil, e. g. a good result, Rom. 3, 8; with εἰς τι *to result, to fall out*, Phil. 1, 12; with ἐπὶ τινα, *to come upon*, e. g. ἡ εἰρήνη Matt. 10, 13. So of evil, guilt, wrath, with ἐπὶ τινα, *to come upon*, i. e. *to happen to, to be laid upon*, e. g. πάντα John 18, 4; ὀργή Eph. 5, 6, and so Rev. 11, 18. 18, 10; ἡ ὀργὴ ἡ ἐρχομένη, *the wrath to come*, 1 Thess. 1, 10; of guilt, αἷμα, Matt. 23, 35. So of offences, *to come, to arise*, Matt. 18, 7. d) Genr. of a voice, c. ἐκ Mark 9, 7; of a star, Matt. 2, 9; of floods, Matt. 7, 25. 27; of rain, Luke 12, 54. Heb. 6, 7; of wind, John 3, 8; of utensils, *to be brought*, Mark 4, 21. (Xen. CEC. 3. 15.) So of a law, faith, doctrine, *to come*, i. e. *to be announced, made known*, Rom. 7, 9. Gal. 3, 23; ἐρχ. εἰς τὸ φανερόν, *to come abroad, to be manifested*, Mark 4, 22; ὅταν δὲ ἔλθῃ τὸ τέλειον, *when that which is perfect is come*, 1 Cor. 13, 10. +

ἔρω, see in εἶπον.

ἐρωτάω, ὦ, f. ἥσω, (kindr. ἔρομαι,) *to ask, i. e.*

1. Pr. *to ask for information, to inquire of, to interrogate*; with accus. of pers. Matt. 16, 13 ἥρώτα τοὺς μαθητὰς αὐτοῦ λέγων. John 1, 19. 16, 5; acc. impl. Luke 22, 68. Sept. for ἕρω Gen. 24, 47. 32, 17. So Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—

With two acc. of pers. and of thing, Matt. 21, 24 ἐρωτήσω ὑμᾶς λόγον ἑνα. Mark 4, 10. Luke 20, 3. Sept. for ἐσθίω Jer. 38, 14. So Xen. Cyr. 3. 3. 48.—With acc. of pers. and περί c. gen. of thing, Luke 9, 45. Sept. and ἐσθίω Jer. 45, 11. So ἐπερωτώ Hæd. 1. 32 init.

2. From the Heb. to ask a favour or the like, to request, to beseech, to entreat, i. q. αἰτέω. So with acc. of pers. Matt. 15, 23 ἡρώτων αὐτόν, λέγοντες. Luke 14, 18. 19. John 12, 21. Phil. 4, 3. So Heb. ἐשׂה Is. 7, 11, Sept. αἰτέω. (Jos. Ant. 5. 1. 14.) With acc. of thing, τὰ πρὸς τὴν εἰρήνην, Luke 14, 32. Sept. and ἐσθίω Ps. 122, 6.—With acc. of person and prepositions, e. g. περί τινος Luke 4, 38. John 16, 26; ὑπὲρ τινος 2 Thess. 2, 1. Comp. Heb. לֵבְשׁ לְכָל 1 K. 2, 22, Sept. αἰτέω.—With acc. of pers. and other adjuncts; as ὡς, Mark 7, 26 ἡρώτα αὐτὸν ὡς κτλ. Luke 7, 36. John 4, 47. 1 Thess. 4, 1; ὅπως Luke 7, 3. Acts 23, 20; infin. aor. Luke 5, 3. John 4, 40. Acts 3, 3; inf. pres. 1 Thess. 5, 12. +

ἐσθίης, ἡτος, ἡ, (ἐσθίω, ἐσθίης), a garment, vestment; collect. clothing, raiment, Luke 23, 11. Acts 1, 10, 30. 12, 21. James 2, 2 bis. 3.—1 Esdr. 8, 73. Pol. 6. 5. Xen. Mem. 2. 1. 22.

ἐσθίησις, εως, ἡ, (ἐσθίω, ἐσθίης), a garment; Plur. raiment, Luke 24, 4.—Aquil. for ἱματίη Is. 23, 18.

ἐσθίω, a strengthened form of obsol. ἔθω, found only in pres. and impf. ἔσθισον; other tenses in use are: Aor. 2 ἐφαγον from obsol. φάγω, see Buttm. § 114 ἐσθίω. Matth. § 234. § 183; later Fut. φάγομαι, (instead of Att. f. ἔδομα), Winer § 15 φαγεῖν. Lob. ad Phryn. p. 327, 347. Buttm. Ausf. Sprachl. § 95. n. 21; 2 pers. fut. φάγεσας Luke 17, 8, see Buttm. § 103. III. 1.—To eat, to take food, spoken both of men and animals.

1. Genr. as of persons, a) Absol. ἐσθίειν, Matt. 12, 1 τῶνδε σάββας καὶ ἐσθίειν. 14, 21. 26, 21. 26. Mark 7, 3. Luke 6, 1. Acts 27, 35. 1 Cor. 10, 28; φαγεῖν, Matt. 15, 37. 26, 26. Mark 6, 42. 8, 8. Luke 9, 17; as infin. of purpose, διδόναι τῷ φαγεῖν, Matt. 14, 16. 25, 35. 42. Mark 5, 43. al. Buttm. § 140. 3. Sept. for ἐσθίω, ἐσθίειν 1 Sam. 1, 7. 8; φαγεῖν Gen. 3, 13. 18, 8. So ἐσθίειν Æl. V. H. 2. 17. Xen. Mem. 2. 7. 7; φαγεῖν Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—With μετὰ c. gen. to eat with any one at table, to take a meal with, Luke 7, 36 ἡρώτα δὲ τις αὐτόν, ὡς φάγη μετ' αὐ-

τοῦ. Matt. 9, 11 ἐσθίειν. So ἐνώπιόν τινος, to eat before any one, in his sight, Luke 24, 43. Sept. φαγεῖν for ἐσθίω, c. μετὰ 1 Sam. 1, 18; c. ἐνώπιον 2 Sam. 11, 13.

b) With an adjunct of the object, or thing eaten. a) With gen. perhaps once, Luke 15, 16 κερατίων ὧν ἔσθιον οἱ χοῖροι i. e. of which they eat, Buttm. § 132. 10. i; comp. Matth. § 327. (Plut. Gryll. 9. Plato Legg. 845. c.) But the gen. is here more prob. by attraction instead of the accus. as below. β) With ἐκ c. gen. to eat of any thing, to partake of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. § 327. So ἐσθίω ἐκ τοῦ ἄρτου 1 Cor. 11, 28; φαγεῖν. Luke 22, 16. John 6, 26. 50. Rev. 2, 7. (Sept. for τῷ ἐσθίω, ἐσθίω. 2 Sam. 12, 3. 2 K. 4, 40; φαγεῖν. Num. 6, 4. Eccclus. 11, 19.) Spec. to live from, 1 Cor. 9, 7. 13. Heb. 13, 10; comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφεσθαι. γ) With ἐπὶ c. gen. to eat from i. e. of any thing, as in β, comp. Matth. l. c. So ἐσθίειν, spoken of dogs, Matt. 15, 27. Mark 7, 28; φαγεῖν Rev. 2, 17 Rec. Sept. φαγεῖν for τῷ ἐσθίω Gen. 3, 1. 2. 5. Lev. 7, 8. 11. δ) With accus. of the thing eaten; e. g. genr. as φαγεῖν τὸ πᾶσχα Matt. 26, 17. Mark 14, 12. 14. al. καρπὸν Mark 11, 14; also Mark 2, 26. Rev. 10, 10. So of birds or beasts of prey, σάρκας φαγεῖν τὸ devour, Rev. 19, 18; trop. Rev. 17, 16. Sept. for ἐσθίω Gen. 3, 14. Ex. 12, 8. (Æl. V. H. 1. 1 πᾶν ὄντιον φαγεῖν. Plut. de Solert. Anim. 26. Plato Prot. 337. c.) 1 Cor. 11, 20 κυριακὸν δεῖπνον φαγεῖν, i. e. to celebrate.—From the Heb. ἄρτον ἐσθίειν v. φαγεῖν, to eat bread, i. e. to take food, to take a meal, e. g. ἐσθίω. Matt. 15, 2. Mark 7, 5; φαγεῖν. Matt. 15, 20. John 6, 23. al. Sept. for ἐσθίω ἐσθίω. 1 K. 21, 5; φαγεῖν. Gen. 37, 24. 2 K. 4, 8. Trop. of a banquet in the kingdom of God, Luke 14, 15; see in ἀνακλίνω no. 2. b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. 3, 8, also τὸν ἑαυτῶν ἄρτον ἐσθίειν 2 Thess. 3, 12, see in ἄρτος no. 2. a.—Spec. to eat in order to support life, to use as food, to live upon; Mark 1, 6 ἐσθίειν ἀκριβὰς καὶ μέλι ἄγριον. John 6, 31 τὸ μάννα. Rom. 14, 2. 3. 6. 1 Cor. 10, 3. 25. 27. al. Trop. John 6, 53. With a negat. Luke 4, 2. 1 Cor. 8, 13. So Xen. Ag. 9. 3. Cyr. 8. 1. 44.—Also, to eat of, to partake of, for ἐκ v. ἐπὶ τινος as above, 1 Cor. 8, 7. 10. 11, 26. 27. Rev. 2, 14. 20.

2. From the Heb. in the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, to eat and drink, absol. or c. acc. a) Simply, i. q. to take a

meal, Luke 10, 17. 17, 8 bis. Sept. for ἡνῶ 1 K. 19, 6. 8. 2 K. 6, 23. So Bel and Drag. 6. b) Also i. q. to live, in the usual manner, Matt. 11, 18 $\text{μήτε ἐσθίωσιν μήτε πίνουσιν}$, i. e. not living as other men; comp. Matt. 3, 4. Matt. 11, 19 $\text{ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἐσθίωσιν καὶ πίνουσιν}$, i. e. like other men. Luke 7, 33. 34. 1 Cor. 9, 4. Hence in anth. with ἡστυεύειν , it signifies not to fast, Luke 5, 33; but with a neg. $\text{οὐ φαγεῖν οὐδὲ πίνειν}$, not to eat or drink, to abstain from food, to fast, Acts 9, 9. 23, 12. 21. So Sept. Ex. 34, 28. 1 K. 13, 8. 9. c) Spec. to feast, to banquet, Luke 12, 19 $\text{ἀναπαύσω, φάγετε, πίνετε, εὐφραίνου}$. 1 Cor. 10, 7. 15, 32. With the idea of luxury, revelling, Matt. 24, 49. Luke 12, 45. 17, 27. 28. 1 Cor. 11, 22, comp. v. 21. So Sept. for ἡνῶ 1 Sam. 30, 16. Job 1, 4. 18. al. d) With ἐνώπιον τινος , to eat and drink in the presence of any one, i. e. to live in acquaintance and intercourse with him, Luke 13, 26. Trop. Luke 22, 30 $\text{ὅτι ἐσθίετε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου}$, i. e. that ye may feast at my table, live in familiar intercourse with me; comp. in ἀνακλίνω no. 2.

3. Trop. to devour, to consume, c. acc. so of fire, Heb. 10, 27; of rust, James 5, 3. Sept. and ἡνῶ of fire, Is. 10, 17.—Of fire, Hom. Il. 23. 182; comp. Plato Rep. 589. a. +

Ἑσλί, ὁ, indec. *Esli*, pr. n. of a man, Luke 3, 25.

ἐσπῆτρον , ου, τό, (εἰσφύομαι , for ἐισσπῆτρον), a looking-glass, mirror; James 1, 23 $\text{ὅσους ἀνδρὶ κατασοῦντι... ἐν ἐσπῆτρῳ}$. 1 Cor. 13, 12 $\text{βλέπομεν δι' ἐσπῆτρον ἐν ἀνύμῳ}$, i. e. we now see only an image behind the metallic surface, dimly, obscurely, and not face to face as we shall see hereafter. So Eccles. 12, 11. Anacr. 11. 3. Plut. de Fac. in orbe Lun. 23 bis.—The mirrors of the ancients were usually made of polished metal, see Ex. 38, 8. Job 37, 18; comp. Gesen. Comm. on Is. 3, 23. Dict. of Antt. art. *Speculum*.

ἐσπέρα , as, ἡ, (pr. fem. of ἐσπερος), evening, Lat. *vespera*, Luke 24, 29. Acts 4, 8. 28, 23. Sept. for ἡνῶ Gen. 1, 5. 8. al.—Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרֹן (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1, 8 bis. Luke 3, 35. See 1 Chr. 2, 5.

ἔσχατος, ἀτῆ, τον, (prob. ἐξω , ἐσχω), the last, the furthest, uttermost, extreme; spoken of place and time, viz.

1. Of place. a) Pr. the furthest, remotest, also Nout. as subst. τὸ ἔσχατον, the extremity, end; Acts 1, 8 et 13, 47 $\text{ἕως ἐσχατοῦ τῆς γῆς}$. Sept. for ὅσως Jer. 16, 18; ἡνῶ Deut. 28, 49. So $\text{Ἑλ. V. II. 3. 18 med. Dem. 1488. 9. Xen. Vect. 1. 6. b) Trop. of rank or dignity, the last, lowest, least; Luke 14, 9. 10 ἐς τὸν ἔσχ. τόνον}$. So genr. Matt. 19, 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. Mark 9, 35. 10, 31 bis. Luke 13, 30 bis. John 8, 9. 1 Cor. 4, 9. Comp. *homines postremi*, Cic. pro Rosc. Am. 47. c) Of order or number, the last, utmost, Matt. 5, 26 τὸν ἔσχ. κοδράντην. Luke 12, 59.

2. Of time, the last, the latest, only in the later Greek. a) Genr. of persons, Matt. 20, 8. 12 οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14. 16 bis. 1 Cor. 15, 26. 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Lob. p. 135 $\text{ἐσχατος μάρτυρα παρέχειν}$.) Adverbially, Mark 12, 6. 22 $\text{ἐσχάτῃ πάντων ἀπέθανε καὶ ἡ γυνή}$, comp. Buttm. § 123. 6. Also of things, the last, and in reference to two, the later, latter, e. g. τὰ ἔσχατά τινος, the latter state or condition of any one, Matt. 12, 45. Luke 11, 26. 2 Pet. 2, 20. Sept. and ἡνῶ Job 8, 7. 42, 12. So ἡ ἔσχ. πλάνη Matt. 27, 64; τὰ ἔσχ. ἔργα Rev. 2, 19; ἔσχ. πληγαί Rev. 15, 1. 21, 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15, 52, i. e. the trumpet of the last day. Neut. ἔσχατος as adv. 1 Cor. 15, 8 ἐσχ. πάντων . b) With a noun of time, as ἡ ἐσχάτῃ ἡμέρᾳ, the last day, e. g. of a festival, John 7, 37; or of the world, the day of judgment, John 6, 39. 40. 44. 54. 11, 24. 12, 48. Further, in the phrases ἐν ἐσχάταις ἡμέραις, in the last or latter days, Acts 2, 17. 2 Tim. 3, 1. James 5, 3; ἐπ' ἐσχάτου τῶν ἡμερῶν, Heb. 1, 1. 2 Pet. 3, 3; ἐν καιρῷ ἐσχάτῳ, in the last time, 1 Pet. 1, 5; ἐν ἐσχάτῳ χρόνῳ, in the last time, Jude 18; ἐπ' ἐσχάτων τῶν χρόνων 1 Pet. 1, 20; ἐσχάτῃ ᾠρᾷ ἐστί, it is the last hour, 1 John 2, 18 bis; all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the Jewish dispensation has come to an end, and the power of this world is in part broken, though it will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10, 11; comp. in αἰὼν no. 2. b, and βασιλεία no. 3. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they commonly refer more particularly to the period in which the sacred writers lived, adjacent to the first com-

ing, in the last days of the old dispensation, as Acts 2, 17. Heb. 1, 1. James 5, 3. 1 Pet. 1, 20. 2 Pet. 3, 3. 2 Tim. 3, 1. Jude 18. 1 John 2, 18 bis; elsewhere more to later times, before the second coming, as 1 Pet. 1, 5. See Bleek Br. an d. Hebr. II. p. 27. c) In the phrase *ὁ πρῶτος καὶ ὁ ἐσχάτος*, the first and the last, spoken of the Messiah in glory, Rev. 1, 11. 17. 2, 8. 22, 13; prob. in the sense of *eternal*, the beginning and the end; comp. Heb. יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ Is. 44, 6 et 48, 12, comp. Is. 41, 4; see Gesen. Comm. on Is. 41, 4. 48, 12.

ἐσχάτως, adv. (*ἐσχάτος*), *at the uttermost, in extremity*; so *ἐσχάτως ἔχειν*, Lat. in extremis *esse, to be at the last gasp*, at the point of death, Mark 5, 23.—Artemidor. 3. 61. Diod. Sic. VI. p. 31 (II. p. 554 Wess.) *πυθόμενος τὸν Φηρεκίδην... ἐν Ἀθήναις νοσεῖν καὶ τελῶς ἐσχάτως ἔχειν*. So *ἐσχάτως διακείμεαι* Diod. Sic. 18. 48. Pol. 1. 24. 2. See Lob. ad Phryn. p. 389. Kypke in Marc. I. c.

ἔσω, adv. of place, (*εἰς*, pr. *εἴσω*), *into, in, within*, opp. *ἔξω*.

1. Pr. implying motion *into* a place; Matt. 26, 58 *καὶ εἰσελθὼν ἔσω*. Mark 14, 54; with gen. 15, 16 *ἔσω τῆς αἰλῆς, into the hall*, Sept. for *ἐν τῇ αἰλῇ* 2 Chr. 29, 16. 18.—Hdot. 5. 20. Soph. Œd. R. 461; *εἴσω* Xen. Cyr. 7. 5. 20; c. gen. Xen. Hi. 2. 10.

2. Of place where, *within*, John 20, 26. Acts 5, 23. Sept. for *ἐν τῇ ἐκκλησίᾳ* Gen. 39, 11. So Dem. 421. 16, 18. Aristot. H. An. 8. 9. Comp. Lob. ad Phryn. p. 128.—Hence *ὁ, ἡ, τὸ ἔσω* as adj. *inner, interior*, Buttm. § 125. 6; trop. *ὁ ἔσω ἄνθρωπος the inner man*, the mind, soul, Rom. 7, 22. Eph. 3, 16; see in *ἄνθρωπος* no. 3. [2 Cor. 4, 16.] So *οἱ ἔσω*, those *within* the church, Christians, 1 Cor. 5, 12. So Dion Cass. 122. 15. Xen. Ven. 10. 7 *τὸ ἔσω*. Luc. Navig. 38 *τὸ εἴσω*.

ἔσωθεν, adv. of place, (*ἔσω*), *from within*.

1. Pr. implying motion *from within* outwards; Mark 7, 21 *ἔσωθεν ἐκ τῆς καρδίας* ἐκλ. v. 23. Luke 11, 7.—Arr. Epict. 4. 1. 57; pr. Plut. Poplic. 20. Hdot. 8. 37.

2. Also of place where, *within*, like *ἔσω*; so of persons Matt. 7, 15 *ἔσωθεν δὲ εἰσι λύκοι κτλ.* 23, 25. 27. 28. 2 Cor. 7, 5. Rev. 4, 8. 5, 1. Sept. and *ἐν τῇ ἐκκλησίᾳ* Gen. 6, 14. Ex. 25, 11; *ἐν τῇ ἐκκλησίᾳ* Ex. 39, 18. So Arr. Epict. 2. 8. 14; pr. Xen. An. 1. 4. 4.—Hence *ὁ, ἡ, τὸ ἔσωθεν* as adj. *the inner, the inside*, trop. for the mind, heart, Luke 11, 39. 40. 2 Cor. 4, 16. Comp. Buttm. § 125. 6.

ἐσώτερος, a, ον, (*ἔσω*), compar. *inner, interior, inmost*, Acts 16, 24. Hence Neut. *τὸ ἐσώτερον, the interior, that within*, Heb. 6, 19; comp. Lev. 16, 15 where Sept. for *רִיבֹוֹתֵי*.

ἐταῖρος, ου, ὁ, (kindr. *ἑτης*), a *companion, comrade, friend*, Matt. 11, 16. Sept. for *ἑταῖρος* Sam. 13, 3. 16, 17. So Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—Also in a direct address, voc. *ἐταῖρε, friend*, as in Engl. *my good friend*, Matt. 20, 13. 22, 12. 26, 50. So Aristoph. Vesp. 1239. Plato Gorg. 473. a.

ἐτερόγλωσσος, ου, ὁ, ἡ, adj. (*ἑτερος, γλῶσσα*), *other-tongued, of another language*; 1 Cor. 14, 21 *ἐν ἐτερογλώσσοις (λόγοις)*, in allusion to Is. 28, 21.—Aquil. for *עַל פִּי* Ps. 114, 1. Pol. 24. 9. 5.

ἐτεροδιδασκαλέω, ᾧ, f. ἥσω, (*ἑτερος, διδάσκαλος*), *to teach otherwise, other doctrine, error*, 1 Tim. 1, 3. 6, 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

ἐτεροζυγέω, ᾧ, f. ἥσω, (*ἐτερόζυγος*), *to be yoked heterogeneously, pr. with an animal of another kind, to be yoked unequally*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6, 14; comp. v. 15 sq.—Comp. Sept. *ἐτερόζυγος* for *עַל זֵמֶר*, i. e. animals of different kinds, Lev. 19, 19. Also *σταθμός ἐτερόζυγος* Phocyl. Sent. 13.

ἑτερος, a, ον, correl. pron. *the other, other*, one of two, Buttm. § 78. 4. § 127. 10.

1. Pr. and defin. *ὁ ἑτερος*, with the article, *the other*, sc. of two, where one has been already mentioned, as Matt. 6, 24 *τὸν ἑνα μισήσῃ, καὶ τὸν ἑτερον ἀγαπήσῃ*. Luke 5, 7. 7, 41. 23, 40. al. Luke 4, 43 *ἐν ταῖς ἑτέραις πόλεσιν*, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. *τὸν πλησίον*, Rom. 2, 1. 1 Cor. 4, 6. 14, 17. Gal. 6, 4. James 4, 12. (Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17.) Hence *ἡ ἑτέρα* sc. *ἡμέρα, the other* i. e. *the next day*, the day after, Acts 20, 15. 27, 3. So Xen. Cyr. 4. 6. 10 *ἡν ἀδριον ἦν πρωὶ, τῇ ἑτέρᾳ δὲ αὐλίζοιο παρ' ἡμῖν*.

2. Indef. and without the art. *other, another, some other*, i. q. *ἄλλος*, but with a stronger expression of difference; Buttm. § 127. 10.

a) Pr. Matt. 8, 21 *ἑτερος δὲ τῶν μαθητῶν*. Luke 8, 3. John 19, 37. Acts 1, 20. al. Eph. 3, 5 *ἐν ἑτέραις γενεαῖς*, i. e. former. Sept. for *ἑτέροις* Gen. 4, 24. 8, 10. al. So Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5.—Joined

with *ris* indef. *ἐτέρος τις*, *some other one, any other*, Acts 8, 34. 27, 1. Rom. 8, 39. 1 Tim. 1, 10. Also distributively, either repeated, as 1 Cor. 15, 40 *ἑτέρα μὲν ... ἑτέρα δέ*; or with other pronouns, Matt. 16, 14 *οἱ μὲν ... ἄλλοι δέ ... ἑτέροι δέ κτλ.* Luke 11, 16. 14, 19. 20. 1 Cor. 12, 9. 10. Sept. for *וְאֵל* Gen. 31, 49; *וְאֵל* Ex. 26, 3. Matth. § 288. n. 6.

b) Of another kind, *another, different*, i. q. *ἄλλοιός*, e. g. *ἐν ἑτέρᾳ μορφῇ* Mark 16, 12; *νόμος* Rom. 7, 23; *εὐαγγέλιον* Gal. 1, 6; *ὁδός* James 2, 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7, 11. 15; prob. also of a king from another race, Acts 7, 18; comp. Jos. Ant. 2. 9. 1. Spec. Jude 7 *ἀπελθούσαι ὁπίσω σαρκὸς ἐτέρας* after other flesh, i. e. of a different sex, male; comp. Gen. 19, 5.—For the phrase *ἐτέρας γλώσσας* v. *ἐν χεῖλεσιν ἐτέροις λαλεῖν* Acts 2, 4 et 1 Cor. 14, 21, see in *γλῶσσα* no. 2. d. Comp. Is. 28, 11. +

ἐτέρος, adv. (*ἐτέρος*), *otherwise*, Phil. 3, 15.—Luc. Hermot. 44. Plato Phædr. 235. a.

ἐτι, adv. *yet, still*, implying the continuance or increase of something existing; comp. Hartung Lehre von der Partik. I. p. 123.

1. Of continuance in time: a) The present in relation to the past, *yet, still, hitherto*, Lat. *adhuc*; Matt. 12, 46 *ἐτι αὐτοῦ λαλοῦντος*. 27, 63 *ἐκεῖνος ὁ πλάνος εἶπεν ἐτι ζῶν*. Luke 9, 42. 24, 6. John 20, 1. Rom. 5, 6. al. (Hdian. 4. 9. 15. Plut. Mor. II. p. 39 ult. Xen. Cyr. 4. 2. 9.) Spec. of a former state of mind or condition still unchanged, Mark 8, 17. Luke 24, 41. Acts 9, 1. Rom. 3, 7. Gal. 1, 10. al. So *ἐτι νῦν, yet now, even now*, 1 Cor. 3, 2. (Hdian. 3. 4. 6 *ἐτι νῦν*. Xen. Cyr. 1. 2. 16 *νῦν δ' ἐτι*.) In the sense *even now, even then, already*; Luke 1, 15 *πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας μητρὸς αὐτοῦ*. Heb. 7, 10. Comp. Plut. Consol. ad Apoll. 6. p. 242, *ἥ τε ἀθρολος αὕτη τύχη πόρρωθεν ἡμῖν καὶ ἐτι ἀπ' ἀρχῆς ἠκολούθηκεν*. b) The future in relation to the present, *yet, still, further, longer, henceforth*; Mark 5, 35 *τί ἐτι σκυλάεις τὸν διδάσκαλον*. John 4, 35. 7, 33. 14, 19. Rom. 6, 2. 2 Cor. 1, 10. al. (Hdian. 2. 13. 16. Xen. Mem. 2. 6. 20. Apol. Soc. 33 *τοῦ ἐτι ζῆν*.) With a negative, *no further, no more, no longer*, Lat. *non amplius*; Luke 16, 2 *οὐ γὰρ δυνησὶ ἐτι οἰκονομεῖν*. Matt. 5, 13 *εἰς οὐδὲν ἰσχύει ἐτι*. Heb. 8, 12. Rev. 3, 12. 7, 16. al. For *οὐκέτι* see in its order. So Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 *οὐδένα ἐτι*.

2. Genr. as marking accession, increase, *yet, still more, further, besides*; Matt. 18, 16 *παράλαβε μετὰ σοῦ ἐτι ἓνα ἢ δύο*. Luke 18, 22 *ἐτι ἐν σοὶ λείπει*. John 16, 12. 1 Cor. 12, 31. Heb. 11, 32. 36. al. So *ἐτι δὲ καί*, and further also, moreover also, Luke 14, 26. Acts 2, 26; *ἐτι τε καὶ* id. Acts 21, 28. So Hdian. 5. 2. 13. Xen. Œc. 6. 12; *ἐτι δὲ καί* Hdian. 2. 3. 9. Xen. Hell. 4. 2. 18.—Spec. it strengthens a comparative; Phil. 1, 9 *ἐτι μᾶλλον καὶ μᾶλλον, yet more and more*. Heb. 7, 15. So *ἐτι μᾶλλον* Jos. Ant. 20. 4. 2. Xen. Hi. 2. 18. See Winer § 36. 3. n. 1. +

ἐτοιμάζω, f. *άσω*, (*ἐτοιμος*), 1. to make ready, to prepare. a) Of things, as a meal, banquet, c. acc. Matt. 22, 4. Luke 17, 8; *τὸ πάσχα* Matt. 26, 17. 19. Mark 14, 12. 15. 16. Luke 22, 8. 9. 12. 13. Sept. for *וְכִי* Gen. 43, 16. (Hom. II. 19. 197. Plut. de Virt. et Vit. 4.) Also a place, domicile, to prepare, to provide; c. acc. et dat. e. g. *τόπον* John 14, 2. 3. Rev. 12, 6; *πόλιν* Heb. 11, 16; *ξενίαν* Philem. 22; acc. impl. Luke 9, 52. Sept. for *וְכִי* 1 Chr. 15, 3. So genr. of things, to prepare, to provide, c. acc. *ἀρώματα* Luke 23, 56. 24, 1; *ἀγαθά* Luke 12, 20 comp. v. 19. Sept. and *וְכִי* 2 Chr. 26, 14. Spec. to prepare a way, *τὴν ὁδόν*, by leveling and straightening, as was customary before oriental monarchs on their journeys and marches; see Jos. B. J. 3. 6. 2. Arr. Alex. M. 4. 30. 12. Diod. Sic. 2. 13; so Pass. pr. Rev. 16, 12; trop. of the Messiah, Matt. 3, 3. Mark 1, 3. Luke 1, 76. 3, 4, all quoted from Is. 40, 3 where Sept. for *וְכִי*. b) Of persons, c. acc. e. g. *ἐν κυρίῳ λαόν* Luke 1, 17; comp. Sept. 2 Chr. 27, 6. Eccles. 2, 18. So of soldiers, Acts 23, 23; a bride, *ἐαυτήν* Rev. 19, 7. 21, 2; a servant or minister, *ἐαυτὸν* Rev. 8, 6. 9, 15. Luke 12, 47. Pass. particip. *ἡτοίμασμένος*, prepared, i. e. ready, fitted, 2 Tim. 2, 21; of horses, *ἢ. εἰς πόλεμον*, Rev. 9, 7. So genr. 1 Macc. 13, 22. Pol. 1. 38. 3. Thuc. 6. 34.

2. Trop. of God, as having in his counsels made ready good or evil for men, i. e. to prepare, to appoint, c. acc. 1 Cor. 2, 9 *ἀ ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν*. Luke 20, 31. Pass. Matt. 20, 23. 25, 34. 41. Mark 10, 40. Sept. for *וְכִי* Ex. 23, 20. Is. 41, 21; *וְכִי* Gen. 24, 14. 44.—Tob. 6, 17.

ἐτοιμασία, as, ἡ, (*ἐτοιμος*), preparation, i. e. readiness, alacrity; Eph. 6, 15 *ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου*, having your feet shod with preparation (alacrity) for the gospel; comp. 2 Tim. 2,

21. Sept. for עָזַר Ps. 10, 17.—Jos. Ant. 10. 1. 2. Artemid. 2. 57.

ἔτοιμος, η, ον, once αἱ ἔτοιμοι Matt. 25, 10. Thuc. 8. 26; *ready, prepared*, e. g. a) Of things, as a banquet, Matt. 22, 4. 8. Luke 14, 17; a chamber, Mark 14, 15; a contribution, 2 Cor. 9, 5; so of time, John 7, 6; of things done, made ready, τὰ ἔτοιμα 2 Cor. 10, 16. (Thuc. 7. 60, 65.) Also c. inf. *ready* to be done, σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι, 1 Pet. 1, 5. So Wisd. 16, 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. b) Of persons, Matt. 25, 10 αἱ ἔτοιμοι εἰσέλθουσιν. Also with πρὸς τι, *ready* for any thing, Tit. 3, 1. 1 Pet. 3, 15; c. infin. *ready* to do or act, Luke 22, 33. Acts 23, 15; inf. impl. v. 21. So ἔτοιμος γίνομαι, *to become ready, be prepared*, Matt. 24, 44. Luke 12, 40. Sept. for עָזַר עָזַר Ex. 19, 15. 34, 2. So c. πρὸς Xen. Mem. 4. 5. 12; c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1.—Hence, ἐν ἑτοιμῳ ἔχειν, *to have or hold in readiness*, c. inf. 2 Cor. 10, 6. So Pol. 2. 34. 2.

ἑτοίμως, adv. (ἔτοιμος,) *ready, in readiness*; hence ἑτοίμως ἔχειν, *to hold oneself ready, to be ready*, c. inf. Acts 21, 13. 2 Cor. 12, 14. 1 Pet. 4, 5. Sept. for עָזַר עָזַר Dan. 3, 15.—Jos. Ant. 12. 4. 2. Ael. V. H. 4. 13. Diod. Sic. 16. 28.

ἔτος, εος, ουσ, τό, a year, Luke 3, 1. Acts 7, 30. Heb. 1, 12. al. Sept. for עָזַר 1 K. 15, 1. Jer. 1, 2. 3. So Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12.—Dat. plur. as marking a period in or during which, John 2, 20. Acts 13, 20; Plato Tim. 23. d. Accus. plur. of time *how long*, Matt. 9, 20. Luke 2, 36. John 5, 5. al. Xen. Cyr. 1. 2. 9.—In the phrase εἶναι v. γίνομαι ἔτων, *to be of so many years, of such and such an age*; Matt. 5, 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old. Luke 2, 37. 42. Acts 4, 22. al. (Sept. Gen. 5, 32. Xen. Mem. 1. 2. 40.) So John 8, 57 πενήκοντα ἔτη οὕτως ἔχεις, *thou hast not yet forty years*, i. e. art not forty years old.—With prepositions, e. g. ἀπὸ c. gen. *from, since*, Rom. 15, 23; διὰ c. gen. as διὰ ἑτῶν πλείονων, *after many years*, Acts 24, 17. Gal. 2, 1; εἰς c. acc. *for*, Luke 12, 19; ἐν c. dat. in, Luke 3, 1; ἐκ c. gen. *from, since*, Acts 9, 33. 24, 10; ἐπὶ c. acc. *upon or for*, Acts 19, 10; κατὰ c. acc. as κατ' ἔτος, *year by year, every year*, Luke 2, 41 (Jos. Ant. 7. 5. 1); μετὰ c. acc. *after*, Gal. 1, 18. 3, 17: πρὸ c. gen. *before*, so many years ago, 2 Cor. 12, 2. +

εὖ, adv. (pr. neut. of εὖς,) *well, good*, in N. T. only with verbs or absol.

1. Pr. with a verb; Eph. 6, 3 ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest prosper; quoted from Deut. 5, 16 where Sept. for עָזַר. (Arr. Epict. 2. 5. 30.) Mark 14, 7 εὖ ποιῆσαι τινα, *to do one good, to do good to any one*. Sept. for עָזַר Gen. 32, 9. 12. (Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19.) Acts 15, 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well; so Jos. Ant. 4. 8. 38. Xen. Mem. 3. 9. 14.

2. Absol. in commendations, i. q. εὖγε, *well! well done!* Matt. 25, 21 εὖ, δοῦλε ἀγαθέ. v. 23. Luke 19, 17.—Xen. Ven. 6. 20; comp. εὖγε ib. 19.

NOTE. In composition, εὖ is *well, good*; hence often intensive.

Εἷδα, ας, ἡ, Eve, Heb. חַוָּה (life), pr. name of the first woman, 2 Cor. 11, 3. 1 Tim. 2, 13.

εὐαγγελίζω, f. ἴσω, (εὐάγγελος,) aor. 1 εὐηγγέλισα, for the augm. see Buttm. § 86. 3; *to bring good news, to announce glad tidings*; Act. only twice, Rev. 10, 7. 14, 6; elsewhere Mid. and Pass.—Not found in Mark, nor in John's gospel and epistles; only once in Matthew, and twice in the Apocalypse.

I. ACT. with acc. of pers. comp. Buttm. § 131. 5; *to bring or announce glad tidings unto*; Rev. 10, 7 Grb. ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας, where Rec. has dat. τοῖς δούλοις κτλ. 14, 6 εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς κτλ. where some editions read ἐπὶ τοὺς καθημένους κτλ. Sept. c. dat. for עָזַר 1 Sam. 31, 9. 2 Sam. 18, 19. 20.—Dion Cass. 61. 13. (993. 30.) Polyæn. 5. 7 εὐηγγέλιζε τοῖς Συρακουσίοις. The Active form is not found in early writers; Lob. ad Phryn. p. 268.

II. MID. in earlier writers (Lob. l. c.) and in N. T. *to bring good news, to announce or publish glad tidings*; in various constructions.

1. Genr. and c. acc. of thing, Acts 10, 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10, 15 bis, quoted from Is. 52, 7 where Sept. for עָזַר, as also 1 K. 1, 42. With acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phryn. p. 268. Winer § 31. 1. n. Luke 1, 19 ἀπεσταλὴν εὐαγγελίσασθαι σοι ταῦτα. 2, 10. Eph. 2, 17. 1 Thess. 3, 6. Sept. for עָזַר 1 Chr. 10, 9; ἔν τισι 1 Sam. 1, 20. Ps. 40, 10. So Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Lycurg. 150. 3; τὴν περί τινος Jos. Ant. 15. 7. 2. Plut. Quæst. Rom. 9.—With dat. of pers. Luke 4, 18 εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61, 1 where Sept. for עָזַר. So Aristoph. Eq.

643. Dem. 332. 9.—With two acc. of pers. and thing, in the later usage; Acts 13, 32 καὶ ἡμῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν... ἐν κτλ. comp. Buttm. § 151. I. 6. So Alciphr. Ep. 3. 12. Heliodor. 2. 16. p. 64. Euseb. Vit. Const. 3. 26.

2. Spec. of the gospel of Christ and all that pertains to it, to bring glad tidings of salvation; hence to show forth, to declare, to preach, including always the idea of glad tidings; e. g. a) With acc. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασιλείας v. 3. to show forth the glad tidings of the kingdom of God, to preach the kingdom, Luke 8, 1. Acts 8, 12; c. dat. of pers. Luke 4, 43. b) With acc. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, Acts 5, 42. 11, 30. 17, 18; c. dat. of pers. Acts 8, 35; also ἐν τοῖς ἔθνεσι Gal. 1, 16. So Eph. 3, 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. c) Genr. c. acc. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Gal. 1, 23 τὴν πίστιν. Acts 8, 4 τὸν λόγον. 15, 35; c. dat. of pers. 1 Cor. 15, 1. 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11, 7; acc. impl. Gal. 1, 8 bis. d) Simply, εὐαγγελίζεσθαι, to preach the gospel; absol. Luke 9, 6. 20, 1. Acts 14, 7. Rom. 15, 20. 1 Cor. 1, 17. 9, 16 bis. 18; with eis c. acc. marking extent, 2 Cor. 10, 16. With dat. of pers. Rom. 1, 15. Gal. 4, 13. With acc. of pers. Luke 3, 18. Acts 16, 10. Gal. 1, 9. 1 Pet. 1, 12; acc. of place for pers. Acts 8, 25. 40. 14, 21; acc. and infin. Acts 14, 15. Comp. Winer § 32. 1. n.

III. Pass. with aor. 1 εὐγγελίστην, perf. part. εὐγγελισμένος, with a nominative of thing or person, e. g. a) With a nom. of the thing announced, corresp. to the accus. in the Active construction, Buttm. § 134. 1, 5; to be announced as glad tidings, to be preached; Luke 16, 16 ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται. Gal. 1, 11 τὸ εὐαγγέλιον. 1 Pet. 1, 25 τὸ ῥῆμα κυρίου. Impers. c. dat. of pers. 1 Pet. 4, 6 καὶ νεκροῖς εὐγγελίστην, comp. Buttm. § 129. 16. b) With a nom. of person, corresp. to the dat. or acc. of pers. in the Active construction, Buttm. § 134. 5; to have good tidings brought to one, to receive glad tidings, e. g. of God's promise, Heb. 4, 2 καὶ γὰρ ἔσμεν εὐγγελισμένοι, καθάπερ κἀκεῖνοι. v. 6. Sept. for יְהוֹשִׁעַ 2 Sam. 18, 31. Spec. of the gospel, to have the gospel preached to one, to hear the gospel preached, Matt. 11, 5 and Luke 7, 22 πτωχοὶ εὐαγγελίζονται.

εὐαγγέλιον, ου, τό, (εὐάγγελος,) a reward for good news, given to the messenger, Hom. Od. 14. 152, 166. Plut. Ageai. 33; then good news, glad tidings, Sept. for

הַיְשׁוּעָה 2 Sam. 18, 20. 22. Luc. Asin. 28. Plut. Pomp. 41. App. B. Civ. 4. 20.—In N. T. the glad tidings of Christ and his salvation, the gospel. Not found in Luke, nor in John's gospel and epistles, only twice in Acts, once in Peter, once in Rev.

1. Pr. the gospel, in the sense of glad tidings; so in the four evangelists, e. g. a) In respect to the kingdom of the Messiah, as τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, Mark 1, 14. Matt. 4, 23. 9, 35. 24, 14; and so impl. Mark 1, 15. 13, 10. 14, 9. Matt. 26, 13. b) In respect to the coming and life of Christ himself; Mark 8, 35 et 10, 29 ἔσται ἐμοὶ καὶ τοῦ εὐαγγελίου. 16, 15. Meton. the preaching of the gospel, announcement of the glad tidings respecting Christ, sc. as begun by John the Baptist, Mark 1, 1.—Hence later gospel, i. q. gospel-history, the record of Christ's life and teaching; so in the titles of the first four books of the N. T.

2. Later, after the day of Pentecost, the gospel, i. e. the gospel scheme, the plan of redemption through Christ, comprising all its doctrines, precepts, promises, privileges; so in Paul's writings, and also Acts 15, 7. 20, 24. 1 Pet. 4, 17. Rev. 14, 6. Thus a) Genr. Rom. 2, 16 κατὰ τὸ εὐαγγελίον μου, i. e. the gospel which I preach. 11, 28. 16, 25. 2 Tim. 2, 8. 1 Cor. 9, 14 τοῖς τὸ εὐαγγ. καταγγέλουσιν. v. 18. 15, 1. 2 Cor. 4, 3. 4. Gal. 1, 11 τὸ εὐαγγ. τὸ εὐαγγελισθέν ἐπ' ἐμοῦ. 2, 2. 5. 14. 2 Th. 1, 13. 3, 6. 6, 19. Phil. 1, 5. 7. 17. 27 bis. Col. 1, 5. 23. 2 Tim. 1, 10. Acts 15, 7. 20, 24. Rev. 14, 6 εὐαγγέλιον αἰώνιον, i. e. the eternal truths and blessings of the gospel. So τὸ εὐαγγ. τοῦ Χριστοῦ, the gospel of Christ, the glad tidings of Christ and his salvation, Rom. 15, 29. 2 Cor. 9, 13. Gal. 1, 7. Also τὸ εὐαγγέλιον τοῦ Θεοῦ, i. e. of which God is the author through Christ, Rom. 15, 16. 2 Cor. 11, 7. 1 Thess. 2, 2. 8. 9. 1 Tim. 1, 11. Hence by antith. ἕτερον εὐαγγέλιον, another gospel, different, not the true one, 2 Cor. 11, 4. Gal. 1, 6. b) Meton. the gospel, for the gospel-work, labour in the gospel, the preaching of the gospel; Rom. 1, 1 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. v. 9. 16. 1 Cor. 4, 15. 9, 14 ἐκ τοῦ εὐαγγ. ζῆν. v. 23. 2 Cor. 2, 12. 8, 18. Eph. 6, 15 see in ἐτοιμασία. Phil. 1, 12. 2, 22. 4, 3. 15. 1 Thess. 1, 5. 2, 4. 2 Thess. 2, 14. 2 Tim. 1, 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. in bonds on account of labours in the gospel. Gal. 2, 7 πεπίστευμαι τὸ εὐαγγ. τῆς ἀκροβυστίας, the gospel of the uncircumcision, i. e. the preaching of the gospel to the gen-

files. Rom. 10, 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached. So too τὸ εὐαγγέλιον τοῦ Χριστοῦ, see above in lett. a; Rom. 15, 19. 1 Cor. 9, 12. 18. 2 Cor. 10, 14. 1 Thess. 3, 2. 2 Thess. 1, 8. 1 Pet. 4, 17.

εὐαγγελιστής, οὗ, ὁ, (εὐαγγελίζομαι,) pr. 'a messenger of good tidings'; in N. T. an evangelist, a preacher of the gospel, not fixed in any place, but travelling as a missionary to preach the gospel and establish churches, Acts 21, 8. Eph. 4, 11. 2 Tim. 4, 5. See Neander Hist. of the Plant. and Tr. of the Chr. Church I. p. 173. [Germ. ed. 2, I. p. 194.] Theodoret ad Eph. 4, 11 ἐκείνοι περιιόντες ἐκήρυττον. Euseb. H. E. 3. 37.

εὐαρεστέω, ᾧ, f. ἴσω, (εὐάρεστος,) perf. εἰρησέτηκα, for the augm. see Buttm. § 86. 3; *to please well*, c. dat. Heb. 11, 5 εἰρηστικήναι τῷ Θεῷ, quoted from Sept. Gen. 5, 24. Absol. v. 6. So Eccclus. 44, 16. Diod. Sic. 4. 4.—Pass. *to be pleased with* any thing, c. dat. of cause, Heb. 13, 16. So Diod. Sic. 3. 55. ib. 20. 79.

εὐάρεστος, ου, ὁ, ἡ, adj. (εὖ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. dat. Rom. 12, 1 εὐάρεστον τῷ Θεῷ. 14, 18. 2 Cor. 5, 9. Eph. 5, 10. Phil. 4, 18; absol. Rom. 12, 2; *in* τινος of manner, Tit. 2, 9. (Wisd. 4, 10.) With ἐνώπιόν τινος instead of a dat. Heb. 13, 21; comp. in ἐνώπιον no. 3. With ἐν κυρίῳ Col. 3, 20, where Rec. has τῷ κυρίῳ, comp. in ἐν no. 1. e; comp. Wisd. 9, 10 παρά σοι.

εὐάρεστος, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12, 28.—Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. 4, 21.

εὐγενής, εἰος, οὗς, ὁ, ἡ, adj. (εὖ, γένος,) *well-born, noble*, of high rank, Luke 19, 12. 1 Cor. 1, 26. Sept. for βῆτ Job 1, 3. So Hdian. 1. 8. 10. Xen. Hell. 4. 1. 7.—Trop. *noble-minded, generous*, Acts 17, 11. So Jos. Ant. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Plato Rep. 375. a.

εὐδία, as, ἡ, (εὐδιος, Διός,) *serene sky, fair weather*, Matt. 16, 2 εὐδία sc. ἵσται.—Eccclus. 3, 15. Pol. 1. 60. 8. Xen. Hell. 2. 4. 14.

εὐδοκέω, ᾧ, f. ἴσω, (εὖ, δοκέω,) aor. 1 εὐδόκησα, also πῦδόκησα Luke 3, 22, see Buttm. § 86. 3; *to think well of, to think good*; hence genr. *to be well disposed, to favour*, c. dat. of pers. Diod. Sic. 17. 47;

to assent to, to approve, c. dat. of thing 1 Macc. 1, 43. Diod. Sic. 4. 23. Found only in the later Greek, Sturz de Dial. Alex. p. 168.—In N. T.

1. *to be well pleased, to take pleasure in*; with ἐν c. dat. of pers. Matt. 3, 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 17, 5. Mark 1, 11. Luke 3, 22. 1 Cor. 10, 5. Heb. 10, 38; ἐν c. dat. of thing, 2 Cor. 12, 10. 2 Thess. 2, 12. Sept. for ᾧ γένηται 2 Sam. 22, 20. Is. 62, 4; ᾧ πᾶσι Ps. 44, 4. 1 Chr. 29, 3. (1 Macc. 8, 1. Eccclus. 31, 19. Polyh. 2. 12. 3.) With εἰς c. acc. of pers. implying direction of mind, Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1, 17. With acc. of thing, by Hebr. Heb. 10, 6. 8 ὁλοκαύματα κ. π. ἀ. οὐκ εὐδόκησας. So Sept. for πᾶσι Ps. 51, 18; γένηται Ps. 51, 21.

2. Spec. *to think good to do any thing*, c. inf. a) i. q. *to be willing, ready, desirous*, c. inf. 2 Cor. 6, 8 εὐδοκοῦμεν μάλλον ἐκδημῆσαι ἐκ τοῦ σώματος κτλ. 1 Thess. 2, 8. So Eccclus. 25, 16. 1 Macc. 6, 23. Pol. 1. 8. 4. b) Implying purpose, will, determination, i. q. *to please or be pleased*, c. inf. 1 Thess. 3, 1 εὐδοκήσαμεν καταλειψθῆναι ἐν Ἀθήναις. Rom. 15, 26; inf. impl. v. 27. (1 Macc. 14, 46. 47.) So of the good pleasure of God, c. inf. Luke 12, 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 1 Cor. 1, 21. Gal. 1, 15. Col. 1, 19.

εὐδοκία, as, ἡ, (εὐδοκέω,) *a being well pleased, pleasure*, i. e.

1. Pr. *delight in* in any person or thing, and hence *good-will, favour*. Luke 2, 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Sept. and ἱ'ἱ' Ps. 5, 13. 19, 15. (Eccclus. 11, 17.) Of men, *good-will, kind intent*, Phil. 1, 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. Spec. *pleasure in* any thing, *desire*; 2 Thess. 1, 11 καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως. Rom. 10, 1. Comp. εὐδοκέω 2 Cor. 5, 8; also Eccclus. 18, 31.

2. Spec. of God, *good pleasure, will, purpose*, always with the idea of benevolence; Eph. 1, 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2, 13. Matt. 11, 26 et Luke 10, 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*; see in ἐμπροσθεν no. 2. a. So ἱ'ἱ' Sept. θελημα, Ps. 40, 9. 103, 21.

εὐεργεσία, as, ἡ, (εὐεργέτης,) *well-doing, good conduct*, 1 Tim. 6, 2; see in ἀνταδμβάνω no. 2. So Hom. Od. 22. 374. Theogn. 548.—Spec. *a good deed, benefit*, done to another, Acts 4, 9. So 2 Macc. 9, 26. Hdian. 3. 12. 21. Xen. Mem. 2. 7. 9.

εὐεργετέω, ὦ, f. ἴσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts 10, 38. Sept. for עָשָׂה Ps. 13, 6.—Æl. V. H. 12. 59. Xen. Cyr. 8. 2. 9, 10.

εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) *a well-doer, benefactor*, 2 Macc. 4, 2. Xen. Ag. 4. 4.—In N. T. as a title of honour, *Euergetes, benefactor*, corresponding to the Lat. *pater patriæ*; Luke 22, 25 οἱ ἐξουσιάζοντες εὐεργέται καλοῦνται. Comp. Ptolemy *Euergetes*, king of Egypt, Eccclus. Prol. and also Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

εὐθέτος, ου, ὁ, ἡ, adj. (εὖ, τίσημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους.—In N. T. *fit, meet, proper*, Luke 9, 62 οὐκ εὐθ. εἰς τὴν βασ. τῶν οὐρ. 14, 35. Heb. 6, 7. So Sept. Ps. 32, 6. Diod. Sic. 5. 37. Dioscor. 2. 65.

εὐθέως, adv. (εὐθύς,) *straightway, immediately, forthwith*, Matt. 8, 3. 13, 5. Mark 1, 31. Acts 12, 10; *shortly*, 3 John 14. Matt. 24, 29. Sept. for עָרַב Job 5, 3.—Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. +

εὐθύδρομέω, ὦ, f. ἴσω, (εὐθύς, δρόμος, τρέχω,) *to run straight*, e. g. of a ship, *to sail a straight course*, with εἰς c. acc. of place, Acts 16, 11. 21, 1.—Philo 2 Alleg. p. 102. c. Id. de Agric. p. 213. a.

εὐθύμεω, ὦ, f. ἴσω, (εὐθυμος,) *to be of good cheer, to be of cheerful mind*, absol. Acts 27, 22. 25. James 5, 13.—Symm. for עָרַב Prov. 15, 15. Plut. de Tranq. Anim. 2, 9. Eurip. Cycl. 530. Mid. Xen. Cyr. 2. 3. 19.

εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, i. e. well-disposed, kind*, Hom. Od. 14. 63.—In N. T. *of good cheer, cheerful*, Acts 27, 26. (2 Macc. 11, 26. Hdian. 6. 6. 13. Xen. Ag. 8. 2.) Hence Neut. of comparat. εὐθυμότερον adv. *the more cheerfully*, Acts 24, 10 Rec. So Xen. Cyr. 2. 2. 27.

εὐθύμως, adv. (εὐθυμος,) *cheerfully*, Acts 24, 10 Lachm. see in εὐθυμος.—Pol. 8. 34. 9. Plato Ax. 365. b.

εὐθύνω, f. νῶ, (εὐθύς,) 1. *to make straight*; e. g. a way, *to make straight and level*, c. acc. τὴν ὁδόν, John 1, 23; comp. Matt. 3, 3, and see fully in ἐτοιμάζω no. 1. a.—Trop. Eccclus. 2, 6. 37, 15.

2. *to lead or guide straight*, e. g. a ship, *to steer*; hence ὁ εὐθύνων, *a steersman, pilot*, James 3, 4.—Luc. D. Mort. 10. 10. Eurip. Cycl. 15; horses, Plut. de Genio Socr. 23. p. 104.

εὐθύς, εἰα, ὅ, 1. *straight*, pr. as adj. Matt. 3, 3 et Mark 1, 3 et Luke 3, 4, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. *make the ways straight and level before the king*, quoted from Is. 40, 3 where Sept. for יָשָׁר; see fully in ἐτοιμάζω no. 1. Luke 3, 5, from Is. 40, 4 where Sept. for יָשָׁר. Acts 9, 11. So Luc. Zeux. 10. Xen. Cyr. 1. 3. 4.—Trop. of the heart and life, *straight-forward, right, true*; Acts 8, 21 ἡ καρδία. 13, 10 ὁδὸν κυρίου εὐθείας. 2 Pet. 2, 15. So Sept. and ῥῥ 1 Sam. 12, 23. Hos. 14, 10.

2. As adv. of time, εὐθύς, *straightway, immediately, forthwith*, i. q. εὐθέως, Matt. 3, 16. 13, 20. 21. Mark 1, 12. 28. John 13, 32. 19, 34. 21, 3. Acts 10, 16 Lachm. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phryn. p. 144 sq.—Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness*, Aristot. Meteor. comp. Eccclus. 51, 15 [21].—In N. T. trop. *rightness, rectitude*; Heb. 1, 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεία, *a right sceptre*, quoted from Ps. 45, 7, where Sept. for יָשָׁר; Sept. also for יָשָׁר Ps. 111, 8; ῥῥ 1 K. 9, 4. See Buttm. § 132. n. 12.

εὐκαιρέω, ὦ, f. ἴσω, (εὐκαιρος,) impf. εὐκαίρουν and ἡνέκαρουν, for the augm. see Buttm. § 86. 3; a word of the later Greek, Lob. ad Phryn. 125; *to have good time, to have leisure, opportunity*; c. inf. Mark 6, 31 οὐδὲ φάρεῖν ἡνέκαρουν. Absol. 1 Cor. 16, 12. (Pol. 20. 9. 4. Plut. Mor. II. p. 138.) With εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. So προσευκαίρειν τινι Arr. Epict. 3. 22. 72. Plut. Parall. 41.

εὐκαιρία, as, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. 26, 16. Luke 22, 6.—1 Macc. 11, 42. Æl. V. H. 12. 10. Plato Phædr. p. 272. a. See Lob. ad Phryn. p. 126.

εὐκαιρος, ου, ὁ, ἡ, adj. (εὖ, καιρός,) *well-timed, seasonable, opportune*; Mark 6, 21 γενομένης ἡμέρας εὐκαίρου, comp. v. 19. Heb. 4, 16.—2 Macc. 14, 29. Hdian. 1. 4. 7 καιρὸς εὐκαιρος. Plut. de Lib. educ. 14. p. 22.

εὐκαίρως, adv. (εὐκαιρος,) *in good time, seasonably, opportunely*, Mark 14, 11. 2 Tim. 4, 2 see in ἀκαίρως.—Eccclus. 18, 22. Pol. 1. 42. 6. Xen. Ag. 8. 3.

εὐκοπῶς, ου, ὁ, ἡ, adj. (εὖ, κόπος,) *of easy labour*, i. e. *easy, facile*, 1 Macc. 3, 18. Pol. 18. 1. 2.—In N. T. only Neut. of com-

parat. εὐκοπώτερον, *easier, lighter*, Matt. 9, 6. 19, 24. Mark 2, 9. 10, 25. Luke 5, 23. 16, 17. 18, 25.

εὐλάβεια, as, ἡ, (εὐλαβής,) *caution, circumspection*, Dem. 1403. 1. Plato Rep. 539. a; *timidity, fear*, Wisd. 17, 8. Hdian. 5. 2. 5.—In N. T. *fear of God, reverence, piety*; Heb. 12, 28 δὲ ἡς λατρεύμεν εὐαρίστως τῷ Θεῷ μετὰ αἰδούς καὶ εὐλαβίας. 5, 7 καὶ εἰσακουσεῖς ἀπὸ τῆς εὐλαβίας, *was heard because of his fear of God, his piety*; see in ἀπὸ no. 3. e. So all the Greek commentators; others less well, praegn. *was heard and delivered from his fear*, see in ἀπὸ no. 1. β. 2.—Philo de Cherub. p. 113 εὐλ. Θεοῦ. Plut. Camill. 19, 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

εὐλαβεόμαι, οὔμαι, f. ἵσσομαι, Pass. depon. (εὐλαβής,) aor. 1 εὐλαβήσῃν, Buttm. § 113. 4. § 136. 1, 2; *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8.—In N. T. *to fear, c. μή*, Acts 23, 10 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for אָרַךְ 1 Sam. 18, 29. (1 Macc. 3, 30. Pol. 1. 16. 7. Diod. Sic. 4. 73.) Spec. towards God, *to fear, to reverence*, absol. Heb. 11, 7. Sept. for עָרַךְ Zech. 2, 17 [13]; חָפַץ Nah. 1, 7. See Tittm. de Synon. N. T. p. 146.

εὐλαβής, εὖ, οὖς, ὁ, ἡ, adj. (εὖ, λαμβάνω, λαβεῖν,) pr. 'taking well hold,' i. e. carefully, circumspectly, comp. εὐλαβῶς Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 17. Plato Polit. 311. a; *timid, fearful*, Jos. Ant. 6. 9. 2. Pol. 3. 17. 5.—In N. T. from the Sept. spoken in reference to God, *God-fearing, pious, devout*, Luke 2, 25. Acts 2, 5. 8, 2. [22, 12.] Sept. for יָרַץ Mic. 7, 2. See Tittm. de Synon. N. T. p. 146.

εὐλογέω, ᾧ, f. ἵσω, (εὖ, λόγος,) impf. ὑπλόγου, aor. 1 εὐλόγησα, for the diff. augm. see Buttm. § 86. 3; pr. *to speak well of, to commend*, Isocr. 191. b. τοὺς ἀγαθοὺς ἀνδρας εὐλογεῖν. Polyb. 1. 14. 4. Plato Minos 320. e; i. q. εὖ λέγω, which is preferred by Thom. Mag. p. 389, comp. Lob. ad Phryn. p. 200.—In N. T. *to bless, e. g.*

1. Of men towards God, *to bless, i. e. to praise, to celebrate*, with ascriptions of praise and thanksgivings; c. acc. Luke 1, 64 εὐλογῶν τὸν Θεόν. 2, 28. 24, 53. James 3, 9. Sept. and ἡָ Gen. 29, 10. 20. Ps. 16, 7. al. saep.—2 Macc. 3, 30. Jos. Ant. 7. 14. 11.

2. Of men towards men and things, *to bless, i. e. to invoke God's blessing upon*, with the idea of praise and thanksgiving.

a) With acc. of pers. i. q. *to pray for one's welfare*; Matt. 5, 44 εὐλογεῖτε τοὺς καταραμένους ὑμᾶς. Mark 10, 16 τειεῖς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ (τὰ παῖδια) ὑπλόγει αὐτά. Luke 2, 34. 6, 28. 24, 50. 51. Rom. 12, 14; absol. Rom. 12, 14. 1 Cor. 4, 12. 1 Pet. 3, 9. So Melchisedec Abraham, Heb. 7, 1. 6; Pass. v. 7; Isaac and Jacob their descendants, 11, 20. 21. Sept. for בָּרַךְ Gen. 14, 19. 27, 23. 27. 48, 9. 15. 20. So Jos. B. J. 6. 5. 3 pen. β) With acc. of thing; in N. T. only of food, a meal, a cup, *to bless, i. e. to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9, 16; acc. impl. Matt. 14, 19 εὐλόγησε, καὶ ἐλάσας κτλ. Mark 6, 41. 8, 7. So of the Lord's supper, *to bless*, to consecrate with prayer and thanksgiving; Matt. 26, 26. Mark 14, 22. Luke 24, 30. 1 Cor. 10, 16 τὸ ποτήριον δὲ εὐλογοῦμεν. So Sept. and ἡָ of a sacrifice and feast, 1 Sam. 9, 13.—For the Jewish formulas of benediction at the paschal supper, see Lightfoot Hor. Heb. ad Matt. 26, 26.

3. Of God towards men, *to bless, i. e. to mark with favour, to prosper, to make happy*, c. acc. Acts 3, 26 ἀπέστειλεν αὐτὸν [Ἰησοῦν] εὐλογοῦντα ὑμᾶς. Eph. 1, 3 ὁ Θεός, ὁ εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. 6, 14 εὐλογῶν εὐλογήσω σε, quoted from Gen. 22, 17 where Sept. for Heb. בָּרַךְ בָּרַךְ, of which this is an imitation; Winer § 46. 10. Gees. Lehr. p. 778. Pass. *to be blessed of God*, Gal. 3, 8. 9. Sept. genr. for בָּרַךְ Gen. 24, 1. 35. Ps. 45, 3. 67, 2. 7. Pass. Is. 61, 9.—Hence Pass. particip. perf. εὐλογημένος, *blessed, favoured, sc. of God, happy*; so in joyful salutations and the like, e. g. of the Messiah and his reign, εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, Matt. 21, 9. 23, 39. Mark 11, 9. 10. Luke 13, 35. 19, 38. John 12, 13. So Matt. 25, 34 οἱ εὐλογημένοι τοῦ πατρὸς. Luke 1, 28 εὐλογημένη σὺ ἐν γυναιξίν, i. e. blessed above all women. v. 42 bis, καὶ εὐλογ. ὁ καρπὸς τῆς κ. σου. So Sept. and ἡָ Deut. 28, 3. Ruth 3, 10. 1 Sam. 26, 25.

εὐλογητός, οὗ, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. worthy of all praise, adorable, Lat. *venerandus*, Mark 14, 61. Luke 1, 68. Rom. 1, 25. 9, 5. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 2 Pet. 1, 3. Sept. and ἡָ Gen. 9, 26. Ex. 18, 10. al. So Tob. 8, 5. 15.—In Sept. spoken also of men, for בָּרַךְ Deut. 33, 24. Ruth 3, 10.

εὐλογία, as, ἡ, (εὐλογέω,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42.—In N. T.

1. *good speaking, good words*, i. e. in a bad sense, *fair speech*, Rom. 16, 18.—Genr. Plato Rep. 400. d.

2. Spec. *blessing*, e. g. a) From men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7, 12 ἡ εὐλογία καὶ ἡ δόξα . . . τῷ θεῷ ἡμῶν. 5, 12. 13.—Jos. Ant. 11. 4. 2.

b) From men towards men and things, *blessing, benediction*, invocation of good from God; upon persons, Heb. 12, 17. James 3, 10 εὐλογία καὶ κἀρά. Sept. and חַסְדִּים Gen. 27, 12. 35 sq. So Eccclus. 3, 8. 9. Jos. Ant. 4. 8. 44, 48.—Upon things, 1 Cor. 10, 16 τὸ ποτήριον εὐλογίας δὲ εὐλογοῦμεν, *the cup of blessing*, i. e. of benediction, consecration, in allusion to the חַסְדִּים drunk at the paschal supper; comp. Light-foot Hor. Heb. ad Matt. 26, 27. Gr. Harm. p. 214.

c) Meton. *blessing*, i. e. favour conferred, *gift, benefit, bounty*. a) From God to men; Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3, 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed. Eph. 1, 3. 1 Pet. 3, 9. Sept. and חַסְדִּים Gen. 49, 25. Is. 65, 8. (Act. Thom. § 26.) So Heb. 6, 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. חַסְדִּים מַעֲשֵׂה, Sept. ὑπερὸς εὐλογίας, Ez. 34, 26. β) From men to men, a *gift, bounty, present*; 2 Cor. 9, 5 τὴν προκ. εὐλογίαν ἡμῶν, i. e. your gift, contribution. Sept. and חַסְדִּים Gen. 33, 11. 1 Sam. 25, 27. Hence i. q. *bounty, liberality*; 2 Cor. 9, 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας ἐπ' εὐλογίας as adv. *liberally, bountyfully*; comp. in ἐπὶ II. 3. i.

εὐμετάδοτος, ου, ό, ἡ, adj. (εὖ, μεταδίδωμι), *ready to impart*, i. e. *liberal, bountyful*, 1 Tim. 6, 18.—M. Antonin. 1. 14 τὸ εὐμετάδοτον καὶ εὐποιητικόν. ib. 6. 48.

Εὐνίκη, ἡ, *Eunike*, pr. n. of the mother of Timothy, 2 Tim. 1, 5.

εὐνοέω, f. ἴσω, (εὖνοος, νοῦς), *to be well-minded, well-disposed*, c. dat. Matt. 5, 25 ἴσῃς εὐνοῶν τῷ ἀντιδικῷ σου ταχύ, i. e. be reconciled.—Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

εὐνοία, as, ἡ, (εὐνοέω), *good will, a willing mind*; Eph. 6, 7 μετ' εὐνοίας δουλεύοντες. By euphemism for conjugal duty, 1 Cor. 7, 3 Rec.—1 Macc. 11, 33. 53. Diod. Sic. 1. 54. Plato Legg. 643. b.

εὐνουχίζω, f. ἴσω, (εὐνούχος), *to eunuch, to make a eunuch*; Pass. *to be made a eu-*

nuch, pr. Matt. 19, 12. So Jos. Ant. 10. 2. 2. Luc. Cronosol. 12.—Trop. εὐνουχίζειν ἑαυτὸν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19, 12.

εὐνούχος, ου, ό, (εὐνή, ἔχω), pr. 'bed-keeper,' keeper of the bed-chamber; hence a *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems; so Matt. 19, 12 εὐνούχοι οἵτινες εὐν. ὑπὸ τῶν ἀνδρ. Acts 8, 27. 34. 36. 38. 39. Sept. for עֲרֵיץ Is. 56, 3. 4. Esth. 2, 14. 15. So Luc. Eun. 6, 9. Hdot. 8. 105. Xen. Cyr. 7. 5. 60.—Trop. Matt. 19, 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. So Clem. Alex. Pæd. 3. 4 εὐνούχος ἀληθής, οὐχ ό μὴ δυνάμενος, ἀλλ' ό μὴ βουλόμενος φιλεθεῖν. Id. Strom. 3. 1.

NOTE. As eunuchs in oriental courts often rose to stations of power and trust, some have supposed that the word εὐνούχος was sometimes applied to a high officer of court, though not emasculated; hence they render it in Acts 1. c. a *court-officer, minister*. But passages like Gen. 37, 36. 39, 1, determine nothing; for many eunuchs are not wholly impotent, and sometimes live in matrimony; Ter. Eun. 4. 3. 24. Juv. Sat. 6. 366 sq. See Gesen. Heb. Lex. art. עֲרֵיץ. Thesaur. p. 973. Yet this opinion as to Potiphar is of early date; comp. Test. XII Patr. p. 716 ἀρχιευνούχος παρὰ τῷ Φαραὶ ἔχων γυναῖκα καὶ παλλακὰς καὶ τέκνα.

Εὐοδία, as, ἡ, *Euodia*, pr. name of a female Christian, Phil. 4, 2.

εὐοδόω, ᾶ, f. ὠσω, (εὖδοτος; εὖ, ὁδός), *to put or lead in a good way, to help one on his way*, pr. Sept. for עֲזָרָה Gen. 24, 27. 48. Theophr. de Caus. Plant. 5. 6. 7, 8. Trop. *to make prosper, to give success to*, Sept. for עֲזָרָה Gen. 24, 21. 40. Neh. 2, 20.—In N. T. only Pass. trop. *to be prospered, to prosper*; 1 Cor. 16, 2 θησαυρίζων, δ, τι εὐοδάτω. 3 John 2 bis. Rom. 1, 10 ἰf I shall be prospered, permitted, to come unto you. Sept. for עֲזָרָה 1 Chr. 22, 13. So Test. XII Patr. p. 864. Hdot. 6. 73; comp. Wetst. N. T. in Rom. 1. c.

εὐπάρεδρος, ου, ό, ἡ, adj. (εὖ, πάρεδρος,) pr. 'sitting diligently by,' i. e. *assiduous*; hence Neut. τὸ εὐπάρεδρον, *assiduousness, devotedness*; c. dat. only 1 Cor. 7, 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ. Rec. has εὐπρόσεδρον q. v.—Hesych. et Suid. εὐπάρεδρον· καλῶς παραμένον καὶ διαρκῶς.

εἰπεῖδής, εἰός, οὐς, ὅ, ἡ, adj. (εἰ, πείσομαι.) *easily persuaded, yielding*, James 3, 17.—Plut. Solon 12 pen. Plato Epin. 989. b.

εὐπερίστατος, ου, ὅ, ἡ, adj. (εἰ, περιίσταμαι.) pr. 'standing well around', i. e. *easily besetting*, once εὐπερ. ἀμαρτία, Heb. 12, 1. So Chrysost. τὴν εὐκόλως περιέσταμίνην ἡμᾶς. Comp. Elsner Obs. Sac. in loc. Bleek Br. an d. Heb. in loc.

εὐποία, as, ἡ, (εὐποιέω,) *well-doing*, i. e. *a doing good, beneficence*, Heb. 13, 16.—Jos. Ant. 19. 9. 1. Arr. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is questioned by Pollux. 5. 140; comp. Lob. ad Phr. p. 353.

εὐπορέω, ᾧ, f. ἤσω, (εὐπορός,) *to have a good journey or voyage*, Thuc. 6. 44; trop. *to prosper, to thrive*, Xen. Mem. 2. 7. 4.—In N. T. Pass. *to be prospered, to prosper*, absol. Acts 11, 29 καθὼς ἠμπορεύετό τις, *as any one was prospered*, according to his ability; for the augm. see Buttm. § 86. 3. Sept. for יִשְׁרָאֵל Lev. 25, 26, 49. So Luc. Bis acc. 27. Pol. 1. 66. 5.

εὐπορία, as, ἡ, (εὐπορέω,) *prosperity, success*, Xen. An. 7. 6. 37, comp. 38.—In N. T. *abundance, wealth*, Acts 19, 25. So Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

εὐπρέπεια, as, ἡ, (εὐπρεπής, πρέπει,) *gracefulness, grace, beauty*, James 1, 11. Sept. for יָפֶה Lam. 1, 7.—Dem. 1404. 21. Thuc. 6. 31.

εὐπρόσδεκτος, ου, ὅ, ἡ, adj. (εἰ, προσδέχομαι.) *well-received, acceptable, approved*, c. dat. Rom. 15, 31. 1 Pet. 2, 5; absol. Rom. 15, 16. 2 Cor. 8, 12. So Plut. Præc. Reip. ger. 4 fin.—Spec. *accepted, favourable*, as καιρὸς εὐπρ. 2 Cor. 6, 2, i. e. *a time of favour*, from Is. 49, 8 where Heb. יִשְׁרָאֵל, Sept. καιρὸς δεκτός.

εὐπρόσεδρος, ου, ὅ, ἡ, adj. (εἰ, πρόσεδρος,) pr. i. q. εὐπάρεδρος, *assiduous*; hence Neut. τὸ εὐπρόσεδρον, *assiduousness, devotedness*, c. dat. 1 Cor. 7, 35 Rec. See in εὐπάρεδρος.

εὐπροσωπία, ᾧ, f. ἤσω, *to look well, to make a fair show*, absol. Gal. 6, 12. Not found elsewhere.—Derived from εὐπρόσωπος 'of fair countenance, beautiful,' Sept. Gen. 12, 11. Xen. Mem. 1. 3. 10; 'specious,' Hdot. 7. 168. Dem. 277. 4.

Εὐρακῶλων, ενος, Vulg. Euroaquilo, the E. N. E. wind, Acts 27, 14 Lachm. for Rec. Εὐροκλῶδων where see.

εὐρίσκω, f. εὐρήσω, (root εὐρ.) perf. εὐρηκα, aor. 2 εἶρον; Pass. aor. 1 εὐρέσθην. Unusual and later forms are: aor. 1 εὐρη-

σα Rev. 18, 14. Æsop. Fab. 131, comp. Winer § 15. Lob. ad Phryn. p. 721; Mid. aor. 1. εὐράμην Heb. 9, 12. Andocid. 9. 7. Pausan. 7. 11. 1, comp. Buttm. § 96. n. 1 marg. Winer § 13. 1. a. Lob. ib. p. 139. It takes no augment in N. T. and rarely elsewhere, Buttm. § 84. 5. Winer § 12. 3. Lob. ib. p. 140.—*To find*, with or without seeking.

1. Genr. and without seeking, *to find, to meet with, to light upon*. a) Pr. and c. acc. of pers. Matt. 18, 28 εὗρεν ἓνα τῶν συνδούλων. John 1, 42. 44. 46. 2, 14. Acts 9, 33. 28, 14. al. Pass. Heb. 11, 5. With acc. of thing, Matt. 13, 44. Luke 4, 17. 18, 8. John 12, 14. Acts 21, 2. Rom. 7, 18. Sept. for נִשְׁחָז of pers. 1 Sam. 10, 2. 3; of thing Gen. 44, 8. So Hdian. 3. 2. 7. Plato Legg. 754. b; of thing, Hdian. 3. 8. 12. Xen. An. 4. 4. 13. b) Trop. *to find*, i. e. *to perceive, to learn by experience*, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, e. g. a) With accus. and particip. comp. Buttm. § 144. 6. b. Matt. 12, 44. Mark 7, 30 εὗρε τὸ δαυμόνιον ἐξεληλυτός. Luke 8, 35. 24, 2. John 11, 17. Acts 9, 2. 2 John 4; in Pass. construction, Matt. 1, 18 εὐρέθη ἐν γαστρὶ ἔχουσα. Luke 17, 18. So Hdian. 8. 5. 2. Plut. Lucull. 13. Xen. Cyr. 2. 2. 14. β) With acc. and adj. or a like adjunct; Acts 5, 10 οἱ νεανίσκοι εἶρον αὐτὴν νεκράν. 24, 5. 2 Cor. 9, 4. Rev. 2, 2; in Pass. construction, Luke 9, 36 εὐρέθη μόνος. Acts 5, 39. Rom. 7, 10. 1 Cor. 4, 2. 2 Cor. 5, 3. 1 Pet. 1, 7. Rev. 5, 4. al. So Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὐρίσκον. Xen. Hell. 7. 4. 2.

2. *to find*, by search or inquiry, *to find out, to discover*. a) Pr. and absol. Matt. 7, 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζῆτε καὶ εὐρήσεις.) With acc. of pers. expr. or impl. Mark 1, 37 κατεδίωξαν αὐτόν, καὶ εὐρόντες αὐτόν. John 7, 34. 35. Acts 5, 22; acc. impl. Luke 2, 45. 2 Tim. 1, 17; Pass. Acts 8, 40. With acc. of thing, Matt. 7, 14 ὅλγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν sc. τὴν πόλιν. 12, 43. 13, 46. Mark 11, 13. Luke 15, 4. John 10, 9. Acts 7, 11. al. So of a judge, after examination, John 18, 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19, 4. 6. Acts 13, 28. 23, 9. al. Sept. and נִשְׁחָז of pers. Josh. 2, 22. 1 Sam. 9, 13; of things, 1 Sam. 9, 4. 2 K. 12, 10. 18. So Luc. Asin. 45. Xen. Mem. 3. 11. 8; of things, Luc. Tim. 24. Xen. Hell. 5. 3. 23. b) Trop. in different senses; a) εὐρίσκειν θεόν, *to find God*, i. e. *to find him propitious, to find access to him*, comp. in ἐκζητέω no. 3. Acts 17, 27 ζητεῖν τὸν θεόν, εἰ ἄραγε αὐτὸν

καὶ εὖροιεν. Pass. Rom. 10, 20, quoted from Is. 65, 1 where Sept. and ἀπρῆ, as also 1 Chr. 28, 9. β) Spoken of computation, measurement, *to find, to make out*, Acts 19, 19 εὖρον ἀργύριον μυριάδας πέντε. 27, 28 *bis*, εὖρον ὀργάνους εἴκοσι κτλ. So Xen. Cyr. 8. 2. 18. Hell. 3. 2. 10. γ) *to find out by thinking, to invent, to contrive*; so before an indirect clause with τό, Luke 19, 48 οὐκ εὕρισκον τό, τί ποιήσωσιν. Acts 4, 21; without τό, Luke 5, 19 μὴ εὕροντες ποίας εἰσενέγκωσιν αὐτόν. So Test. XII Patr. p. 637 εὖρον, τί εἴπωμεν. Palaeoph. 16. 2, c. acc. et dat.

3. Mid. and also Act. *to find for oneself*, i. e. *to get, to acquire, to obtain*; so once Mid. c. acc. Heb. 9, 12 αἰώνιον λύτρωσιν εὕραμενος. So Jos. Ant. 1. 19. 1 [2] δόξαν ἀρετῆς εὕραμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 7. 1. 31.—So in the Act. in N. T. but less often in classic writers, Lob. ad Phryn. p. 140; *to find*, i. e. *to acquire, to obtain, to get, for oneself or another*; c. acc. Matt. 10, 39 δὲ εὕραν τὴν ψυχὴν κτλ. Luke 9, 12 καὶ εὕρωσιν ἐπιστησίμων. John 21, 6. Rom. 4, 1. Heb. 12, 17. Rev. 9, 6. 18, 14; c. acc. et dat. Matt. 11, 29 εὕρησθε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7, 46 εὕρεῖν στήνωμα τῷ θεῷ, comp. Sept. and ἡ ἀπρῆ Ps. 132, 5. So Luc. Asin. 35. Xen. Mem. 2. 1. 24; acc. et dat. Plato Prot. 321. d.—By Hebr. in the phrase εὕρισκεν χάριν παρὰ τοῦ θεοῦ, *to find grace, to obtain favour, with God*, Luke 1, 30; ἐνώπιον τοῦ θεοῦ Acts 17, 46; absol. Heb. 4, 16. So εὕρεῖν θεός παρὰ κυρίον, 2 Tim. 1, 18. Sept. and ἡ ἀπρῆ Gen. 6, 28. 32, 5. 47, 25. +

Εὐροκλύδων, *ωτος, δ, Euroclydon, a tempestuous wind*, Acts 27, 14; from Εὖρος, *Eurus, the east-wind*, and κλύδων *a wave*; see Wetst. in loc. Comp. Heb. עֵצֶר, Sept. πνεῦμα βίαιον, Ps. 48. 8. Heb. Lex. art. עֵצֶר.—Other Mss. read Εὐρυκλύδων, *Euryclydon*, from εὐρύς *broad*, and κλύδων. But Cod. Alex. and Vulg. have Εὐρακίλων, *Euroaquila*.

εὐρύχωρος, *ου, δ, ἡ, adj. (εὐρύς, χῶρος, χώρα), pr. 'well-spaced,' i. e. broad, spacious*, as ἡ ὁδός, Matt. 7, 13. Sept. for עֵצֶר Is. 30, 23.—1 Esdr. 9, 41. Jos. Ant. 1. 18. 2. Plut. de Exil. 10 mid.

εὐσέβεια, *ας, ἡ, (εὐσεβής), piety, reverence*, in N. T. only as directed towards God; denoting the spontaneous feeling of the heart, and thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence,

godliness, religiousness, Acts 3, 12. 1 Tim. 2, 2. 4. 7. 8. 6, 3. 5. 6. 11. 2 Tim. 3, 5. Tit. 1, 1. 2 Pet. 1, 3. 6. 7. 3, 11. Sept. for עֵצֶר עֵצֶר Prov. 1, 7. Is. 11, 2. So Jos. Ant. 3. 2. 3. Diod. Sic. 19. 7. Plato Rep. 615. c.—Meton. *godliness, religion*, the gospel scheme, 1 Tim. 3, 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσέβεια.

εὐσεβέω, *ω, f. ἦσω, (εὐσεβής), to be pious towards any one, c. accus. Math. ἡ 413. 11; e. g. towards God, to reverence, to worship*, Acts 17, 23; towards parents, *to respect, to honour*, τὸν ἴδιον οἶκον, 1 Tim. 5, 4.—Jos. Ant. 10. 3. 2 τὸν θεόν. Isocr. 26. b, τὰ περὶ τ. θεοῦ. Genr. Xen. Hell. 1. 7. 26.

εὐσεβής, *εὐς, οὐς, ὁ, ἡ, adj. (εὖ, σέβομαι), pious, reverent*, Plato Phil. 39. c.—In N. T. only towards God, *religious, devout*, Acts 10, 2. 7. 22, 12. 2 Pet. 2, 9. Sept. for עֵצֶר Is. 24, 16. 26, 7. So Plut. Consol. ad Apoll. 34 fin. 35. Xen. Mem. 4. 8. 11.

εὐσεβῶς, *adv. piously, religiously, godly*, 2 Tim. 3, 12. Tit. 2, 12.—Jos. Ant. 8. 12. 3. Dem. 1460. 9. Xen. Mem. 2. 2. 13.

εὐσημος, *ου, δ, ἡ, adj. (εὖ, σῆμα), of good sign or omen, favourable*, Plut. J. Cæs. 43. Soph. Antig. 1021.—In N. T. *easy to be seen or known*; trop. of speech, *easy to be understood, distinct, significant*, 1 Cor. 14, 9. So Plut. Symp. 8. 3. 1. Pol. 10. 44. 3. Porphyr. de Abstin. 3. 4.

εὐσπλαγχνος, *ου, δ, ἡ, adj. (εὖ, σπλάγχνον), tender-hearted, full of pity, compassionate*, Eph. 4, 32. 1 Pet. 3, 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

εὐσχημόνως, *adv. (εὐσχήμων), becomingly, decorously, in a proper manner*, Rom. 13, 13 εὐσχημόνως περιπατήσωμεν. 1 Cor. 14, 40. 1 Thess. 4, 12.—Plut. Symp. 9. 14. 7. Xen. Cyr. 1. 3. 8, 9.

εὐσχημοσύνη, *ης, ἡ, (εὐσχήμων), becomingness, decorum, decorous and comely appearance*, e. g. of dress, 1 Cor. 12, 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

εὐσχήμων, *ονος, δ, ἡ, adj. (εὖ, σχῆμα), 1. well-fashioned, well-formed, comely*; 1 Cor. 12, 24 τὰ εὐσχήμονα ἡμῶν sc. μέλη. (Plut. Parall. 30. Xen. Eq. 1. 17.) Neut. τὸ εὐσχημόν, *decorum, propriety*, 1 Cor. 7, 35. So Arr. Epict. 4. 1. 63. Luc. de Saltat. 83.

2. Trop. in the later Greek, *of good standing, honourable, noble*; Mark 15, 43 εὐσχήμων βουλευτήης. Acts 15, 30. 17, 12.—Jos.

de Vita s. § 9. Plut. Parall. 15. Comp. Phryn. et Lob. p. 333.

εὐτόνος, adv. (εὐτονος, τείνω,) *intensely*, i. e. *powerfully, vehemently*, Luke 23, 10. Acts 18, 28.—Sept. Josh. 6, 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

εὐτραπέλλια, as, ἡ, (εὐτράπελος, τρέπω,) *courtesy, urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32; *humour, wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6.—In N. T. in a bad sense, *levity, jesting*, frivolous and indecent discourse, Eph. 5, 4. So Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπέλλαν. Comp. Plato Rep. 563. a.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. n. of a youth, Acts 20, 9.

εὐφημία, as, ἡ, (εὐφημος,) *words of good import or omen*, Jos. 10. 11. 7. Plut. de cohib. Ira 16 fin. *applause, acclamation*, Hdian. 1. 13. 13.—In N. T. *good report, good fame*, 2 Cor. 6, 8. So Diod. Sic. 1. 2. AEl. V. H. 3. 47.

εὐφημος, ου, ὁ, ἡ, adj. (εὐ, φήμη, φημί,) pr. 'well-spoken'; hence, of *good import, auspicious*, Soph. Elect. 630; εὐφημοὶ οὐανοῖς Dion. Hal. Ant. 1. 16; *laudatory*, e. g. λόγους Pol. 31. 14. 4.—In N. T. of *good report, praiseworthy*, Phil. 4, 8. So Anthol. Gr. IV. p. 183 αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένην.

εὐφορέω, ᾧ, f. ἦσω, (εὐφορος, φέρω,) *to bear or bring forth well, to yield abundantly*, intrans. e. g. of the earth, Luke 12, 16.—Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας ἐλαυφόρου, μάλιστα καὶ τότε εὐφορικίας. So εὐφορος *fertile*, Hdian. 1. 6. 3.

εὐφραίνω, f. αὐῶ, (εὐφρων, φρίν,) *to make well-minded, i. e. to make glad, to cause to rejoice*; Mid. and Pass. aor. 1 in Mid. signif. *to be glad, to rejoice*, Buttm. § 136. 1, 2.

1. Genr. in Act. once, 2 Cor. 2, 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for ἡμεῖς Ps. 19, 9. So Luke. Somn. 1. Xen. Cyr. 8. 7. 12.—Mid. absol. Luke 15, 32 εὐφρανθήσονται δὲ καὶ χαρῆναι ἔδει. Acts 2, 26. Rom. 15, 10. Rev. 11, 10. 12, 12. Gal. 4, 27, comp. Is. 54, 1. With ἔν τινι Acts 7, 41; ἐπὶ τινι, *to rejoice over*, Rev. 18, 20. Sept. for ἡμεῖς Deut. 32, 43; ἡμεῖς 1 Chr. 16, 10. 31; c. ἐν 1 Sam. 2, 1. So absol. AEl. V. H. 2. 21. Xen. CEC. 9. 12; c. ἐν ib. Hi. 1. 16; c. ἐπὶ τινι ib. Conv. 7. 5.

2. As connected with feasting, Mid. *to rejoice, to be merry*; Luke 12, 19 φάγε, πίε, εὐφραίνου. 15, 23. 24. 29. 16, 19. Sept. for ἡμεῖς Deut. 14, 26. 27, 7.—Hom. Od. 2. 311. AEl. V. H. 10. 9. Xen. Conv. 1. 15.

Εὐφράτης, ου, ὁ, *Euphrates*, Heb. פְּרָת Gen. 2, 14, a large and celebrated river of western Asia, rising in the mountains of Armenia; it flows through Syria and Mesopotamia, and after uniting with the Tigris below Babylon, falls into the Persian gulf. Its course before entering Syria was first fully explored in 1838. Rev. 9, 14. 16, 12. See Ritter's Erdkunde, Th. X. §§ 37–40. XI. §§ 53, 56.

εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts 2, 28. 14, 17. Sept. for ἡμεῖς Ps. 4, 8.—Plut. Cato Maj. 14 fin. Xen. Cyr. 3. 3. 7.

εὐχαριστέω, ᾧ, f. ἦσω, (εὐχάριστος,) aor. 1 εὐχαρίστησα and ἡχαρίστησα Rom. 1, 21 in later edit. Buttm. § 86. 3; pr. i. q. δοῦναι χάριν, *to gratify, to please*, to do something to please another, Dem. 257. 2. Lob. ad Phryn. p. 18.—In later Greek and in N. T. i. q. εἰδέναι χάριν, *to give thanks, to thank*; see Lob. l. c.

1. Genr. and c. dat. of pers. Luke 17, 16 εὐχαριστῶν αὐτῷ (Ἰησοῦ). Rom. 16, 4 οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ.—Jos. Ant. 14. 10. 7. Artemidor. 3. 14. Plut. de Garrul. 7 pen. Pol. 18. 26. 4.

2. Elsewhere only in respect to God, *to give thanks to God, to thank God*, e. g. a) Genr. and c. dat. τῷ Θεῷ or the like; Acts 28, 15 οὗς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρος. 1 Cor. 14, 18. Col. 1, 12. Philem. 4. Rev. 11, 17. So with adjuncts expressing manner or cause, e. g. διὰ c. gen. Rom. 7, 25 εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χρ. 1, 8. Col. 3, 17; ἐπὶ c. dat. Phil. 1, 3; περὶ c. gen. 1 Cor. 1, 4. Col. 1, 3. 1 Thess. 1, 2. 2 Thess. 1, 3. 2, 13; ὑπὲρ c. gen. Rom. 1, 8. Eph. 5, 20, and so with τῷ Θεῷ impl. Eph. 1, 16. 1 Thess. 5, 18; εἰς, Luke 18, 11. John 11, 41. 1 Cor. 1, 14. 1 Thess. 2, 13. Pass. of a thing, *to be thanked for*, to have thanks rendered for it to God; 2 Cor. 1, 11 ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστησῇ ὑπὲρ ἡμῶν, *that the gift upon us from (the prayers of) many persons may be thanked for by many on our behalf*. So genr. c. τῷ Θεῷ Judith 8, 25. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. b) Spec. of giving thanks before taking food or drink, comp. Deut. 8, 10; so c. τῷ Θεῷ, Rom. 14, 6 bis. Acts 27, 35; absol. Matt. 15, 36. 26, 27. Mark 8, 6. 14, 23. Luke 22, 17. 19. John 6, 11. 23. 1 Cor. 11, 24; c. ὑπὲρ τίνος 1 Cor. 10, 30. c) As an act of worship; *to render thanksgiving and praise to God*; absol. Rom. 1, 21

ἐκ ὧς θεὸν ἐδόξασαν ἡ πύχαρισθησαν. 1 Cor. 14, 17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, parall. with εὐλογῆσις v. 16.

εὐχαριστία, as, ἡ, (εὐχάριστος,) 1. *gratitude, thankfulness*, Acts 24, 3.—Philo de Plant. Noë p. 231. d. Dem. 256. 19. Pol. 8. 14. 8.

2. In Paul's writings and the Apocalypse, *thanksgiving, thanks*, i. e. the expression of gratitude to God; c. dat. τῷ θεῷ or the like, comp. in εὐχαριστίᾳ, and Matth. 5. 390; so 2 Cor. 9, 11. 12. Rev. 4, 9. 7, 12; absol. 1 Cor. 14, 16. 2 Cor. 4, 25. Eph. 5, 4. Phil. 4, 6. Col. 2, 7. 4, 2. 1 Thess. 3, 9. 1 Tim. 2, 1. 4, 3. 4.—Aquil. for תְּהִי אֱמִינָה 4, 5. Wisd. 16, 28; genr. Jos. Ant. 4. 8. 25.

εὐχάριστος, ου, ό, ἡ, adj. (εὖ, χάρις, χαρίζομαι,) *grateful, i. e. graceful, pleasing*, externally, Sept. γυνὴ εὐχ. for יְיָ רַחֵם Prov. 11, 16. Luc. Asin. 28; trop. τέχνη Xen. CEC. 5. 10; λόγοι ib. Cyr. 2. 2. 1.—In N. T. *grateful, thankful*, full of gratitude to God, Col. 3, 15. So Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49.

εὐχή, ἡς, ἡ, (εὐχομαι,) 1. *prayer* to God, James 5, 15; comp. v. 16. Sept. for תְּהִי אֱמִינָה Prov. 15, 8. 29.—Hom. Od. 10. 526. Palæph. 53. 1. Xen. Conv. 8. 15.

2. *a vow*, e. g. of the Nazarite, Acts 21, 23; see Num. c. 6. Sept. for נָזַר Num. 6, 2. 21. (Genr. Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.) In the case of indigent Nazarites, it was customary for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein on v. 24; also Jos. Ant. 19. 6. 1. Lightf. Hor. Heb. ad Luc. 1, 24.—Acts 18, 18 κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχὴν, prob. a *votum civile*, usual among the Jews as well as the gentiles, by which persons in distress or danger or any necessity, vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see Artemidor. 1. 23. Luc. de Merc. cond. 1. Id. Hermotim. 86. Diod. Sic. 1. 18; comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer κειράμενος to Ἀκύλας, but against the natural construction. Others suppose the vow of a Nazarite to be meant; but this, although it might be entered upon in a foreign land, could only be perfected and terminated by cutting off the hair and an offering in the temple at Jerusalem; see Num. 6, 18. Jos. B. J. 2. 15. 1. Mishna,

Nasir 3. 6. ib. 7. 2. Edvitho 4. 11. Reland Antt. Sac. 2. 10. 5. Wetst. in loc. Winer Realw. art. *Nasiræer*.

εὐχομαι, f. φομαι, Mid. depon. impf. εὐχόμεν et ηὐχόμεν, Buttm. 5. 84. 5; to *pray* to God, Xen. An. 4. 3. 13; to *vow* sc. in prayer, Xen. An. 4. 8. 25; to *boast*, Pol. 5. 43. 1.—In N. T. only to *pray*, e. g.

1. Pr. to God, c. dat. τῷ θεῷ, Acts 26, 29, see in ἄν III. 1; with πρὸς τὸν θεόν 2 Cor. 13, 7; with ὑπέρ τινος James 5, 16. Sept. for לְהַשְׁתַּחֲוֹת Num. 11, 2. 21, 8.—So c. dat. Dem. 225. 1. Xen. An. 4. 3. 13; πρὸς τοὺς θεούς Xen. Mem. 1. 3. 2.

2. Spec. with acc. and infin. to *pray for*, i. q. to *wish for, to desire earnestly, to long for*; Acts 27, 29 ηὐχοντο ἡμῶν γενέσθαι. 3 John 2. Rom. 9, 3 ηὐχόμεν γὰρ αὐτὸς ἐγὼ ἀντίθεμα εἶναι, I was *wishing*, for I *could wish*, comp. ἐβουλόμην Acts 25, 22. With acc. τοῦτο, 2 Cor. 13, 9. Sept. for ὕψι Jer. 42, 22.—Æschin. Dial. 3. 6. Lysias 708. ult. Xen. Conv. 4. 33.

εὐχρηστος, ου, ό, ἡ, adj. (εὖ, χρῶμαι,) *easy to be used, useful, profitable*, 2 Tim. 2, 21. 4, 11. Philem. 11.—Sept. Prov. 11, 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

εὐψυχία, ᾧ, f. ἦσω, (εὐψυχος, ψυχῆ,) to be of *good mind, courage, comfort*, absol. Phil. 2, 19.—Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. M. Crass. 25.

εὐωδία, as, ἡ, (εὐώδης, ὀίω, perf. ὀέωδα,) *good odour, sweet smell, fragrance*, pr. Ecclus. 24, 15. Xen. Conv. 2. 3.—In N. T. trop. of persons or things well-pleasing to God, 2 Cor. 2, 15. Eph. 5, 2. Phil. 4, 18. Comp. Sept. and תְּהִי אֱמִינָה Lev. 1, 9. 13. 17. Num. 28, 13; also Test. XII Patr. p. 547.

εὐώνυμος, ου, ό, ἡ, adj. (εὖ, ὄνομα,) pr. of *good name, honoured*, Hes. Theog. 409. Pind. Ol. 2. 13; spec. of *good omen, lucky*, Plato Polit. 302. d. Hence used by way of euphemism instead of ἀριστερός, the *left*, which was a word of ill omen, since all omens on the left were *sinister* or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant. I. p. 323. Adam's Rom. Ant. p. 301.—In N. T. the *left*, spoken chiefly of the left hand, in opp. to the right, Matt. 20, 21. 23. 25, 33. 41. 27, 38. Mark 10, 37. 40. 15, 27; of the left foot, Rev. 10, 2. Adv. Acts 21, 3 κατεπιστάντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for לְאַחַד Josh. 23, 6. Neh. 8, 6.—Pol. 5. 7. 11. Xen. Ven. 10. 12.

ἐφάλλομαι, f. αλοῦμαι, Mid. depon. (ἐπί, ἄλλομαι,) to leap or spring upon, to assault, with ἐπί c. acc. Acts 19, 16. Sept. for פָּרַץ 1 Sam. 10, 6. 16, 13.—Hom. II. 11. 421; so to leap upon a horse, c. dat. Plut. conjug. Præc. 8; upon a threshold, c. ἐπὶ τι Plato Ion 535. b.

ἐφάπαξ, adv. (ἐπί, παξ,) once for all, Rom. 6, 10. Heb. 7, 27. 9, 12. 10, 10. So 1 Cor. 15, 6 once, i. e. not several times.—Luc. Dem. Enc. 21. Dion Cass. 1091. 91.

Ἐφεσῖνος, ἡ, on, Ephesian, of Ephesus, Rev. 2, 1 Rec.

Ἐφέσιος, ου, ὁ, Ephesian, an Ephesian, Acts 19, 28. 34. 35 bis. 21, 29.

Ἐφεσος, ου, ἡ, Ephesus, a celebrated city, the capital of Ionia, near the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. 4. Plin. H. N. 5. 31. Strabo 14. 640. Here was also gathered one of the chief Christian churches of the apostolic age; Acts 18, 19. 21. 24. 19, 1. 17. 26. 20, 16. 17. 1 Cor. 15, 32. 16, 8. Eph. 1, 1. 1 Tim. 1, 3. 2 Tim. 1, 18. 4, 12. Rev. 1, 11. [2, 1].—The ruins of Ephesus are near the modern Turkish village of Aiasuluk; see Pococke Descr. of the East, II. 2. p. 45 sq. Schubert's Reise, I. p. 294 sq. Hamilton's Res. in Asia Minor, II. p. 22 sq.

ἐφευρετής, ου, ὁ, (ἐφευρίσκω,) a finder out, an inventor, contriver; Rom. 1, 30 ἐφευρετὰς κακῶν.—Anacr. Od. 41. 3 Βάκχον τὸν ἐφευρετὰν χορείας. Comp. πάσης κακίας εὐρετής 2 Macc. 7, 31; κακῶν εὐρετὰ Philo in Flacc. p. 968.

ἐφημερία, as, ἡ, (ἐφήμερος,) not found in the classics; Sept. pr. the daily service of the priests in the temple, for פָּרָשָׁה 2 Chr. 13, 10 comp. v. 11. 1 Esdr. 1, 16. Suid. ἡ τῆς ἡμέρας λειτουργία.—Hence in N. T. meton. a course, class, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1, 5. 8; see in Ἀβιά. See also 1 Chr. c. 24. 2 Chr. 8, 14. Jos. Ant. 7. 14. 7. Sept. for פָּרָשָׁה 1 Chr. 23, 6. 28, 13; רִבְעִי Neh. 12, 24; חֲמִישִׁי 2 Chr. 25, 8. Neh. 12, 9. So Esdr. 1, 2.

ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπί, ἡμέρα,) pr. 'for the day,' ὁ ἐφ' ἡμέραν ὢν, i. e. ephemere-

ral, short-lived, Thuc. 2, 53. Plato Ep. 356. a.—In N. T. daily, James 2, 15 τῆς ἐφημέρου τροφῆς. So Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

ἐφιδε, an anomalous form for Imperat. ἐπιδε from ἐπιδόν, Acts 4, 29 Lachm.

ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμεν, (ἐπί, ικνέομαι,) to come upon, or to any one, to arrive at, to reach unto; with ἄχρι c. gen. 2 Cor. 10, 13; εἰς c. acc. 2 Cor. 10, 14.—Pol. 3. 81. 2. Xen. Cyr. 1. 1. 5.

ἐφίστημι, f. ἐπιστήσω, (ἐπί, ἵστημι,) to place upon or over, Hdian. 5. 6. 15. Xen. Hell. 3. 1. 7; to set over, Xen. Lac. 2. 1.—In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφεστώς, and Mid. ἐφίσταμαι, to place oneself upon or near, to stand upon, by, near; see in ἵστημι and Buttm. § 107. II. 1 and 3.

1. Pr. of persons, to stand by or near; genr. Luke 2, 38 καὶ αὐτὴ αὐτῇ τῇ ὁρᾷ ἐπιστάσα κτλ. Acts 22, 13. 20; c. dat. of pers. Acts 23, 11; ἐπὶ τι Acts 10, 17. 11, 11; ἐπάνω τινος, to stand by and over, Luke 4, 39. Sept. for עָמַד Zech. 1, 10. 11; c. ἐπάνω 2 Sam. 1, 9; for עָמַד Gen. 24, 43. Amos 9, 1.—Dem. 346. 2. Xen. Conv. 2. 7; c. dat. Luc. D. Deor. 17. 2; c. ἐπὶ Pol. 4. 40. 1.

2. Spec. with the idea of approach, to come and stand by, to come to or upon any person or place; Luke 20, 1 ἐπιστήσαν of ἀρχιερεῖς κτλ. 10, 40. Acts 23, 27. (Dem. 66. 23. Hdian. 3. 12. 18.) With the idea of sudden appearance, as a vision; Acts 12, 7 ἄγγελος κυρίου ἐπίστη. So c. dat. Luke 2, 9. 24, 4. (Plut. Amat. Narr. 3 pen. Luc. Philops. 25, 31. Hdot. 5. 56.) In a hostile sense, to come upon by surprise, to assail, genr. Acts 6, 12 καὶ ἐπιστάντες συνήρπασαν αὐτόν κτλ. So c. dat. Acts 4, 1. 17, 5. Sept. for עָמַד Jer. 21, 2. So Jos. Ant. 11. 7. 1. Æschin. 15. 22.

3. Trop. e. g. of persons, to stand fast by, i. e. to be instant, pressing, earnest; 2 Tim. 4, 2 ἐπιστήμι εὐκαιρὸς ἀκαιρὸς sc. κηρύσσων τὸν λόγον. (So Dem. 70. 16.) Of things, e. g. evil, to come upon, to fall upon, to befall; with ἐπὶ c. acc. Luke 21, 34; c. dat. I Thess. 5, 3. So of rain, Acts 28, 2 διὰ τὸν ὕετὸν τὸν ἐφεστῶτα, because of the rain that had come upon us. (Wisd. 19, 1; ζόφος Pol. 18. 3. 7.) Also to impend, to be at hand, 2 Tim. 4, 6 ὁ καιρὸς ἐφίστηκε. So Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραΐμ, ὁ, indec. Ephraim, pr. n. of a town or city near the desert, to which Jesus retired, John 11, 54. Eusebius says it was 8 Rom. miles north of Jerusalem,

while Jerome with more probability makes the distance 20 Roman miles; Onomast. arts. *Ephraim, Ephron*. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. It was the same with *Ephraim* or *Ephron* (עֲפְרַיִם, עֲפְרוֹן) 2 Ohr. 13, 19; and perh. identical with *Ophrah* (עֲפְרָה) of Benjamin, Josh. 18, 23. Prob. i. q. the modern *Taiyibeh*, lying 7 Roman miles N. E. of Bethel on the border of the desert; see Biblioth. Sac. 1845, p. 398 sq. Gr. Harm. p. 203 sq. Bibl. Res. in Palest. II. p. 121 sq. —From the city Ephraim our Lord seems to have passed over the Jordan into Perea, and returned to Jerusalem by Jericho; see Gr. Harm. p. 201.

ἐφθαδά, *Ephphatha*, an Aramean Imperative, i. q. *διανοίχθης*, *be opened* Mark 7, 34. It comes from the verb פתח *to open*, and is either for Imper. Niphal פתחי, or Imper. Ithpael פתחני.

ἐχθές, adv. *yesterday*, i. q. *χθές* where see; so Lachm. for *χθές* in Rec. John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for *χθες* 1 Sam. 4, 7.—Hdian. 7. 3. 6. Xen. Cyr. 7. 5. 53.

ἐχθρα, as, ἡ, (*ἐχθρός*), *enmity, hatred*, Luke 23, 12. Rom. 8, 7. James 4, 4; Plur. Gal. 5, 20. Meton. *cause of enmity*, Eph. 2, 15. 16. Sept. for *ἐχθρα* Num. 35, 20. Prov. 26, 26.—Hdian. 3. 6. 10. Xen. Mem. 3. 3. 17; Plur. ib. 1. 2. 10.

ἐχθρός, ὁ, ὄν, (*ἐχθρός*). 1. Pass. *hated, hateful*, an object of enmity; Rom. 11, 28 *ἐχθροὶ δι' ὑμᾶς*, in antith. with *ἀγαπητοί*.—Wisd. 15, 18; τοῖς θεοῖς *ἐχθρός* Æl. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *hating, hostile*. a) Pr. as adj. Matt. 13, 28 *ἐχθρὸς ἀνθρώπου*, i. e. an enemy. Rom. 5, 10 *ἐχθροὶ θύτης*. Col. 1, 21.—Sept. Esth. 7, 6. Lysias Fragm. p. 37. Xen. Mem. 4. 2. 15.

b) Subst. ὁ *ἐχθρός*, *an enemy, adversary*, Buttm. §123. 5. a) Genr. and with gen. of pers. Matt. 5, 43. 44. 10, 36. 13, 25. Luke 1, 71. 74. 6, 27. 35. 19, 27. 43. Rom. 12, 20. Gal. 4, 16. 2 Thess. 3, 15. Rev. 11, 5. 12; c. gen. of thing, Acts 13, 10. Sept. for *ἐχθρός* Gen. 49, 8. Lev. 26, 7. al. sæp. So Dem. 1121. 12. Thuc. 6. 18. β) Of the adversaries of the Messiah, c. gen. Matt. 22, 44 *ὡς ἂν τῶν ἐχθρῶν σου ὑποκόμιον κτλ.* Mark 12, 36. Luke 20, 43. Acts 2, 35. 1 Cor. 15, 25. Heb. 1, 13. 10, 13; also 1 Cor. 15, 26. Phil. 3, 18 τοῦ σταν-
ροῦ. So *ἐχ.* τοῦ θεοῦ James 4, 4. γ)

Spec. ὁ *ἐχθρός*, *the enemy, the adversary*, Satan, Matt. 13, 39. Luke 10, 19 ἐπὶ πάντων τῶν δυνάμεων τοῦ *ἐχθροῦ*, comp. v. 18. So Test. XII Patr. p. 657, 658.

ἐχιδνα, ης, ἡ, (*ἐχίς*), *a viper*, Acts 28, 3. (Luc. Alex. 10. Plato Conv. 218. a.) Trop. of wicked men, γεννήματα *ἐχιδνῶν*, *progeny of vipers*, Matt. 3, 7. 12, 34. 23, 33. Luke 3, 7. So Soph. Ant. 5. 31. Æschyl. Choeph. 247.

ἔχω, f. *ἔξω*, also f. *σχήσω*, impf. *εἶχον*, aor. 2 *ἔσχον*, perf. *ἔσχηκα*, see Buttm. §114; *to have, to hold*, i. e. *to have and hold*, implying continued *having* or possession.

1. Primarily, *to have* in one's hand, *to hold* in the hand; Rev. 1, 16 *ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ δάστέρας ἐπτά*. 6, 5. 10, 2. 17, 4. (Hom. Il. 1. 14 ἐν χερσὶν *ἔχων*. Luc. D. Deor. 11. 2 τῇ λαίᾳ μὲν *ἔχων*. Plato Theæt. 198. d; comp. Hdor. 7. 16. 2.) Also with in the hands impl. Matt. 26, 7. Rev. 3, 1. 5, 8. 6, 2. 8, 3. 6. 9, 14. al. So Hom. Il. 2. 279.

2. Genr. and most frequently, *to have, to hold, to possess*, of outward possessions or property.

a) With acc. of things in one's possession, power, charge, control. a) Simply, e. g. property, Matt. 13, 12 *ὅστις... ὁ ἔχει*. 19, 21. 22 *ἦν γὰρ ἔχων κτήματα πολλά*. Mark 10, 22. 23. Luke 18, 24. 21, 4; μὴδὲν *ἔχειν*, *to have nothing*, to be poor, 2 Cor. 6, 10. (Xen. Cyr. 2. 4. 9.) Hence in later usage, *ἔχειν* simply, with τὰ χρήματα or the like impl. *to have much, to be rich*, and οὐ v. μὴ *ἔχειν*, *to have not, to be poor*, Matt. 13, 12. 25, 29. 1 Cor. 11, 22. 2 Cor. 8, 11. 12. James 4, 2. So Palaeoph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, comp. 45.—Of flocks, παράβατον *ἔχειν* Matt. 12, 11; (Luc. D. Deor. 4. 2 ult.) of produce, estates, Luke 12, 19. 13, 6; κληρονομίαν trop. Eph. 5, 5; μέρος μετὰ τινος John 13, 8, comp. Gen. 31, 14. Deut. 12, 12. So of arms, utensils, Luke 22, 36 *ἔχειν*. Rev. 18, 19; (Luc. D. Mort. 11, 1;) garments, Luke 3, 11. 9, 3; provisions, Matt. 14, 17. Mark 8, 1. 2. 5. 7. John 2, 8. 1 Tim. 6, 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) Of a home, a place, Matt. 8, 20. Mark 5, 3. Luke 12, 17; members or parts of the body, as ὄρα Matt. 11, 15; ὀφθαλμοὺς Mark 8, 18. (Palaeoph. 32. 1.) Luke 24, 39. Rev. 9, 10; ἀκροβυστίαν *ἔχοντες*, uncircumcised, gentiles, Acts 11, 3; power, faculty, dignity, John 4, 44. 6, 68. 17, 5. Heb. 2, 14. 7, 24. Rev. 9, 11. 16, 9. 17, 18; so Palaeoph. 29. 3. Plut. Cato Min. 16 mid. Xen. Cyr. 1. 6. 11.—Of any

good, advantage, benefit, e. g. *μισθόν* Matt. 5, 46; *χάρις πρὸς τὸν λαόν*, i. e. favour with, Acts 2, 47. (Sept. for *αἰστῆ* Ex. 33, 12.) Acts 24, 16. Rom. 4, 2. 5, 2. 9, 10; *πίστις* *faith*, as a gift, 14, 22. 1 Cor. 13, 2. James 2, 1. 14, 18; *ζωὴν αἰώνιον* John 3, 36. 6, 40. 47. 53. 54. al. Of a law, precept, John 19, 7. 1 Cor. 7, 25. 1 John 4, 21. (Plut. Cato Min. 16 init.) Of age, years, John 8, 57. 9, 21; so Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. Of a ground of complaint, or the like, with *κατὰ τινας* or *πρὸς τινα*, Matt. 5, 23. Acts 19, 38. 24, 19. 25, 19. 1 Cor. 6, 1. Rev. 2, 4. 14. 20; or a ground of reply, 2 Cor. 5, 12. Of a definite beginning and end, Heb. 7, 3 *μήτε ἀρχὴν ἡμέρων μήτε ζωὴς τέλος ἔχων*. β) With an adjunct qualifying the accusative, e. g. an adj. or participle in the accus. Acts 2, 44 *ἔχον ἅπαντα κοινά*. Acts 20, 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν* nor do I hold my life dear. Luke 19, 20; trop. Mark 8, 17. 2 Pet. 2, 14. Also with a noun in apposit. 1 Pet. 2, 16 *μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν*. So Luc. D. Deor. 9. 1 *τοκάδα γὰρ τὴν κεφαλὴν ἔχει*. γ) Spec. with the notion of charge, trust; Rev. 1, 18 *ἔχω τὰς κλείς τοῦ θανάτου*. 12, 12 fin. 15, 1. 6 *ἔχοντας πλῆγὰς ἐπὶ κτλ*. So Dem. 1153. 4. δ) Spec. *to have at hand, to have ready*, 1 Cor. 14, 26 *ἕκαστος ψαλμὸν ἔχει κτλ*.

β) With accus. of person, implying some special relation or connection. α) Genr. and simply, e. g. of a husband or wife, Matt. 14, 4 *οὗ ἔξῃστί σοι ἔχειν αὐτήν* sc. as a wife. 23, 28. Mark 12, 23. al. John 4, 17 *ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα*. v. 18. So Schol. Ven. ad II. 6. 398 *ἡ γὰρ γυνὴ ἔχετο, ὁ δὲ ἀνὴρ ἔχει*. Hom. Od. 4. 569. Luc. D. Mort. 16. 1.—Also ἀδελφοὺς ἔχειν Luke 16, 28; ἀρχιερέα Heb. 4, 14 (ὑπατον Plut. Cat. Min. 21); δεσπότας 1 Tim. 6, 2; οἰκονόμον Luke 16, 1; τέκνα Tit. 1, 6; υἱούς Gal. 4, 22; φίλον Luke 11, 5; χήρας 1 Tim. 5, 16. etc. etc. Matt. 9, 36. 27, 16. 65. Luke 4, 40. John 5, 7. Rev. 2, 14. 15. al. So Dem. 440. 27. Xen. An. 3. 4. 13. β) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3, 9 *πατέρα ἔχομεν τὸν Ἀβραάμ*. John 8, 41. Acts 13, 5 *ἔχον δὲ καὶ Ἰωάννην ὑπηρέτην*. Phil. 3, 17. Philem. 17. Heb. 12, 9. (Diod. Sic. 4. 61 mid.) With an adj. or participle in the accus. Luke 17, 7 *δοῦλον ἔχων ἀποτριῶντα*. 14, 18. 19 *ἔχε με παρητημένον*. 1 Cor. 7, 12. 13. Phil. 2, 20. 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25, 16 *πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς*. Matt. 26, 11 *πτωχοὺς ἔχετε μετ' ἐαυτῶν*. John 12, 8.

(Xen. Cyr. 1. 4. 17.) So *ἔχειν τὴν ἐπ' ἐαυτοῦ* Matt. 8, 9. Luke 7, 8; *ἐφ' ἐαυτοῦ* Rev. 9, 11.

c) Where the subject is a thing, *to have*, implying an object or quality *in* or *in* close relation to the subject; e. acc. of thing, Matt. 13, 5 *οὐκ εἶχε γῆν πολλήν... ἀλλὰ τὸ μὴ ἔχειν βάθος γῆς*. v. 6. 27. Luke 11, 36. 20, 24. Acts 27, 39. So Acts 1, 12 *ἔπος σαββάτου ἔχον ὁδόν*, *having a sabbath day's journey*, i. e. being thus far from the city. 1 Cor. 12, 23. 1 Tim. 4, 8. 2 Tim. 2, 17 *νομὴν ἔξει*, *shall have eating*, i. e. shall eat around, spread. Heb. 9, 8 *ἐχούσης στάσις*, *having yet a standing*. James 1, 4. Rev. 4, 7. 8.—Plut. Cato Min. 5. Diod. Sic. 6. 13.

d) Trop. of what one is said *to have in* or *on*, *by*, *with* himself, i. e. of any condition, circumstances, state, external or internal, in which one is. α) Genr. of any obligation, duty, course, etc. Acts 21, 23 *εὐχὴν ἔχοντες ἐφ' ἐαυτῶν*. 18, 18. Rom. 12, 4 *πράξει*. 2 Cor. 4, 1 *διακονίαν*. Phil. 1, 30 et Col. 2, 1 *ἀγῶνα*. (Plut. Cato Min. 24.) Luke 12, 50 *βάπτισμα δὲ ἔχω βαπτισθῆναι*, see in βαπτίζω no. 2. b. β. Of sin, guilt, e. g. *ἀμαρτίαν ἔχειν* John 9, 41. 15, 22; *ἔγκλημα* Acts 23, 29; *κρίμα* 1 Tim. 5, 12. But *κρίματα ἔχειν*, *to have lawsuits*, 1 Cor. 6, 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) v. 4. Acts 28, 29. Also *τέλος ἔχειν*, *to have an end*, pr. to come to an end, be destroyed, as ὁ Σαρωνίος Mark 3, 26; trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22, 37; so pr. Diod. Sic. 16. 91; trop. Hom. II. 18. 378. So of effects or results depending on the subject as a cause or antecedent; Heb. 10, 35 *ἥτις ἔχει μισθοδοσίαν μεγάλην*, i. e. which has or brings with it great reward. 1 John 4, 18 *ὁ φόβος κολασιν ἔχει*. β) Of any condition or affection of body or mind, where one is said *to have* such and such an affection; e. g. of the body, as *μαστιγίας* v. *δοσυνείας ἔχειν*, *to have disease, infirmity*, Mark 3, 10. Acts 28, 9. Heb. 7, 28; wounds, Rev. 13, 14; *δαίμονιον* v. *πνεῦμα ἀκάθαρτον ἔχειν*, *to have a devil, an unclean spirit*, to be possessed, Matt. 11, 18. Mark 3, 22. 30. 9, 17. Luke 13, 11. Acts 16, 16. 19, 13.—Of the mind, as *ἀγαπήν ἔχειν*, John 5, 42. 13, 35; *ἀνάγκην* Luke 14, 18. 23, 17. 1 Cor. 7, 37; (Jos. Ant. 16. 9. 3. Plut. Cato Min. 24 fin.) *ἀνάστασις* Rev. 4, 8; *εἰρήνην* John 16, 33. Acts 9, 31; (comp. Dem. 13. 12.) *ἐλπίδα* Acts 24, 15 (Hdian. 2. 3. 24); *ἐπισυμίας* Phil. 1, 23; *ἐλπίδων* 1 Cor. 7, 28; *συμὸν* Rev. 12, 12; *νοῦν Χριστοῦ* 1 Cor. 2, 16; *παρήρησιαν* Eph. 3, 12; *πίστιν*, as an

affection of mind, Matt. 17, 20; πνεῦμα Χριστοῦ Rom. 8, 9; πν. ἔχων 1 Cor. 6, 19; πνεῦμα Jude 19; πόνον Col. 4, 13; φόβον 1 Tim. 5, 20; χαράν 3 John 4. So ἔχειν χάριν τῷ, to have gratitude towards any one, Lat. *gratias habeo*, i. q. to thank, Luke 17, 9. 1 Tim. 1, 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) Also χρεῖαν ἔχειν, to have need, to be in want, c. gen. Matt. 6, 8 ὡς χρεῖαν ἔχετε. Luke 5, 31. 1 Cor. 12, 21. Heb. 5, 12; genr. Mark 2, 25. Acts 2, 45. 4, 35; c. infin. Matt. 3, 14. 1 Thessa. 1, 8; ἴνα, John 2, 25. 16, 30. 1 John 2, 27. So Arr. Epict. 1. 29. 29. Pol. 9. 12. 1.—By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to have, to possess a person; in N. T. only Mark 16, 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. So Hom. II. 18. 247 πάντας γὰρ ἔχε τρόμος. Hdtot. 4. 115 φόβος. Xen. Hell. 7. 2. 9 κλανσίγελως.

3. to have, to keep, to hold fast, to retain in or about oneself.

a) Pr. of what one has in, on, or about himself, i. q. to bear, to carry. a) So in oneself, as ἐν γαστρὶ ἔχει, to be pregnant, Matt. 1, 18 et Rev. 12, 2; see in γαστήρ. Trop. 2 Cor. 1, 9. 4, 7. Phil. 1, 7. β) Also on oneself, of garments, arms, ornaments, etc. i. q. to bear, to wear; Matt. 3, 4 εἶχε τὸ ἱδύμα. John 12, 6 τὸ γλωσσόκομον εἶχε. 18, 10 μάχαιραν. Rev. 9, 17 θώρακας. With ἐπὶ c. gen. 1 Cor. 11, 10. Rev. 9, 4. 14, 1. 14; ἐπὶ c. acc. 19, 16. (Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29; c. ἐπὶ τινος Luc. D. Deor. 26. 1.) 1 Cor. 11, 4 ἔχων κατὰ κεφαλῆς, to have upon the head, pr. so as to hang down from it, like a veil or toga; comp. Plut. Quæst. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. Once of a tree having leaves, Mark 11, 13.—Trop. of persons wearing an appearance, etc. Col. 2, 23. 2 Tim. 3, 5. Rev. 3, 1 ὅτι ἵδου ἔχεις. So Hdtot. 7. 138. γ) Also to have within oneself, to contain, where the subject is a thing, Heb. 9, 4 bis. Rev. 21, 11. Trop. ἔχειν ῥίζαν ἐν αὐτῷ, Matt. 13, 21. Mark 4, 17.

b) Trop. and emphat. to have firmly in mind, to hold to, to hold fast, e. g. a) Genr. as of things, John 14, 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11, 16. Phil. 3, 9. 1 Tim. 3, 9. 2 Tim. 1, 13. Heb. 6, 19. Rev. 2, 24. 25. So too ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, to have God, Christ, to hold them fast, i. e. to acknowledge with love and devotedness, 1 John 2, 23 bis (i. q. ἐν τῷ πατρὶ μένειν v. 24). 5, 12 bis. 2 John 9 bis. β) Spec. to hold for or as, to regard, to count, c. acc. of pers. with a noun

in apposit. Matt. 14, 5 ὅς προφήτην αὐτὸν [Ἰωάννην] ἔχον, they counted him as a prophet. 21, 26. 46; also Mark 11, 32, where for the attraction, see Buttm. § 151. I. 7. So Isocr. p. 239. α, τίνας οὖν ἔχω πεπαιδευμένους κτλ. Theogn. Sent. 487.

4. to have means or power, to be able; constr. with an infin. and strictly c. acc. τὴ, οὐδέν, e. g. ἔχω τι εἰπεῖν v. ποιῆσαι, as in Lat. *habeo dicere*, Engl. to have something to say or do, i. e. to be able to say or do something, I can, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7, 40 ἔχω σοὶ τι εἰπεῖν. 12, 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4, 14 οὐδὲν εἶχον ἀντεπεῖν. Acts 23, 17. 18. 25, 26. 28, 19; c. infin. pres. 2 John 12. So Æl. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdtan. 6. 1. 24. Palaeoph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμψασθαι. Infin. pres. Xen. An. 2. 2. 11.—More direct is the meaning to be able, I can, when the accus. is suppressed, e. g. with infin. aor. Matt. 18, 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. he not having to pay, i. e. not being able to pay. Heb. 6, 13; c. infin. pres. John 8, 6 ἴνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1, 15. So c. inf. aor. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κτλ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. Inf. pres. Sept. Prov. 3, 27. Luc. D. Deor. 17. 1 ὥς καὶ ἔχω ἐγγελαῖν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμῶν ἔξομεν οὐς κτλ.—Also where the infin. is suppressed; Mark 14, 8 ὁ ἔσχεν αὐτὴν (ποιῆσαι), ἐποίησε. Acts 3, 6 ὁ δὲ ἔχω (διδόναι), τοῦτό σοι δίδωμι. So Dem. 425. 10 οὐδ' ὅτι χρηρ ποιεῖν ἔφετε. Hom. II. 17. 354 ἀλλ' οὐκ ὅτι εἶχε.

5. Intrans. or with αὐτόν impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, to have oneself so and so, to be circumstanced, to be, etc. Buttm. § 150. m. 39. E. g. ἐτοίμως ἔχω, to be ready, Acts 21, 13. 2 Cor. 12, 14; comp. in ἐτοίμως. (Æl. V. H. 4. 13.) So ἐσχάτως ἔχει, to be at extremity, Mark 5, 23; see in ἐσχάτως. Also κακῶς ἔχειν, to be sick, Matt. 4, 24. Luke 7, 2; (Xen. CEC. 3. 11;) καλῶς ἔχειν, to be well, i. e. to recover from sickness, Mark 16, 18 (genr. Xen. Cyr. 7. 5. 47); κομψότερον ἔχειν id. John 4, 52; οὕτως ἔχειν, to be so, Acts 7, 1. 12, 15. al. πῶς 15, 36; ἄλλως 1 Tim. 5, 25. (Xen. An. 3. 1. 32 οὕτως. Æl. V. H. 2. 36 πῶς.) Acts 24, 25 τὸ νῦν ἔχον, as it now is, as the matter now stands, i. e. adverbially, for the present; see Viger. p. 9. (Tob. 7, 11. Luc. Anachar. 40 ult. Æl. H. An. 2. 11 init. Plut. Amator. 1.) With ἐν c. dat. adver-

trially; John 5, 5. 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10, 6. Also of place, ἔχειν ἐν, to be in a place, John 11, 17 ἔχοντα ἐν τῷ μνημαίῳ. So Jos. Ant. 7. 1. 1; comp. Arr. Alex. M. 6. 17. 9.

6. Mid. ἔχομαι, to hold oneself to, to adhere to, Hom. Il. 7. 248; c. gen. of person, Sept. for פָּרַף Deut. 30, 20. Theogn. Sent. 32; also of place, to be near or close to, adjacent, c. gen. Diod. Sic. 2. 49 init. Xen. Hell. 7. 1. 20.—In N. T. only Particip. pres. ἔχόμενος, ἡ, ον, near, next, e. g. a) Of place, Mark 1, 38 εἰς τὰς ἐχόμενας κωμοπόλεις, i. e. next, adjacent. So Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. b) Of time, τῇ ἐχομένῃ ἡμέρᾳ, the next day, Acts 21, 26; with ἡμέρα impl. Luke 13, 33. Acts 20, 15; τῷ δὲ ἔχ. σαββάτῳ Acts 13, 44. So Sept. 1 Chr. 10, 8. 2 Macc. 12, 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1; comp. Thuc. 6. 3 τοῦ ἐχομένου ἔτους. c) Trop. Heb. 6, 9 τὰ ἐχόμενα σωτηρίας, things pertaining to salvation, connected with and accompanying it. So Luc. Hermot. 69 ταῦτ' ἐπιδόσ οὐ μικρὰς ἐχόμενα λέγεις. Plato Rep. 362. a, πρᾶγμα ἀληθείας ἐχόμενον. Xen. An. 6. 3. 17. +

ἕως, conjunct. also as adv. and prep. c. gen. till, until, unto, of time and place; Buttm. § 146. 3, 4.

I. Conjunct. marking the continuance of an action up to or during the time of another action; and followed by the Indicative or Subjunctive (in Gr. writers also the Optative) according as the latter action is certain or uncertain; Buttm. § 139. m. 40. Kühner § 337. Matth. § 522. 1. Winer § 42. 3.

1. until, i. e. 'so long as until,' marking continuance up to the time of another action. a) Followed by the Indicative, e. g. of a past action or event, Matt. 2, 9 ἕως θῶν Ἰσὴν. 24, 39. (Xen. Cyr. 1. 3. 7 ἕως δίδω πάντα κρέα.) Of a future action or event regarded as certain; here earlier writers prefer the Subjunctive, while later ones use the Indic. future; see Herm. ad Vig. p. 925. So with ἔρχομαι in a future sense, see in ἔρχομαι no. 2. a; Luke 19, 13 ἕως ἔρχομαι. John 21, 22. 23. 1 Tim. 4, 13 comp. 3, 14. So Plut. Lycurg. 29 δεῖν ἐκείνους ἡμῖν... ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτόν, where for the fut. signif. see Buttm. § 108. V. 5. b) With the Subjunctive aorist, with or without ἄν, where the latter action is not certain, but probable, depending on circumstances; here in Latin we find the fut. exactum, and in Engl. either the first or second future; Matth. l. c. p.

1010. Winer § 42. 3. b. Thus: a) With ἄν, e. g. preceded by a present, James 5, 7 μακροθυμῶν... ἕως ἂν λάβῃ ἱερόν. (Xen. An. 5. 1. 11.) Prec. by an Imperat. Matt. 2, 13 καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοι. 10, 11. Mark 6, 10. Luke 17, 8. 1 Cor. 4, 5. Heb. 1, 13. al. (Xen. Cyr. 3. 8. 46.) Prec. by a future, as οὐκ ἐρίσεις... ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, Matt. 12, 30; and so after a Subj. aorist in a fut. sense with the emphat. negative οὐ μή, as Matt. 5, 18. 26 οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποθῇς τὸν ἴσχατον κοδράντην. 10, 23. 16, 28. 23, 39. 24, 34. Luke 13, 35. 21, 32. al. See Winer § 60. 3. Lob. ad Phryn. p. 722 sq. β) Without ἄν, see Winer § 42. 3. b. Matth. § 522, note. Lob. ad Phryn. p. 14. So preceded by a present, Luke 15, 4 καὶ πορεύεται... ἕως εὕρῃ αὐτόν. 2 Thess. 2, 7. Heb. 10, 13. (Plato Eryx. 392. c.) Prec. by an Imperat. Mark 14, 32 καθίστατε ὧδε, ἕως προσεύξωμαι. (Xen. Cyr. 7. 5. 39.) Prec. by an aor. Indic. Rev. 20, 5 Rec. see Winer § 42. 3. b, fin. Prec. by an aor. Indic. implying an imperative sense Mark 6, 45; also by an aorist Subj. in a fut. sense, Rev. 6, 11.

2. so long as, while, marking continuance during another action, till its end; followed by the Indicative in the statement of a fact; see Winer § 42. 3. a, marg. Kühner § 337. John 9, 4 ἐγὼ δεῖ ἐργάζεσθαι... ἕως ἡμέρα ἐστίν. 12, 35 περιπατεῖτε, ἕως τὸ φῶς ἔχετε. v. 36.—Eccles. 30, 20. Dem. 15. 5 ἕως ἐστὶ καιρὸς, ἀντιτάξασθε κτλ. Plato Phaed. 38 ult. p. 39. c, ἕως ἔτι φῶς ἐστὶ. Xen. An. 2. 6. 2.

II. Adverb, till, until; to, unto; Lat. usque; of time and place, but found only before another adverb or a preposition.

1. Of time, followed by another adverb of time, with or without τοῦ (τῆς), which is omitted especially by late writers; Winer § 58. 6, fin. Lob. ad Phryn. p. 45 sq. So ἕως ἄρτι, until now, Matt. 11, 12. John 2, 10. 5, 17. 16, 24. 1 Cor. 4, 13. 8, 7. 15, 6. 1 John 2, 9; ἕως τοῦ νῦν, until now, Matt. 24, 21. Mark 13, 19; (Sept. for חַדְשֵׁי Gen. 46, 34. Luc. Halc. 4;) ἕως ἐπράκτις, until (up to) seven times, Matt. 18, 21. 22 bis; ἕως πότε, until when? how long? Matt. 17, 17 bis. Mark 9, 19 bis. Luke 9, 41. John 10, 24. Rev. 6, 10. (Sept. for חַדְשֵׁי Ps. 13, 2; חַדְשֵׁי 2 Sam. 2, 26; comp. ἕως ὅτε Xen. Cyr. 5. 1. 25.) So ἕως τῆς σήμερον, unto this day, Matt. 27, 8; but ἕως σήμερον 2 Cor. 3, 15.

2. Of place, to, unto; followed: a) By another adverb of place, e. g. ἕως ἄνω, up

to the brim, John 2, 7 (comp. Sept. 2 Chr. 26, 8); ἕως ἔσω, to within, Mark 14, 54; ἕως κάτω, to the bottom, Matt. 27, 51; ἕως ἔδε, to this place, Luke 23, 5. b) By a prep. and its case; so ἕως εἰς Βηθανίαν, as far as unto Bethany, quite thither, Luke 24, 50; so Acts 26, 11 ἕως καὶ εἰς τὰς ἑξω πόλεις, as far as even unto foreign cities. (1 Macc. 2, 58. Æl. V. H. 12. 22. Diod. Sic. 1. 27. Pol. 2. 52. 7 ἕως εἰς Θερραλίαν.) So ἕως ἔξω τῆς πόλεως, till out of the city, quite out of the city, Acts 21, 5. Also ἕως ἐπὶ τὴν θάλασσαν, quite to the sea, Acts 17, 14 Lachm. so Pol. 1. 29. 2.

III. Preposition c. gen. until, unto, of time and place, espec. in later writers; Winer § 58. 6.

1. Of time, e. g. a) With a gen. of a noun of time; Matt. 26, 29 ἕως τῆς ἡμέρας ἐκείνης. 27, 45. Mark 15, 33. Luke 1, 80. 23, 44. Acts 28, 23. Rom. 11, 8. 1 Cor. 1, 8. 16, 8. al. (Sept. 2 Sam. 6, 23. Ezra 9, 4.) With gen. of a person or event marking time; e. g. of pers. Matt. 1, 17 ἕως Δαυὶδ... ἕως τοῦ Χρ. 11, 13. Luke 16, 16. Acts 13, 20; of event, Matt. 1, 17. 2, 15 ἕως τῆς τελευτῆς τοῦ Ἡρώδου. 23, 35. 28, 20. Luke 11, 51. Acts 8, 40. James 5, 7. So Pol. 5. 10. 3. Æschin. 3. 18. Diod. Sic. 1. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. b) With a gen. of a pron. σὺ, ὅπου, and then ἕως c. gen. became in late writers a conjunction and is put before the Indic. and Subj. as above in no. I. 1. Thus a) ἕως οὗ sc. χρόνου, pr. until what time, until when, hence simply i. q. until; so be-

fore the Indic. Matt. 1, 25 ἕως οὗ ἔτεκε τὸν υἱόν κτλ. 13, 33. Acts 21, 26. (Palæph. 4. 2.) Before the Subjunct. aor. without ἄν, see above in I. 1. b. β. Winer § 42. 3. b. Matt. 14, 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark 6, 45. So Matt. 26, 36 comp. Mark 14, 32; also Matt. 17, 9. 18, 30. Luke 12, 50. 59. 24, 49. John 13, 38. Acts 23, 12. 14. 21. al. So Sept. Ecc. 12, 2. Act. Thom. § 16; c. Opt. Jos. Ant. 5. 1. 3. β) ἕως οὗ sc. χρόνου, until when, until; before the Indic. as above, John 9, 18 ἕως οὗ ἐφώνησαν κτλ. Matt. 5, 25. (1 Macc. 14, 10.) Before the Subjunct. without ἄν, see above; Luke 13, 8 ἕως οὗ σκάψω περὶ αὐτήν. 15, 8 comp. v. 4. 22, 16. 18.

2. Of place, to, unto, as far as to. a) Pr. and with gen. of place; Matt. 11, 23 ἕως τοῦ οὐρανοῦ, unto (up to) heaven. 24, 31. 26, 58 ἕως τῆς αὐλῆς τοῦ ἀρχ. Luke 2, 15 ἕως Βηθλεέμ. 4, 29. Acts 1, 8. 11, 22. 17, 15. Also c. gen. of pers. marking place, Luke 4, 42 καὶ ἤλθον ἕως αὐτοῦ. So genr. 1 Macc. 14, 10 ἕως ἀκροῦ τῆς γῆς. Æl. V. H. 3. 18 mid. Diod. Sic. 1. 27 ἕως ὤκεανοῦ. b) Trop. c. gen. marking a term or limit of extent; Matt. 26, 38 ἕως θανάτου. (Sept. Jon. 4, 9. Jos. de Bacc. 14 ult.) Mark 6, 23 ἕως ἡμῖνος τῆς βασιλείας μου. Luke 22, 51 ἕως τοῦτου, suffer ye thus far. With gen. of pers. in a like sense, Matt. 20, 8 ἕως τῶν πρώτων. 22, 26. John 8, 9. Acts 8, 10 πάντες ἀπὸ μικροῦ ἕως μεγάλου. Rom. 3, 12 οὐκ ἔστιν ἕως ἐνός, not so much as one. So Dion. Hal. Ant. 6. 37 ἕως ἐκγόνων. +

Ζ.

Ζαβουλών, ὁ, Zabulon, Heb. זְבוּלֹן (dwelling) Zebulun, pr. n. of the tenth son of Jacob, born of Leah, Gen. 30, 20.—In N. T. meton. the tribe of Zabulon, Matt. 4, 13. 15. Rev. 7, 8.

Ζακχαῖος, οὐ, ὁ, Zaccheus, Heb. prob. זַכַּי (pure) Zacchai, pr. n. of a chief publican, or sub-farmer of the taxes, Luke 19, 2. 5. 8. See in τελώνης.

Ζαρά, ὁ, indec. Zara, Heb. זָרָא (dawn) Zerah, pr. n. of a son of Judah by Tamar, Matt. 1, 3; comp. Gen. 38, 30.

Ζαχαρίας, ἰου, ὁ, Zacharias, Heb. זַכְרְיָא (whom Jehovah remembers) Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1, 5. 12. 13. 18. 21. 40. 59. 67. 3, 2.

2. A person killed in the temple, Matt. 23, 35 ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida, who was stoned by order of Joash, 2 Chr. 24, 20–22. In Luke 11, 51 we read only: ἕως τοῦ αἵμ. Ζαχαρίου, and so it prob. was originally in Matthew; but a transcriber having in mind Zechariah the prophet, who was the son of Barachiah (Zech. 1, 1), added this name in the text; see a like case in art. Ἀβραάμ. Or it may be that Jehoida was also called Barachias; comp. the apostle Jude, called likewise Leb-

beus and Thaddeus; Matthew called also Levi; Nathaniel called also Bartholomew. —Others refer the passage to the prophet Zechariah son of Barachiah, Zech. 1, 1; but history gives no account of his death. Others again make it refer to Zacharias the son of Baruch, who was slain by the Zelotæ in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but this happened some thirty years later.

ζῶω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5. Kühner § 137. 3; fut. ζήσω Rom. 6, 2. Heb. 12, 9. Aristoph. Plut. 263; also later fut. ζήσομαι Matt. 4, 4. al. Dem. 794. 19; aor. 1 ζήτησα Rev. 2, 8. Æl. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely used this verb except in the pres. and imperf. supplying the other tenses from βιώω, Buttm. § 114. Kühner § 192. 10. — *To live, to have life*, e. g.

1. Genr. *to live*, spoken of physical life and existence, as opp. to death or non-existence. a) Pr. of human life; Acts 17, 28 ἐν αὐτῷ γὰρ ζῶμεν. 22, 22. Rom. 7, 1. 2. 3. 1 Cor. 15, 45. Heb. 9, 17; ζῆν ζῶν Matt. 27, 63; ζῶντες καὶ νεκροί Acts 10, 42. Rom. 14, 9. 1 Pet. 4, 5. Hence τὸ ζῆν, subst. *life*, Phil. 1, 21. 22. 2 Cor. 1, 8. Sept. for ἡ Gen. 2, 7. 9; ἡζῆν Gen. 42, 2. (Hdian. 4. 6. 9. Xen. Cyr. 7. 3. 3; τὸ ζῆν Jos. Ant. 2. 3. 1. Pol. 40. 3. 5.) Of persons raised from the dead; Matt. 9, 18 ἡ θυγ. μου ἄρτι ἐταλεύτησεν· ὡς δὲ ζῶν... καὶ ζήσεται. Mark 16, 11. Luke 24, 23. Acts 1, 3. 9, 41. Rev. 20, 4. 5. al. (Sept. and ἡζῆν 2 K. 13, 21.) Spoken also of those restored from sickness, *to live*, i. e. *not to die, to recover, to be well*; John 4, 50 ὁ υἱός σου ζῇ. v. 51. 53, comp. 52. So Sept. and ἡζῆν 2 K. 8, 8. 9. b) Hence, *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings as immortal, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. (Jos. de Macc. 16 ult.) Heb. 7, 8. Of Jesus, John 6, 57. 14, 19. Rom. 6, 10. 2 Cor. 13, 4. Heb. 7, 25. Rev. 1, 18. 2, 8. Of God, John 6, 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5, 26; also by Hebr. in an oath, Rom. 14, 11 ζῶ ἐγὼ, λέγει κύριος, *as I live*; so Sept. and ʔֶשֶׁנִּי Num. 14, 21. 28; comp. Judg. 8, 19. 1 Sam. 17, 56. —Part. ζῶν, *ever living, eternal*, ὁ θεὸς ὁ ζῶν, Matt. 16, 16. Rom. 9, 26. 1 Tim. 6, 17. Heb. 3, 12. 12, 22. Rev. 4, 9. 10. 10, 6; and as opp. to idols, which are dead, non-existing, Acts 14, 15. 2 Cor. 6, 16. 1 Thess. 1, 9. Sept. and ʔֶשֶׁנִּי Deut. 5, 26.

2 K. 19, 16. So Bel and Drag. 5. c) Trop. of things, only in particip. ζῶν, ζούσα, ζῶν, *living, lively, active*, also *enduring*, opp. to what is dead, torpid, inactive, and also transient; e. g. Rom. 12, 1 θυσία ζ. a living spiritual sacrifice, opp. to the material sacrifice of slaughtered victims. Heb. 4, 12 ζῶν γὰρ ὁ λόγος τ. θεοῦ, the word of God, his promises and threatenings, are living, sure, never in vain; also 1 Pet. 1, 23 ὁ λόγος ζ. s. the living, efficient, enduring word of God.—By Hebr. Part. ζῶν, *life-giving*, like Pi. חַיִּי, e. g. John 6, 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7, 38 λόγια ζῶντα. Heb. 10, 20 ὁδοὺς ζῶσα. 1 Pet. 1, 3 ἐλπίς ζῶσα. 2, 4 λῖθος ζῶν, of Christ as having and giving life in himself (comp. John 5, 26. 6, 57). v. 5 λῖθοι ζῶντες, of Christians as having life in and from Christ; comp. in lett. d. So Sept. trans. ζῆσόν με κτλ. for חַיִּי Ps. 19, 25. 37. 40. 50. al. Ez. 13, 22. d) Spec. ὕδωρ ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes; but also *life-giving* in a spiritual sense, John 4, 10. 11. 7, 38. Rev. 7, 17. So pr. Sept. and חַיִּי Gen. 26, 19. Zech. 14, 8.

2. As to the means of living, *to live on* or *by* any thing, with ἐπὶ τινι and ἐκ τινος. Matt. 4, 4 οὐκ ἐπ' ἄρτου μόνου ζήσεται ὁ ἄνθρωπος. 1 Cor. 9, 14 ἐκ τοῦ εὐαγγελίου ζῆν.—So c. ἐκ Dem. 1309. 26; c. δαά Xen. Mem. 3. 3. 11.

3. Of the manner of living, *to live* in any way, *to pass one's life* in any manner; Luke 15, 13 ζῶν ἀσώτως. Acts 26, 5 ἔζησα φαρισαῖος. Gal. 2, 14 ἐσθικῶς ζῆν. 2 Tim. 3, 12 εὐσεβῶς ζῆν. Tit. 2, 12 ζ. σωφρόνως κτλ. Luke 2, 36 ζήσασα ἔτη μετὰ ἀνδρός. So Wisd. 14, 28. Luc. Char. 17. Xen. Ag. 11. 8.—Hence ζῆν τινι, ἐν τινι, κατὰ τινι, *to live to, in, according to* any one, i. e. *to be devoted to, to live conformably to* the will, purpose, precepts, example, of any person or thing; e. g. ζῆν τῷ θεῷ, Luke 20, 38. Rom. 6, 10. 11. Gal. 2, 19; τῷ κυρίῳ, Christ, Rom. 14, 8. 2 Cor. 5, 15; τῷ πνεύματι, Gal. 5, 25; ἐαυτῷ Rom. 14, 7. 2 Cor. 5, 15; τῇ δικαιοσύνῃ 1 Pet. 2, 24. (Alciph. 1. 37. Dem. 80. 26 Φιλιππῶ ζῶντες καὶ οὐ τῇ ἐαυτῶν πατρίδι.) So ἐν ἁμαρτίᾳ, under the power and in the practice of sin, Rom. 6, 2; ἐν πίστει, full of faith, under the power of faith, Gal. 2, 20; ἐν κόσμῳ, in conformity to the world, Col. 2, 20; ἐν αὐτοῖς 3, 7. (Æl. V. H. 3. 13 ζ. ἐν οἴκῳ. Comp. vivo in literis, Cic. ad Div. 9. 26.) Also

κατὰ σάρκα ζῆν, *to live after*, according to, *the flesh*, Rom. 8, 12, 13. So Jos. Ant. 4. 8. 44 κατὰ τοὺς νόμους.

4. Spec. *to live in favour with God, to live and prosper, to be happy, blessed*; genr. Rom. 10, 5 et Gal. 3, 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18, 5 where Sept. for חַי. 1 Thessa. 3, 8 ὅτι νῦν ζῶμεν, *for now we live, feel ourselves happy*. Rom. 7, 9 ἐγὼ δὲ ζῶν χωρὶς νόμου, *I was alive, self-satisfied, happy*; opp. ἐγὼ δ' ἀπέθανον v. 10. Sept. and חַיִּי Deut. 8, 1. Ps. 22, 27. So Dem. 434. 6. Comp. vivo Catull. 5. 1.—Hence, *to have eternal life, to be admitted to the immortality and bliss of the Redeemer's kingdom*; Luke 10, 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 5, 25. 6, 51. 58. 11, 25. 14, 19. Rom. 1, 17. 8, 13. Gal. 3, 11. 1 Thessa. 5, 10. Heb. 12, 9. 1 Pet. 4, 6. 1 John 4, 9 ἵνα ζήσωμεν δι' αὐτοῦ sc. τοῦ υἱοῦ. +

Zeβedaίos, ου, δ, *Zebedee*, Heb. זֶבְדִּי i. q. יהוָה־נָתַן (Jehovah's gift) *Zabdi*, pr. n. of the husband of Salome and father of the apostles James and John, Matt. 4, 21 bis. 10, 2. 20, 20. 26, 37. 27, 56. Mark 1, 19. 20, 3, 17. 10, 35. Luke 5, 10. John 21, 2.

ζεστός, ἡ, ὢν, (ζέω,) *boiling, hot*, Dioscor. ζεστόν ὕδωρ.—In N. T. trop. *hot, fervid, fervent*, Rev. 3, 15 bis. 16.

ζεύγος, eos, ους, τό, (ζεύγνυμι,) *a yoke of animals, i. e. two or more animals yoked or working together*, Luke 14, 19 ζεύγη βοῶν ἡγάρασα πάντα. Sept. for זָמַן 1 K. 19, 19. Is. 5, 10. So Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5.—Hence genr. *a pair, couple*, e. g. of doves, Luke 2, 24. Sept. for דִּבְרֵי Lev. 5, 11. So Pol. 31. 3. 5. Xen. Oec. 7. 18.

ζευκτηρία, as, ἡ, (ζευκτήριος, ζεύγνυμι,) pr. fem. adj. *yoking, binding, connecting*, Aeschyl. Pers. 736 γέφυραν γαῖν δυοῖν ζευκτηρίαν.—In N. T. subst. *a band, fastening*, Acts 27, 40. Comp. τὸ ζευκτήριον *a yoke*, Aeschyl. Ag. 529.

Ζεὺς, gen. Διός, δ, *Jupiter*, the supreme god of the heathen mythology; Acts 14, 12. 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was outside of the city.

ζέω, f. ζέω, *to boil, to be hot*, of water, Hom. Il. 21. 365. Plut. Demetr. 24.—In N. T. trop. *to be fervid, fervent*, τῷ πνεύματι Acts 18, 25. Rom. 12, 11. So Plut. an seni sit ger. Resp. 13. Plato Tim. 70 b. ib. 85. e.—The forms of ζέω are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phrym. p. 220 sq.

ζηλεύω, f. εἶσω, (ζῆλος,) *to be zealous*, i. q. ζηλόω, e. g. for good, Rev. 3, 19 Lachm.—Comp. Simpl. in Epict. 26. p. 131 ed. Salmas. οὐδεὶς τῶν τὸ ἀγαθὸν ζητούντων φθονεῖ ἢ ζηλεύει ποτέ.

ζῆλος, ου, δ, (ζέω, for ζέλος,) *zeal, fervour, enthusiasm, vehement passion*.

1. Genr. and for good, *zeal, ardour, fervent mind, for any cause or person*; c. gen. John 2, 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10, 2 ζῆλον θεοῦ ἔχουσιν. With ὑπέρ τινος 2 Cor. 7, 7. Col. 4, 13; absol. 2 Cor. 7, 11. 9, 2. Phil. 3, 6 κατὰ ζῆλον, *as to zeal* sc. for Judaism, comp. v. 5. Sept. for תְּשׁוּבָה Ps. 69, 10. 119, 138.—1 Macc. 2, 58. Luc. adv. Indoct. 17. Plut. Lycurg. 4 mid.

2. By Hebr. *jealousy*, as of a husband; c. gen. 2 Cor. 11, 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζῆλος, *for I am jealous over you with godly jealousy*, i. e. such as God has. The relation of Israel to God is every where shadowed forth by the prophets under the emblem of the conjugal union; Is. 54, 5. 62, 5. Jer. 3, 1 sq. Ez. 16, 8 sq. 23, 1 sq. Hos. c. 2. Paul here applies the same to the relation of the Corinthians to Christ, to whom he had espoused them. Sept. pr. for תְּשׁוּבָה Prov. 6, 34. 27, 4.

3. In a bad sense: a) *heart-burning, emulation, envy*, Acts 13, 45. Rom. 13, 13. 1 Cor. 3, 3. James 3, 14. 16; Plur. 2 Cor. 12, 20. Gal. 5, 20. Sept. for תְּשׁוּבָה Eccl. 9, 6. So 1 Macc. 8, 16. Hdian. 3. 2. 16. Plato Phil. 47. e; plur. Plato Legg. 679. c. b) By Hebr. *indignation, anger, wrath*, Acts 5, 17. Heb. 10, 27 καὶ πυρὸς ζῆλος, *and fiery indignation*; comp. Zeph. 1, 18. 3, 8, where Sept. ἐν πυρὶ ζῆλου for תְּשׁוּבָה וְעָרָא. So genr. Sept. and תְּשׁוּבָה Ez. 5, 13. 35, 11.

ζηλόω, ᾧ, f. ὠσω, (ζῆλος,) *to be zealous towards, i. e. for or against any person or thing*.

1. Genr. *for a person or thing, e. g. for good*, absol. Rev. 3, 19 Rec. With an acc. of thing, i. q. *to desire ardently, to be eager for*; 1 Cor. 12, 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14, 1. 39. Pass. *to be zealously affected, to show oneself zealous, ἐν καλῷ* Gal. 4, 18. Sept. for חָמַד Prov. 3, 31. So Eccles. 51, 18. Diod. Sic. 1. 95 mid. Dem. 500. 2 ζ. ἀρετήν.—For persons, i. q. *to have ardent affection for, to love*; e. g. externally, *to zealously affect, to make a show of zeal for*, c. acc. Gal. 4, 17 bis. Sept. pr. for חָמַד 2 Sam. 21, 2. Prov. 24, 1. So Soph. Electr. 1027.

2. By Hebr. *to be jealous over any one, as a husband*, c. acc. trop. 2 Cor. 11, 2; see

fully in *ζηλος* no. 2. Sept. pr. for *κρη* Num. 5, 14.

3. In a bad sense, *against* a person, *to be jealous of*, *to envy*, c. acc. Acts 7, 9 *ζηλώσαντες τὸν Ἰωσήφ*. Absol. *to be envious, moved with envy*, Acts 17, 5. 1 Cor. 13, 4. James 4, 2 *φονεύετε καὶ ζηλοῦτε*, *ye kill and have (deadly) envy*.—Hes. Op. 1. 23. Hom. H. in Cer. 168, 223; comp. Plut. conjug. Præc. 41.

ζηλωτής, οὗ, ὁ, (*ζηλῶς*) 1. *a zealot*, i. e. *one zealous for any thing, eagerly desirous of*, c. gen. 1 Cor. 14, 12 *ζηλωταὶ ἐστε πνευμάτων*. Tit. 2, 14. 1 Pet. 3, 13 *Lachm.* So Hdian. 6. 8. 5. Pol. 10. 25. 2. Plato Prot. 343. a.—Spec. *a zealot* in behalf of the Jewish law and institutions, Acts 21, 20 *ζηλωταὶ τοῦ νόμου*. (2 Macc. 4, 2.) Acts 22, 3. Gal. 1, 14. Comp. Num. 25, 13. 1 Macc. 2, 43. Jos. c. Ap. 1. 22. p. 456 Haverc.

2. With the art. ὁ *Ζηλωτής*, *Zelotes*, the *Zealot*, in the Jewish sense above, as the surname of Simon one of the apostles, Acts 1, 13. Luke 6, 15; elsewhere called ὁ *Κανανίτης*, the *Cananite*, from Heb. *קנני*, Aram. *קנני*, *zealous*, of which *ζηλωτής* is the translation, Matt. 10, 4. Mark 3, 18. See in Σίμων no. 2. Prob. there were already extant, in the time of Christ, the germs of the sect or party afterwards called *Ζηλωταὶ*, *Zealots*; the members of which professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes for several years before the destruction of Jerusalem. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1—4. ib. 4. 6. 8. ib. 7. 8. 1.

ζημία, as, ἡ, (kindr. *δαμῶς*, *δάμνημι*, Lat. *damnum*.) *loss, damage*, Acts 27, 10. 21. Phil. 3, 7 *ταῦτα ἡγήμαι . . . ζημίας*, *these things I counted loss*. v. 8.—Jos. Ant. 4. 8. 29. Luc. Lexiph. 24. Xen. Mem. 2. 3. 6.

ζημιόω, ᾧ, f. ὤσω, (*ζημία*) *to cause loss, to do damage*, *to any one*, *Æl. V. H. 3. 23*. Xen. Cyr. 3. 1. 30; pr. with two accus. Buttm. § 131. 5. Kühner § 280. 2.—In N. T. only Pass. or Mid. *to suffer loss, to receive damage*, 1 Cor. 3, 15; *ἐν μηδελί* 2 Cor. 7, 9. Phil. 3, 8 *τὰ πάντα ἐζημιώσθην*, *I have suffered the loss of all things*, where for the acc. retained in the Pass. constr. see Buttm. § 134. 6. (Plato Legg. 916. d. Xen. Cyr. 3. 1. 16.) Pass. aor. 1 *ἐζημιώσθην* in Mid. signif. *to bring loss upon oneself, to lose*, e. g. *τὴν ψυχὴν* Matt. 16, 26. Mark 8,

36; *ταυτόν* Luke 9, 25. See Buttm. § 135. 4. § 136. 1, 2.

Ζηναῖς, ᾧ, ὁ, *Zenas*, ὁ *νομικός*, prob. a Christian teacher, Tit. 3, 13.

ζητέω, ᾧ, f. ἴσω, 1. *to seek, to search after*, pr. in order to find out or discover, e. g. *what is lost*, c. acc. Matt. 18, 12 *ζητεῖ τὸ πλανώμενον*. Luke 19, 10. John 1, 39. 4, 27; acc. impl. Luke 15, 8. With acc. of pers. Matt. 2, 13 *μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον*. Mark 3, 32. Luke 2, 45. John 7, 11. 2 Tim. 1, 17. al. Sept. for *ᾤζῃ* Gen. 37, 15. 16. 1 Sam. 10, 2. 14. So Hdian. 2. 6. 2. Xen. An. 2. 3. 2. Vect. 4. 4.—Also *ζητεῖν πῶς*, *to seek how*, *to seek opportunity*, Mark 11, 18. 14, 1. 11.

2. Genr. *to seek for oneself*, i. e. in order to find, get, acquire; absol. Matt. 7, 7 *ζητεῖτε καὶ εὐρήσετε*. v. 8. (Arr. Epict. 4. 1. 51.) With acc. Matt. 12, 43 *ζητοῦν ἀνάπανσιν*. 26, 59 *ψευδομαρτυρίαν*. Mark 14, 55. Luke 13, 6. 7 *καρπὸν ἐν αὐτῇ*. 22, 6. 1 Cor. 7, 27. Rev. 9, 6 *τὸν θάνατον*. (Luc. Hermot. 49. Hdian. 4. 12. 8. Xen. Mem. 4. 2. 5.) Also with the idea of earnestness and anxiety, *to seek, to strive after*; c. acc. Matt. 6, 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ κτλ.* Luke 12, 29 *μὴ ζητεῖτε τί φάγητε κτλ.* John 5, 30. 44. 7, 18. 8, 50. 1 Cor. 10, 24. 33. 2 Cor. 12, 14. Phil. 2, 21. Col. 3, 1. Sept. for *ᾤζῃ* Ps. 4, 3. 34, 15. So Luc. Phalar. pr. 5. Plut. Mor. II. p. 40.—Spec. *to seek to buy*, e. g. *μαργαρίτας* Matt. 13, 45. So Xen. Cyr. 2. 2. 26.

3. Spec. *to seek to find out, to inquire, to ask*; c. *περί τινος*, John 16, 19 *περί τούτου ζητεῖτε μετ' ἀλλήλων*. So c. acc. *to ask for*, Acts 9, 11 *ζήτησον ἐν οἰκίᾳ κτλ.*—Æl. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13.

4. Spec. *to seek*, i. q. *to look for, to require*; c. acc. of pers. John 4, 23; acc. of thing, 1 Cor. 1, 22 of *Ἑλλήνες σοφίαν ζητοῦσιν*. 2 Cor. 13, 3; acc. et *παρά τινος*, Mark 8, 11 *ζητοῦντες παρ' αὐτοῦ σημεῖον*. Luke 11, 16. Pass. Heb. 8, 7; c. *παρά τινος* Luke 12, 48; c. *ἐν τινι*, 1 Cor. 4, 2 *ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κτλ.* Sept. for *ᾤζῃ* Neh. 5, 12. 18.—Aristot. de Gen. et corrupt. 2. 5; c. *παρά τινος* Dem. 374. 16.

5. With an infin. *to seek to do or effect any thing*. a) Genr. i. q. *to endeavour, to strive*; c. inf. aor. Matt. 21, 46 *ζητοῦντες αὐτὸν κρατῆσαι*. Luke 5, 18. 11, 54. 17, 33. John 10, 39. 19, 12. Acts 13, 8. 16, 10. Rom. 10, 3; c. inf. pres. Luke 6, 19. Gal. 1, 10. Also c. *ἵνα*, instead of an inf. pres. 1 Cor. 14, 12 *ζητεῖτε ἵνα περισσεύητε*. Sept. c. inf. for *ᾤζῃ* Deut. 13, 10. 1 Sam. 19, 10.

So Plut. Thea. 35 mid. Xen. An. 5. 4. 33. b) Also i. q. *to desire, to wish*; c. inf. Matt. 12, 46. 47 ζητούντες αὐτὸ λαλῆσαι (comp. Luke 8, 19). Luke 9, 9. John 7, 4. Acts 27, 30. So Palæph. 53. 5. Xen. Ven. 13. 5.

6. By Hebr. a) ζητεῖν τὸν θεόν, *to seek God*, i. e. to turn to him, as a humble and sincere worshipper; comp. ἐκζητέω no. 3. Acts 17, 27. Rom. 10, 20, quoted from Is. 65, 1 where Sept. for ψᾠα; and so Ex. 33, 7. Ps. 24, 6. b) ζητεῖν τὴν ψυχὴν τινος, *to seek the life of any one, to plot against him, to seek to kill him*, Matt. 2, 20. Rom. 11, 3, quoted from 1 K. 19, 10 where Sept. for 'n ψᾠα-τῆς ψᾠα; also Ex. 4, 19. Jer. 44, 30. +

ζήτημα, ατος, τό, (ζητέω,) *an inquiry, question*, i. e. topic of inquiry or dispute; Acts 15, 2 περὶ τοῦ ζητήματος τούτου. 18, 15. 23. 29. 25, 19. 26, 3.—Sept. Ez. 36, 37. Soph. Œd. R. 278. Plato Rep. 368. c.

ζήτησις, εως, ἡ, (ζητέω,) *the act of seeking, search*, Thuc. 1. 20 ζ. τῆς ἀληθείας.—In N. T. *inquiry, discussion, dispute*; John 3, 25 ἐγένετο ζήτησις. Acts 15, 2 Grb. 1 Tim. 1, 4. 6, 4. (Hdot. 2. 54. Luc. Demon. 28. Plato Polit. 266. d.) Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts 25, 20. 2 Tim. 2, 23. Tit. 3, 9. Comp. Plato Apol. 29. c.

ζιζάνιον, ου, τό, zizanium, Suid. ἡ ἐν τῷ σίτρῳ αἶρα, Lat. lolium, ('infelix lolium' Virg. Geor. 1. 153.) Engl. darnel, i. e. lolium temulentum, bearded darnel, a weed or grass growing among wheat and other kinds of grain, and at first having a close resemblance to them; Plur. Matt. 13, 25. 26. 27. 29. 30. 36. 38. 40. The Rabbins call it זרע־בִּשְׂמִי bastard, bastard wheat; the Arabs zawdān; see Buxtorf Lex. Rabb. 680. Wetst. in Matt. 13, 25. Rosenm. Alterthumsk. IV. i. p. 120.—Engl. vers. tares.

Ζοροβάβελ, ό, indec. Zorobabel, Heb. זְרֻבָּבֶל Zerubbabel, pr. n. a) The leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1, 12. 13. Comp. Ezra 2, 2. 3, 2. 8. 1 Chr. 3, 19. b) An ancestor of Jesus, Luke 3, 27. See Gr. Harm. p. 186.

ζόφος, ου, ό, (kindr. γνώφος, νέφος,) *darkness, blackness, thick gloom*; Heb. 12, 18 Lachm. ζόφῳ, for σκότῳ in Rec. Elsewhere of the darkness of Tartarus or Gehenna, see in ᾄδης; e. g. 2 Pet. 2, 4 σειραῖς ζόφου ταρταρώσας παρῖδωκεν κτλ. *thrusting them down to Tartarus in chains of darkness*, i. e. where darkness lies like

chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, *blackness of darkness*, thickest darkness, 2 Pet. 2, 17. Jude 13; see Gesen. Lehrs. p. 671. d.—Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1. D. Mort. 15. 2.

ζυγός, ου, ό, (ζεύγνυμι,) *a yoke, serving to couple any two things together*, e. g. cattle, Æl. V. H. 5. 14. Sept. for ζῶ 1 Sam. 6, 7.—Hence in N. T.

1. Trop. *a yoke*. a) As an emblem of servitude, 1 Tim. 6, 1 ὑπὸ ζυγὸν δουλοῦ. Sept. and ζῶ Lev. 26, 13. So Dem. 322. 12 ζυγὸς δουλοσύνης. Plato Ep. 354. d. b) Denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15, 10. Gal. 5, 1. Hence by antith. of the gentle precepts of Christ, Matt. 11, 29. 30. Sept. for ζῶ Jer. 5, 5.

2. *the beam of a balance, which unites the two scales*; hence by synecd. *a balance, scales*, Rev. 6, 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for זרזניא Lev. 19, 36. Hos. 12, 7.—Æl. V. H. 10. 6. Plato Tim. 63. b.

ζύμη, ης, ἡ, (prob. ζίω,) *leaven, sour dough*. Matt. 13, 33 et Luke 13, 21 ὁμοία ἐστὶν ἡ βασις τῶν οὐρ. ζύμη, κτλ. Matt. 16, 12. Sept. for زامة Ex. 12, 15. 13, 7. (Jos. Ant. 3. 10. 6. Plut. Quæst. Rom. 109.) And as leaven causes to ferment and turn sour, hence proverbially, 1 Cor. 5, 6 et Gal. 5, 9 μὲν ζύμη θλον τὸ φύραμα ζυμοί, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.'—Trop. for *impurity, corruptness, perverseness of life, doctrine, heart*, Matt. 16, 6. 11. Mark 8, 15 bis. Luke 12, 1. 1 Cor. 5, 7. 8 bis.

ζυμόω, ω, f. ὥσω, (ζύμη,) *to leaven, to make ferment*, Pass. Matt. 13, 33 et Luke 13, 21. Proverbially, 1 Cor. 5, 6 et Gal. 5, 9, see in ζύμη. Sept. for זָמַי Ex. 12, 34. 39. Hos. 7, 4.—Plut. Symp. 3. 10. 3. p. 256.

ζωργέω, ω, f. ὥσω, (ζώω, ἀργεῖω,) *to take alive, to take prisoner in war*, Hom. Il. 6. 46. Xen. An. 4. 7. 22.—In N. T. trop. *to take, to capture*, i. q. *to win over*, c. acc. Luke 5, 10 ἀνθρώπους ἔση ζωργῶν, comp. v. 11. Pass. part. perf. 2 Tim. 2, 26 ἑωργημένοι ὑπ' αὐτοῦ, *taken captive by him, Satan*, i. q. *ensnared, seduced*.

ζωή, ης, ἡ, (ζάω,) *life, the being alive*.

1. Pr. of physical life and existence, as opp. to death and non-existence. a) Genr. of human life etc. Luke 16, 25. Acts 17, 25 διδοὺς πᾶσι ζωήν. 1 Cor. 3, 22. 15, 19. Heb. 7, 3. James 4, 14. Rev. 11, 11. 16, 3 Grb. πᾶσα ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in Rec. *every living soul*. Sept. for זָיִי Gen.

2, 7. 25, 7. (Luc. Tox. 38. Plato Phæd. 16. p. 71. d.) Of life or existence after rising from the dead, *a living again*; only of Christ Rom. 5, 10. 2 Cor. 4, 10. 11. 12; trop. of the Jewish people, Rom. 11, 15. b) Spec. *existence, life*, absolutely and without end; Heb. 7, 16 κατὰ δύναμιν ζωῆς ἀκαταλύτου. So ξύλον ζωῆς, *tree of life*, which preserves from death, Rev. 2, 7. 22, 2. 14; comp. Sept. Gen. 2, 9. 3, 22. Also ἄρτος ζωῆς, *bread of life*, John 6, 35; ὕδωρ ζωῆς, *water of life*, Rev. 21, 6. 22, 1. 17. But ἐπὶ ζωῆς πηγὰς ὑδάτων Rev. 7, 17 Grb. is equivalent to ἐπὶ ζώσας πηγὰς ὑδάτων in Rec. *to living fountains of water*, i. e. perennial; see in ζῶα no. 1. d. Comp. below in no. 3. b.—Meton. of the Logos, *life*, absolutely, for *the source of all life*, John 1, 4. 1 John 1, 1. 2.

2. Also *life, way of life*, manner of living, conduct, in a moral respect; Rom. 6, 4 ἐν κακότητι ζωῆς περιπατήσωμεν. Eph. 4, 18 τῆς ζωῆς τοῦ Θεοῦ, i. e. which God requires, *a goodly life*. 2 Pet. 1, 3.

3. Spec. *life*, i. e. *welfare, happiness*. a) Genr. Luke 12, 15. John 6, 51 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Acts 2, 28 ὁδοὺς ζωῆς, *the ways of life and happiness*, from Ps. 16, 11 where Sept. for עֲדָרָה. 1 Pet. 3, 10 ὁ γὰρ θελὼν ζῶν ἀγαπᾷ, from Ps. 34, 13 for עֲדָרָה. b) In the gospel sense, *eternal life, salvation*, i. e. the bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection, and of which Christians have the hope and foretaste here on earth; so ζῶν αἰώνιος Matt. 19, 16. 17. John 3, 15. 16. 5, 24. al. ἡ ζωὴ ἡ μέλλουσα 1 Tim. 4, 8; ἡ ὁρως ζωῆς 6, 19; absol. ἡ ζωὴ, Matt. 7, 14. 18, 8. 9. John 5, 40. 6, 33. 53. Acts 5, 20 τὰ ῥήματα τῆς ζωῆς ταύτης, *the words, doctrine, of eternal life*. Rom. 5, 17 ἐν ζωῇ βασιλεύσουσι. v. 18. 7, 10. 8, 2. 6. 10. Phil. 2, 16. 2 Tim. 1, 1. 1 John 3, 14. 5, 12. 13. 16. al. For βίβλος v. βιβλίον ζωῆς, see in βίβλος. So ὁ στέφανος τῆς ζωῆς, *the crown of life*, the reward of eternal life, James 1, 12. Rev. 2, 10; χάρις τῆς ζωῆς, *the gift of eternal life*, 1 Pet. 3, 7; ὁσμή ζωῆς eis ζῶν 2 Cor. 2, 16.—Meton. for *the author and giver of eternal life*, John 5, 26. 11, 25. 14, 6. Col. 3, 4. 1 John 1, 2. 5, 20. Also for *the cause, source, means of eternal life*, John 5, 39. 12, 50. 17, 3. +

ζώνη, ης, ἡ, (ζώννυμι,) *a zone, belt, girdle*, Matt. 3, 4. 10, 9. Mark 1, 6. 8. Acts 21, 11 bis. Rev. 1, 13. 15, 6. Sept. for γῆ 2 K. 1, 8; ἱμάτιον 1 K. 2, 5. So Hdian. 1.

11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress. It was sometimes of linen or other fine material, Jer. 13, 1. Prov. 31, 24. Ez. 16, 10; or also of leather, 2 K. 1, 8. Matt. 3, 4. In it was worn the sword, 1 Sam. 25, 13. 2 K. 20, 8; as also the writer's inkstand, as at the present day, Ez. 9, 2. Niebuhr's Arabien p. 64. Shaw's Travels p. 227. The folds of the girdle served also as a pocket or purse for money, Matt. 10, 9. Mark 6, 8; in this sense the Rabbins call it קַרְנָה and קַרְנָהּ, see Buxtorf Lex. Rab. 1753. So Plut. Symp. 4. 2. 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 'argentum in zonis habentes.' Hor. Ep. 2. 2. 40.

ζώννυμι v. ζωννύω, f. ζῶω, *to gird, to put on a girdle*, c. acc. John 21, 18 bis. [Acts 12, 8.] Sept. for γῆ Job 38, 3; γῆν Ez. 29, 9.—Hom. Od. 18. 76. Theocr. 16. 81. Pausan. 9. 17. 3.

ζωογονέω, ᾶ, f. ἡσῶ, (ζωογόνος; ζῶς, obsol. γένω,) *to bring forth alive, to engender living animals*, Diod. Sic. 1. 7, 10, 88.—In N. T. *to preserve alive*, c. acc. Luke 17, 33; Pass. Acts 7, 19. [1 Tim. 6, 13.] Sept. and ἱμῖν Pi. Hiph. Ex. 1, 17. Judg. 8, 19. 1 K. 20, 31. So Theoph. ad Autol. I. p. 74, ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν.

ζῶον, ου, τό, (ζῶς, ζάω,) *a living thing, an animal, beast*, Heb. 13, 11. 2 Pet. 2, 12. Jude 10. Symbolically, Rev. 4, 6. 7 quater. 8. 9. 5. 6. 8. 11. 14. 6, 1. 3. 5. 6. 7. 7, 11. 14, 3. 15, 7. 19, 4. Comp. Dan. 7, 3 sq. Ez. 1, 5 sq. Sept. for ἱμῖν Ez. 1. c. Ps. 68, 11.—Hdian. 1. 15. 7. Xen. Mem. 4. 3. 10.

ζωοποιέω, ᾶ, f. ἡσῶ, (ζωοποιός; ζῶς, ποιέω,) *to make alive, to give life to, to quicken*.

1. Pr. c. acc. 1 Tim. 6, 13 τοῦ Θεοῦ τοῦ ζωοποιήσαντος τὰ πάντα. Sept. for ἱμῖν Pi. Hiph. 2 K. 5, 7. Neh. 9, 6. So Act. Thom. 10 ὁ θεὸς τὸν κόσμον ζωοποιᾷν.—Of the dead, *to make alive again, to quicken*, c. acc. John 5, 21 bis. Rom. 4, 17. 8, 11. 1 Cor. 15, 22; Pass. 1 Pet. 3, 18. So Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιήσαι.—Of seeds, Pass. *to be quickened, to sprout*, 1 Cor. 15, 36.

2. Spec. *to give eternal life, to make alive forever*, sc. in the bliss and privileges of Christ's kingdom, of which the hope and foretaste are enjoyed here, comp. in ζῶη no. 3. b; absol. John 6, 63. 1 Cor. 15, 45. 2 Cor. 3, 6. Gal. 3, 21. Comp. Sept. and ἱμῖν Ecc. 7, 12.

H.

η, a particle disjunctive, interrogative, comparative; see Matth. § 619. Buttm. § 149. m. 7. Kühner § 323. 1, 2. § 344. 5. Winer § 57. 3.

I. DISJUNCTIVE, or, Lat. *aut*. a) Genr. Matth. 5, 17 τὸν νόμον ἢ τοὺς προφῆτας, v. 36. Mark 4, 30. Luke 9, 25. John 6, 19. Acts 3, 12. Heb. 2, 6. al. sæpiss.—Hdian. 3. 15. 9. Xen. Mem. 1. 2. 18. Hell. 3. 3. 9.

b) Repeated, ἢ... ἢ, *either... or*, Lat. *aut... aut*, marking strong distinction or antithesis; Matth. 6, 24 ἢ γὰρ τὸν ἑνα μισήσῃ... ἢ ἐνὸς ἀνδρέσεται. Luke 16, 13. 1 Cor. 14, 6. 2 Cor. 1, 13.—Luc. D. Deor. 18. 1 pen. Xen. Mem. 1. 2. 16.

II. INTERROGATIVE, where however the primary signif. or is strictly retained, or *whether? or if perhaps? an forte?* comp. Buttm. l. c. Winer § 61. 1. b.

a) Pr. indirect, in the latter clause of a double interrogation after *πότερον, whether... or*, e. g. John 7, 17 γνώσεται πότερον ἐκ τ. θεοῦ ἐστίν, ἢ ἐγὼ κτλ. Winer l. c. Matth. § 619. 2. So Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15.—Also genr. without *πότερον* expressed, Matth. 9, 5. 22, 17. Luke 7, 19. 20. Acts 8, 34. Rom. 2, 4. So Xen. Conv. 4. 52.

b) Genr. and in a direct question, where the interrogation implies a negation of something preceding. Matth. 7, 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἀνθρώπος; 20, 15. Rom. 3, 29. 1 Cor. 1, 13. 9. 6. 8. 10. 2 Cor. 1, 17. al.

III. COMPARATIVE, *than*, e. g. a) After comparatives and words implying comparison; Matth. 10, 15 ἀνεκτότερον... ἢ τῇ πόλει ἐκείνῃ. Mark 10, 25. Luke 16, 17. John 4, 1. Rom. 13, 11; μᾶλλον ἢ, *more than, rather than*, Matth. 18, 13. John 3, 19. Acts 4, 19; πρὶν ἢ, *sooner than, before*, Matth. 1, 18. Mark 14, 30. Luke 2, 26. Acts 2, 20; comp. Buttm. § 149. m. 7. So after *τέλω*, 1 Cor. 14, 19 *τέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι... ἢ μυρίου λόγ.* κτλ.—Luc. D. Deor. 18. 1. Xen. Oec. 10. 6. Conv. 2. 3; after *τέλω* Arr. Epict. 3. 1. Comp. Buttm. l. c. Kühner § 323. 2. Matth. § 691. 3.

b) After *ἄλλος, ἕτερος*, and the like; Acts 17, 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κτλ. Comp. Matth. l. c. So Xen. Cyr. 3. 2. 17. Oec. 3. 3.—With *ἄλλος* or the like implied, John 13, 10 ὁ λελουμένος οὐ χρειᾶν [ἄλλην] ἔχει ἢ τοὺς

πόδας κτλ. Acts 24, 21 τί ἀδικήμα [ἄλλον] ἢ περὶ μᾶς κτλ.

c) After the positive degree, or other like word, where it may be rendered *rather than, more than*, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The grammarians supply μᾶλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with *וְ*; see Winer § 36. 1. Matth. § 457. n. 1. Herm. ad Vig. p. 882. Matth. 18, 8 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν ἢ ἁλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. v. 9. Mark 9, 43. 45. 47. Luke 15, 7. 17, 2. Sept. and *וְ* Gen. 38, 26. Ps. 118, 8. Jon. 4, 3. al.—Ecclus. 22, 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀσλῶς. Phocyl. 77. Soph. Ajax 986. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquens.'

IV. Joined with other particles, viz.

a) *ἀλλ' ἢ, unless, except*, see in *ἀλλέ* no. 3. b.

b) *ἢ καί, or also, or even*; Luke 18, 11 *οὐκ εἶμι ὥσπερ οἱ λοιποὶ... ἢ καὶ ὡς οὗτος* κτλ. 1 Cor. 16, 6. 2 Cor. 1, 13. Interrogatively, Luke 11, 11. 12. 12, 41. Rom. 4, 9. 14, 10. non al.

c) *ἢ περ, than perhaps, than indeed*, once after *μᾶλλον*, John 12, 43. So 2 Macc. 14, 42. Luc. D. Mort. 6. 3.

d) *ἢ τοι, i. q. ἢ, or, but stronger*; in N. T. only *ἢ τοι... ἢ, whether indeed... or*, once Rom. 6, 16. See Herm. ad Vig. p. 785, 410. So Menand. XIII, in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. +

η, a particle of confirming or strengthening, *truly, assuredly, certainly*; in N. T. only once in the connection ἢ μὴν, the usual intensive form of oaths, *most certainly, most surely*; Heb. 6, 14 ἢ μὴν εὐλογῶν εὐλογῆσαι σε, quoted from Gen. 22, 17 where Sept. for *וְ*, as also Gen. 42, 16. [Lachm. *εἰ μὴν*.] Sept. for *עַל* Num. 14, 23; *עַל* *וְ* Judg. 15, 7. See Buttm. § 149. m. 29. Kühner § 316. 2.—Jos. Ant. 5. 1. 2 ὁμόσσαντες ἢ μὴν σώσειν αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics ἢ is used also as an interrogative, Buttm. § 149. m. 7 fin. Kühner § 344. 5.

ἡγεμονεύω, f. εἶσω, (ἡγεμών,) *to go before, to go first*, c. dat. Hom. Od. 3. 386. ib. 8. 4; *to lead, to be a leader, chief*, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. *to be governor*, e. g. of a Roman province; either as a *legatus Caesaris*, c. gen. τῆς Συρίας, Luke 2, 2; or as a procurator, Luke 3, 1 τῆς Ἰουδαίας. See fully in ἡγεμών no. 2.

ἡγεμονία, as, ἡ, (ἡγεμών,) *leadership, dominion, reign*; Luke 3, 1 ἡ ἡγεμονία Τιβερίου Καίσαρος.—Jos. Ant. 18. 2. 2. Hdian. 2. 9. 12. Xen. Hell. 7. 1. 38.

ἡγεμών, ὄνος, ὁ, (ἡγέομαι,) *a leader, guide*, Hom. Od. 10. 505. Hdt. 8. 31 ἡγ. τῆς οδοῦ. Xen. An. 4. 2. 1; *a leader, commander of an army*, i. q. στρατηγός, Hdian. 2. 7. 10. Xen. Mem. 3. 2. 4. Sept. for ἡγ. Jer. 42, 1. 8.—In N. T.

1. *a leader, chief, head*; Matt. 2, 6 ἐν τοῖς ἡγεμόσιν Ἰούδα, quoted from Mic. 5, 1 where Heb. יְהוֹדָה בְּרָאשֵׁי, Sept. ἐν χιλιόσιν Ἰούδα. But בְּרָאשֵׁי in Mic. 1. c. is pr. the families into which each tribe was divided, the heads of which were called בְּרָאשֵׁי Zech. 12, 5. 6; and Matthew by meton. puts ἡγεμόνες chiefs of families, for the families themselves, as also for the cities in which they dwelt. So Sept. ἡγεμών for בְּרָאשֵׁי Gen. 36, 15. 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedæmon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 89; genr. Ag. 1. 3 ὥστε οὐ δευτέρων προνοεῖουσιν, ἀλλ' ἡγεμόνων ἡγεμονεύουσιν.

2. *a governor, president, prefect*, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into *provincia senatoria* and *provincia imperialis* vel *Cæsarum*, ἐπαρχίας τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called *proconsuls*, ἀνθύπατοι, though sometimes only of prætorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the *provincia Cæsarium* were called *legati Cæsaris pro consule*, *proprætores*, *legati consulares*, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than other proconsuls.

Such were Cyrenius (Lat. Quirinus) Luke 2, 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. 1832, p. 381.—In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Cæsaris*, who had charge of the revenue, and had also a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a *governor* or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. 1832, p. 382. See Strabo 17. p. 840. Adam's Rom. Ant. p. 165 sq. Dict. of Antt. art. *Provincia*.—Hence

a) Genr. of a proconsul, legate, president, Matt. 10, 18. Mark 13, 9. Luke 21, 12. 1 Pet. 2, 14.—Hdian. 2. 9. 12. Plato Rep. 520. b.

b) Of the procurator of Judea, e. g. Pilate, Matt. 27, 2. 11 bis. 14. 15. 21. 23. 27. 28. 14. Luke 20, 20; Felix, Acts 23, 24. 26. 33. 34. 24, 1. 10; Festus, Acts 26, 30.—Jos. Ant. 18. 3. 1 Πιλάτος ὁ τῆς Ἰουδαίας ἡγεμών. The usual Greek word for *procurator* is ἐπιτροπος, e. g. of Pilate, Jos. B. J. 2. 9. 2; genr. Hdian. 7. 4. 5, 11. ib. 4. 6. 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

ἡγέομαι, οὔμαι, f. ἡσομαι, Mid. depon. (ἄγω,) *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Xen. Cyr. 4. 5. 13; *to be leader, chief*, in war, i. q. στρατηγέω, Hdian. 7. 8. 8. Xen. Mem. 3. 2. 4; of a navy, Xen. An. 1. 4. 2.—Hence in N. T.

1. *to be a leader, chief*, only in Part. ἡγούμενος, ὁ, *a leader, chief*, i. q. ἡγεμών. So Acts 14, 12 ὁ ἡγούμενος τοῦ λόγου, the chief-speaker. (Comp. Jamblic. de Myst. init. Θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἐρμῆς. Luc. Pseudolog. 24.) Genr. of those who have influence and authority, Luke 22, 26. Acts 15, 22; of officers and teachers in the churches, Heb. 13, 7. 17. 24; of a chief magistrate, as Joseph in Egypt, Acts 7, 10; of the Messiah, *a ruler, prince*, Matt. 2, 6, quoted from Mic. 5, 1 where Heb. בְּרָאשֵׁי, Sept. ἀρχων. Sept. ἡγούμενος for בְּרָאשֵׁי

2 Chr. 7, 18. 9, 26; ἡδύ Ez. 43, 7. 9; ἡδύ 2 Sam. 3, 38.—Ecclesia. 32 [35], 1. Diod. Sic. 1. 4 καὶ ὃν ἡγοῦμενος Γάιος Ἰούλιος Καίσαρ. Pol. 1. 15. 4; comp. Xen. Lac. 14. 5.

2. Trop. pres. ἡγοῦμαι, also perf. ἡγῆμαι, with pres. signif. Acts 26, 2. Phil. 3, 7. Buttm. § 113. 7; like Lat. *ducere*, to lead out before the mind, i. e. to regard as being so and so, to esteem, to count, to reckon; e. g. of things, c. acc. 2 Pet. 3, 9 ὡς τινὲς βραδυνήτα ἡγοῦνται. With acc. and infin. Phil. 3, 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Luc. D. Mort. 13. 5. Hdian. 3. 12. 7. Xen. Cyr. 1. 5. 7.) With acc. c. εἶναι impl. 2 Cor. 9, 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλῆσαι κτλ. Phil. 2, 25. 2 Pet. 1, 13. James 1, 2 πάσαν χαρὰν ἡγήσασθε, ὅταν κτλ. (Diod. Sic. 13. 55. Xen. Hell. 5. 1. 20.) With two acc. c. εἶναι impl. ἡγείσθαι τί τι, to think to be such and such, to esteem as any thing, Phil. 2, 6. 3, 7 ταῦτα ἡγῆμαι ζημίαν. Heb. 10, 29. 11, 26. 2 Pet. 2, 13. 3, 15. Sept. for עָשָׂה Job 41, 19. So Jos. Ant. 7. 2. 1. Plato Tim. 18. e.—Of persons, to hold or esteem one as such and such; so c. acc. with an adj. Acts 26, 2 ἡγῆμαι ἐμὸν τὸν μακάριον. Phil. 2, 3. 1 Tim. 1, 12. 6, 1. Heb. 11, 11; καὶ ὡς ἐχθρόν 2 Thess. 3, 15. Sept. for עָשָׂה Job 19, 11. 33, 10. (Hdian. 3. 11. 9. Xen. Cyr. 3. 1. 20.) With accus. and adv. 1 Thess. 5, 13 ἡγείσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

ἡδέως, adv. (ἡδύς), sweetly, pleasantly, i. e. with relish, of eating and drinking, Xen. Mem. 1. 3. 5.—In N. T. trop. with pleasure, gladly, Mark 6, 20. 12, 37. 2 Cor. 11, 19. So 2 Macc. 6, 30. Hdian. 7. 6. 4. Xen. Cyr. 1. 4. 10.

ἤδη, adv. now, even now, already, marking an action as already or soon to be completed; Matt. 3, 10 ἤδη δὲ καὶ ἡ ἀβύσος κείται κτλ. 5, 28 ἤδη ἐμολχευσεν αὐτήν. 24, 32. Mark 15, 42. 44. Luke 7, 6. John 3, 18. 4, 35. al. esp. With another particle, 1 John 4, 3 νῦν ἤδη now even already. Phil. 4, 10 ἤδη ποτέ, now at length. So Tob. 3, 6. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4; ἤδη νῦν Plato Phil. 30. e; ἤδη ποτέ Dion. Hal. Ant. 7. 51.—Also of the immediate future, now, presently, soon; see Viger. p. 413 sq. Rom. 1, 10 εἰπως ἤδη ποτέ ἐποδωθήσομαι κτλ. if perhaps I may shortly or at length be prospered to come to you. So Jos. Ant. 3. 14. 1 τὴν μὲν ἤδη ἔχετε, τὴν δὲ ἤδη λήψεσθε. Luc. D. Deor. 4. 2 bis. Xen. An. 2. 2. 1. +

ἡδίστα, adv. pr. acc. plur. neut. of ἡδύς superl. of ἡδύς, Buttm. § 115. 5, lit. most sweetly, i. e. with high relish, of eating and drinking, Xen. Mem. 1. 6. 5.—In N. T. trop. most gladly, 2 Cor. 12, 9. 15. So Luc. Scyth. 8. Xen. Mem. 2. 7. 10. Comp. in ἡδέως.

ἡδονή, ἡς, ἡ, (ἡδός, ἡδόμεναι, ἀνδάνω,) pleasure, gratification, enjoyment, in N. T. only of the pleasures of sense; Luke 8, 14 ὑποὶ ἡδονῶν τοῦ βίου. Tit. 3, 3. James 4, 3. 2 Pet. 2, 13. So Jos. Ant. 3. 12. 1. Hdian. 1. 13. 15. Xen. Cyr. 8. 2. 4.—Meton. desire, appetite, lust, James 4, 1. So Xen. Mem. 1. 2. 23.

ἡδύσμον, ου, τό, (ἡδύσμος sweet-scented; ἡδύς, ὀσμὴ,) mint, mentha viridis Linn. i. q. μίνθη, garden or spear mint, Matt. 23, 23. Luke 11, 42. The Rabbins call it עֲרֵבָה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228.—Dioscor. 3. 41 ἡδύσμον, οἱ δὲ μίνθη, γνῶριμον βοτάνιον.

ἦθος, εος, ους, τό, (kindr. ἔθος, ἔδος,) accustomed seat, haunt, dwelling, of animals and men, Hom. Il. 6. 511. Hes. Op. 166. Hdot. 1. 15.—In N. T. wont, custom, usage; Plur. τὰ ἥθη, manners, morals, character, 1 Cor. 15, 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. or Poet. Gnom. p. 187. Tauchn. So in Sing. Ecclesia. 20, 26. Luc. Phalar. pr. 7 χρηστὸν ἥθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1. Plato Rep. 402. d, καλὰ ἥθη.

ἦκω, f. ἦξα, later aor. 1 ἦξα Rev. 2, 25. 3, 9, see Lob. ad Phryn. p. 743 sq. Buttm. Ausf. Sprachl. § 114; to come, i. e. to have come, to be here, in the sense of a preterite, Buttm. l. c. in ἰκνέομαι. Gram. § 137. n. 8. Kühner § 255. n. 2. Matth. § 504. I. 2. So genr. of persons, with ἀπὸ c. gen. of place whence, Matt. 8, 11 ἐκ τῶν 13, 29 ἀπὸ ἀνατολῶν καὶ δυσμῶν ἦξουσιν. Mark 8, 3; with ἐκ c. gen. John 4, 47, and in the sense to come forth, to arise, Rom. 11, 26; with πρὸς c. acc. of pers. Acts 28, 23 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for κῆν Ex. 20, 24. Ael. V. H. 3. 19 pen.) Trop. John 6, 37. With ἐπὶ τινα, to come upon one, in a hostile sense, Rev. 3, 3 bis. (Sept. for κῆν 2 Sam. 17, 12. Dem. 319. 7.) Absol. Matt. 24, 50 ἦξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12, 46. 15, 27. John 8, 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω, i. q. ἐξελθὼν ἦκω. Heb. 10, 7. 9 (Sept. for κῆν Ps. 40, 8). v. 37. 1 John 5, 20. Rev. 2, 25. 3, 9. 15, 4. Sept. for κῆν 1 K. 8, 42. Zech. 8, 20. 22.

So Hdian. 1. 7. 2. Xen. An. 2. 1. 3.—Trop. of things, e. g. of time, John 2, 4 ὅρα ἔχει. Luke 13, 35. 2 Pet. 3, 10. (Sept. and ἡμέρα Ps. 102, 14. Dem. 11. 26.) Also of the end or consummation of any thing, Matt. 24, 14; evils, calamities, Rev. 18, 8. So with ἐπὶ τινα, to come upon any one, e. g. evil times, Luke 19, 43; of guilt and its punishment, to be laid upon, Matt. 23, 36. So Dem. 624. 19.

Ἡλί or Ἡλεῖ, δ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. n. of the father of Joseph the husband of Mary, Luke 3, 23.

ἡλί, indec. *eli*, my God! i. e. Heb. הֵלִי in Greek letters, Matt. 27, 46, from Ps. 22, 2.

Ἡλίας, ου, δ, *Elías*, Heb. אֱלִיָּהוּ and אֱלֹהֵינוּ (my God is Jehovah) *Elijah*, the celebrated prophet of the O. T. whom the Jews expected to reappear before the coming of the Messiah; Matt. 17, 12. Mark 9, 13. Luke 1, 17. 4, 25. 26. al. See 1 K. c. 17–19. 21. 2 K. c. 1. 2. Mal. 3, 23. [4, 5.] +

ἡλικία, as, ἡ, (ἡλιξ,) 1. *age, full age, manhood*, the prime of life; John 9, 21 αὐτος ἡλικίαν ἔχει v. 23. Heb. 11, 11. So 2 Macc. 7, 27. Pol. 6. 6. 2. Diod. Sic. 2. 5 init. Plato Lys. 209. a, ἡλικίαν ἔχειν.—Spec. *age, life*; Matt. 6, 27 et Luke 12, 25 προσθεῖναι ἐπὶ τὴν ἡλικίαν πῆχυν ἓνα. (Ael. V. H. 2. 23 ὅψε τῆς ἡλικίας. Xen. Apol. 6, i. q. bios.) Others *stature*, but against the context; comp. Matt. 6, 25. 26. Luke 12, 26.

2. *stature, growth*, as marking age, Luke 2, 52. 19, 3 τῇ ἡλικίᾳ μικρός. Trop. Eph. 4, 13. Sept. for Πῶς Ez. 13, 18.—Plut. Philop. 11. Dem. 1204. 26. Hdot. 3. 16.

ἡλίκος, η, ου, correl. pron. (ἡλιξ,) *how great, quantus*, Col. 2, 1. James 3, 5.—Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. Pol. 1. 71. 7. See Buttm. § 79. 5.

ἡλιος, ου, δ, (ἥλιος) *the sun*, Matt. 13, 43. Mark 1, 32. al. Sept. for ἡλιος Gen. 15, 12. 17. (Dem. 197. 7. Xen. Mem. 3. 8. 9.) Meton. *light, daylight*, Acts 13, 11; comp. Ps. 58, 9. So Mark 16, 2 ἀνατελλαντος τοῦ ἡλίου, *daylight having risen*, the day having dawned, parall. with λίαν πρωί, comp. Luke 24, 1. John 20, 1; see Biblioth. Sac. 1845. p. 167. Gr. Harm. p. 230. +

ἡλος, ου, δ, a nail; John 20, 25 bis, τὸν τύπον τῶν ἡλων.—Sept. 1 Chr. 22, 3. Ael. V. H. 9. 3 init. Xen. Ven. 9. 12.

ἡμεῖς, pers. pron. 1 Plur. see in ἐγώ.

ἡμέρα, as, ἡ, 1. *a day*, i. e. the time from one sunrise or sunset to another, i. q. νυχθήμερον.

a) Genr. Matt. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. Mark 6, 21. John 11, 9 ὅρα τῆς ἡμέρας. Acts 2, 15. 21, 26. Rom. 14, 5. 6. al. Luke 9, 28 ὥσει ἡμέρας ὀκτώ, a parenthetic clause; and so Matt. 15, 32. Mark 8, 2; see Winer § 64. 1. (Comp. δσημέρας, Arr. A. M. 3. 26. 3; also Luc. D. Meretr. 10. 1 οὐ γὰρ ἑώρακα, πολὺς ἦδη χρόνος, αὐτὸν παρ' ἡμῖν.) Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει, see in ἄγω no. 3. As marking what is brief and transient; 2 Pet. 2, 13 τὴν ἐν ἡμέρᾳ τυφήν, i. e. for a day, ephemeral. (So ἐφ' ἡμέραν Hdot. 1. 32.) Rev. 2, 10 θλίψις ἡμερῶν δέκα, affliction of or for ten days, i. e. for a short season. With a genit. Luke 1, 23 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, the eight days of his official duty. James 5, 5 ὡς ἐν ἡμέρᾳ σφαγῆς, as for a day of slaughter. So c. gen. of a festival or the like, as ἡ ἡμέρα τῶν σαββάτων v. τοῦ σαββάτου, the sabbath-day, Luke 4, 16. John 19, 31. (Sept. for οἱ Πῶς Jer. 17, 24. 27.) Acts 12, 3 ἡμ. τῶν ἀζύμων, the day or days of unleavened bread, the passover. 20, 6. Luke 22, 7; see in ἀζυμος no. 2. Acts 2, 1 ἡμέρα τῆς πεντηκοστῆς, the day of Pentecost. 20, 16.—Often in specifications of time, viz. α) In the Genitive, of time when indefinite, the time within which any thing happens, e. g. τῆς ἡμέρας, in a day, every day, Luke 17, 4; comp. Buttm. § 132. 14. Kühner § 273. 4. b. So Xen. An. 1. 7. 18. β) In the Dative, of time when definite; Matt. 16, 21 τῇ τρίτῃ ἡμέρᾳ ἐγερσῆναι. Mark 9, 31. Luke 9, 22. 13, 14. John 2, 1. Acts 7, 8. al. Buttm. § 133. 4. e. (Xen. An. 4. 7. 21.) by Hebr. 2 Cor. 4, 16 ἡμέρα καὶ ἡμέρα, day by day, every day, daily; so Heb. יוֹם יוֹם, Sept. κατ' ἐκάστην ἡμέραν, Esth. 3, 4; οἱ οἱ, Sept. ἡμέραν κατ' ἡμέραν, Ps. 68, 20; see Gesen. Lehrg. p. 669. γ) In the Accusative, of time how long, implying duration; Matt. 20, 6 ὅλην τὴν ἡμέραν ἀργοί. 28, 20 πάσας τὰς ἡμέρας i. e. always. Mark 1, 13. John 1, 40. Acts 9, 9. Gal. 1, 18. Rev. 11, 9. So Matt. 20, 2 συμφωνήσας . . . ἐκ δηναρίου τὴν ἡμέραν, for a denarius the day, i. e. for a day's work. Acts 5, 42 πᾶσαν τε ἡμέραν, every day, i. e. the whole time. 2 Pet. 2, 8 ἡμέραν ἐξ ἡμέρας, see in ἐκ no. 2. See Buttm. § 131. 9. Matth. § 425. 2. So Xen. An. 6. 4. 1. δ) In these and similar specifications of time, ἡμέρα is very often construed with a preposition, viz. in the gen. after ἀπό, ἀχρη, διὰ, ὥς, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπί, κατά, μετά, πρός; for which constructions see these prepositions respectively.

b) Emphat. *a certain day, set day.* Acts 17, 31 *δοῦναι ἵστησεν ἡμέραν ἐν ᾗ ἅλλοι κρινέων κτλ.* Heb. 4, 7. 1 Cor. 4, 3 see in *ἀνθρώπος* lett. b. So Dem. 1072. 27.—Spec. ἡ ἡμέρα τοῦ κυρίου, *the day of the Lord*, when the Saviour will come to judge the world and fully establish his kingdom, 1 Cor. 1, 8 comp. v. 7. 5, 5. 2 Cor. 1, 14. 1 Thess. 5, 2, 4, comp. 4, 13 sq. 2 Pet. 3, 10. al. Luke 17, 24 *ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ*, comp. v. 30 ἡμέρα ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτειται. Absol. 1 Cor. 3, 13. Heb. 10, 25. So *ἐκείνη ἡ ἡμέρα, that day*, the great day of judgment, Matt. 7, 22. Mark 13, 32. 2 Thess. 1, 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10, 15. 11, 22. 24. 36. al. comp. Rom. 2, 16 *ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ θεός κτλ.* and Jude 6 *εἰς κρίσιν μεγάλης ἡμέρας*. Also ἡμ. ὁργῆς Rom. 2, 5. Rev. 6, 17; ἡμ. ἀπολυτρώσεως Eph. 4, 30. Further, ἡ ἐσχάτη ἡμέρα, John 6, 39. 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, *the day of God*, by whose authority Christ sits as judge, 2 Pet. 3, 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2, 20, quoted from Joel 3, 4 [2, 31], where Sept. for יְהוָה יוֹם, *the day of God's retribution*, in general; comp. Joel 1, 15. Is. 2, 12. 13, 6. Ez. 13, 5. 30, 3. Zeph. 1, 7. 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16, 14.

2. *day, day-night*, from sunrise to sunset, *the day*, e. g. in anth. with *νύξ*, as in *Gen. of time when, ἡμέρας καὶ νυκτὸς καὶ ἡμέρας, by day and by night*, Luke 18, 7. Acts 9, 24. Mark 5, 5. 1 Thess. 2, 9; comp. above in no. 1. a. a. (Xen. Cyr. 2. 3. 23.) Or in *Accus.* of time *how long*, Matt. 4, 2 *ἡστέουσας ἡμέρας τεσσ. καὶ νύκτας τεσσ.* and so *νύκτα καὶ ἡμέραν, night and day*, i. e. continually, incessantly, Mark 4, 27. Luke 2, 37. Acts 20, 31. 26, 7; comp. above in no. 1. a. γ. (Xen. An. 6. 1. 14.) Genr. Rev. 8, 12 ἡ ἡμ. μὴ φάινῃ... καὶ ἡ νύξ ὁμοίως.—Simply, e. g. *τὰς ἡμέρας, the days*, i. e. during the day time, every day, Luke 21, 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26, 13; ἡμέρας γενομένης, *day being come*, when it was day, Luke 4, 42. Acts 12, 18. 16, 35. al. (Xen. An. 7. 2. 34.) Also ἡ ἡμέρα κλίνει, *the day declines*, Luke 4, 42. (Comp. Arr. Alex. M. 3. 4. 4.) John 9, 4 *ὥς ἡμέρα ἐστί, so long as it is day*. 11, 9 *περιπατεῖν ἐν τῇ ἡμέρᾳ*.—Trop. for the *light* of true and higher knowledge, moral light, Rom. 13, 12. 1 Thess. 5, 5. 8. 2 Pet. 1, 19.

3. *time*, in general, nearly i. q. χρόνος. a) Sing. of a point or period of time;

Matt. 13, 1 *ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν* ὁ Ἰ. John 14, 20. Eph. 6, 13 *ἐν τῇ ἡμ. τῇ πονηρᾷ*. (Xen. Hell. 2. 4. 17.) With gen. of pers. Luke 19, 42 *ἐν τῇ ἡμέρᾳ σου ταύτῃ, in this thy time*, whilst thou yet livest. John 8, 56 *ἴνα ἴδῃ τὴν ἡμέραν ἐμὴν, my time*, the time of my manifestation. With gen. of thing or event, e. g. *ὥς ἡμέρας ἀναδείξεως* Luke 1, 80; ἡμ. σωτηρίας 2 Cor. 6, 2; ἡμ. τοῦ πειρασμοῦ Heb. 3, 8; ἡμ. ἐπισκοπῆς 1 Pet. 2, 12, see in ἐπισκοπή no. 1. 2 Pet. 3, 18 *εἰς ἡμέραν αἰῶνος* i. e. for time eternal, for ever.

b) From the Heb. Plur. ἡμέραι, *days*, i. e. *time*. a) Genr. Matt. 9, 15 *ἀπεύθυνται δὲ ἡμέραι*. Mark 2, 20. 13, 20. Luke 17, 22. So c. adj. Acts 15, 7 *ἀφ' ἡμερῶν ἀρχαίων*. Acts 2, 17 et James 5, 3 *ἐν ταῖς ἐσχάταις ἡμέραις*, see in ἐσχάτος no. 2. b. Acts 3, 24 *καταγγ. τὰς ἡμέρας ταύτας*. 11, 27. al. Matt. 3, 1 *ἐν ταῖς ἡμ. ἐκείναις*. Mark 13, 24. Rev. 9, 6; also Heb. 10, 32. 12, 10. With gen. of pers. Matt. 11, 12. Luke 4, 25 *ἐν ταῖς ἡμ. Ἠλίου*. Acts 7, 45 *ὥς τῶν ἡμ. Δαβίδ*. With gen. of an event, e. g. Luke 2, 6 *αὶ ἡμ. τοῦ τέκεν αὐτήν*. Acts 5, 37 *ἐν ταῖς ἡμ. τῆς ἀπογραφῆς*. Heb. 5, 7. Matt. 24, 38. So Heb. עֶשְׂרֵת יָמִים and Sept. Ex. 2, 11. Judg. 18, 1. 2 Sam. 21, 1. al. β) Spec. *the time of one's life*, i. e. one's *days, years, age, life*, e. g. fully, Luke 1, 75 *πάσας τὰς ἡμέρας τῆς ζωῆς*, comp. Gen. 47, 8. 9. Absol. Luke 1, 7 *προβεβηκότας ἐν ταῖς ἡμέραις αὐτῶν, advanced in years*, in *age*, and so v. 18. 2, 36; genr. Heb. 7, 3. Sept. and Heb. עֶשְׂרֵת יָמִים Gen. 6, 3. Job 32, 7; אֶתְּ עֶשְׂרֵת יָמִים Gen. 24, 1. Josh. 13, 1. +

ἡμέτερος, a, ου, (ἡμεῖς), possess. pron. of first pers. plur. *our, our own*, Acts 2, 11. 24, 6. 26, 5. Rom. 15, 4. 1 Cor. 15, 3. 2 Tim. 4, 15. Tit. 3, 14. 1 John 1, 3. 2, 2. —Hdian. 7. 8. 18. Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

ἡμιθανής, εὖς, οὖς, ὁ, ἡ, adj. (ἡμ-, *σῆσκαω*) *half-dead*, Luke 10, 30.—Jos. de Macc. 4. Diod. Sic. 12. 62. More freq. is the form *ἡμισῆς* id. Hdian. 4. 9. 15. Thuc. 2. 52.

ἡμίσιος, εἰα, υ, Att. genit. εως, Plur. neut. εα; *half, dimidius, a, um*, Xen. Hell. 5. 3. 21.—In N. T. only Neut. τὸ ἡμίσιον, as Subst. *a half*, gen. ἡμίσιους Mark 6, 23; Plur. τὰ ἡμίσιον Luke 19, 8; both being forms of the later Greek, Buttm. § 51. n. 5. Lob. ad Phryn. p. 246 sq. Also Mark 6, 23 *ὥς ἡμίσιους τῆς βασιλείας*. Luke 19, 8. Rev. 11, 9 *ἡμέρας τρεῖς καὶ ἡμῖν*. v. 11. 12, 14. Sept. for עֶשְׂרִי Ex. 24, 6. Zech.

14, 2. So Jos. Ant. 7. 6. 1 τὰ ἡμίση τῶν γενεῶν. Dem. 691. 16. Xen. Hell. 2. 4. 10.

ἡμιώριον, ου, τό, (ἡμ-, ὥρα,) a half-hour, half an hour; only Rev. 8, 1.

ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4; before the Indic. 2 Cor. 3, 15; before the Subj. with ἄν v. 16.—So c. Indic. Sept. Gen. 31, 10. Xen. Cyr. 1. 4. 27; c. Subj. Jos. Ant. 5. 1. 2. Plato Phædr. 247. b.

ἥπερ, see in § IV. c.

ἥπιος, ου, ό, ἡ, adj. *mild, gentle, kind*, 1 Theas. 2, 7. 2 Tim. 2, 24.—Hdian. 2. 6. 3. Hdot. 3. 89. Thuc. 8. 93.

ἥρ, ό, indec. *Er*, Heb. ער (awake), pr. n. of a man, Luke 3, 28.

ἥρεμος, ου, ό, ἡ, adj. *placid, quiet, tranquil*, 1 Tim. 2, 2 ἥρεμον καὶ ἡσύχιον βίον.—Xen. Cyr. 7. 5. 63 ἡρεμότεροι γίγνονται sc. οἱ ἄνθρωποι. The positive is not used by Gr. writers, who write ἡρεμαῖος; see Passow in ἡρέμα. Comp. Tittm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ό, *Herod*, pr. n. of four persons in N. T. of the Herodean family, Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldin *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Reland Palest. p. 174 sq. Jost *Gesch. der Israeliten*, I 180 sq.

1. *Herod*, surnamed *the Great*, Matt. 2, 1. 3. 7. 12. 13. 15. 16. 19. 22. Luke 1, 5. Acts 23, 35. He was the son of Antipater an Idumean in high favour with Julius Cæsar, and at the age of fifteen was made procurator of Galilee, Jos. Ant. 14. 9. 2-5; in which he was confirmed by Antony with the title of tetrarch, about B. C. 40; ib. 14. 13. 1 sq. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Judea; ib. 14. 13. 10. ib. 14. 14. 4. He now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37; ib. 14. 16. 1 sq. ib. 15. 1. 2. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions, and gave him others; ib. 15. 6. 7. ib. 15. 10. 1, 3. He now rebuilt and decorated the temple at Jerusalem (ib. 15. 11. 1), built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death

his own wife Mariamne and her two sons Alexander and Aristobulus. He died at the age of 70 years, A. U. C. 750, four years before the beginning of the common era, after a reign of about 36 years as king; ib. 17. 8. 1. See also genr. for Herod's life, Jos. B. J. 1. c. 13-33.—It was near the close of Herod's life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2, 16; comp. Macrob. Saturn. 2. 4. At his death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch (see in Ἀρχελαός); the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 17. 8. 1. ib. 17. 11. 4; the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (Haurân); Luke 3, 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the Tetrarch*, Matt. 14, 1. 3. 6 bis. Mark 6, 14. 16. 17. 18. 20. 21. 22. 8, 15. Luke 3, 1. 19 bis. 8, 3. 9, 7. 9. 13. 31. 23, 7 bis. 8. 11. 12. 15. Acts 4, 27. 13, 1. He was the son of Herod the Great by Malthea, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of Tetrarch, Luke 3, 1. Jos. Ant. 17. 11. 4, comp. above; whence also he is called by the very general title βασιλεύς Matt. 14, 9. Mark 6, 14; comp. in βασιλεύς no. 2. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρείτας. Jos. Ant. 18. 5. 1, 4. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to death, through the arts of Herodias; see Mark 6, 17 sq. Luke 3, 19. 20. Matt. 14, 3 sq. Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 39; his territories being given to Herod Agrippa; Jos. Ant. 18. c. 7. He afterwards made an unsuccessful attempt to regain his former station; and was sent as an exile to Spain, where he died; Jos. B. J. 2. 9. 6.—In Mark 8, 15 Ἡρώδης is put collectively for Ἡρωδιανοί q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγrippας, Acts 12, 1. 6. 11.

19. 20. 21. He was grandson of Herod the Great and Mariamne, and son of Aristobulus; Jos. Ant. 17. 1. 2. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias; see above in no. 1, and in Ἀβιλλή. To these were added those of Herod Antipas, see in no. 2; and Claudius afterwards gave him in A. D. 41 all those parts of Judea and Samaria which had belonged to Herod the Great; Jos. Ant. 19. 5. 1. ib. 19. 6. 1. He died suddenly and miserably at Cesarea, A. D. 44; Acts 12, 21. Jos. Ant. 19. 8. 2.

4. *Herod Agrippa*, the younger, so named by modern writers as belonging to the Herodian family; but called in N. T. and by Josephus only *Agrippa*, Ἀγρίππας, Acts 25, 13. 22. 23. 24. 26. 26, 1. 2. 7. 19. 27. 28. 32. He was the son of the elder Herod Agrippa, and at his father's death was 17 years old; four years later (A. D. 48) he received from Claudius the kingdom of Chalcis under Lebanon, (prob. mod. 'Anjar,) which had belonged to his uncle Herod; Jos. Ant. 19. 9. 1, 2. ib. 20. 5. 2. In A. D. 52 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene; to which other cities were afterwards added; Ant. 20. 7. 1. ib. 20. 8. 4. It was before him that Paul was brought by Festus; Acts c. 25. 26.

Ἡρωδιανοί, ὧν, οἱ, *Herodians*, Matt. 22, 16. Mark 3, 6. 12, 13. Prob. *partisans of Herod Antipas*, and therefore supporters of the Roman dominion in Palestine; which the Pharisees were not. It was consequently a political rather than a religious party; though it would seem to have embraced many Sadducees; comp. Mark 8, 15 with Matt. 16, 6. Comp. also Jos. Ant. 14. 15. 10 τοὺς τὰ Ἡρώδου φρονεούσας.

Ἡρωδιάς, ἄδελφ., ἡ, *Herodias*, granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. Jos. Ant. 18. 5. 1, 4.—Matt. 14, 3. 6. Mark 6, 17. 19. 22. Luke 3, 19.

Ἡρωδίων, υἱος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16, 11.

Ἡσαίας, ου, ὁ, *Isaias*, Heb. יְהוֹשָׁע (help of Jehovah) *Isaiah*, the celebrated Hebrew prophet, Matt. 3, 3. 4, 14. Mark 7,

6. al.—Meton. for the book of *Isaiah*, Acts 8, 28. 30. +

Ἡσαΐ, ὁ, indec. *Esau*, Heb. שָׂעִי (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9. 13. Heb. 11, 20. 12, 16. See Gen. 25, 25 sq. 27, 6 sq.

ἡσυχάζω, f. ἄσω, (ἡσυχος,) *to be quiet, still, at rest*, intrans. spoken of life, 1 Thess. 4, 11. So of a land or people in peace, Sept. for שָׁלוֹם Judg. 3, 11. 30. Hdian. 3. 9. 17. Thuc. 1. 12.—Spec. *to rest*, from labour or action, Luke 23, 56 (Hdian. 7. 5. 5); or from further cavil, discussion, i. q. *to hold one's peace, to be silent*, Luke 14, 4. Acts 11, 18. 21, 14. Sept. for שָׁלוֹם Neh. 5, 8. So Jos. Ant. 1. 21. 1. Luc. Jup. Tr. 18. Hdian. 8. 3. 7.

ἡσυχία, as, ἡ, (ἡσυχος,) *quiet, stillness, rest*, e. g. *quiet life*, 2 Thess. 3, 12. So 1 Macc. 9, 58. Dem. 145. 20. Plato Rep. 575. b.—Spec. *stillness, silence*, Acts 22, 2. 1 Tim. 2, 11. 13. So Sept. Job. 34, 29. Hdian. 3. 12. 13. Plut. Symp. 7. 6. 3 init.

ἡσύχιος, ου, ὁ, ἡ, adj. (ἡσυχος,) *quiet, still, at rest*, undisturbed from without, 1 Tim. 2, 2. 1 Pet. 3, 4.—Sept. Is. 66, 2. Dem. 150. 11. Plato Charm. 160. b.

ἦτροι, see in ἦ IV. d.

ἡττώμαι, ὦμαι, f. ἡττηθήσομαι, Pass. depon. (ἦτρον, ἡσσων,) *to be less, weaker, inferior*, genr. 2 Cor. 12, 13 ῥί... ὁ ἡττηθῆτε ὑπὲρ τὰς λ. ἐκκλ. So Ael. V. H. 2. 30. Xen. Cyr. 1. 4. 4, 5.—Hence, *to be overcome, to be vanquished by any one*, c. dat. 2 Pet. 2, 19 ὃ γὰρ τις ἡττηται κτλ. Absol. 2 Pet. 2, 20. So Jos. Ant. 1. 19. 4 ἡτρωί ἡττηθείς. In war, Hdian. 5. 4. 10. Xen. Cyr. 3. 1. 24.—An Act. ἡττῶν, *to subdue*, is found in a few late writers, Sept. Is. 54, 17. Pol. 1. 75. 3. ib. 3. 18. 5; see Passow s. voc. Buttm. Ausf. Sprachl. § 114. a. voc.

ἡττημα, ατος, τό, (ἡττώμαι,) *a being inferior, a worse state*, as compared with any other or former state or duty; Rom. 11, 12 ἡττημα αὐτῶν, *their worse estate*, i. e. their being brought into a worse condition. Hence, *failure, fault*, 1 Cor. 6, 7.—Sept. Is. 31, 8 defeat.

ἦτρον or ἡσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, i. e. *worse, weaker, inferior*; see Buttm. § 68. 2.—In N. T. only Neut. τὸ ἦτρον, e. g. 1 Cor. 11, 17 εἰς τὸ ἦτρον, *for the worse*. So Luc. Somn. 18 εἰ τις πρὸς τὸ ἦτρον ἀποσλίνει. Plato Gorg. 483. d.—Adv. 2 Cor. 12, 15 ἦτρον ἀγαπῶμαι,

the less am I loved. So Lys. 206. 1. Thuc. 1. 8.

ἡχέω, ᾧ, f. ἡσώ, (ἡχος,) to sound, to ring, intrans. 1 Cor. 13, 1 χαλκὸς ἡχῶν. So Sept. Ex. 19, 16. Hes. Theog. 42. Plato Prot. 329. a.—Of the sea, to roar, Luke 21, 25 Rec. Sept. for ἡχῶ Jer. 50, 42. 51, 50. So Hom. Il. 1. 157.

ἡχος, ου, ὁ, (i. q. ἡχή,) a sound, noise, Acts 2, 2 ἡχος ὥστερ φερομένης πνοῆς κτλ.

Heb. 12, 19. Sept. for ἡχῶ Ps. 150, 8. So Hdtan. 4. 8. 19. Plut. de rect. rat. Aud. 2.—Trop. fame, rumour, Luke 4, 37; comp. Mark 1, 28 ἀκοή.

ἡχος, εος, ους, τό, i. q. ὁ ἡχος, a sound, noise. Luke 21, 25 ἐν ἀπορίᾳ ἡχους θαλάσσης, Vulg. prae confusione sonitus maris. So Griesb. for Rec. ἡχούσης θαλάσσης.—J. Malal. 5. p. 121. ib. 18. p. 436. ed. Bonnens.

Θ.

Θαδδαῖος, ου, ὁ, Thaddeus, a surname of the apostle Jude, also called Lebbeus, the brother of James the Less, Matt. 10, 3. Mark 3, 18; comp. Luke 6, 16. See in Ἰούδας no. 4.

θάλασσα, Att. θάλαττα, ης, ἡ, (ἀλς salt,) the sea, a sea, genr. and as implying the vicinity of land, Matt. 13, 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. 18, 6 τὸ πέλαγος τῆς θαλ. the depth of the sea. Mark 9, 42. Luke 21, 25. Rom. 9, 27. 2 Cor. 11, 26. Rev. 18, 17 see in ἐργάζομαι no. 2. b. Sept. for πρ Gen. 22, 17. Is. 5, 30. So Ael. V. H. 9. 16. Xen. An. 5. 1. 2.—For the ocean, Rev. 20, 13. 21, 1; ἡ γῆ καὶ ἡ θάλασσα, the land and the sea, for the whole earth, Rev. 7, 1. 2. 3. 12, 12. (Jos. Ant. 1. 19. 1.) Also ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, the heaven, the earth, and the sea, for the universe, Acts 4, 24. 14, 15. Rev. 5, 13. Sept. and πρ Ex. 20, 11. Hag. 2, 7. So Jos. Ant. 4. 3. 2 init. —Poet. of the shining celestial pavement on which the throne of God is said to be founded, θάλασσα ὑαλίνη, a glassy (transparent) sea, Rev. 4, 6. 15, 2; comp. Ex. 24, 10, also Ez. 1, 22. 26.—Spec. of particular seas and lakes, viz.

a) The Mediterranean sea, Acts 10, 6. 32. 17, 14. al. Sept. and πρ Gen. 13, 14. Jon. 1, 4.

b) The Red sea, ἡ ἐρυθρὰ θάλασσα, fully Acts 7, 36; absol. 1 Cor. 10, 1. 2. Sept. and πρ Ex. 13, 18. 14, 2. al. See in ἐρυθρός.

c) The sea of Galilee or Tiberias, ἡ θαλ. τῆς Γαλιλαίας ἢ τῆς Τιβεριαδος, fully Matt. 4, 18. Mark 1, 16. John 21, 1. al. Absol. Matt. 4, 15. John 6, 16. 17. 18. 19. al. Sept. and πρ Num. 34, 11.—See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ἣν κάλουσιν οἱ ἐκεῖ θάλατταν. +

θάλλω, f. ψω, (kindr. θάλλω,) to warm, to make warm, by fire, Hom. Od. 21. 179, 246; by warmth imparted, Sept. 1 K. 1, 2. 4. Jos. Ant. 7. 14. 3; of a fowl brooding, Sept. Deut. 22, 6. Plut. de Solert. anim. 4. —In N. T. trop. to cherish, to foster, c. acc. 1 Thess. 2, 7 ὡς ἂν τροφὸς θάλλῃ τὰ ἐκείνης τέκνα. Eph. 5, 29. So Jos. B. J. 4. 3. 14. Theocr. 14. 38.

θάμαρ, ἡ, indec. Thamar, Heb. תָּמָר (palm-tree) Tamar, the widow of Er, and daughter-in-law of Judah, Matt. 1, 3. See Gen. c. 38.

θαμβέω, ᾧ, f. ἡσώ, (θάμβος,) to be astonished, to be amazed, intrans. Acts 9, 6 τρέμων τε καὶ θαμβῶν. So Sept. 1 Sam. 14, 15. Hom. Il. 8. 77. Plut. Paul. Aem. 34. —Later also c. acc. to astonish any one, Sept. 2 Sam. 22, 5; and hence Pass. θαμβέομαι, to be astonished, to be amazed, Mark 1, 27. 10, 24. 32. So Wisd. 17, 3. 1 Macc. 6, 8. Plut. J. Cæs. 45. Id. Brut. 20.

θάμβος, εος, ους, τό, (θάβομαι,) astonishment, amazement, from admiration, Luke 4, 36. 5, 9. Acts 3, 10.—Hom. Il. 4. 79. Luc. Amor. 14. Thuc. 6. 31.

θανάσιμος, ου, ὁ, ἡ, adj. (θάνατος,) deadly, e. g. poisonous, Mark 16, 18.—Jos. Ant. 4. 8. 34. Theophr. H. Pl. 9. 5. 2. Plato Rep. 406. b. Comp. Lob. ad Phryn. p. 651.

θανατηφόρος, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) death-bringing, deadly, James 3, 8 μεστὴ τοῦ θανατηφόρου. Sept. for ἡχῶ Num. 18, 22.—Luc. Hermot. 62. Hdtan. 3. 12. 7. Xen. Hell. 2. 3. 32. Comp. Lob. ad Phryn. p. 651.

θάνατος, ου, ὁ, (θνήσκω, θανέιν,) death, the extinction of life, naturally or by violence.

1. Genr. and of natural death, John 11, 4

αὐτῇ ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8, 38. Phil. 1, 20. Heb. 7, 23. al. So γένεσθαι v. ἰδεῖν τὸν θάνατον, see in γένω no. 2 and εἶδω I. 3. Also Matt. 26, 38 et Mark 14, 34 περιλῦπος ὡς θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13, 3 εἰς θάνατον. ib. ἡ πληγὴ θανάτου, the deadly wound. John 12, 33 ποίῳ θανάτῳ ἤμελλον ἀποθνήσκειν, by what death he should die. 18, 32. 21, 19. Sept. for רָחַק Judg. 13, 7. al. s̄ep. (So Epict. Ench. 5. Xen. Ag. 10. 3; θανάτῳ θανεῖν Hom. Od. 11. 412.) Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11, 23. So Plut. Romul. 24, λοιμοὶ θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνεν νόσων ἐπιφέρων. Pol. 6. 54. 4.—Meton. for plague, pestilence, Rev. 6, 8. 18. 8. Sept. and רָחַק Ex. 10, 17. Jer. 18, 21; Sept. for רָחַק 1 K. 8, 37. Jer. 21, 7. al.

2. Of a violent death, e. g. as a punishment, θοχὸς θανάτου Matt. 26, 66. Mark 14, 64; δέσιος θαν. Luke 23, 15. Acts 23, 29. al. κατακρίνειν τινα θανάτῳ Matt. 20, 18. Mark 10, 33; θάνατος σταυροῦ Phil. 2, 8; and so genr. Matt. 10, 21. Mark 13, 12. Luke 23, 22. 24, 20. Acts 22, 4. 2 Cor. 1, 9. 10. Rev. 2, 10. al. Of the death of Jesus, 1 Cor. 11, 26. Phil. 2, 8. Heb. 2, 9. 5, 7; as piacular, Rom. 5, 10. Col. 1, 22. Heb. 2, 14. 9, 15. By Hebr. Matt. 15, 4 et Mark 7, 10 θανάτῳ τελευτάτω, quoted from Ex. 21, 17 where Sept. for רָחַק רָחַק (comp. v. 16). Rev. 2, 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for רָחַק רָחַק Ex. 22, 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

3. Spec. Heb. רָחַק and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to רָחַק, Sept. ζωή, life and happiness; so Deut. 30, 19. Prov. 11, 19. 12, 28. Is. 26, 8; comp. Ps. 16, 11 et Acts 2, 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection (see ζωή no. 3. b), so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8, 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. 6, 16 δούλου ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7,

5. 10. 8, 2. 6. 2 Cor. 2, 16. 3, 7. 2 Tim. 1 10 καταργήσαντος μὲν τὸν θάνατον, φωτῆσαντος δὲ ζωῆν... διὰ τοῦ εὐαγγελίου. Heb. 2, 15. James 5, 20. 1 John 3, 14. 5, 16. 17. al. Called also δ δεύτερος θάνατος, the second death, Rev. 2, 11. 20, 6. 14. 21, 8; comp. in ἀποθνήσκω no. 2.—In this sense δ θάνατος is sometimes used in a species of half-personification, the idea of physical death being prominent, Rom. 5, 12. 14. 17. 21. 1 Cor. 15, 26. 54. 55. 56; comp. Is. 26, 8. Hos. 13, 14.

4. Post. δ θάνατος, death, personified as the king of Hades, Rev. 6, 8. 20, 13. 14. 21, 4; also 1, 18. Acts 2, 24. So Sept. and רָחַק Ps. 49, 15; comp. Job 18, 13.—Meton. for ἄδης itself, Matt. 4, 16 et Luke 1, 79 ἐν... σκιᾷ θανάτου, death-shade, the shades of Hades, i. e. intens. thickest darkness, quoted from Is. 9, 1 where Sept. for רָחַק; comp. Prov. 7, 27. +

Θανατόω, ὦ, f. ὥσω, (θάνατος,) to put to death, to slay, e. g. with one's own hands, Hdot. 1. 113.—In N. T. to cause to be put to death, to deliver over to death, c. acc. Matt. 10, 21 θανατώσουσιν αὐτούς. 26, 59. 27, 1. Mark 13, 12. 14, 55. Luke 21, 16. Pass. 2 Cor. 6, 9. 1 Pet. 3, 18; also hyperbol. Rom. 8, 36, quoted from Ps. 44, 23 where Sept. for רָחַק. Sept. for רָחַק 1 K. 11, 40. Jer. 38, 15. So Plut. Themist. 22, 23. Xen. Hell. 2. 3. 15, 51.—Trop. to mortify, to subdue evil desires, appetites, c. acc. Rom. 8, 13. Pass. to become dead to any thing, to be freed from its power, c. dat. Rom. 7, 4.

Θάπτω, f. ψω, Pass. aor. 2 ἐτάφην, to perform funeral rites, pr. including burning and burial, Hom. Od. 12. 12. II. 21. 323.—In N. T. genr. to bury, to inter, c. acc. Matt. 8, 21. 22. 14, 12. Luke 9, 59. 60. Acts 5, 6. 9. 10. Pass. Luke 16, 22. Acts 2, 29. 1 Cor. 15, 4. Sept. for רָחַק Gen. 23, 4 sq. So Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, δ, indec. Thara, Heb. רָחַק Terah, pr. n. of the father of Abraham, Luke 3, 34. See Gen. 11, 24 sq. Josh. 24, 2.

Σάρρῳ, ὦ, f. ἦσω, (Σάρρος later Att. for Σάρπος,) to be of good cheer, of good courage, to be bold, full of hope and confidence; 2 Cor. 5, 6 Σαρρούμεντες οὖν πάντοτε. v. 8. Heb. 13, 6. (Sept. Prov. 1, 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.) With ἐν τινι, to have hope and confidence in any one, 2 Cor. 7, 16. Sept. Σαρρεῖ ἐν αὐτῇ for אֶפְרַיִם Prov. 31, 11. (Pol. 5. 29. 4 ἐπὶ τινι.) With εἰς τινα, to be bold towards any one, 2 Cor. 10, 1. 2.

Θαρσύνω, ὦ, f. ἦσα, (θάρος,) *to be of good cheer, courage, comfort*, i. q. **Θάρρειν** q. v. Hdian. 8. 7. 21. Thuc. 2. 88.—In N. T. q. v. imperat. **Θάρσει**, **Θαρσεῖτε**, *be of good cheer, courage, comfort*, spoken by way of encouragement, Matt. 9, 2. 22. 14, 27. Mark 6, 50. 10, 49. Luke 8, 48. John 16, 33. Acts 23, 11. Sept. for תַּרְסִי לְךָ Gen. 85, 17. Joel 2, 21. 22. So Hom. Il. 4. 184. Xen. Cyr. 1. 3. 18.

Θάρσος, εος, ους, τό, *cheer*, i. e. a cheerful mind, *courage, good courage*; in N. T. only λαμβάνειν **θάρσος**, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. **Θάρρειν**, Acts 28, 15.—So λαμβ. 3. Jos. Ant. 5. 5. 4; also **θάρσος** λαμβάνει τινά Thuc. 2. 92; genr. Diod. Sic. 14. 69. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. **θάομαι**.) *a wonder*, Xen. An. 6. 3. 23.—In N. T. *wonder, admiration*, Rev. 17, 6 **θαύμασα** **θαύμα** μέγα, Buttm. § 131. 4. [2 Cor. 11, 14.] So Sept. Job 17, 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. **άομαι**, (**θαύμα**.) aor. 1 **θαύμασα**. For the fut. Mid. Rev. 17, 8, see Buttm. § 113. 5 and n. 7.—*To wonder*.

1. Intrans. *to wonder, to be astonished, to be amazed*, absol. Matt. 8, 10 δ' ἴη. **θαύμασε** καὶ εἶπε. v. 27. 9, 8. 33. 15, 31. 21, 20. 22, 22. 27, 14. Mark 5, 20. 6, 51. 15, 5. Luke 1, 63. 8, 25. 11, 14. 24, 41. John 5, 20. 7, 15. Acts 2, 7. 4, 13. 13, 41. Rev. 17, 7. 8. Sept. for תַּרְסִי לְךָ Is. 41, 23. So 2 Macc. 1, 22. Luc. Nigrin. 38. Xen. Cyr. 7. 1. 6.—With adjuncts, e. g. acc. of the kindred noun, Rev. 17, 6; see in **θαύμα**. With δὲ τὶ Mark 6, 6. John 7, 21; **τί τινι** Luke 1, 21; **ἐπὶ τινι** Mark 12, 17. Luke 2, 33. 4, 22. 9, 43. 20, 26. Acts 3, 12; **περί τινος** Luke 2, 18. With **ὅτι**, *to wonder that, because*, Luke 11, 38. John 3, 7. 4, 27. Gal. 1, 6. (Xen. Ven. 1. 3.) With **εἰ**, *to wonder if, whether*, Mark 15, 44. 1 John 3, 13. So Hdian. 7. 1. 14. Xen. An. 3. 2. 35.

2. Trans. *to wonder at*, i. e. a) *to be astonished at*; c. acc. of pron. or part. John 5, 28 **μή θαυμ. τοῦτα**. Luke 24, 12; comp. Buttm. § 131. 8. So Luc. D. Deor. 23. 1 **μηδὲν θαυμ.** b) *to admire, to marvel at*, c. acc. Luke 7, 9 δ' ἴη. **θαύμασεν αὐτόν**. Acts 7, 31. Pass. 2 Thess. 1, 10. So Diod. Sic. 4. 81 **τῇ ἀρετῇ**. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2. c) From the Heb. Jude 16 **θαυμάζοντες πρόσωπα**, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for מְבַרְכִּים לְפָנָיו Is. 9, 15. Job 13, 10. 22, 8; **לְפָנָיו** Lev. 19, 15. d) *Pregn. Rev.*

13, 3 **θαυμάζω** **ἐπίσω** τοῦ **θελού**, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper; comp. v. 4.

Θαυμάσιος, ου, ό, ή, adj. (**θαυμάζω**.) *wonderful, marvellous*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15.—In N. T. Neut. **τὸ θαυμάσιον**, *a wonder, miracle*, Matt. 21, 15. Sept. for נִסִּי Ps. 77, 12. 15; **רִמְזֵי** Josh. 3, 5. So Eccles. 48, 4.

Θαυμαστός, ή, όν, (**θαυμάζω**.) *wonderful, marvellous*; 1 Pet. 2, 9 **εἰς τὸ θαυμαστόν** αὐτοῦ **φῶς**. Rev. 15, 1. 3, **σημεῖον** v. **ἔργα** **θαυμ.** John 9, 30. 2 Cor. 11, 14 **καὶ οὐ θαυμαστόν, and no wonder**. Matt. 21, 42 et Mark 12, 11 **αὐτῇ** [for τοῦτῳ] **ἐστὶ** **θαυμαστή** **ἐν ὀφθ.** ἡμ. quoted from Ps. 118, 23 where Sept. for **רִמְזֵי** **רִמְזֵי**, comp. Gesen. Lehrs. p. 661. Heb. Gr. § 105. 3. b. Sept. for **רִמְזֵי** Ps. 8, 1; **רִמְזֵי** Ex. 15, 11. 34, 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7. Mem. 1. 1. 17.

Θεά, **ας**, ή, (fem. of **θεός**.) *a goddess*, e. g. Diana, Acts 19, 27; also v. 35 and 37 in Rec.—Luc. pro Imag. 23. Xen. Ven. 1. 6.

Θεάομαι, f. **άομαι**, Mid. depon. (**θεά**, **θάομαι**.) Pass. perf. **τεθέαμαι** as Mid. John 1, 32. Buttm. § 136. 3; aor. 1 **θεάσθην** in Pass. sense, Buttm. § 113. n. 6.

1. *to see, to look at, to behold*, pr. with intentness, desire, pleasure; see Tittm. de Syn. N. T. p. 111, 120. So c. acc. Matt. 11, 7 et Luke 7, 24 **τί ἐξήλαστε θεάσασθαι**; Matt. 22, 11. Luke 23, 55. John 1, 4. 4, 35. 11, 45. 1 John 1, 4, 14. Pass. aor. 1, **πρὸς τὸ θεάσθαι αὐτοῖς**, *in order to be seen of (by) them*, Matt. 6, 1. 23, 5. So 2 Macc. 2, 4. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—Spec. i. q. *to go to see, to visit*, Rom. 15, 24. Sept. and **רָאָה** 2 Chr. 22, 6. So Jos. Ant. 16. 1. 2. Luc. Nigrin. 2.

2. Simply, *to see, to perceive* with the eyes, i. q. **ἰδεῖν**, c. acc. John 8, 10 **μηδὲν θεάσάμενος**. Acts 21, 27. 22, 9. 1 John 4, 12. Pass. **θεάσθη ὑπ' αὐτῆς** Mark 16, 11. (Jos. Ant. 1. 11. 2. Xen. Cyr. 3. 3. 31. Eccl. 8. 11.) With an acc. and particip. Mark 16, 14. Luke 5, 27 **ἐθεάσαντο τελώνην ... καθήμενον** κτλ. John 1, 32. 38. Acts 1, 11. (Hdian. 2. 1. 13. Xen. Cyr. 7. 1. 17.) With **ὅτι** John 6, 5. Acts 8, 18.

Θεατρῖζω, f. **ίζω**, (**θέατρον**.) *to be an actor in the theatre*, Suid. sub v. ἡσολόγος. Trans. *to bring upon the theatre, to make a spectacle of*; in N. T. trop. Pass. Heb. 10, 33 **καὶ ἐλπίσθη** **θεατρῖζόμενοι**. Criminals were sometimes exposed and punished in the

theatre; see Philo Leg. ad Cai. p. 1043. Plut. de sera Num. vind. 9.—Theophylact. h. l. θεωριζόμενοι, τουτίστιν ὡσπερ ἐπὶ θέατρον παραδειγματίζονται. So ἐκθεατρίζω Pol. 3. 91. 10. ib. 5. 12. 2.

Θέατρον, ου, τό, (θεόδομαι,) pr. 'place for seeing,' a theatre, where dramatic and other public spectacles were exhibited, AEL. V. H. 3. 8. Xen. Hell. 4. 4. 3.—In N. T. a) a theatre, as a place of public assembly, Acts 19, 29. 31. Here the people were accustomed to convene on various occasions, to hear harangues, to hold public consultations, and the like; see Xen. Hell. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7; comp. Kypke II. p. 100. Wetst. II. p. 585. b) Meton. a spectacle, public show, trop. 1 Cor. 4, 9; comp. Heb. 10, 33. So Aeschyl. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (perh. neut. of θεῖος,) sulphur, brimstone; Rev. 19, 20 τὴν καίομένην ἐν τῷ θείῳ. So πῦρ καὶ θεῖον, fire and brimstone, i. e. sulphurous flames, Luke 17, 29. Rev. 14, 10. 20, 10. 21, 8; πῦρ καὶ καπνὸς καὶ θεῖον, sulphurous flames and smoke, Rev. 9, 17. 18. Sept. and ἱεροῦ Gen. 19, 24. Ez. 38, 22.—Hdian. 8. 4. 26. Plato Tim. Locr. 99. e.

Θεῖος, α, ου, (θεός,) godlike, divine, pertaining to God, 2 Pet. 1, 3. 4. Sept. πνεῦμα 3. for ἁγίον Ex. 31, 3. 35, 29. So Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τό θεῖον, the divine nature, divinity, Godhead, Acts 17, 29. So Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θεϊότης, ητος, ή, (θεός,) Godhead, deity, i. e. the divine nature and perfections, Rom. 1, 20.—Wisd. 18, 9. Luc. Calumn. 17. Plut. de Pyth. Orac. 8, 9.

Θειώδης, εος, ους, ό, ή, adj. (θεῖον,) of sulphur, made of sulphur, Rev. 9, 17.—Philostr. Imag. I. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (θέλω,) will; a word not Attic, Lob. ad Phryn. p. 7. For the signif. of the form, see Butt. § 119. 7. a. Kühner § 233. 1. b.

1. Pr. will, the thing willed, what one wills to do or to have done; Matt. 7, 21 ἀλλ' ό ποιῶν τό θέλημα τοῦ πατρός. 12, 50. 21, 31. Mark 3, 35. John 5, 30 bis. 6, 38 bis. Acts 13, 22. Rom. 13, 2. Eph. 6, 6. Heb. 13, 21. al. Eph. 2, 3 τό θελήματα τῆς σαρκός. Sept. and ἡμέ! 1 K. 5, 8, 9; ἡμέ! Ps. 103, 21. 143, 10.—Hence will, i. q.

purpose, counsel, decree; Matt. 18, 14 οὐτως οὐκ ἔστιν θέλημα ἡμῶν. τοῦ πατρός. John 6, 39. 40. Acts 23, 14. Heb. 10, 7. 9. 10. 36. Collect. τό θέλημα τοῦ θεοῦ, the counsels, the eternal purposes of God, Matt. 6, 10. Luke 11, 2.

2. Abstr. will, the act of willing, wish, good pleasure; Matt. 26, 42 γενήσῃτο τό θέλημά σου. Acts 21, 14. 1 Cor. 16, 12 οὐκ ἦν θέλημα. Eph. 5, 17. 1 Pet. 2, 15. 3, 17. 4, 2. 8. 19. 1 John 5, 14. So θέλημα σαρκός, the will of the flesh, carnal desire, John 1, 13. Sept. for ἡμέ! Ps. 1, 2; ἡμέ! Dan. 8, 4. 11, 3.—Eccles. 8, 15.

3. Meton. will, the faculty of willing, free-will. 1 Cor. 7, 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος. 2 Pet. 1, 21. So of God, Eph. 1, 5. 11. +

Θέλησις, εως, ή, (θέλω,) will, good-pleasure of God, Heb. 2, 4.—Sept. Ez. 18, 23. 2 Macc. 12, 16. A word not Attic, Lob. ad Phryn. p. 7.

Θέλω, f. θελῶ, inf. θέλω, part. θέλων; also impf. ἤθελον, aor. 1 ἤθελον; the latter two from ἐθέλω, of which θέλω is merely a synonymous shortened form. The earlier ἐθέλω is alone found in Homer and the epic poets, as also in Pindar; but never in the tragedians, except impf. ἤθελον. In Attic prose ἐθέλω is the prevailing form; and the only impf. and aor. are ἤθελον and ἤθελον. In N. T. these two forms only are from ἐθέλω; all the rest from θέλω. See Lob. ad Phryn. p. 7, 332. Passow in ἐθέλω fin. To will, to wish, to desire, pr. implying active choice and purpose, and thus differing from βούλομαι; see in βούλομαι init.

1. Pr. to will, to be willing, to be pleased to do any thing, to purpose, to choose, e. g. a) Of God and Christ; c. inf. aor. Rom. 9, 22 εἰ δὲ θέλων ό θεός ἐνδείξασθαι κτλ. Col. 1, 27. 1 Tim. 2, 4. (Hom. Il. 18. 743. Hdot. 2. 13. Xen. Mag. Eq. 9. 9.) Absol. c. inf. impl. John 5, 21. Acts 18, 21 τοῦ θεοῦ θέλοντος. 1 Cor. 4, 19. James 4, 15. So Hom. Il. 20. 243. Xen. Cyr. 2. 4. 19 ult. b) Of men, c. infin. e. g. aor. Matt. 5, 40. Mark 6, 19 καὶ ἤθελον αὐτὸν ἀποκτείνειν. John 1, 44. Acts 7, 28. al. Inf. pres. Matt. 19, 21 εἰ θέλεις τέλειος εἶναι. Luke 1, 62. John 6, 67. Acts 10, 10. 14, 13. 24, 6. al. Absol. c. inf. impl. Matt. 8, 2 ἐὰν θέλῃς. Mark 3, 13. 1 Cor. 7, 36. Rev. 11, 6. al. (Palaeoph. 24. 4. Xen. Cyr. 1. 4. 10.) So in anthith. of to will and to do, Rom. 7, 18. 2 Cor. 8, 10. 11. Phil. 2, 13; comp. Winer § 65. 6.—Also c. negat. οὐ θέλω, not to

will, not to have in mind; hence to will not, to determine not to do this or that, to refuse; so c. inf. aor. Matt. 2, 18 οὐκ ἤθελε παρακληθῆναι. Mark 6, 26. Luke 15, 28. al. Inf. pres. John 7, 1. 2 Thessa. 3, 10. Absol. c. inf. impl. Matt. 18, 30. 21, 29. Rom. 7, 15 sq. (So Passow. 2. 6. Xen. Cyr. 1. 4. 10.) Further, with a negative, the idea of ἔλω sometimes approaches that of δύναμαι, to be able, I can; e. g. Luke 18, 13 οὐκ ἤθελεν οὐδὲ τοὺς ὀφθ. ἐπάραι, he would not, could not, dared not. See Passow in ἐξέλω. Greg. Cor. p. 135. Schmf. So Hom. Il. 13. 106. Plato Phædr. 230. d. Xen. Cyr. 8. 1. 16. c) Trop. of the wind, John 3, 8 ὅπου ἔλπει, πνεῖ, the wind bloweth where it listeth. So Xen. Cyr. 2. 4. 19 ὅτι ἤθελεν, of an eagle.

2. Genr. *to will*, i. q. *to wish, to desire, to choose*; c. infin. e. g. aor. Luke 8, 20 ἰδεῖν σε ἔλωσθες. 23, 8. Mark 7, 24. Inf. pres. John 16, 19. Gal. 4, 20. 1 Cor. 7, 7. 11, 3. 14, 5. (Hdian. 1. 2. 3.) Absol. c. inf. impl. Matt. 15, 28 γενήσῃ σοι ὥς ἔλεις. Mark 9, 13. John 15, 7. 1 Cor. 4, 21. (Palaph. 28. 3.) Sometimes apparently c. acc. where however an infin. is strictly implied, e. g. Luke 5, 39 οὐδεὶς πῶν παλαιὸν εὐθύνει ἑλὲν κόν σ. πίνειν. 2 Cor. 11, 12 τῶν ἐλόντων ἀφορμὴν σ. εὐρίειν.—Also c. neg. οὐ ἔλω, *to will not, to be unwilling, to choose not*, c. infin. aor. Luke 19, 14 οὐ ἔλωμεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor. 10, 20. (Palaph. 39. 3.) Inf. pres. Rom. 1, 13. 1 Cor. 10, 1. 2 Cor. 1, 8. (Luc. D. Mort. 2. 1 ult.) Absol. c. inf. impl. John 21, 18.—Followed by particles, e. g. εἰ, Luke 12, 49 τί ἔλω, εἰ ἤδη ἀνέφθῃ; with ἵνα c. Subjunct. Matt. 7, 12 ὅσα ἂν ἐλάγητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι. Mark 6, 26. John 17, 24. So in interrogations, c. fut. Indic. or more properly aor. Subjunct. pr. with ἵνα implied; e. g. Matt. 20, 32 τί ἔλεγετε [ἵνα] ποιήσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26, 17. Mark 14, 12. 15, 9. 12. Luke 9, 54. al. Winer § 42. 4. b, and note. (Anacr. 12. 1. Soph. Œd. R. 651; c. fut. Luc. Navig. 4 et 26.) Once with ἥ i. q. *to choose rather, to prefer*, 1 Cor. 14, 19; see in ἥ III. a.—Sometimes imperf. ἤθελον (in Att. writers also pres. ἐξέλω), when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*; as John 6, 21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, they gladly received him into the vessel. 2 Pet. 3, 5 λαμβάνει γὰρ αὐτοὺς τοῦτο ἔλωσθας, ὅτι κτλ. *for this escapes them with their own will*, of this they are willingly ignorant, *thai*, etc. See Buttm. § 150. m. 36.

Winer § 58. 4. So Plato Theæt. 143. d. Xen. Hi. 7. 9. Cyr. 5. 1. 20.

3. Spec. ἔλω c. infin. sometimes (like μέλλω) serves merely as a sign of the future, like Engl. *will* or *shall*, and gives to the infin. a future sense; but only of inanimate things, e. g. Acts 2, 12 et 17, 20 τί ἂν ἐλῶι τοῦτο εἶναι; *what then will this be?* or as in comm. Engl. 'what is this going to be?'—Hdot. 1. 109. ib. 2. 11, 14. Plato Rep. 370. b. See Passow in ἐξέλω. Viger. p. 263 sq.

4. By Hebr. like Heb. ἡδέη, *to delight in, to have pleasure in, to desire, to love*, i. q. φιλέω. So c. acc. Matt. 27, 43 εἰ ἔλπει αὐτόν, quoted from Ps. 22, 9 where Sept. for ἵνα ἡδέη; and so Sept. and ἡδέη c. acc. Ez. 18, 23. Also Matt. 9, 13 ἔλεον ἐλῶ, καὶ οὐ θυσιῶν, quoted from Hos. 6, 6 where Sept. for ἡδέη c. acc. Heb. 10, 5. 8 quoted from Ps. 40, 7 where Sept. for ἡδέη c. acc. With an inf. and parall. with φιλέω, Luke 20, 46 τῶν ἐλόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς. With both constructions, inf. and acc. Mark 12, 38 τῶν ἐλόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς. Sept. and ἡδέη c. inf. 1 K. 9, 1. Esth. 6, 6. 11.—Once c. ἐν τιμῇ, *to delight in any thing*, Col. 2, 18 ἐλῶν ἐν ταπεινοφροσύνῃ κτλ. *delighting in (affecting) humility*. Sept. and ἡδέη Ps. 112, 1. 147, 10. +

θεμέλιος, ου, ό, ή, adj. (ἔμα, τίσημ.) *belonging to the foundation*, e. g. λίθοι Aristoph. Av. 1137.—In N. T. as Subst. *a foundation*, e. g.

1. Masc. ό θεμέλιος sc. λίθος, pr. *a foundation-stone, foundation*; Heb. 11, 10 τὴν τοὺς θεμ. ἔχουσιν πόλιν. Rev. 21, 14. 19 bis. Sept. for τὸ 1 K. 5, 17; τὸ Job 22, 16. So Plut. Poplic. 15. Pol. 1. 40. 9. Thuc. 1. 93 οἱ θεμέλιοι παντοίων λίθων.—Trop. of elementary doctrine and instruction, *the foundation*, 1 Cor. 3, 10 θεμέλιον τέθεικα. Eph. 2, 20. Rom. 15, 20. Heb. 6, 1; of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3, 11. 12. Also 1 Tim. 6, 19 θεμέλιον καλόν, *a good foundation*, on which hope and salvation may rest.—Meton. 2 Tim. 2, 19 ό θεμέλιος τοῦ θεοῦ, that which God hath founded, God's building, the true believers or church of God; comp. 1 Cor. 3, 9. 16.

2. Neut. τὸ θεμέλιον, *a foundation*, in Luke's writings, Acts 16, 26 τὰ θεμέλια. Luke 6, 48. 49. 14, 29. Sept. for בְּיָסוּדִים Prov. 8, 29. Is. 58, 12; בְּיָסוּדִים Mic. 1, 6.—Diod. Sic. 5. 66. Xen. Hell. 5. 2. 5. Mæris,

Σεμέλια καὶ Σεμέλιον οὐδετέρως, ἀντικῶς· Σεμέλιοι καὶ Σεμέλιος, κοινῶς.

Σεμελίω, f. ὥσω, (Σεμέλιος,) *to lay the foundation of any thing, to found*, c. acc. Heb. 1, 10 τὴν γῆν ἐσεμελίωσας, quoted from Ps. 102, 26 where Sept. for ἱστῶ. Pass. Matt. 7, 25 et Luke 6, 48 τεσεμελίωτο γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 7. So Xen. Cyr. 7. 5. 11.—Trop. *to ground, to establish, to confirm*, c. acc. 1 Pet. 5, 10. Pass. Eph. 3, 17. Col. 1, 23 τῇ πίστει τεσε μελιωμένον. So Diod. Sic. 11. 68. ib. 15. 1.

Σεοδιδάκτος, ου, δ, ἡ, adj. (Σεός, διδάσκω,) *taught of God*, 1 Thess. 4, 9; comp. διδάκτοι τοῦ Θεοῦ John 6, 45.—Theophil. ad Autol. II. p. 87.

Σεόλογος, ου, δ, (Σεός, λέγω,) *a theologue*, one who treats of God and divine things; as Epimenides, Diod. Sic. 5. 80; Pherecydes, Plut. Sylla 36.—In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse; perh. as maintaining the divine nature and attributes of the Logos, comp. Rev. 1, 2. 17. 18. 22, 13.

Σεομαχέω, ὦ, f. ἥσω, (Σεομάχος,) *to fight or contend against God*, Acts 23, 9 Rec.—2 Macc. 7, 19. Plut. de Superst. 7. Xen. Œc. 16. 3.

Σεομάχος, ου, δ, ἡ, adj. (Σεός, μάχομαι,) *fighting against God*, contending with God, Acts 5, 39.—Symm. for ὁμάχῃ Prov. 9, 18. 21, 16.

Σεόπνευστος, ου, δ, ἡ, adj. (Σεός, πνέω,) *God-inspired, inbreathed of God*, 2 Tim. 3, 16 πᾶσα γραφὴ Σεόπνευστος.—Plut. de Placit. Philosoph. 5. 2, τοὺς ὀνειρούς τοὺς Σεοπνεύστου σοφίης λόγος ἐστὶν ἀριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ Θεοῦ μαζόντων. Cic. pro Arch. 8, 'poetam ... quasi divino quodam spiritu inflari.'

Θεός, οὐ, δ, *God, the deity*; for the derivation see note below. On the voc. Σεέ Matt. 27, 46. Sept. Judg. 21, 3. Wisd. 9, 1, instead of the Attic voc. Σεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

1. Genr. *God*, the supreme Lord and Father of all, *Jehovah*; so δ Σεός, Matt. 1, 23. 3, 9. 5, 8. 6, 30. John 4, 24. 9, 24. Rom. 11, 2. 16, 26. James 2, 19. al. sæpius. Without the art. Σεός Matt. 6, 24. 19, 26. Luke 2, 14. 52. 3, 2. John 1, 6. 18. 3, 2. Acts 5, 29. Rom. 1, 7. 18. 1 Cor. 4, 1. al.

sæp. Comp. Winer § 18. 1. v. Σεός. Sept. every where for ἐν ἡν ἡ Gen. 1, 1. 2 sq. sæpius. Also κύριος δ Σεός, Matt. 4, 7. 10. 22, 37. Mark 12, 29. 30. Luke 1, 16. 32. 1 Pet. 3, 15. Rev. 4, 8. 11, 17. So Acts 2, 39 κύριος δ Σεός ἡμῶν. 7, 37. Sept. for ἐν ἡν ἡ Gen. 2, 15. 16. 18 sq. 3, 14; oftener c. gen. for ἐν ἡν ἡ Gen. 1. 43. 3. Jer. 3, 13. Ez. 44, 3. al. See Gesen. Heb. Lex. ἡν ἡ, a.—In construction: a) Before a genitive, e. g. of person, δ Σεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22, 32 δ Σεός Ἀβραάμ κτλ. Mark 12, 26. Luke 1, 68. Acts 5, 30. 7, 32. 46. al. So the voc. Matt. 27, 46 Σεέ μου, Σεέ μου, and Mark 15, 34 δ Σεός μου, δ Σεός μου, quoted from Ps. 22, 2 where Heb. יְהוָה יְהוָה, Sept. δ Σεός δ Σεός μου. With gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. Σεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15, 5; 3. τῆς ἐλπίδος v. 13; 3. τῆς εἰρήνης 16, 20. Phil. 4, 9. Heb. 13, 20; 3. ἀκαταστασίας 1 Cor. 14, 33; 3. πάσης χάριτος 1 Pet. 5, 10. b) Genit. τοῦ Θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3, 16 πνεῦμα τοῦ 3. Luke 11, 49 ἡ σοφία τοῦ 3. 3, 38 (υἱός) τοῦ Θεοῦ. 9, 20 δ Χριστός τοῦ 3. Acts 23, 4 τὸν ἀρχιερέα τοῦ 3. Matt. 6, 33 ἡ βασιλεία τοῦ 3. 2 Tim. 3, 17 δ ἄνθρωπος τοῦ Θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4, 16 σάλπιγξ Θεοῦ *the trumpet of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15, 52; see Winer § 37. 3.—Also in a passive or objective sense, Winer § 30. 1. Luke 11, 42 ἡ ἀγάπη τοῦ Θεοῦ *love to God*, see more in ἀγάπη no. 1. Luke 6, 12 προσευχὴ τοῦ Θεοῦ *prayer to God*. Mark 11, 22 πίστις τοῦ 3. *faith in God*. So οἶκος τοῦ 3. i. e. consecrated to God, Luke 6, 4. 1 Cor. 3, 9. Rev. 15, 2 κιθάραι τ. Θεοῦ *harps for the praise of God*, comp. 1 Chr. 16, 42. Winer § 37. 3. Further, τὰ τοῦ Θεοῦ *the things of God*, e. g. his counsels, purposes 1 Cor. 2, 11; or things *pleasing* to him, Matt. 16, 23. Mark 8, 33; or things *belonging*, pertaining, to him, Matt. 23, 21. Mark 12, 17. Luke 20, 25. (Xen. Cyr. 3. 20.) In this last sense also we find τὰ πρὸς τὸν Θεόν *things pertaining to God*, his service and worship, Rom. 15, 17. Heb. 2, 17. 5, 1. c) Dat. τῷ Θεῷ, e. g. by Hebr. after adjectives, as ἀσπίεις τῷ Θεῷ Acts 7, 20, also δυνατὰ τῷ Θεῷ 2 Cor. 10, 4, intens. *exceedingly*, see in ἀσπίεις and δυνατός no. 1. a. Winer § 37. 3. Elsewhere after verbs, *to or for God*, e. g.

Rom. 6, 10 et Gal. 2, 19 ἢν τῷ Θεῷ i. e. to his honour and praise, in accordance with his will. 2 Cor. 5, 13. 9, 11. al.

2. Of the *Logos*, Christ, who is declared to be ὁ Θεός, e. g. John 1, 1 καὶ Θεὸς ἦν ὁ λόγος. Rom. 9, 5. Phil. 2, 6. 1 Tim. 3, 16. Heb. 1, 8. 1 John 5, 20; also in the exclamation of Thomas, John 20, 28.—So Christ is called ὁ Θεός in Test. XII Patr. p. 542, ὁ Θεὸς σῶμα λαβὼν ἴσασεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἀνθρώπων. p. 644, 645, ἤλυσεν Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁβήσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεὸς εἰς ἄνδρα ὑποκαρμόμενος. Also Justin Mart. Dial. c. Tryph. p. 276. c, τὸν καὶ πρὸ παλαιοῦ κόσμου ὄντα Θεόν. p. 281. d, Θεὸς καλεῖται καὶ Θεός ἐστι καὶ ἵσται. Called likewise by Justin M. ὁ Θεός, ib. p. 276. c. p. 300. d. p. 340. c. Comp. Origen c. Cels. 5. 39. ib. 6. 60. See Semisch, Justin der Mär. II. p. 284 sq. [Engl. II. p. 187 sq.]

3. From the Heb. spoken of *kings* or *chief magistrates*, as the representatives of God in the Jewish theocracy. John 10, 34. 35 ἐγὼ εἶπα, θεοὶ ἐστέ; εἰ ἐκείνους εἶπε Θεοὺς κτλ. quoted from and in allusion to Ps. 82, 1. 6, where Sept. and Heb. עֲלֵיזָה; comp. v. 7. See also Ex. 22, 7. 8.

4. In the Greek sense, ὁ Θεός, *a god, the deity*; οἱ θεοί, *the gods*, i. e. the heathen gods. Acts 7, 43 ὁ Θεὸς ὑμῶν Ὑεμφάν. 12, 22. 14, 11 οἱ θεοί. 19, 26. 28. 6. 1 Cor. 8, 4. 5. Gal. 4, 8. Satan too is called ὁ Θεὸς τοῦ αἰῶνος τούτου, *the god of this world*, its leader, ruler, instigator, 2 Cor. 4, 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in δαιμόνιον no. 2. (Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6.) Once fem. ἡ Θεός, *a goddess*, Diana, Acts 19, 87 Grb. So Luc. D. Deor. 17. 2. Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ Θεῷ. ib. 5. 2. 6, 7, 9.—Meton. *an idol, image*, Acts 7, 40. Sept. for עֲצָבָהּ Is. 44, 17; עֲצָבָהּ 2 Sam. 5, 21.

NOTE. The earliest derivation of Θεός is from τίςημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιοῦτου, ὅτι κόσμῳ ζέοντες τὰ πάντα πηγήματα καὶ πάσας νομὰς εἶχον. So Clem. Alex. Strom. I, Θεὸς δὲ παρὰ τὴν εἶσιν εἰρηται καὶ τάξιν, τὴν διακόσμησιν.—Plato derives it from ζέω *to run*, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἅτε γούιν αὐτὰ δρώοντες πάντα αἰεὶ λόττα δρόμῳ καὶ ζέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ ζέιν, Θεοὺς αὐτοὺς ἐπωνόμασαι, Plato Crat. 16. p. 397. d. This idea is paraphrased by Theo-

phil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνᾶν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεὺς, Διός, Ἄεολ. Δεὺς, Lat. *deus*, Sanscr. *deva*. +

Θεοσεβεία, as, ἡ, (Θεοσεβής,) *reverence towards God, godliness*, 1 Tim. 2, 10. Sept. for עֲבָדָהּ רַחֲמֵי Gen. 20, 11.—Baruch 5, 8. Plato Epin. 985. d. Xen. An. 2. 6. 26.

Θεοσεβής, ἴος, οὖς, ὁ, ἡ, adj. (Θεός, σέβομαι,) *reverencing God, godly, a worshipper of God*, John 9, 31. Sept. for עֲבָדָהּ אֲרָיָה Ex. 18, 21. Job 1, 1. 8.—Plut. Romul. 22. Xen. Cyr. 8. 1. 25.

Θεοστυγής, ἴος, οὖς, ὁ, ἡ, adj. (Θεός, στυγίω,) *hated of the gods*, Eurip. Troad. 1221 [1213]. Cycl. 396, 602. So in N. T. *hated of God*, implying the highest degree of reckless wickedness, Rom. 1, 30.—Others Act. *hating God*; but without example in Gr. writers. Suidas, Θεοστυγείς· Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισοῦμενοι καὶ οἱ Θεὸν μισοῦντες.

Θεότης, ητος, ἡ, (Θεός,) *deity, Godhead*, the divine nature and perfections, i. q. Θεοότης, Col. 2, 9.—Luc. Icarom. 9. Plut. de def. Orac. 10 fin.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, κρᾶτιστος, prob. living out of Palestine, to whom Luke inscribed his Gospel and the book of Acts, Luke 1, 3. Acts 1, 1. Elsewhere unknown.

Θεραπεῖα, as, ἡ, (Θεραπεύω,) *a waiting on, service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29.—In N. T.

1. *attendance and care of the sick*; hence *relief, healing*, Luke 9, 11 χρεῖαν ἔχοντας Θεραπεῖας ἰάρο. Rev. 22, 2.—Jos. Ant. 19. 1. 16. Pol. 15. 25. 6. Xen. Hi. 8. 4.

2. Meton. and collect. *service*, i. e. *attendants, domestics, retinue*, Matt. 24, 45. Luke 12, 42. Sept. for עֲבָדָהּ Gen. 45, 16.—Jos. Ant. 4. 6. 4 σὺν Θεραπεῖα βασιλικῇ. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. εἶσω, (Θεράπων,) *to wait upon, to minister unto, to serve*, i. e. to render service and attendance, at first without the idea of subjection; see Passow sub v.

1. Pr. e. g. *God, to serve, to worship*, Pass. Acts 17, 25 οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων Θεραπεύεται.—Hes. Op. 134. Hdot. 2. 37; genr. Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7.

2. *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4.—In N. T. spec. *to relieve, to heal, to cure*; absol. Matt. 12,

10 et Luke 6, 7 ἐν τῷ σαββάτῳ Σεραπεύειν. With acc. of pers. Matt. 4, 24 παραλυτικούς· καὶ ἰεραπεύουσιν αὐτούς. Mark 1, 34. Luke 10, 9. Acts 4, 14. al. With acc. and ἀπό, Luke 7, 21 ἰεραπέυσσε πολλοὺς ἀπὸ νόσων. 8, 2. So Tob. 12, 3. Palaeoph. 2. 4; of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—With acc. of disease, Matt. 4, 23 Σεραπεύων πάσαν νόσον. Pass. Rev. 13, 3 πληγὴ ἰεραπεύου. So Arr. Epict. 2. 21. 23. Plut. de Superst. 7. +

Σεράπων, οντος, ὁ, (kindr. Σέρω,) pr. a waiting-man; hence an attendant, minister, at first implying free and honourable service, and therefore different from δοῦλος, see Passow s. v. Once of Moses, Heb. 3, 5. Sept. for ἡγῶν of Moses Ex. 14, 31. Num. 12, 7. 8; of Job, c. 1, 8.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16.

Σερίξω, f. ἴσω, (Σίρος,) to summer, to pass the summer, Xen. An. 3. 5. 15.—In N. T.

1. to harvest, to reap; absol. Matt. 6, 26 οὐ σκεῖρουν, οὐδὲ Σερίζουσιν. Luke 12, 24. James 5, 4 οἱ Σερίσσοι τὸν θεόν. Sept. for ἡγῶν Ruth 2, 3 sq. So Plut. Mor. II. p. 27. Xen. CEC. 18. 1.—Trop. to cut down, to destroy; absol. Rev. 14, 15 bis. Pass. v. 16 καὶ ἡ γῆ ἰερίσθη, i. e. the wickedness of the earth is destroyed, punished; comp. Joel 4 [3], 13. So Aeschyl. Suppl. 634 [638].

2. Trop. to reap the fruits of one's labours, to receive in recompense, c. acc. 1 Cor. 9, 11 τὰ σαρκικά. Gal. 6, 8 bis. 9. Sept. and ἡγῶν Prov. 22, 8. (Test. XII Patr. p. 576.) Also of a christian teacher gathering in converts into the kingdom of God, John 4, 36 bis. 38 ἐγὼ ἀπέστειλα ὑμᾶς Σερίξαι ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9, 37 et Luke 10, 2.—Hence in proverbial expressions: α) Gal. 6, 7 ὁ ἐὰν σκεῖρῃ ἀνθρώπος, τοῦτο καὶ Σερίσσει, i. e. he will be rewarded according to his works; and in a similar sense 2 Cor. 9, 6 bis. Comp. Sept. and ἡγῶν Jer. 12, 13. See in σκεῖρω no. 2 fin. β) Matt. 25, 24 Σερίξων ὅπου οὐκ ἔσπερας, i. e. turning the labours of others to one's own profit. v. 26. Luke 19, 21. 22. In a like sense John 4, 37 ἄλλος ἐστὶν ὁ σκεῖρων, καὶ ἄλλος ὁ Σερίξων. Comp. Job 31, 8. Mic. 6, 15.

Σερισμός, οὔ, ὁ, (Σερίξω,) a harvesting, harvest; John 4, 35 bis, ὁ Σερισμός ἔρχεται, ... λευκαὶ εἰσι πρὸς Σερισμόν. Matt. 13, 30 bis. 39. Mark 4, 29. Sept. for ἡγῶν Gen. 8, 22. Jer. 50, 16. So Pol. 5. 95. 5. Xen. CEC. 18. 8.—Meton. the harvest to be ga-

thered, produce of the harvest, pr. Sept. for ἡγῶν Jer. 5, 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9, 37. 88 bis. Luke 10, 2 ter. Also of those whose iniquity is fully ripe for punishment, Rev. 14, 15; comp. in Σερίξω no. 1.

Σεριστής, οὔ, ὁ, (Σερίξω,) a harvest-man, reaper, Matt. 13, 30. 39.—Bel and Drag. 40. Plut. C. Gracc. 13. Xen. Hi. 6. 10.

Σερμαίνω, f. ἀνώ, (Σερμός, Σέρω,) to warm, to heat, c. acc. Hom. Il. 14. 7. Xen. Mem. 4. 3. 8.—In N. T. only Mid. Σερμαίνομαι, to warm oneself, e. g. by a fire, Mark 14, 54 καὶ ἦν Σερμαίνόμενος πρὸς τὸ φῶς. v. 67. John 18, 18 bis. 25; with clothing, to become warm, James 2, 16. Sept. for ἡγῶν Is. 44, 15. 16. So Hdian. 8. 4. 27. Xen. CEC. 19. 11.

Σέρμη, ης, ἡ, (Σερμός, Σέρω,) warmth, Acts 28, 3. Sept. for τῆν Job 6, 17.—Luc. D. Mar. 11. 2. Thuc. 2. 49.

Σέρος, εος, ους, τό, (Σέρω,) summer, i. e. the warm season, in Palestine extending from May to October without rain; see Bibl. Res. in Palest. II. p. 98 sq. Matt. 24, 32. Mark 13, 28. Luke 21, 30. Sept. and γῆν Prov. 6, 8. 30, 25. So Diod. Sic. 5. 30. Xen. Mem. 1. 6. 2.—Elsewhere also summer-fruits, harvest, Sept. for ἡγῶν Prov. 26, 1. Dem. 1253. 15. Aeschyl. Pers. 822.

Θεσσαλονικεύς, ἴως, ὁ, a Thessalonian, Acts 20, 4. 27, 2. 1 Thess. 1, 1. 2 Thess. 1, 1.

Θεσσαλονίκη, ης, ἡ, Thessalonica, now Saloniki, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called Therna, but was named Thessalonica by Cassander, after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. The modern population is about 70,000, including many Jews. Acts 17, 1. 11. 13. Phil. 4, 16. 2 Tim. 4, 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Plin. H. N. 4. 17. Rosenm. Bibl. Geogr. III. p. 395 sq. Leake's Trav. in Northern Greece, III. p. 235–257.

Θευδᾶς, ᾶ, ὁ, Theudas, an impostor who excited tumult among the Jews, Acts 5, 36. He is probably to be placed during the interregnum immediately after the death of

Herod the Great, when Judea was disturbed by frequent seditions; see Jos. Ant. 17. 10. 2-10. Judas too, who came after him (Acts 5, 37), appeared under Cyrenius and Coponius, A. D. 6-9; see Jos. Ant. 18. 1. 1, 6. ib. 20. 5. 2. B. J. 2. 8. 1. Some hold Theudas to have been, under another name, either the Judas or the Simon of Jos. Ant. 17. 10. 5, 6. See Sonntag, *Theudas*, in Theol. Stud. und Krit. 1837. p. 622 sq. [Engl. in Biblioth. Sac. 1848, p. 409 sq.] Usher Ann. p. 571.—Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45; Ant. 20. 5. 1.

θεωρέω, ᾧ, f. ἴσω, (θεωρός,) pr. *to be a spectator of, to look on or at, to behold*; not much different from **θεάομαι**, see Tittm. de Syn. N. T. p. 120.

1. Pr. including the notion of attention, surprise, wonder. a) Genr. c. acc. of thing, Luke 23, 48 **θεωροῦντες τὰ γενόμενα**. John 2, 23. 17, 24. Acts 8, 13; acc. of pers. Rev. 11, 11, 12; with πῶς, ποῦ, Mark 12, 41. 15, 47; absol. Matt. 27, 55. Mark 15, 40. Luke 14, 29. 23, 35. Acts 19, 26. Sept. for תִּיּוּ Ps. 27, 4; for Chald. תִּיּוּ Dan. 5, 5. 7, 21. So Theophr. Char. 6 or 13. Plato Phædr. 247. c. Xen. Cyr. 4. 3. 3; of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. b) *to look at, to view with attention*, c. acc. Matt. 28, 1 3. τὸν τάφον. (Ceb. Tab. 1.) Trop. *to consider*, indirect, Heb. 7, 4 **θεωρεῖτε δέ, πηλίκος οὐτος**. So Dem. 19. 23. c) *to behold*, i. q. *to discern, to acknowledge*, c. acc. of pers. John 6, 40 πᾶς ὁ θεωρῶν τὸν υἱόν. 12, 45 bis. 14, 17. So Wisd. 13, 5. Diod. Sic. 19. 52 τοὺς λόγους.

2. Simply *to see, to perceive with the eyes, to behold*, nearly i. q. ἰδεῖν. a) Genr. and c. acc. of pers. Mark 3, 11. Luke 24, 37. John 9, 8. 14, 19 bis. 16, 10. 16. 17. 19. Acts 3, 16. 9, 7. 25, 24; with acc. and particip. Luke 10, 18 **εὐερώπων τὸν Σατανᾶν πεσόντα**. 24, 39. Mark 5, 15. John 6, 19. 62. 20, 12. 14. With acc. of thing Luke 21, 6. John [6, 2.] 7, 3. Acts 20, 38; acc. and part. John 10, 12 3. τὸν λύκον ἐρχόμενον. 20, 6. Acts 7, 56. 10, 11. Sept. for תִּיּוּ Ps. 22, 8. 31, 12. So 1 Macc. 13, 29. Diod. Sic. 13. 57. b) *to perceive, to mark, to note*, with ὅτι Mark 16, 4. John 4, 19. 12, 19. Acts 27, 10; πῶτος Acts 21, 20. With acc. of thing Mark 5, 38 **καὶ θεωρεῖ θόρυβον**. Acts 4, 13; acc. and part. Acts 17, 16. 28, 6. With acc. of pers. and part. 1 John 3, 17; acc. and adj. Acts 17, 22.

So 2 Macc. 9, 23. Diod. Sic. 13. 28. c) From the Heb. *to see*, i. q. *to experience*, e. g. τὸν θάνατον John 8, 51; see in εἶδος 1. 3.

θεωρία, as, ἡ, (θεωρέω,) *a beholding, viewing*, Diod. Sic. 1. 94. Thuc. 6. 16.—In N. T. *a sight, spectacle*, Luke 23, 48. So 3 Macc. 5, 24. Arr. Epict. 1. 2. 12. Plato Phæd. 58. b.

θήκη, ης, ἡ, (τίθημι,) pr. 'place to put or set any thing,' *a repository, receptacle*, e. g. for a sword, *a sheath*, John 18, 11.—Jos. Ant. 7. 11, 7; a cell, chamber, Xen. Œc. 8. 17; oftener a sepulchre, Plato Legg. 947. c. Xen. Cyr. 7. 3. 5.

θηλάζω, f. ἄσω, (θηλή,) 1. *to suckle, to give suck*, absol. Matt. 24, 19 οὐαὶ ταῖς θηλαζούσαις. Mark 13, 17. Luke 21, 23. 23, 29. Sept. for תִּיּוּ Gen. 21, 7. Ex. 2, 7.—Æl. V. H. 13. 1 init. Mid. id. Plato Rep. 460. d.

2. *to suck at the breast*, for which more usually Mid. **θηλάζομαι**, Lob. ad Phryg. p. 468. With acc. Luke 11, 27 **μαστοὶ οὗς ἐθήλασας**. Part. **θηλάζων**, *a suckling*, Matt. 21, 16, quoted from Ps. 8, 3 where Sept. for תִּיּוּ. Sept. **μαστούς ἐθήλασα** for תִּיּוּ Job 3, 12. Cant. 8, 1.—Theocr. 3. 15 **μαστούς ἐθήλαζε**. Plut. Romul. 6.

θήλυς, θήλεια, θήλυ, adj. *female*; in N. T.

1. Fem. as Subst. ἡ θήλεια, *a female, a woman*, Rom. 1, 26. 27. So Sept. for תִּיּוּ Lev. 27, 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

2. Neut. τὸ θήλυ, only in the phrase **ἀρσεν καὶ θήλυ**, *male and female*, Matt. 19, 4. Mark 10, 6. Gal. 3, 28. Sept. for תִּיּוּ Gen. 1, 27. 6, 19.—Luc. de Salt. 12. Hdot. 2. 85 τὸ θήλυ γένος.

θήρα, as, ἡ, (θήρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5; *prey, game*, Od. 9. 158. Xen. Ven. 6. 13.—In N. T. meton. i. q. *destruction*, cause of destruction, Rom. 11, 9 **γενηθήτω ἡ τραμίζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κτλ.** quoted by reminiscence from Ps. 69, 23 where there is no corresponding word in the Heb. text. Sept. for תִּיּוּ nel Ps. 35, 8.

θηρεῖω, f. εὔσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9.—In N. T. trop. *to hunt after, to catch at one's words, to lay hold of*, c. acc. Luke 11, 54 **ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ**. Comp. Sept. for תִּיּוּ to lie in wait Ps. 59, 4. Pol. 23. 8. 11 **τὴν εὐνοαν**. Xen. Cyr. 8. 2. 2 **τὴν φιλίαν**.

θηριομαχέω, ὦ, f. ἦσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Dict. of Ant. art. *Bestiarii*. So pr. Artemid. 2. 59. Diod. Sic. 3. 43 pen.—In N. T. trop. of conflict with strong and bitter adversaries; 1 Cor. 15, 32 εἰ κατὰ ἄνθρωπον θηριομάχησα ἐν Ἐφίῳ, *if after the manner of men* (as a man, a mortal, without hope of the resurrection), *I have fought with beasts at Ephesus*, referring perhaps not to any single example, but to his continued conflict with Jewish and other opposers; comp. 1 Cor. 16, 9. 2 Cor. 1, 8. Comp. Ignat. Ep. in Rom. c. 5 ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ. Others refer it to the uproar occasioned by Demetrius, Acts 19, 29 sq. though it does not appear that Paul was there in any danger of his life; so Theophyl. in loc. θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημῖτριον τὸν ἀργυροκόπον μάχην.

θηρίον, ου, τό, (θῆρ.) dimin. in form, but not in usage, a *beast, wild beast*, Mark 1, 13. Acts 10, 12. 11, 6. 28, 4. 5. Heb. 12, 20. James 3, 7. Rev. 6, 8. Sept. for תַּיִם Deut. 28, 6; תַּיִם Gen. 1, 24. Deut. 7, 22. So Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7.—Trop. of brutal, savage men, Tit. 1, 12. (Jos. Ant. 17. 5. 5 ult. Xen. Mem. 3. 11. 11.) Also symbolically in the Apocalypse, e. g. Rev. 11, 7. 13, 1 sq. 14, 9. 11. al. sæp. +

θησαυρίζω, f. ἴσω, (θησαυρός,) *to treasure up, to lay up in store*, c. acc. et dat. Matt. 6, 19. 20 θησαυρίζετε ὑμῖν θησαυρούς. Luke 12, 21. 2 Cor. 12, 14; absol. 1 Cor. 16, 2. James 5, 3 θησαυρίσατε ἐν ἑσχαταῖς ἡμεῖρας, *ye have laid up treasure in these last days*, comp. v. 5. Pass. *to be kept in store, reserved*, c. dat. 2 Pet. 3, 7. Sept. for תָּחַס 2 K. 20, 17. Am. 3, 10; תָּחַס Zech. 9, 3. So Hdot. 2. 121. 1. Æl. V. H. 6. 12. Xen. Cyr. 8. 2. 24.—Trop. of evil, punishment, Rom. 2, 5 σ. σταντῶ ὀργήν. Sept. for תָּחַס Prov. 1, 18.

θησαυρός, οὔ, δ, (kindr. τίθημι,) 1. *treasure*, any thing *laid up in store, wealth*, e. g. temporal, Matt. 6, 19. 21. 13, 44. Luke 12, 34. Heb. 11, 26. Sept. for תָּחַס 1 K. 14, 26; תָּחַס Gen. 43, 23. So Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33.—Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6, 20. 19, 21. Mark 10, 21. Luke 12, 33. 18, 22. 2 Cor. 4, 7. Col. 2, 3 ἐν ᾧ εἰσι πάντες ὁ θησαυροὶ τῆς σοφίας καὶ γνώσεως κτλ. So Eccles. 20, 30. Xen. Mem. 1. 6. 14.

2. *a treasury*, a place where treasures, stores, are laid up, a *store-house, store-room*; Matt. 13, 52 οἰκοδομηθήσεται ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κτλ. Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12, 35 bis. Luke 6, 45 bis. Sept. pr. for תָּחַס Neh. 13, 12. 1 K. 7, 51. So pr. Diod. Sic. 17. 71. Xen. An. 5. 4. 27.—Hence a *chest, box, casket*, in which precious things are kept, Matt. 2, 11 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν. So Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν, comp. 2 K. 12, 10.

συγγίγνομαι, f. θίξομαι, aor. 2 θίγον, a lengthened present form instead of θίγω, which latter does not occur, Buttm. § 112. 11. § 114; Ausf. Sprachl. § 112. 14. § 114.—*To touch*, Lat. *tango*, c. gen. Heb. 12, 20 κὰν θηρίον θίγῃ τοῦ θρόνου, comp. Ex. 19, 12 where Sept. for תָּגַג; absol. Col. 2, 21. (So Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5.) Spec. *to touch* a person, to do him harm or violence, *to harm*, c. gen. Heb. 11, 28 ἵνα μὴ ὁ δολοφρένων θίγῃ αὐτῶν. So Heb. תָּגַג Gen. 26, 11. Josh. 9, 19. Sept. ἀπτομαι. So Act. Thom. § 12 ὡς αἱ βλάσαι αὐταὶ οὐ θιγγάνουσι.

θλίβω, f. ψω, *to press, to press upon*, e. g. the lips by a kiss, Theocr. 20. 4.—In N. T.

1. *to press upon* a person in a crowd, *to crowd, to throng*, c. acc. Mark 3, 9 ἵνα μὴ θλίβωσιν αὐτόν. So Eccles. 16, 28. Artemid. 2. 37. Plut. Pyrrh. 33.—Spec. *to press together, to compress*; hence Pass. part. τεθλιμμένος, *pressed together, made narrow*; Matt. 7, 14 τεθλιμμένη ἡ ὁδὸς narrow is the way. Comp. Wisd. 15, 7 κεραμεὺς ἀπαλὴν γῆν θλίβων. Plato Tim. 60. c.

2. Trop. *to oppress with evils, to afflict, to distress*, c. acc. 2 Thess. 1, 6 τοῖς θλίβουσιν ὑμᾶς. Pass. 2 Cor. 1, 6. 4, 8. 7, 5. 1 Thess. 3, 4. 2 Thess. 1, 7. 1 Tim. 5, 10, Heb. 11, 37. Sept. for תָּחַס Deut. 28, 53. 55; תָּחַס Hiph. 1 K. 8, 37.—Diod. Sic. 12. 66. Plut. Nicias 21.

θλίψις, εως, ἡ, (θλίβω,) *pressure, compression, straits, affliction, distress*, Artemid. 1. 79. Hesych. θλίψις· στένωσις.—In N. T. trop. *pressure from evils, straits, affliction, distress*, 2 Cor. 2, 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα. Phil. 1, 16. Of a woman in travail, John 16, 21. Sept. for תָּחַס Deut. 4, 30; תָּחַס Neh. 9, 37. (1 Macc. 5, 16. 2 Macc. 1, 7.) Meton. *evils by which one is pressed, affliction, distress, calamity*, Matt. 13, 21 γενομένης δὲ θλίψεως. Acts 7, 10. 11. Rom. 5, 3. 2 Cor. 1, 4. Heb. 10, 33. al. In ap-

posit. Mark 13, 19 *ἔσονται ἡμέραι ἐκεῖναι θλίψις*. With a synonym word, as *θλίψις* καὶ στενοχωρία Rom. 2, 9; *θλ.* καὶ ἀνάγκη 2 Cor. 6, 4. 1 Thess. 3, 7. Sept. for *ῥῥ* Ps. 119, 143; *ῥῥ* 1 Sam. 10, 19. Is. 8, 22. So Eccles. 51, 3. 1 Macc. 12, 13. +

Σηήσκω, f. *σηοῦμαι*, aor. 2 *ἔσηον*, perf. *τέσηγκα*, Buttm. § 114; *to die*, in N. T. only perf. *τέσηγκα*, inf. *τεσηνάει*, *to have died*, i. e. *to be dead*, in a present sense, Buttm. § 113. 7. Kühner § 255. n. 5; so Matt. 2, 20. Mark 15, 44 *εἰ ᾔδη τέσηγκε*. Luke 7, 12. 8, 49. John 11, 21. 39. 41. 44. 12, 1. 19, 33. Acts 14, 19. 25, 19. Trop. 1 Tim. 5, 6 *ζῶσα τέσηγκε*, though *living is dead*, i. e. as good as dead. Sept. for *ῥῥ* 2 Sam. 12, 18. 1 K. 21, 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Σηητός, ἡ, ὄν, (*σηήσκω*.) *mortal*, e. g. *σῶμα* Rom. 6, 12. 8, 11; *σάργξ* 2 Cor. 4, 11. Neut. *τὸ σηητόν*, *the mortal nature*, *mortality*, 1 Cor. 15, 53. 54. 2 Cor. 5, 4.—Sept. Is. 51, 12. Luc. D. Deor. 20. 7. Xen. Cyr. 8. 7. 19 bis.

Σορυβάζω, f. *άσω*, (*σορύβος*.) *to confuse by noise*, *to disturb*, *to trouble*, Pass. Luke 10, 41 Lachm. where Rec. *ρυρβάω*.—Not found elsewhere.

Σορυβέω, ὦ, f. ἡσω, (*σορύβος*.) *to make a noise*, *uproar*, *clamour*, spoken of a crowd or multitude, genr. Xen. Cyr. 4. 5. 8; as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27.—In N. T.

1. Mid. spoken of loud lamentation, *wailing*, *to make a noise together*, among themselves, *to wail together*, Matt. 9, 23 *ἰδὼν αὐλητὰς καὶ ὄχλον σορυβοῦμενον*. Mark 5, 39. Acts 20, 10. See 1 K. 13, 30. 2 Chr. 35, 25. Jer. 34, 5. 2 Sam. 1, 12. Potter's Gr. Ant. II. p. 206. Lane's Mod. Egyptians, II. p. 286.

2. Trans. *to set in an uproar*, *to excite tumult in*, e. g. a city, *τὴν πόλιν* Acts 17, 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐσορύβησαν ἰκανῶς τὴν πόλιν*. Pass. Soph. Aj. 164.

Σορύβος, ου, ὁ, (kindr. *σρός*.) *noise*, *uproar*, *clamour*, as of a crowd or multitude.

1. Genr. Matt. 27, 24 *μᾶλλον σορύβος γίνεσθαι*. Acts 21, 34. 24, 18. Sept. for *ῥῥ* Jer. 49, 2. So Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16; of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Spec. of loud lamentation, *wailing*, Mark 5, 38; see in *σορυβέω* no. 1.

2. Of a popular commotion, *tumult*, Matt. 26, 5 *ἵνα μὴ σορύβος γένηται ἐν τῷ λαῷ*.

Mark 14, 2. Acts 20, 1, comp. *στάσις* in 19, 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ σορύβου*.

Σραῖω, f. *σω*, Pass. perf. *τέτρανσμαι*, *to break in pieces*, *to crush*, e. g. *τοὺς λίθους* Pol. 16. 1. 5. Hdor. 1. 174.—In N. T. trop. *to break*, *to crush*, sc. the strength of any one; hence Pass. perf. part. *τέτρανσμένοις*, *crushed*, *bruised*, *oppressed*; Luke 4, 18 *ἀποστείλει τέτρανσμένους ἐν ἀφέσει*, quoted generally from Is. 61, 1. 2, but with this clause inserted from Is. 58, 6 where Sept. for *ῥῥ*. So trop. of hope Hdian. 3. 2. 4.

Σρέμμα, τος, τό, (*τρέφω*.) pr. *nursling*, *thing bred*; hence *cattle*, *flocks*, *herds*, John 4, 12.—Jos. Ant. 7. 7. 3. Hdian. 3. 9. 17. Xen. CEC. 20. 23.

Σρηνέω, ὦ, f. ἡσω, (*σρήνως*.) *to weep aloud*, *to wail*, *to mourn*, e. g.

1. Intrans. and absol. John 16, 20 *κλαύσετε καὶ σρηνήσετε ὑμεῖς*. Sept. for *ῥῥ* Ez. 7, 12; *ῥῥ* Joel 1, 5. Zeph. 1, 12. So Ael. V. H. 3. 18. Hdian. 4. 13. 14.—Spec. of hired mourners *wailing* for the dead, see in *σορυβέω* no. 1. Matt. 11, 17. Luke 7, 32. Sept. for *ῥῥ* Mic. 2, 4; *ῥῥ* Jer. 9, 16. So Hom. II. 24. 722.

2. Trans. in later usage, *to bewail*, c. acc. Luke 23, 27 *καὶ ἐσρήνουν αὐτόν*. Sept. for *ῥῥ* Jer. 51, 8; *ῥῥ* Ez. 32, 16.—Luc. Halcy. 1. Hdian. 3. 4. 13.

Σρήνως, ου, ὁ, (*σρέω*, *σρέομαι*.) *loud weeping*, *wailing*, Matt. 2, 18, quoted from Jer. 31, 15 where Sept. for *ῥῥ*; also for *ῥῥ* Am. 8, 10.—Diod. Sic. 1. 72. Xen. Ag. 10. 3.

Σρησκειά, as, ἡ, (*σρησκείω*, *σρησκος*.) *a worshipping*, *worship*, *service*, e. g. a) With the idea of strictness or superstition, Acts 26, 5. Col. 2, 18 *σρησκειά τῶν ἀγγέλων*, for which see fully in *ἐξελοςρησκειά*. So Wisd. 14, 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. b) Genr. of God, i. q. *religiousness*, *religion*, *piety*, James 1, 26. 27. So Jos. Ant. 1. 13. 1.

Σρήσκος, ου, ὁ, ἡ, adj. (*σρέω*, *σρέομαι*, or *τρέω*.) *fearing God*, *pious*, *religious*, James 1, 26.—Hesych. *σρήσκος*· εὐσεβής v. εὐλαβής, δεισιδαίμων.

Σριαμβεύω, f. *σω*, (*σρίαμβος*.) *to triumph*, *to hold a triumph*, Plut. Aemil. Paul. 5. Hdian. 1. 6. 16.—In N. T.

1. *to lead in triumph*, *to triumph over*, c. accus. Col. 2, 15.—Plut. Comp. Thes. c. Romul. 4, *βασιλεῖς ἐσρίαμβευσεν καὶ ἡγεμόνας*. Id. Arat. 54 fin.

2. Causat. *to cause to triumph*, like Heb.

Hiph. c. acc. 2 Cor. 2, 14; comp. μαθητεύω no. 2.—Comp. Plut. Camill. 30 ὁ δὲ Κάμυλος ἐβράμβευσεν... τὸν σωτήρα πατρίδος γενόμενον.

Σπῆ, τριχάς, ἡ, *a hair*; Plur. τρίχες, dat. σπῆϊ, *the hair*, e. g. a) Of the head; so Sing. Matt. 5, 36. Luke 21, 18 et Acts 27, 34; comp. 1 Sam. 14, 45 et 1 K. 1, 52. Plur. Matt. 10, 30. Luke 7, 38, 44. 12, 7. John 11, 2. 12, 3. 1 Pet. 3, 3. Rev. 1, 14. 9, 8. Sept. for שָׂרָא Num. 6, 5. 18. Ezra 9, 3. So Hdtan. 4. 8. 13. Plato Polit. 270, e. b) Of the hair of animals, Matt. 3, 4. Mark 1, 6. Rev. 9, 8. Sept. for שָׂרָא Ex. 25, 4. 35, 6. 24. So Luc. Alex. 12. Xen. Ven. 4. 6. ib. 5. 10.

Σπῆ, ὦ, f. ἦσω, (σπῆος, σπῆω), *to make a noise, clamour, tumult*, Æschyl. Prom. 609. Jos. Ant. 19. 1. 16.—In N. T. and late usage, trans. *to disturb, to trouble, to frighten*; Pass. Matt. 24, 6 μὴ σπῆσθε. Mark 13, 7. 2 Thess. 2, 2. Sept. for שָׂרָא Cant. 5, 4. So Test. XII Patr. p. 551.

Σπῆ, οὐ, δ, *a large drop*; Luke 22, 44 ἰδὲ ὡς εἰ σπῆς αἵματος, *his sweat was as it were great drops of blood*.—Hdtot. 1. 179. Æschyl. Choeph. 581. Plato Crit. 120. a.

Σπῆ, οὐ, δ, (obsolet. σπῆω, comp. σπῆρος, σπῆρς), *a seat*, pr. *a high seat with a footstool*, Hom. Od. 1. 146. ib. 16. 408. Xen. Conv. 9, 2, 3.—Later and in N. T. *a throne*, as the emblem of regal authority.

1. Pr. as ascribed to kings, Luke 1, 52. Acts 2, 30. Sept. for שָׂרָא 1 K. 10, 18. Job 36, 7. (Hdtan. 1. 8. 8. Xen. An. 2. 1. 4.) Also to God, as the sovereign of the universe, Matt. 5, 34. 23, 22. Acts 7, 49 (comp. Is. 66, 1). Heb. 4, 16. 12, 2. al. Sept. and שָׂרָא Ps. 47, 9. 108, 19. al. To Jesus as the Messiah, Matt. 19, 28. 25, 31. Rev. 3, 21. 20, 11. al. To the apostles in the kingdom of God, see in βασιλείω no. 2, Matt. 19, 28. Luke 22, 30. Rev. 20, 4; also symbolically to the elders around God's throne, Rev. 4, 4. 11, 16.—Further, to Satan Rev. 2, 13. 13, 2. (Act. Thom. § 32.) Symbolically to the beast, Rev. 16, 10.

2. Meton. i. q. a) *supreme power, dominion*; Luke 1, 32 καὶ δώσει αὐτῷ τὸν σπῆον Δαβὶδ. Heb. 1, 8 quoted from Ps. 45, 7 where Sept. for שָׂרָא, as also 2 Sam. 3, 10. 7, 13. 16. So Wisd. 7, 8. b) *a potentate, higher power*; Col. 1, 16 εἶρε σπῆνοι κτλ. where σπῆνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So Test. XII Patr. p. 548, where the seven heavens and classes of an-

gels are described, in the seventh are said to be σπῆνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῷ) αἰετὶ ὕμνοι τῷ θεῷ προσφέρονται. +

Θυάτεια, ὠν, τῶ, *Thyatira*, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 31), now *Ak-hissar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus; Acts 16, 14. Rev. 1, 11. 2, 18. 24. It was a Macedonian colony (Strabo 13. p. 625); and was famous for the art of dyeing purple; see the inscription found there, in Spota Miscell. erud. antiq. p. 113, and in Kuinoel on Acts 1. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. O. v. Richter Wallf. p. 509.

Συγατήρ, τέρος, τρός, ἡ, see Buttm. § 47.

1. *a daughter*, Matt. 9, 18. 10, 35. 37. 14, 6. 15, 22. 28. Mark 5, 35. 6, 22. 7, 26. 29. 30. Luke 2, 36. 8, 42. 49. 12, 53 bis. Acts 2, 17. 7, 21. 21, 9. Heb. 11, 24. Sept. for שָׂרָא Gen. 5, 4. 7. al. sæpiss. (Xen. Cyr. 3. 3. 3.) Trop. as expressing a relation of kindness and tenderness; 2 Cor. 6, 18 εἰς υἱοὺς καὶ συγατέρας sc. θεοῦ, comp. Jer. 31, 1. 9. Also the vocat. in a direct address, Matt. 9, 22 Σάραει σύγατερ. Mark 5, 34. Luke 8, 48. So Sept. and שָׂרָא Ruth 2, 8. 3, 10. 11.

2. From the Heb. *a daughter*, i. q. *a female descendant*. Luke 13, 16 Συγ. Ἀβραάμ. 1, 5 ἐκ τῶν Συγ. Ἀαρών. So Sept. and שָׂרָא Gen. 36, 2. Ex. 2, 1. al.

3. From the Heb. put before names of places, e. g. Luke 23, 28 Συγατέρας Ἱερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and שָׂרָא Cant. 2, 7. 3, 5; שָׂרָא יְרִיכָה Is. 3, 16. 17. 4, 4.—Hence Sing. Συγατήρ Ζιὼν *daughter of Sion*, pr. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21, 5 et John 12, 15, quoted from Zech. 9, 9. See Gesen. Comm. on Is. 1, 8. Heb. Lex. שָׂרָא no. 5. Sept. and Heb. שָׂרָא שָׂרָא Zech. 1. c. Is. 1, 8. 10, 32.

Συγάτριον, οὐ, τῶ, (dimin. Συγατήρ,) *a little daughter, female child*, Mark 5, 23. 7, 25.—Athen. 13. p. 581. c.

Σύελλα, ης, ἡ, (Σύε), *a tempest, whirlwind*, Heb. 12, 18. Sept. for שָׂרָא Deut. 4, 11.—Hom. Od. 5. 317. Luc. Contempl. 7. Plut. Camill. 33.

Σύκινος, η, ὠν, (Σύε), *thyine*, Rev. 18, 12 ξύλον σύκινον, *thyine wood, citron wood*; see Wetstein ad loc.—The Σύε or Σύε was an evergreen African tree with aromatic wood,

from which statues and costly vessels and ceilings were made, Lat. *citrus*; prob. the *Thuya articulata* of Linn. See Celsii Hierob. II. p. 22 sq. Rosenm. Alterthk. IV. i. p. 251.

Συλάμα, αρος, τό, (Συμάω,) *incense*, burnt in religious worship, Rev. 5, 8. 3. 4. 18, 13. Sept. for סָלָמָה Ex. 30, 7. 8. al. So Diod. Sic. 1. 62. Plato Rep. 373. a.—Meton. Luke 1, 10 ὥρα τοῦ Συμ. and v. 11 θυσιαστήριον τοῦ Συμ. *the hour and altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ Συμ. for סָלָמָה Ex. 30, 1. 27.

Συμιατήριον, λου, τό, (Συμάω,) *the altar of incense*, Heb. 9, 4; comp. Ex. 37, 25 sq. This altar, which was in the outer sanctuary, is here reckoned to the inner sanctuary, as standing directly before and pertaining to the ark, Ex. 40, 5. So Jos. Ant. 3. 6. 8.—Others, a *censer*, which however is nowhere mentioned; Sept. for סָלָמָה 2 Chr. 26, 19. Ez. 8, 11. So Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.

Συμάω, ᾶ, f. ᾶσω, (Σύμα, Σύω,) *to burn incense*, absol. Luke 1, 9 ἔλαχε τοῦ θυμιάσαι. Sept. for סָלָמָה Ex. 30, 7. 8. al.—Diod. Sic. 1. 84. Plut. de Fac. in Lun. 24 fin.

Συμομαχέω, ᾶ, f. ἴσω, (Συμός, μάχομαι,) *to fight wrathfully*, desperately, Diod. Sic. 17. 33. Pol. 9. 40. 4.—In N. T. *to be indignant at*, *to be enraged against*, c. dat. Acts 12, 20. So πρὸς τινα Plut. Themist. 16 init.

Συμός, οῦ, ὁ, (Σύω, see Plato Cratyl. 419. e.), pr. *mind*, *soul*, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743; as the seat of the *will*, *desire*, Il. 6. 439, 444. Hdot. 1. 1; or of the *emotions*, *passions*, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.—Hence genr. and in N. T. *passion*, i. e. violent commotion of mind, *indignation*, *anger*, *wrath*; differing from ὀργή in that it denotes *the mind* roused to anger, while ὀργή is anger itself, the emotion, including the desire of revenge; see Tittm. de Syn. N. T. p. 181 sq. Luke 4, 28 ἐπλήσθησαν πάντες θυμοῦ. Acts 19, 28. Eph. 4, 31 θυμός καὶ ὀργή. Col. 3, 8. Heb. 11, 27. Rev. 12, 12. Sept. for מַחָה Gen. 49, 6. 7; מַחָה 1 K. 11, 20. (Hdian. 3. 11. 17. Ael. V. H. 1. 14. Xen. Eq. 9. 2.) Plur. θυμοί, *bursts of wrath*, 2 Cor. 12, 20. Gal. 5, 20. So Jos. B. J. 4. 5. 2. init. Plut. Coriolan. 1. Plato Prot. 323. e.—Spoken of God, and including the idea of punishment, punitive judg-

ments, Rev. 15, 1. Rom. 2, 8 θυμός καὶ ὀργή, *indignation and wrath*, the direct judgments; comp. Sept. and Heb. מַחָה Jer. 36, 7. Ez. 5, 13; מַחָה Gen. 27, 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *the wine of the wrath of God*, Rev. 14, 10. 16, 19, also 14, 8. 18, 3; and with οἶνος impl. Rev. 15, 7. 16, 1. See Sept. and Heb. Jer. 25, 15. 49, 12. 51, 7. Is. 51, 17. Job 21, 20. Ez. 23, 31. 32. 33. al. Heb. Lex. art. טִיב. By a similar figure, ἡ ληψὶς τοῦ θυμοῦ τοῦ θεοῦ, *the wine-press of the wrath of God*, Rev. 14, 19 et 19, 15 in allusion to Is. 63, 3; where see Geenen. Comm.

Συμῶω, ᾶ, f. ᾶσω, (Συμός,) *to provoke to anger*, Pass. *to be angry*, *to be wroth*, Matt. 2, 16. Sept. for מַחָה Judg. 14, 19.—Pol. 5. 16. 4. Xen. Cyr. 5. 5. 11.

Σύρα, as, ἡ, a *door*, Germ. Thâr; comp. Sanscr. dvāra, Lat. fores. Plur. αἱ Σύραι, *doors*, perh. double or folding doors.

1. a *door*, forming and closing the entrance into a house or other building, or into an apartment or enclosure. a) Pr. and genr. Matt. 6, 6 κλείσας τὴν Σύραν σου. 25, 10. Luke 11, 7. 13, 24. 25 bis. Acts 12, 13 τὴν Σύραν τοῦ πυλῶνος, i. e. a small door, wicket, in a larger. Plur. John 20, 19. 26. Acts 5, 19. 16, 26. 27. 21, 30. Symbolically, Rev. 3, 20 bis. 4, 1. Sept. for מַחָה Gen. 19, 6. 9. 10; מַחָה Ez. 8, 8. 40, 12. (Diod. Sic. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.) With prepositions: διὰ τῆς Σύρας John 10, 1. 2; ἐπὶ τῇ Σύρᾳ Acts 5, 9; also ἐπὶ Σύραις, *at the doors*, trop. near at hand, Matt. 24, 33. Mark 13, 29; πρὸ τῆς Σύρας Acts 12, 6; also πρὸ τῶν θυρῶν Acts 5, 23; trop. James 5, 9; πρὸς τὴν Σύραν Mark 1, 33. 11, 4. Acts 3, 2; also τὰ πρὸς τὴν Σύραν, i. q. τὸ πρόθυρον, *the vestibule*, porch, Mark 2, 2 (comp. τὰ πρόθυρα Xen. Cyr. 7. 5. 22); also πρὸς τῇ Σύρᾳ John 18, 16. b) Trop. a *door*, i. q. *access*, *opportunity*, e. g. ἀνοίγειν τὴν Σύραν *to set open a door*, to give free access, opportunity, Acts 14, 27. Col. 4, 3; Pass. 1 Cor. 16, 9. 2 Cor. 2, 12. Rev. 3, 8 Σύρα ἀνεωγμένη, *an open door*, i. e. free and abundant access to privileges and blessings. See in ἀνοίγει no. 1. b.—Meton. one who is the medium of access or approach, John 10, 7. 9 ἐγὼ εἰμι ἡ Σύρα τῶν προβάτων, comp. Ignat. ad Philad. 9 (Χριστὸς) ἡ Σύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ οἱ προφῆται.

2. Meton. *a door, doorway, the entrance or passage into any place, e. g. into a cave or sepulchre, i. q. the mouth*, Matt. 27, 60. 28, 2. Mark 15, 46. 16, 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243. ib. 13. 109, 370.

Θύρεός, οὐ, ὁ, (θύρα,) *pr. a door, i. e. a stone for closing the entrance of a cave*, Hom. Od. 9. 240, 313, 340.—In later Greek and in N. T. *a shield, large and of an oblong shape like a door, trop.* Eph. 6, 16 τὸν θυρεὸν τῆς πίστεως. Sept. for ἵψ 2 Sam. 1, 21; ἵψ 1 Sam. 17, 42.—Pōl. 6. 23. 2. Diod. Sic. 5. 30. Plut. Romul. 17. See Lob. ad Phryn. p. 366.

Θυρίς, ἰδος, ἡ, (dimin. θύρα,) *a little door, aperture*, Pol. 12. 25. 3. Plato Rep. 359. d.—In N. T. *a window*, Acts 20, 9 κατήμενος ἐπὶ τῆς θυρίδος, Engl. in *a window*. 2 Cor. 11, 33. Sept. for ἵψ Josh. 2, 15. Judg. 5, 28. So Plut. Cato Min. 2. Luc. Asin. 45.

Θυρωρός, οὐ, ὁ, ἡ, (θύρα, οὖρος,) *a door-keeper, porter, male or female*, Mark 13, 34 ὁ θυρ. John 18, 16. 17 ἡ θυρ. Of a shepherd keeping watch at the door of a fold, John 10, 3.—Sept. 2 Sam. 4, 6. Luc. Navig. 22. Xen. Cyr. 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice, i. e. 1. The act and rite of sacrificing, sacrifice, maculation*, Matt. 9, 13 et 12, 7 ἄλλον θύλα καὶ οὐ θυσίαν, quoted from Hos. 6, 6 where Sept. for ἵψ. Heb. 9, 26 διὰ τῆς θυσίας αἰνέου. 11, 4. So Heb. 10, 5, 8, quoted from Ps. 40, 7 where Sept. for ἵψ. (Hdian. 5. 6. 21. Luc. Sacrif. 1. Xen. Cyr. 3. 3. 34.) Of an expiatory sacrifice for sin, Eph. 5, 2. Heb. 5, 1 θυσία ὑπὲρ ἁμαρτιῶν. 7, 27. 8, 3. 9, 9. 23. 10, 1. 11. 12. 26. So Heb. ῥαββὴ comp. Lev. c. 4. c. 9; see in ἁμαρτία no. 2.

2. Meton. *the thing sacrificed, a sacrifice, victim, the flesh of victims, part of which was burned on the altar, and part given to the priests, see Lev. c. 2. c. 3.* Mark 9, 49 πᾶσα θυσία ἀλλ' ἀλισθήσεται, comp. Lev. 2, 13 where Sept. for ἵψ. Mark 12, 33. Luke 13, 1. Acts 7, 41. 42. 1 Cor. 10, 18 ὁ ἐσθίωντες τὰς θυσίας who eat of the victims, as was done by the priests and persons offering the sacrifice, see Lev. 8, 31. Deut. 12, 6. 7. 18. 27. 1 Sam. 2, 13 sq. (Sept. and ἵψ Deut. 12, 27. Ex. 34, 15.) Of birds as a sin-offering, Luke 2, 24; comp. Lev. 12, 6. So genr. Hdian. 8. 6. 14. Luc. Sacrif. 12. Xen. Mem. 1. 1. 3.—Trop. 1 Pet. 2, 5 πνευματικαὶ θυσίαι, comp. Ps. 51, 19. Rom. 12, 1 παραστήσαι τὰ σώματα θυσίαν ζώσαν, see in ζῶω no. 1. c.

3. Trop. of service, obedience, praise, offered to God, *offering, oblation*, Phil. 2, 17 θυσία τῆς πίστεως. 4, 18. So θυσία ἀνέσεως, *an offering of praise*, Heb. 13, 15. 16. Sept. for ἵψ ἵψ Ps. 107, 22. 116, 17; comp. 60, 23.

Θυσιαστήριον, ου, τό, (θυσία,) *an altar*, genr. Matt. 5, 23. 24. 23, 18. 19. 20. Rom. 11, 3. Heb. 7, 13. James 2, 21. Sept. for ἵψ Gen. 8, 20. 12, 7. al. smp. So Philo de Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπαίθερ βασιλὸν εἰσεθε καλεῖν θυσιαστήριον.—Spec. of the altar for burnt offerings in the temple, before the outer sanctuary, Matt. 23, 35. Luke 11, 51; so 1 Cor. 9, 13 bis, et 10, 18 κοινῶσι τοῦ θυρ. and Heb. 13 10 φαγεῖν ἐκ τοῦ θυρ. i. e. of the victims laid upon the altar. Symbolically in heaven, Rev. 6, 9. 11, 1. 14, 18. 16, 7 ἤκουσα τοῦ θυρ. λέγοντος i. e. a voice from the altar. (Sept. and ἵψ Ex. 30, 28. 35, 16. Jos. Ant. 8. 4. 1.) Of the altar of incense in the temple, overlaid with gold, comp. Ex. 37, 25 sq. 1 Macc. 1, 21; so pr. Luke 1, 11; symbolically in heaven, Rev. 8, 3 bis. 5. 9, 13. Sept. and ἵψ Ex. 30, 27. 35, 15.

Θύω, f. ὕω, Pass. perf. ῥέθυμαι, aor. 1 ἐρύθην, Butt. § 18. n. 2. § 95. n. 4.

1. *to sacrifice, to kill and offer in sacrifice, to slay victims*; absol. Acts 14, 13 ἤθελε θύειν. With dat. v. 18; acc. and dat. 1 Cor. 10, 20 bis. Sept. for ἵψ Gen. 46, 1. Ex. 3, 18. al. smp. So Hdian. 2. 13. 4. Luc. D. Deor. 4. 1. Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—Spec. τὸ πᾶσχα θύειν, *to kill the passover, the paschal lamb*, as a species of sacrifice, Mark 14, 12. Luke 22, 7. 1 Cor. 5, 7. Sept. and Heb. ἵψ ἵψ Deut. 16, 2. 4. 5. 6; also Sept. for ἵψ ἵψ Ex. 12, 21.

2. Simply *to kill, to slaughter*, e. g. animals for a feast, inasmuch as sacrifices were connected with feasting; see in θυσία no. 2, and comp. Gen. 31, 54. 1 Sam. 9, 12. So Matt. 22, 4. Luke 15, 23 τὸν μόσχον τὸν σκευτὸν θύσασθαι. v. 27. 30. Acts 10, 13. 11, 7; genr. John 10, 10. Sept. and ἵψ 1 Sam. 28, 24. 1 K. 19, 21. Deut. 12, 15.

Θωμάς, ᾧ, ὁ, Thomas, (Heb. תאומ twin,) one of the twelve apostles, also called Διδυμος q. v. Matt. 10, 3. Mark 3, 18. Luke 6, 15. John 11, 16. 14, 5. 20, 24. 26. 27. 28. 29. 21, 2. Acts 1, 13.

Θώραξ, ακος, ὁ, *a breast-plate, cuirass*, Lat. lorica, i. e. armour covering the body from the neck to the thighs, consisting of

two parts, one covering the front and the other the back, Potter Gr. Ant. II. p. 29. Dict. of Antt. art. *Lorica*. So pr. Rev. 9, 9 bis. 17. Sept. for יָרִיחַ 1 Sam. 17, 5. Neh. 4, 16. So AEL. V. H. 3. 24. Xen. Mem.

3. 10. 9.—Trop. Eph. 6, 14 τὸν θώρα. τῆς δικαιοσύνης. 1 Thess. 5, 8 θώρα πίστεως. Comp. Sept. Is. 59, 17. Wisd. 5, 18.—In late writers θώραξ is also the breast, chest, *thorax*, see Passow.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Hebrew יָאִיר (whom God enlightens) *Jair*, a ruler of a synagogue, Mark 5, 22. Luke 8, 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב (heel-catcher, supplanter, Gen. 25, 26. 27, 36), pr. n. of two persons in N. T.

1. The patriarch of the Jewish nation, Matt. 1, 2. Luke 13, 28. Acts 7, 8. 12. 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11, 26. Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq.

2. The father of Joseph the husband of Mary, Matt. 1, 15. 16. +

Ἰάκωβος, ου, ὁ, pr. i. q. Ἰακώβ q. v. *James*, pr. n. of three persons in N. T. including two of the apostles.

1. *James the son of Zebedee*, the elder and own brother of John, Matt. 4, 21. 10, 2. Mark 3, 17. Acts 1, 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12, 2.

2. *James the Less*, ὁ μικρός, Mark 15, 40, the brother of Jude, Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude 1. Acts 1, 13. Luke 6, 16; and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alphaeus, Matt. 27, 56. Luke 24, 10, comp. John 19, 25; hence called the son of Alphaeus Matt. 10, 3. Mark 3, 18. Luke 6, 15. Acts 1, 13; and also once the brother i. e. *kinsman* of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1, 19. So also Acts 12, 17. 15, 13. 21, 18. Gal. 2, 9. 12. James 1, 1; prob. also 1 Cor. 15, 7. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, (prob. the apostle,) was put to death by the younger Ananus, who was high priest after the death of Festus and before the arrival of his successor Albinus, about A. D. 64.

3. *James*, a son of Mary and uterine brother of Jesus, Matt. 13, 55. Mark 6, 3; comp. John 2, 12. Others refer these passages to no. 2; taking ἀδελφοί in the wider sense of *kinsmen*; but the mention of ἀδελφαί, *sisters*, restricts the signification. Jesus also is spoken of as the *first-born* of

Mary, never as her *only* son, Matt. 1, 25. Luke 2, 7; and his *brethren* are said not to have believed in him long after his *kinsmen* James and Jude were among the apostles; John 7, 5. Mark 3, 21. +

ἱάμα, ατος, τό, (ἰάομαι.) *healing, cure*; as χαρίσματα ἱαμάτων 1 Cor. 12, 9. 28. 30. Sept. for רְפָאוֹת Jer. 46, 11; רְפָאוֹת Jer. 33, 6.—Pol. 7. 14. 2. Plato Tim. 66. c.

Ἰαμβρῆς, ου, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man, Luke 3, 24.

Ἰαννῆς, ου, ὁ, *Johnes*, and Ἰαμβρῆς *Jambres*, pr. names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3, 8; comp. Ex. 7, 11 sq. Not found in O. T. but derived by Paul from a popular tradition, preserved in the Targams, Talmud, and Rabbins. See Buxtorf Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. L. p. 816. Wetst. N. T. in loc.

ἰάομαι, ὦμαι, f. ἄσσομαι, Mid. depon. to *heal, to cure*, in the present, impf. ἰάμην, and aor. 1 ἰασάμην; while Pass. perf. ἰάμαι, aor. 1 ἰάσθην, and fut. 1 ἰαθήσομαι, have the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5, 17 εἰς τὸ ἰᾶσθαι αὐτούς. 6, 19. 9, 2. 11. 42. 14, 4. 22, 51. John 4, 47. Acts 10, 38. 28, 8. Pass. Matt. 8, 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15, 28. Luke 7, 7. 8, 47. 17, 15. John 5, 13. Acts 3, 11. 9, 34. Pass. with ἀπό τινος, to be *healed from* or of any thing, Mark 5, 29. Luke 6, 17. Sept. for נָרַךְ Gen. 20, 17. 2 K. 20, 8. So Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4.—Trop. of moral diseases, to *heal, to save*, sc. from the consequences of one's sins, Matt. 13, 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. John 12, 40 et Acts 28, 27 quoted from Is. 6, 10 where Sept. for נָרַךְ. So Luke 4, 18 (comp. Is. 61, 1). Heb. 12, 13. James 5, 16 εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθήτε. 1 Pet. 2, 24 οὗ τῷ μύλωσι αὐτοῦ ἰάσθην, comp. Is. 53, 5. Sept. for נָרַךְ Is. 53, 5. 61, 1; and parall. with σώζειν Jer. 17, 14.

Ἰάρεδ, *é*, indec. *Jared*, Heb. יָרֵד (*de-ascend*), pr. n. of a man Luke 3, 37.

ἱάσις, *éws*, ἡ, (*ιάσμαι*), *healing, cure*, Luke 13, 32. Acts 4, 22. 30. Sept. for ἱαση Prov. 3, 8; ἱαση Prov. 4, 22.—Plut. Gryll. 9. Plato Phædr. 248. d.

ἱασπις, ἰδος, ἡ, *jasper*, (Heb. יָסָפִיד), a precious stone of various colours, as purple, cerulean, but mostly green; Rev. 4, 3. 21, 11. 18. 19. See Rosenm. Bibl. Alterthk. IV. i. p. 43. Sept. for ἱαση Ez. 28, 13.—Plato Phædo 110. d.

Ἰάσων, *onos*, *ó*, *Jason*, a kinsman of Paul, Rom. 16, 21; and his host at Berea, Acts 17, 5. 6. 7. 9.

ιατρός, *oû*, *ó*, (*ιάσμαι*), a physician, Mark 5, 26 πολλά παθεῖν ὑπὸ πολλῶν ἱατρῶν. Matt. 9, 12. Mark 2, 17. Luke 4, 23. 5, 31. 8, 43. Col. 4, 14. Sept. for ἱαση 2 Chr. 16, 12.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

ἴδε, once ἴδε Gal. 5, 2 Rec. ἴδε being the later form instead of ἰδέ Imperat. aor. 2 of εἶδον *to see*; comp. in εἶδω I. init.—In N. T. as a particle of exclamation, *see, lo, behold*, e. g. a) As calling attention to something present, Matt. 25, 20. 22. 26. Mark 11, 21. Addressed to several or many, Mark 3, 34. John 1, 29. 48. 7, 26. 11, 36. 19, 4. 5. 14. b) In the sense of *behold, observe, consider!* Mark 15, 4. John 5, 14. Gal. 5, 2. c) With an acc. retaining its verbal power, John 20, 27 ἴδε τὰς χεῖράς μου. Rom. 11, 22. +

ἰδέα, *as*, ἡ, (*εἶδω*), *aspect, appearance*, Matt. 28, 3. Sept. for ἱεραία Dan. 1, 13. 15.—Diod. Sic. 1. 12. Thuc. 6. 4.

ἴδιος, *ia*, *ov*, *own*, *one's own*, i. e.

1. *one's own*, as pertaining to a private person and not to the public, *private, particular, individual*; opp. to δημόσιος Hom. Od. 3. 82; to δημοσίος Xen. Vect. 4. 21; to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1. Hence in N. T. adverbially; a) Dat. ἰδίᾳ, *individually, severally*, (opp. δημοσίᾳ Xen. Hi. 11. 9; κοινῇ Mem. 2. 6. 38), 1 Cor. 12, 11 διακρίνουν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. See Buttm. § 115. 4. So Luc. Tox. 49. Xen. Cyr. 6. 2. 34. b) κατ' ἰδίαν, *privately, by oneself*, apart from others; so of an individual, *alone*, Matt. 14, 13. 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17, 1. Mark 6, 31. al. Of several as apart from all others, Matt. 17, 19. Mark 4, 34. 9, 2. 28. Acts 23, 19. Gal. 2, 2. al. So Jos. B. J. 4. 5. 5. Pol. 4. 84. 8; opp. κοινῇ 2 Macc. 4, 5.

2. *one's own*, as belonging to oneself and not to another, *own, proper, peculiar*; opp.

to ἀλλότριος Epict. Ench. 1. 3. Plut. de Defect. Orac. 34 init. Thus

a) Implying ownership, that of which one is himself the owner, possessor, producer, *my own, thy own, his own*, etc. a) Of things Matt. 22, 5 εἰς τὸν ἴδιον ἀγρόν. 25, 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark 15, 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke 6, 41. 44. John 5, 43 ἐν ὀνόματι τῷ ἰδίῳ. 7, 18. 10, 3. 4. Acts 20, 28. 28, 30. Rom. 10, 3 τὴν ἰδίαν δικαιοσύνην. 14, 5. 1 Tim. 3, 4. 5. 2 Pet. 1, 20 ἴδιαις ἐπιλύσεως (see in ἐπιλύσεις). 3, 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. 9, 1; or the seat of one's family Luke 2, 3; ἐν τῇ ἰδίᾳ πατρίδι John 4, 44. Pleonast. with a genit. of person added, John 10, 12 οὐκ εἰσι τὰ πρόβατα ἴδια. 2 Pet. 3, 3. 16. (Sept. Job 2, 11. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1; with gen. added, Dem. 1244. 24. Plato Menex. p. 247. b. Gorg. p. 502. e. See Lob. ad Phryn. p. 441.) Hence τὰ ἴδια, *one's own things*, genr. *possessions, property*, Luke 18, 28 in Mass. (Xen. Hi. 10. 5.) Spec. *one's own house, home*, John 19, 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 16, 32. Acts 21, 6. (Sept. for ἱεραία Esth. 5, 10. Pol. 2. 57. 5.) Also, *own nation, people*, John 1, 11 ἦλθεν εἰς τὰ ἴδια. Further, *πράσσειν τὰ ἴδια to do one's own business, duties*, 1 Thess. 4, 11 (comp. Phryn. et Lob. p. 441); λαλεῖν ἐκ τῶν ἰδίων *to speak out of one's own thoughts, heart, character*, John 8, 44. β) Of persons, marking with emphasis their peculiar relation; e. g. ἴδιος ἀδελφός John 1, 42; ἴδιος ἀνὴρ *own husband* 1 Cor. 7, 2; δεσπότης 1 Tim. 6, 1; δοῦλος Matt. 25, 14; κύριος Rom. 14, 4; πατήρ John 5, 18; υἱός Rom. 8, 32; συμφυλέται *own countrymen* 1 Thess. 2, 14; ἴδ. προφήται *their own prophets*, of their own country, 1 Thess. 2, 15; and with a genit. added, ἴδιος αὐτῶν προφήτης Tit. 1, 12; comp. Lob. ad Phryn. p. 441. Winer § 22. 7. (Palaeoph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἴδιοι, *one's own household, family*, 1 Tim. 5, 8; *own friends, companions*, John 13, 1. Acts 4, 23. 24, 23; *own people, countrymen*, John 1, 11. Neut. collect. τὸ ἴδιον, *its own*, of persons, John 15, 19. So genr. 2 Macc. 12, 22. Jos. B. J. 4. 4. 6.—Sometimes ἴδιος is thus put instead of a possessive pronoun, without emphasis, e. g. Matt. 22, 5 (parall. αὐτοῦ). 25, 14. John 1, 42. 1 Pet. 3, 1. 5. See Lob. ad Phryn. p. 441. Winer § 22. 7.

b) *own*, in the sense of *peculiar, particular*, as distinguishing one person or thing from others, e. g. ἰδία διαλέκτος Acts 1, 19.

2, 6, 8; *ιδ.* δεισιδαιμονία 25, 19; *ιδ.* χάρισμα 1 Cor. 7, 7.—Hdot. 4. 18. Diod. Sic. 11. 26. Plato Gorg. 481. c.

c) As denoting that which in its nature or by appointment pertains in any way to a person or thing, *own, proper, appropriate*; e. g. Acts 13, 36 *Δαβὶδ μὲν γὰρ ἰδίᾳ γενεῇ ὑπηρέτησας, his own generation, in which he lived.* 1 Cor. 3, 8 *τὸν ἴδιον μισθόν... κόπον.* 15, 23. Jude 6. Acts 1, 25 *εἰς τὸν ἴδιον τόπον to his own place, i. e. appropriate and appointed for him.* (Ignat. ad Magn. § 5, *ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν.*) So *καὶρός ἴδιος, καιροὶ ἴδιοι, own time, i. e. due, proper time, as determined of God,* Gal. 6, 9. 1 Tim. 2, 6. 15. Tit. 1, 3. +

ιδιότης, ου, ό, (ιδιος), a private citizen, opp. to one in a public station, Æl. V. H. 4. 5. Xen. Ag. 11. 6; a private soldier, Xen. An. 1. 3. 11.—In N. T. one untaught, unlearned, ignorant; Acts 4, 13 ἀνρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. 14, 16. 23. 24; c. dat. 2 Cor. 11, 6 *ιδιότης τῷ λόγῳ, rude in speech.* So Æl. V. H. 4. 15. Xen. Mem. 3. 7. 7; c. gen. Plato Prot. 345. a. Xen. Mag. Eq. 8. 1. See Wetst. N. T. II. p. 161, 206.

ιδού, a demonstr. particle, lo! behold! (pr. for *ιδού* imperat. of aor. Mid. *εἰδόμεν,*) serving to call attention to some fact, action, or event; usually put at the beginning of a clause or only with *καί* before it, but sometimes in the middle of a clause before words which are to be particularly noted, e. g. Matt. 23, 34. Luke 13, 16. Acts 2, 7.

1. Usually before a nominative and finite verb, Matt. 1, 20 *ιδού ἄγγελος κυρίου κατ' ἄνδρα ἐφάνη αὐτῷ.* 2, 1. 13. Mark 3, 32. Luke 2, 10. John 4, 35. Acts 9, 11. al. ssep. So in quotations from the O. T. Matt. 1, 23. 21, 5. Mark 1, 2. Rom. 9, 33; comp. respectively Is. 7, 14. Zech. 9, 9. Mal. 3, 1. Is. 28, 16, in all which Sept. and *וַיֵּן*.—Luc. D. Deor. 20. 10. Plato Rep. 440. a.

2. From the Heb. with a nominative simply, where however the verb of existence is implied; Matt. 3, 17 *ιδού φωνὴ ἐκ τῶν οὐρανῶν.* Luke 5, 12. John 19, 26. 27. Acts 8, 27. 36 *ιδού ὁδὸς.* 2 Cor. 6, 2. Rev. 6, 2. So Sept. and *וַיֵּן* Josh. 9, 25, and so *וַיֵּן* Num. 23, 17. Gen. 47, 1. al. where Sept. inserts *εἶναι*.—Before *ἐγώ* or an equivalent word, expressing resignation, obedience, Luke 1, 38 *ιδού, ἡ δούλη κυρίου.* Heb. 2, 13 quoted from Is. 8, 18 where Sept. for *וַיֵּן* *וַיֵּן*. So in answers, Acts 9, 10 *ιδού ἐγώ.* Sept. for *וַיֵּן* Gen. 22, 11. 1 Sam. 3, 8. Is. 6, 8. +

Ἰδουμαία, as, ἡ, Idumea, only Mark 3, 8. Heb. עֵדוּם Edom, and גִּבְעַת הַר Mount Seir, the name Idumea being the softened Greek pronunciation for עֵדוּם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley el-Arabah, which extends from the Dead Sea to the gulf of 'Akabah, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8, 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea sometimes includes this region; comp. 1 Macc. 5, 65 with Ez. 36, 5. Jos. Ant. 12. 8. 6. B. J. 13. 9. 1. c. Ap. 9 [10]. For a description of Idumea, see Reland Palest. p. 66 sq. Bibl. Res. in Palest. II. p. 506–580; espec. p. 555 sq. Ritter's Erdkunde, Th. XII. p. 111–140. Th. XIV. p. 1103–1141.

Ἰδρώς, ὄρος, ό, (ιδος), sweat, Luke 22, 44. Sept. for עֵדוּם Gen. 3, 19.—Luc. D. Deor. 15. 1. Xen. Mem. 1. 4. 6.

Ἰεζάβελ, ἡ, indec. Jezebel, Heb. יֵזָבֵל (non-cohabited, intacta, comp. mod. Agnes,) pr. n. of the impious and idolatrous queen of Ahab; put in N. T. as the emblem of false and idolatrous teachers, Rev. 2, 20. Comp. 1 K. 16, 31. 18, 4. 19, 2. 21, 5 sq. 2 K. 9, 30 sq.—Some compare the mod. Isabella, Germ. Isabel; which however prob. comes from Elisabeth, corrupted in Germ. into Ilsebee, Ilse; see Adelung's Lex.

Ἱεράπολις, εως, ἡ, Hierapolis, a city of Phrygia celebrated for its warm baths, now called Pambuk Kalkē; Col. 4, 13. It was situated above the junction of the rivers Lycus and Meander, not far from Colosse and Laodicea, towards the north. See Strabo 13. p. 629. Plin. H. N. 2. 95. ib. 5. 29. Hamilton's Res. in Asia Minor, I. p. 514, 517 sq. Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

ἱερατεία, as, ἡ, (ἱερατεύω,) priesthood, priest's office, Luke 1, 9. Heb. 7, 5. Sept. for כֹּהֲנָה Ex. 29, 9. Num. 3, 10.—Aristot. Polit. 7. 8.

ιεράτευμα, ατος, τό, (ἱερατεύω,) priesthood, meton. and collect. for priests, i. e. Christians, who are said ἀνεγκαι πνευματικὰς ζωίας 1 Pet. 2, 5; and also are called βασιλείων ιεράτευμα v. 9, in allusion to Ex. 19, 6 where Sept. for עֵדוּם כֹּהֲנִים; comp. Is. 61, 6. Rev. 1, 6. 5, 10. 20, 6.

ιερατεῖα, f. εἶδος, (*ιερεύς*), *to be a priest, to act as priest*, Luke 1, 8. Sept. for יִרְמְיָהוּ Ex. 28, 1. 3. 4.—Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἰερεμίας, *lou, δ, Jeremias, Jeremiah*, Heb. יִרְמְיָהוּ or יִרְמְיָהוּ (whom Jehovah setteth up), a celebrated prophet of the O. T. Matt. 2, 17. 16, 14. In Matt. 27, 9 a quotation is referred to Jeremiah, διὰ Ἰερεμίου τοῦ προφήτου, which is not found in his writings, but in Zech. 11, 12. 13. Some Mss. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. This last is prob. the correct reading; to which some early copyists added Ζαχαρίου, while others inserted Ἰερεμίου, in allusion to Jer. 18, 2 sq.

ιερεύς, *ίος, δ, (ιερός), a priest*, one who performs the sacred rites, τὰ ιερά. So of heathen priests, ὁ δὲ ιερεύς τοῦ Διὸς Acts 14, 13. Sept. ἰ τοῦ Βάαλ for יְהוָה 2 K. 11, 18. 2 Chr. 23, 17. So Hdian. 1. 9. 5. Xen. Conv. 8. 40.—Of the Jewish priests, the descendants of Aaron, genr. Matt. 8, 4 σεαυτὸν δεῖξεν τῷ ιερεῖ. 12, 4. 5. Mark 1, 44. 2, 26. Luke 1, 5. 5, 14. 6, 4. 10, 31. 17, 14. John 1, 19. Acts 6, 7. Heb. 9, 6. Acts 4, 1 of *ιερεῖς*, *the priests* then on duty. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24; and the heads of these classes were sometimes called ἀρχιερεῖς; see in ἀρχιερεῖς no. 2. Sept. every where for יְהוָה, as Lev. 1, 5 sq.—Spec. of the high priest, ὁ ιερεύς, or ιερεὺς μέγας (Heb. 10, 21), Acts 5, 24. Heb. 7, 21. 23. 8, 4 bis. 10, 11. Sept. and יְהוָה Ex. 35, 18; 38, 21 ὁ ἰ. ὁ μέγας for יְהוָה Lev. 21, 10. Num. 35, 25. 28. So of Melchisedec as a high priest of God, Heb. 7, 1. 3. Of Jesus as a spiritual high priest, Heb. 5, 6 comp. v. 5. 7, 11. 15. 17. 21. 10, 21.—Trop. Christians also are called *ιερεῖς* τῷ Θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1, 6. 5, 10. 20, 6. Comp. 1 Pet. 2, 5, and see in *ιεράτευμα*.

Ἰεριχώ, ἡ, indec. *Jericho*, Heb. יִרְיָחוֹ pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea on the west. It was destroyed by Joshua, Josh. 6, 26; but was afterwards rebuilt 1 K. 16, 34, and became the seat of a school of the prophets 2 K. 2, 5. 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (יְרִיחוֹ מְעֻשָׁה, πόλις φοινίκων, city of palm-trees, Dent. 34, 3; ὡς φυτὰ ῥόδου ἐν Ἰεριχῇ Ecclus. 24, 14,) and yielding large quan-

ties of the opobalsam, or balsam of Gilead, so highly prized in the East; Jos. Ant. 4. 6. 1, Ἰεριχὼ πῶλες εὐδαίμων αὐτῇ, φοινίκας τε φέρει ἀγαθῇ, καὶ βάλσαμον νενομῆν. Its site is still occupied by a miserable village called *Ritha*; and only a single palm-tree now remains to the ancient 'City of Palms.' See Bibl. Res. in Palest. II. p. 272–302. Reland Palest. p. 829.—Matt. 20, 29. Mark 10, 46 bis. Luke 10, 30. 18, 35. 19, 1. Heb. 11, 30.

ιερόδυνος, *ον, δ, ἡ, adj. (ιερός, ζών), offered in sacrifice, sacrificed*, spoken of the flesh of victims, 1 Cor. 10, 28 Lachm. for the common εἰδωλόδυνον.—Aristot. Ec. 2. 20. Plut. Symp. 8. 8. 3. See Lob. ad Phryn. p. 159.

ιερόν, *οῦ, τό, (neut. of ιερός), a temple*, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances; comp. Diod. Sic. 1. 15. Titm. de Syn. N. T. p. 178 sq. Thus of a heathen temple, once Acts 19, 27 Ἀρτίμυδος ἱερόν. So 1 Macc. 10, 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1.—Elsewhere only of the temple in Jerusalem, Heb. יְהוָה יִרְיָחוֹ Sept. οἶκος κυρίου 1 K. 6, 1. 37. 7, 12. Is. 66, 1; יְהוָה יִרְיָחוֹ Sept. οἶκος τοῦ Θεοῦ Ezra 3, 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1–6; see also genr. Bibl. Res. in Palest. I. p. 416–452. The temple stood upon a rocky eminence on the eastern part of the city, the hill Moriah, over against Zion towards the northeast, and separated from Zion by the valley of the Tyropæon. On three sides of this hill walls of huge stones were built up from the bottom, and filled in with cells or earth, quite to a level with the summit of the hill; so as to form an area on which to erect the temple. These external walls, or at least their substructions, remain to this day; and are in some places towards the south still sixty feet in height. The enclosure thus formed was a quadrangle, measuring according to Josephus, a stadium on each side, or four stadia in circumference. The interior of this enclosure was surrounded by porticos or lofty covered colonnades, along the walls; and the open part was laid or paved with variegated stones. This large outer court was a great place of resort for Jews and strangers; and here animals and things necessary for the sacrifices and worship of the temple were exposed for sale; Matt. 21, 12. Luke 19, 45. This is sometimes called by Chris-

tian writers the Court of the Gentiles; Lightf. Opp. I. p. 415, 590.—Not far from the middle of this court an ornamented wall or balustrade of stone, three cubits high, formed the boundary of the second and smaller interior enclosure; beyond which limit neither foreigners nor the unclean might pass. Within it an inner wall, forty cubits high from its foundation, surrounded the second or inner court (τὸ δεύτερον ἱερόν Jos. B. J. 5. 5. 2); but was encompassed on the outside by fourteen steps, leading up to a level area around it ten cubits wide from which again five other steps led up through the gates to the interior. This is called by Josephus l. c. *ἄγιον*, since none but the *clean* were permitted to enter it. The principal gate of this second court was on the east; and there were several others on all the sides except the west. A portion of it was set off as the court of the women; to which there was access by three gates.—Still within this second court and yet more elevated was the third or most sacred enclosure, which none but the priests might enter (comp. Luke 1, 9. 10); consisting of the *ναός* or fane itself, and the small court before it, where stood the altar of burnt offerings; Jos. Ant. 15. 11. 5 ult. comp. Matt. 23, 35. To this there was an ascent from the second court by twelve steps; Jos. B. J. 5. 5. 4.—The *ναός* or fane was divided into two parts, viz. the outer sanctuary (τὸ ἄγιον) with the candelabra, the altar of incense, and the table of shewbread; and the inner sanctuary, the holy of holies (*ἁγία ἁγίων*), separated from the former by a veil, and containing the ark. Into the outer sanctuary the priests entered daily to burn incense, Luke 1, 9. Heb. 9, 6; while into the holy of holies only the high priest entered once a year, Heb. 9, 7.—On the north of the whole precincts of the temple, and connected with them, was the fortress Antonia (παρεμβολή Acts 21, 34), a quadrangle equal in extent to the enclosure of the temple itself; see Bibl. Res. in Palest. I. p. 431–436. Biblioth. Sac. 1846. p. 616 sq.—Hence in N. T. τὸ ἱερόν is put:

1. Genr. for the whole temple and its precincts; Matt. 24, 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 3. Luke 21, 5. 22, 52.—Prob. Matt. 4, 5 et Luke 4, 9 τὸ πτερύγιον τοῦ ἱεροῦ, the pinnacle of the temple, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which at its eastern end impended over the valley of the Kidron; so that “if from its roof one attempted to look

down into the gulf below, his eyes became dark and dizzy before they could penetrate the immense depth;” Jos. Ant. 15. 11. 5. The actual height above the bottom of the valley was prob. not less than 310 feet; see Bibl. Res. in Palest. I. p. 429. Josephus also describes the eastern colonnade, the work of Solomon, as rising 400 cubits above the same valley; which doubtless is merely an exaggerated estimate; Ant. 20. 9. 7.

2. Synecd. a) For the courts generally, Matt. 12, 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουνσι. Mark 11, 11. Luke 2, 27. 37. 18, 10. Acts 2, 46. 3, 1 sq. 21, 26 sq. al. b) For the outer court, where things were bought and sold, Matt. 21, 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14. 15. Mark 11, 15. 16. al. Here too Jesus disputed and taught, Matt. 21, 23. 26, 55. Mark 11, 27 ἐν τῷ ἱερῷ περπατοῦντος αὐτοῦ. Luke 2, 46. John 5, 14. 7, 14. 28. al. So the apostles Acts 5, 20. 21. 25. 42. +

ἱεροπρεπής, ἴος, οὖς, ὁ, ἡ, adj. (*ἱερός*, *πρέπω*), pr. *becoming to a sacred place or person*; hence *becoming to religion, holy, reverent*. Tit. 2, 3 ἐν καταστάσει ἱεροπρεπεῖς, i. e. in their conduct adorning the christian profession; comp. 1 Tim. 2, 2.—Jos. Ant. 11. 8. 5. init. Plut. de Lib. educ. 14 fin. Xen. Conv. 8. 40.

ἱερός, ὁ, ὄν, *sacred, consecrated to God*, Hlian. 5. 5. 5. Xen. An. 4. 7. 21.—In N. T.

1. *sacred, given from God*; 2 Tim. 3, 15 τὰ ἱερὰ γράμματα, the sacred writings, holy Scriptures, i. e. the O. Test. comp. v. 16.—2 Macc. 8, 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βίβλοις. Plato Tim. 27. b, ἡ τῶν ἱερῶν γραμμάτων φήμη.

2. Neut. τὰ ἱερά, *sacred things, sacred rites*; 1 Cor. 9, 13 οἱ τὰ ἱερά ἐργαζόμενοι, those performing the sacred rites, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, Hierosolyma, Jerusalem, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1, 5. John 7, 25.—Jos. de Vita sua § 65.

ἱερουσλήμ, ᾧ, ἡ ἴσω, (*ἱερόσυλος*), *to rob temples, to commit sacrilege*, trop. to rob God of what belongs to him, as sacrifice, honour, worship, obedience, Rom. 2, 22; comp. v. 23, and Mal. 1, 8. 12. 13. 14. 3, 8. 9. Jos. Ant. 18. 3. 6. Others refer it literally to the robbing of heathen temples, i. e. the stealing of their ἀναθήματα, which was forbidden by the Mosaic law, Deut. 7, 25.

Jos. Ant. 4. 8. 10; comp. Acts 19, 37.—
So pr. Pol. 31. 4. 10. Plato Rep. 575. b.

ιερόσυλος, ου, δ, ἡ, adj. (*ιερών, συλάω*),
robbing temples, sacrilegious; as Subst. *a*
temple-robber, Acts 19, 37.—2 Macc. 4, 42.
Pol. 13. 8. 2. Xen. Mem. 1. 2. 62.

ιερουργέω, ᾧ, f. ἴσω, (*ιερουργός; ιερών*,
obso. ἱργω.) i. q. τὰ ιερά ἐργάζω, *to per-*
form sacred rites, espec. sacrifice, to offici-
ate as priest, Jos. Ant. 6. 6. 2. Hdian. 5.
5. 13. Plut. Numa 14.—In N. T. trop. in
the christian sense; Rom. 15, 16 *ιερουργ-*
οῦντα τὸ εὐαγγέλιον ministering as a priest
[in respect to] *the gospel*. Buttm. § 131. 7.
So Jos. de [4] Macc. 7. 8 *τοὺς ιερουργοῦντας*
τὸν νόμον ἰδίᾳ αἵματι.

Ιερουσαλήμ, ἡ, indec. *Jerusalem*,
Chald. עִיר־שָׁלֵם, Heb. עִיר־שָׁלֵם (for עִיר־שָׁלֵם
dwelling of peace, Heb. Lex. s. v.) in the
earlier books; so once in Matt. 23, 37 and
Mark 11, 1, often in the writings of Luke
and Paul, and usually in Sept. Also Ἱε-
ροσόλυμα, ου, τά, Heb. dual עִיר־שָׁלֵם in
the later books; so in all the Gospels, in
Acts, and thrice in Galatians; also in Jose-
phus. Further Ἱεροσόλυμα, ἡ, indec.
only Matt. 2, 3. 3, 5, meton. for the inhab-
itants.—This celebrated city, the capital of
Palestine, was the seat of the true religion
under the Jewish theocracy, and also the
chief scene of our Saviour's ministry and
the central point from which his gospel was
promulgated. Hence it is often called the
Holy City (Is. 48, 2. Neh. 11, 1. Matt. 27,
53), and among the Arabs of the present
day its current name is *el-Kuds*, the Holy.
It is situated near the middle of Palestine,
upon the mountains, about thirty-five miles
distant from the Mediterranean, and some
twenty-five from the Jordan and Dead Sea.
The mean geographical position is Lat. 31°
47' N. and Long. 35° 13' E. from Green-
wich. Its elevation is 2610.5 feet above
the Mediterranean, and 3927.3 feet above
the Dead Sea, as determined by the level of
Lieuts. Lynch and Dale; see their Sect. Map.
It lay on the confines of Judah and Benja-
min, mostly within the limits of the latter,
but was reckoned to the former. Its most
ancient name was *Salem*, Heb. שָׁלֵם, Gen.
14, 18. Ps. 76, 3; then *Jebus*, יְבוּס, as be-
longing to the Jebusites, Judg. 19, 10. 11.
David first reduced it, 2 Sam. 5, 6. 9, and
made it the capital of his kingdom; whence
the hill Zion is also called the city of David,
יְרוּשָׁלַיִם, 1 K. 3, 1. 8, 1. It was destroyed
by the Chaldeans, 2 K. c. 24, 25, but rebuilt
by the Jews on their return from exile; and

at a later period Herod the Great expended
large sums in its embellishment. Jerusa-
lem, as it existed in the age of Christ, is de-
scribed by Josephus, B. J. 5. 4. 1 sq. The
city was built chiefly on three hills: *Zion* on
the south, which was the highest, and con-
tained the citadel, the palace, and the upper
city, called by Josephus *ἡ ἄνω πόλις* (B. J.
5. 4. 1); *Moriah*, on which stood the tem-
ple, a lower hill on the northeast quarter of
Zion, and separated from it by the ravine of
of the Tyropæon; *Acra*, lying north of Zi-
on, separated from it also by the Tyropæon,
and covered by *ἡ κάτω πόλις*, the most con-
siderable portion of the whole city. After
the destruction of Jerusalem by the Romans
about A. D. 70, they endeavoured to root out
its very name and nature as a sacred place,
from the hearts and memory of the Jewish
nation. The emperor Adrian, about A. D.
136, after having utterly subjugated the
Jews in the revolt of Barcochba, driven
them from their land, and forbidden even
their approach to their ancient capital, re-
built the city and erected a temple of Jupiter
on the site of the Jewish temple. The city
was now called after the emperor, *Ælia*
Capitolina; and it was only in the begin-
ning of the fourth century, after Constan-
tine had embraced Christianity, that the
name Jerusalem was again restored. See
Jos. B. J. lib. 5, 6. Reland Palest. p. 832 sq.
Münter Der Jüd. Krieg unter Traj. u. Hadr.
Altona 1821; Engl. in Biblioth. Sac. 1843,
p. 393 sq. For a full account of the ancient
topography of Jerusalem, of its subsequent
history, and of the modern city, see Bibl. Res.
in Palest. I. p. 371 sq. II. p. 1 sq. Biblioth.
Sac. 1846, p. 413 sq. 605 sq.—In N. T.

1. Pr. the city itself, as *ἡ Ἱερου*. Mark
11, 1. Luke 2, 25. 38. Rom. 15, 19. 25. al.
Also τὰ Ἱερ. Matt. 2, 1. 4, 25. Mark 3, 8.
Gal. 1, 17. 18. 2, 1. al.

2. Meton. for the inhabitants of *Jerusa-*
lem, in fem. Matt. 2, 3 *πᾶσα Ἱεροσόλυμα*.
Also *ἡ Ἱερουσαλήμ* Matt. 23, 37. Luke 13,
34. So once Ἱεροσόλυμα without art. or
adj. Matt. 3, 5.

3. Trop. *Jerusalem for the Jewish state,*
church, dispensation, e. g. a) Of the for-
mer or Mosaic dispensation, Gal. 4, 25 *ἡ*
πρὶν Ἱερουσαλήμ. b) Of the latter or Chris-
tian dispensation, the Redeemer's kingdom,
of which the spiritual Jerusalem is the seat;
Gal. 4, 26 *ἡ ἄνω Ἱερουσαλήμ*. Heb. 12, 22
Ἱερου. ἐπουράνιος. Rev. 3, 12 *ἡ καινὴ Ἱερ.*
21, 2. 10. +

ιερωσύνη, ης, ἡ, (*ιερός*), *priesthood,*
priest's office, Heb. 7, 11. 12. 14. 24.—

1 Macc. 2, 54. Hdtan. 5. 7. 2. Plato Legg. 759. d.

Ἰεσσαί, *δ*, indec. *Jesse*, Heb. יֵשׁוּעַ (firm, strong,) pr. n. of the father of David, Matt. 1, 5. 6. Luke 3, 32. Acts 13, 22. Rom. 15, 12.

Ἰεφθάει, *δ*, indec. *Jephthah*, Heb. יִפְתָּח (he sets free), a leader or judge (עַשְׂתָּח) of Israel, whose rash vow fell upon his daughter, Heb. 11, 32. See Judg. c. 11. 12.

Ἰεχονίας, *ου, δ*, *Jechonias*, Heb. יְחִיָּזָכָר *Jechoniah*, fully יְחִיָּזָכָר (whom Jehovah appoints) *Jehoiachin*, a king of Judah about B. C. 600, son of Jehoiakim and grandson of Josiah, Matt. 1, 11. 12. See 1 Chr. 3, 15, 16. 2 K. 24, 8 sq. 2 Chr. 36, 8 sq. 2 K. 25, 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακίμ, being omitted in the genealogy; see Gr. Harm. p. 184.

Ἰησοῦς, *οὔ, δ*, dat. *οὔ*, acc. *οὖν*, *Jesus*, Heb. יְהוֹשֻׁעַ *Jeshua*, *Joshua*, (see note below,) pr. n. of three persons in N. T.

1. *Jesus*, the Messiah, the Saviour of men, Matt. 1, 1. 16. *sepiss*. See in Ἰάκωβος no. 3. +

2. *Joshua*, the successor of Moses and leader of Israel, twice Acts 7, 45. Heb. 4, 8.

3. *Jesus*, surnamed *Justus*, a fellow-labourer with Paul, once, Col. 4, 11.

NOTE. The original name of Joshua was יְהוֹשֻׁעַ (he saves) *Hoshea* Num. 13, 8. 16. This was changed by Moses into יְהוֹשֻׁעַ (Jehovah his help or salvation), Engl. Vers. *Jehoshua* Num. 13, 16. 1 Chr. 7, 27; elsewhere *Joshua*. After the exile he is called יְהוֹשֻׁעַ *Jeshua* Neh. 8, 17; whence the Greek Ἰησοῦς. This last form יְהוֹשֻׁעַ differs little from the abstr. יִשְׁעָה *help, deliverance, salvation*, and seems to have been so understood; since in Matt. 1, 22 the name Ἰησοῦς is said to be given to the Messiah for this reason: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. In like manner in Ecclus. 46, 1 it is said of Joshua: ὅς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ.

ἱκανός, *ή, όν*, (ἱκάνω,) pr. 'coming to, reaching to.' Hence

1. *sufficing, sufficient*, e. g. a) Of persons, *sufficient, adequate, able*; so c. πρὸς τ, 2 Cor. 2, 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) With an inf. aor. 2 Cor. 3, 5 οὐχ ὅτι ἱκανοὶ ἐσμεν... λογισασθαι τ. 2 Tim. 2, 2. (Jos. Ant. 1. 1. 1. Xen. Oec. 5. 8.) Spec. *competent, worthy*, c. inf. aor. Matt. 8, 11 οὐδ' οὐκ εἰμι ἱκανὸς τὰ ὑπ. βαστάσαι.

Mark 1, 7. Luke 3, 16; inf. pres. 1 Cor. 15, 9 οὐ εἰμι ἱκανὸς καλεῖσθαι ἀπόστολος. (Hdt. 8. 36; absol. Isocr. 260. a.) With *ἴνα*, Matt. 8, 8. Luke 7, 6. b) Of things, *sufficient, enough*, 2 Cor. 2, 6 ἱκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, where for the adj. neut. see Buttin. § 129. 8. Luke 22, 38 ἱκανὸν ἵσθι, *it is enough*, i. e. enough of this, ye understand me not. Sept. for יָד Is. 40, 16. Ex. 36, 5. So Luc. D. Deor. 10. 1. Epict. Ench. 24. 4. Xen. Mem. 4. 2. 38. c) Neut. τὸ ἱκανόν, *sufficiency, satisfaction*, e. g. τὸ ἱκανὸν ποιῶν τινα, *to make satisfaction to any one, to satisfy*, Mark 15, 16. (Pol. 32. 7. 13. App. Punic. § 74.) Also τὸ ἱκανὸν λαβεῖν, *to take satisfaction or security*, Lat. *satis accipere*, Acts 17, 9.

2. *abundant, great, much*, in Plur. *many*, e. g. a) Of number or magnitude; Matt. 28, 12 ἀργύρια ἱκανά. So δῆλος ἱκανός *a great multitude* Mark 10, 46. Luke 7, 12. Acts 11, 24. 26. 19, 26; λαὸς ἱκανός Acts 5, 37; also Luke 7, 11. 8, 32. 23, 9. Acts 12, 12. 14, 21. 19, 19. 20, 8. 37. 22, 6. 1 Cor. 11, 30. Sept. for כִּי Ez. 1, 24. So πληθὺς ἱκανὸν Jos. Ant. 5. 7. 4. Pol. 1. 53. 8; Plur. 1 Macc. 13, 49. Xen. An. 4. 8. 25. b) Of time, *ικανὰ ἡμέρας, many days*, Acts 9, 23. 43. 18, 18. 27, 7; ἱκανὸς χρόνος, *a long time*, gen. Acts 27, 9; dat. Acts 8, 11; acc. 14, 3; Plur. acc. χρόνους ἱκανούς Luke 20, 9. So ἐκ χρόνων ἱκανῶν *of long time* Luke 8, 27; ἐξ ἱκανοῦ id. Luke 23, 8; ἐφ' ἱκανόν *a long while* Acts 20, 11. So Palamp. 28. 2. Hdtan. 1. 14. 9; ἐκ χρόνος Plato Soph. 234. d. Legg. 736. c.

ἱκανότης, *ητος, ή*, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3, 5.—Lysias Frag. 27. 35. Plato Lys. 215. a.

ἱκανόω, *ω, f. ώσω*, (ἱκανός,) *to make sufficient, competent, worthy*; c. acc. 2 Cor. 3, 6. Col. 1, 12.—Pass. to be sufficient, satisfied, Sept. for יָד Mal. 3, 10. Dion. Hal. Ant. 2. 7. 4.

ικετηρία, *ας, ή*, (ικετήριος, ικέτης,) pr. *the suppliant-branch*, i. e. the olive-branch which suppliants bore in the hand, ελαία or βάβδος being impl. Hdt. 5. 51. Diod. Sic. 17. 22, 102.—In N. T. *supplication*, Heb. 5, 7 δεήσεις καὶ ικετηρίας. So 2 Macc. 9, 18. Luc. Tox. 48. Pol. 3. 112. 8.

ικμός, *άδος, ή*, *moisture*, e. g. of the earth, Luke 8, 6. Sept. for יִכְמִי Jer. 17, 8.—Jos. Ant. 3. 1. 3. Hdt. 4. 185. Plut. Symp. 8. 10. 3 pen.

Ἰκόνιον, *ου, τό*, *Iconium*, a large and populous city of Asia Minor, now *Konie*

or *Kontyeh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is reckoned to Phrygia, Xen. An. 1. 2. 19; to Lycaonia, Strabo 12. p. 568. Plin. H. N. 5. 25; to Pisidia, Amm. Marc. 14. 2. 6; probably on account of the shifting boundaries of these provinces. See Rosenm. Bibl. Geogr. I. ii. p. 201, 227. Hamilton's Res. in Asia M. II. p. 205 sq.—Acts 13, 51. 14, 1. 19. 21. 16, 2. 2 Tim. 3, 11.

ἰλαρός, ἄ, ὄν, (ἰλαός,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. Δ. δότης 2 Cor. 9, 7. Sept. for יְיָ צִדִּיק Prov. 22, 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

ἰλαρότης, πρὸς, ἡ, (ἰλαρός,) *cheerfulness, alacrity*; Rom. 12, 8 ἐν Δαρότητι, i. q. Δαρῶς, *cheerfully*. Sept. for יְיָ צִדִּיק Prov. 18, 22.—Diod. Sic. 16. 11 init. Plut. Agesi. 2.

ἰλάσκομαι, f. ἄσσομαι, (ἰλαός,) a Mid. verb without an Active except in a late age, see Passow; *to reconcile oneself to any one by expiation, to appease, to propitiate*, τὸν θεόν Jos. Ant. 6. 4; τοὺς θεούς Xen. CEC. 5. 20.—In N. T. c. acc. τὰς ἁμαρτίας, *to propitiate as to sins, to make propitiation for sins*, Heb. 2, 17. (Sept. c. dat. for יְיָ Ps. 65, 4. 79, 9.) Pass. aor. 1, Imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18, 13; comp. Buttin. § 113. n. 6. Sept. for יְיָ Ps. 25, 11. Dan. 9, 19. So Phavorin. Δάσσητι· ἰλέως μοι γένοιτο.

ἰλασμός, οὗ, ὁ, (ἰλάσκομαι,) *propitiation, expiation, for concor. a propitiator*, 1 John 2, 2. 4, 10. Sept. pr. for יְיָ צִדִּיק Ps. 130, 4; יְיָ צִדִּיק Num. 5, 8; יְיָ צִדִּיק Ez. 44, 27.—2 Macc. 3, 33. Plut. Solon 12 pen.

ἰλαστήριος, α, ον, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. Δ. μῆμα Jos. Ant. 16. 7. 1.—In N. T. only Neut. τὸ ἰλαστήριον as Subst.

1. an *expiatory sacrifice, propitiation*; Rom. 3, 25 ὃν προσέβητο ὁ θεὸς ἰλαστήριον κτλ. Comp. Heb. 9, 15. 26. 1 Cor. 5, 7. Eph. 5, 2.—Dion Chrysost. Orat. 11. 1. p. 355 ed. Reisk. ἰλαστήριον Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ Ἰλιάδι. Hesych. ἰλαστήριον· καθάρσιον, θυσιαστήριον.

2. From the Sept. *the mercy-seat*, Heb. 9, 6; pr. the lid or cover of the ark, over which appeared ἡ δόξα τοῦ κυρίου Ex. 25, 17–22; and on which the high priest once a year sprinkled the blood of an expiatory victim, Lev. 16, 13–16. Heb. יְיָ צִדִּיק, Sept. ἰλαστήριον, Ex. Lev. 11. cc. see Heb. Lex.

ἰλέως, ω, ὁ, ἡ, adj. (Att. for ἰλαός,) *appeased, propitious*, of the gods, Xen. Cyr.

2. 1. 1; of men, *kindly, cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8, 12 ἰλέως ἵσται ταῖς ἀδικαίαις i. e. I will pardon them. Sept. ἰλέως εἰμι for יְיָ Jer. 31, 34. 36. So c. dat. of pers. Xen. Cyr. 1. 6. 3.—From the Heb. ἰλέως σοι sc. ἵσται ὁ θεός, God be *merciful to thee*, God *forgive thee*, i. q. μὴ γένοιτο, be it far from thee! as an exclamation of aversion, Matt. 16, 22. Sept. for יְיָ צִדִּיק 2 Sam. 20, 20. 23, 17. 1 Chr. 11, 19. So 1 Macc. 2, 21.

Ἰλλυρικόν, οὗ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. It was a province of the Roman empire; and Dalmatia formed a part of it. Rom. 15, 19.

ἱμῶς, ἄντος, ὁ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32.—In N. T. spec.

1. a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1, 7. Luke 3, 16. John 1, 27. Sept. for יְיָ צִדִּיק Is. 50, 27.—Plut. Symp. 4. 2. 3. Xen. An. 4. 5. 14.

2. Plur. *the thongs*, i. q. a *whip, a scourge*, made of leather thongs, and often having two or more lashes; Acts 22, 25 ὧς δὲ προέτειναν αὐτὸν τοῖς ἱμῶσι, as they *extended him for (before) the scourge*; see below. Dict. of Antt. art. *Flagrum, Flagellum*; comp. 'horrible flagellum' Hor. Sat. 1. 3. 119. So Artemid. 2. 53 αἰεὶ δὲ ἀγασθὸν ξύλου ἢ χειρὶ παλεῖσθαι, πονηρὸν δὲ ἱμῶντι. Plut. Cato Maj. 21. Dem. 402. ult.—The person to be scourged was sometimes suspended with weights at his feet; or otherwise was bound with thongs to a post or the like; see Adam's Rom. Antt. p. 38, 272. Jos. de Macc. 9. 11 διαρρήξαντες τὸν χιτῶνα, διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμῶσιν ἐκατέρωθεν· ὥς δὲ τύπτοντες τοῖς μάστιξιν ἐκοπίασαν κτλ. Hence some prefer to render in Acts 1. c. as they *extended him with thongs*. But in this way the force of πρὸ in προέτειναν is lost; while also τοῖς ἱμῶσι with the art. is definite.

ἱματιζέω, f. ἴσω, (ἱμάτιον,) *to clothe*; Pass. perf. part. ἱματισμένος, *clothed*, Mark 5, 15. Luke 8, 35.—Suid. ἱματισμένος· ἱμάτια ἐνδεδυμένος.

ἱμάτιον, ου, τό, (ἱμα, εἶμα, ἔνδυμα,) a *garment*, e. g.

1. Genr. any garment, Matt. 9, 16 ἐπὶ ἱματίῳ παλαιῷ. 11, 8. Mark 2, 21. Luke 5, 36. 7, 25. Heb. 1, 11. al. Plur. τὰ ἱμαρτία, *the garments, clothing, raiment*, including the outer and inner garment, mantle

and tunic; Matt. 17, 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24, 18, 27, 31. Ps. Matt 15, 24. James 5, 2. Rev. 4, 4. al. So in the phrase *to rend the clothes*, Matt. 26, 65. Acts 14, 14. 16, 22. 22, 23; see in διαβρίγγνυμι. Sept. Sing. for ἵματ. Pa. 102, 27. Is. 50, 9. Plur. Gen. 27, 27. 2 Sam. 1, 2, 3, 31.—Luc. Dial. Meretr. 8. 1. Æschin. 26. 14. Xen. An. 7. 5. 5.

2. Spec. the outer garment, *manile*, *palium*, different from the tunic or χιτὼν and worn over it; comp. Acts 9, 39. Æl. V. H. 4. 22. Diod. Sic. 4. 38 init. It was a large piece of woollen cloth, nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night; hence it might not be taken by a creditor, Ex. 22, 26, 27; see Jahn's Archæol. § 122. Dict. of Antt. art. *Palium*. Müller Arch. d. Kunst § 337. So Matt. 9, 20. 21. 14, 36. John 19, 2. Acts 12, 8. al. Plur. τὰ ἱματία, *outer garments*, which were often laid aside, Acts 7, 58. 22, 20. John 13, 4. 12. Matt. 21, 7. 6. al. Sept. for ἱματῶν Ex. 22, 26, 27. Is. 3, 6. 7.—Luc. D. Mort. 10. 11. Palæph. 52. 6. Xen. Mem. 2. 7. 5. +

ἱματισμός, οὐ, δ, (ἱματίζω,) *clothing, raiment*, i. e. genr. clothes, garments, Luke 7, 25 οἱ ἐν ἱματισμῷ ἐνδόξως ὑπάρχοντες. 9, 29 comp. Mark 9, 3. Acts 20, 33. 1 Tim. 2, 9. So Matt. 27, 35 et John 19, 24 quoted from Pa. 22, 19 where Sept. for ἱματῶν; Sept. also for ἱματῶν 1 K. 22, 30. 2 K. 7, 8.—Pol. 6. 15. 4. Plut. Alex. M. 89 pen.

ἱμεῖρω and ἱμεῖρομαι depon. (ἱμερος,) a defective verb, see Passow in voc. Butt. Ausf. Sprachl. § 114; *to long for, to have a strong affection for*; c. gen. 1 Thess. 2, 8 Rec. ἱμερόμενοι ὑμῶν. Others ὀμερόμενοι q. v. Sept. for ἱμεῖρω Job 3, 21.—So c. gen. Hom. Od. 1. 41. Act. Pol. 1. 66. 8. Dem. 422. 6. Plato Crat. 418. c.

ἵνα, *that*, a particle final and demonstrative; construed usually with the Subjunctive, seldom with the Optative, often with the Indicative; pr. τελικῶς or *final*, as marking the end or purpose for or on account of which any thing is done, *TO THE END THAT*, *IN ORDER THAT it might or may be so and so*; but also ἐκβατικῶς, *ecbatic*, as marking simply the event, result, upshot of an action, that in which the action terminates, *so THAT it was, is, will be so and so*. Of late some writers have denied this ecbatic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue

krit. Journ. IV. 418. Lehmann ad Luciani. T. I. p. 71. Meyer and De Wette on Matt. 1, 29. On the other hand it has been maintained by Steudel in Bengel's Neue Archiv IV. p. 504 sq. Ewald Apoc. p. 233; and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips. 1832. p. 32 sq. English in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Kühner § 330; Ausf. Gr. § 772–774. Herm. ad Vig. p. 847 sq. p. 556 sq. Winer Gr. ed. 5. § 42. b. p. 332. § 57. p. 537. That the ecbatic use has sometimes been pressed too far, there can be no doubt; still, to deny it altogether is to go to an opposite extreme. The two significations are sometimes nearly related; and the distinction may then be said to consist mainly in a different mode of conception.

I. Pr. τελικῶς, as marking the final end or purpose, *to the end that, in order that*; and with a negat. ἵνα μὴ, *in order that not, lest*.

1. With the SUBJUNCTIVE: a) Preceded by the *present*, or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6, 38. Here the Subjunct. marks what it is supposed will really take place; comp. Winer § 42. b. p. 333. Matth. § 518. Herm. ad Vig. p. 791, 848. So Matt. 9, 6 ἵνα δὲ εἰδῆτε... τότε λέγει, *to the end that ye may know*, comp. Mark 2, 10 et Luke 5, 24. Matt. 18, 16. 19, 16. Luke 8, 10. 12, 36. John 1, 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κτλ. 5, 34 ταῦτα λέγων, ἵνα ὑμεῖς σωθῆτε. 6, 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11, 4. 17, 21 ἵνα ἐκ κόσμος πιστεύσῃ. Acts 16, 30. Rom. 1, 11. 1 Cor. 9, 12. 2 Cor. 4, 7. 10. 11. Gal. 6, 13. James 4, 3. al. asp. Neg. ἵνα μὴ Luke 8, 12. John 7, 23. Rom. 11, 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) Preceded by the Imperative, the Subjunct. signifying as in lett. a. E. g. after an Imper. pres. Luke 21, 36 ἀγωνισθεῖτε... ἵνα παραβιωθῆτε κτλ. John 7, 3. 1 Cor. 7, 5 bis. Eph. 4, 28. 6, 3. 1 Tim. 5, 7. al. So ἵνα μὴ Matt. 7, 1. John 5, 14. 1 Cor. 11, 34. al. After an Imper. aor. Matt. 14, 15 ἀπολυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κτλ. Mark 15, 32. Luke 16, 9. 1 Cor. 3, 18. Eph. 6, 13. al. So ἵνα μὴ Matt. 17, 27. John 4, 15. Heb. 12, 13. Further, after an exhortation, e. g. ἀγωνεῖν Mark 1, 38; also Luke 20, 14. Rom. 3, 8. After an Imperat. implied Matt. 26, 5. John 1, 22. 1 Pet. 4, 11.—Sept. for ἵματῶν Josh.

4, 6. Hom. Od. 1. 302. ib. 5. 91. Plut. Mor. II. p. 26.

c) Preceded by the *future*, the Subjunct. signifying as in lett. a. Luke 16, 4 ἔγνων τί ποιήσω, ἵνα δέξωμαι με κτλ. 1 Cor. 16, 6. 2 Cor. 12, 9. Eph. 6, 21. 2 Thess. 2, 12. al. Interrog. Matt. 19, 16. John 6, 5. Also ἵνα μή Luke 18, 5.—Hom. Od. 2. 307; comp. ἵνα μή Luc. de Dom. 21.

d) Preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain; comp. Winer § 42. b. p. 333, 334. Matth. § 518. 1. Herm. ad Vig. p. 848. a) Genr. Mark 8, 14 ἐποίησε δώδεκα, ἵνα ἴδοι μετ' αὐτοῦ καὶ ἵνα κτλ. Luke 1, 4 ἔδοξε . . . σοι γράψαι, ἵνα ἐπιγνῶς κτλ. Matt. 12, 10. John 1, 31. 3. 16. 17. 8, 6. Acts 27, 42. Rom. 1, 13. 1 Cor. 1, 27. 28. 2 Cor. 2, 4. Gal. 1, 16. 2, 4. 5. Heb. 2, 14. 17. al. smp. Neg. ἵνα μή 1 Cor. 12, 25. Eph. 2, 9. Heb. 11, 28. Elliptically, John 1, 8 ἀλλ' [ἦσαν] ἵνα κτλ. 9, 3 ἀλλ' (τοῦτο ἐγένετο) ἵνα φανερωθῇ κτλ. So Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11.

β) In simple narrative, where Thucydides and later writers employ also the Subjunct. Winer l. c. Matth. § 518. p. 998. Matt. 27, 26 Ἰησοῦν παρέδωκεν, ἵνα στανρωθῇ. Mark 6, 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδώσιν αὐτοῖς. 9, 18. 22. 10, 13. Luke 19, 4 ἀνέβη ἐπὶ συκομορίαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1, 19. al. smp. Neg. ἵνα μή John 18, 28. 19, 31. So Ael. V. H. 12. 3, 30. Hdot. 1. 29.

2. With the OPTATIVE, preceded by the *present*, where purpose or intent is expressed; see Passow ἵνα no. 2. Here are often referred Eph. 1, 17 and 3, 16; where however ἵνα does not mark purpose, but belongs under III. 1. b, below; where see. Winer § 42. p. 336.

3. With the INDICATIVE, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 848. Passow in ἵνα no. 3.

a) With an Indic. *future*, in the same sense as the Subjunctive in no. 1. a, above, and preceded only by the present. 1 Cor. 13, 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα καθύψωμαι οὐ καθύψωμαι; where καθύψωμαι, as also 1 Pet. 3, 1 ἵνα . . . κερδηθίσωνται, is a corrupt form of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 721. Also with fut. and Subj. together, Rev. 22, 14 ἵνα ἴσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσαλθῶσιν εἰς τὴν πόλιν. Eph. 6, 3 ἵνα εὖ σοι

γένηται, καὶ ἴσῃ μακροχρόνιος, where however some take ἴσῃ independently of ἵνα, i. e. *and thou shalt live long*, etc. Winer § 42. p. 335.—Act. Thom. §§ 7, 37, 39, 45; comp. Thilo ad p. 61. Epiphan. II. p. 332. b. Classic writers here oftener use ὥπως, Winer § 42. p. 335.

b) With the Indic. *present*, in the same sense, preceded by the present; twice, Gal. 4, 17 ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4, 6 ἵνα μὴ φυσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 849.—Georon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο δοχολοῦνται. Himer. 15. 3.

II. Spec. ἐκβατικῶς, ecstatic, as marking simply the event, result, upshot of an action, so *that*, so *as that*, in N. T. only with the SUBJUNCTIVE implying something which actually takes place; in classic writers oftener with the Indic. of a past tense; Tittmann l. c. p. 37. See note below.

a) Preceded by the *present*; Luke 22, 30 καὶ διατίθεμαι ὑμῖν . . . βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου κτλ. here the feasting is not the end or purpose of the kingdom to be given, but a result or consequence. John 6, 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Mark 4, 12 et Luke 8, 10, comp. Matt. 13. 13 where it is εἶτι. Rom. 3, 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 15, 6. Rev. 14, 13 καὶ, λέγει, τὸ πνεῦμα, ἵνα ἀναπαύσωνται κτλ. comp. Winer § 57. p. 542. Negat. ἵνα μή, Gal. 5, 17 ταῦτα δὲ ἀλλήλοις ἀντίκειται, ἵνα μὴ ὁ ἄνθρωπος ἐλθῃ, ταῦτα ποιῇτε. Acts 2, 25 εἰ ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ, quoted from Sept. Ps. 16, 8 where there is no particle in the Heb.—Sept. ἵνα ὄσαν for וַיִּשְׁאֵן Josh. 4, 6; for וַיִּשְׁאֵן Jer. 44, 8. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἤκομεν συμφορῶν, ἵνα ἡμᾶς ἐλεήσωσι καὶ πολέμιοι. Marc. Antonia. 11. 3 τὸ δὲ ἔτοιμον τοῦτο, ἵνα ἀπὸ ἰδιότης κρίσεως ἔρχηται, μὴ κατὰ φιλήν παράταξις κτλ. Sext. Empir. Pyrrh. III. 50 ἐπιμύνηται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὄλη, ἵνα οὕτως ἡ κράσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) Preceded by the *Imperative*; Acts 8, 19 ὅτε κάμωι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κτλ. James 1, 4. 1 Pet. 4, 13.—Aristoph. Nub. 58 δευρ' ἐλθ' ἵνα κλάης. Comp. Tittm. l. c. p. 37.

c) Preceded by the *future*; John 5, 20 μέλλονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke 11, 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώκουσιν, ἵνα ἐκζητῇ τὸ αἷμα

πάντων τῶν προφ. John 16, 24. Phil. 1, 26. al.—Marc. Antonin. 7. 26 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἡ τὰ δὲ δικαιοῦσα φύσις . . . ἵνα αἰὲν καρὸς ᾖ ὁ κόσμος. Just. Mart. p. 504 οὐχ οὕτως ἔσται σου τὸ δυνατόν, ἵνα μου κινήσῃ τὴν προαίρεσιν. Tittmann l. c.

d) Preceded by a *past* tense; comp. above in I. 1. d. John 9, 2 τίς ἡμαρτεν . . . ἵνα τυφλὸς γεννηθῇ; Rom. 5, 20. 11, 11 μὴ ἔπτασεν, ἵνα πείσωσι; v. 31. So Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἡ τῶν ὄλων φύσις οὕτε παρίειδεν οὕτε ἡμαρτεν . . . ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τίς ἀλοιητήρας ἰδεῖν τέτληκεν ὀδόντας ἡμετέρους, ἵνα σοῖς ἐν μεγάρους πελάσῃ.—Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥηθέν, or the like, used as a formula of quotation, and implying that something took place, not in order that a prophecy might be fulfilled, but so that it was fulfilled; not in order to MAKE the event correspond to the prophecy, but so that the event WOULD AND DID correspond to the prophecy; comp. Tittm. l. c. p. 43, 44. Matt. 1, 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθέν. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. John 12, 38. 15, 25. 17, 12. 19, 36. With a past tense implied, Mark 14, 49. John 13, 18. 18, 9. 32. 19, 24. See in πληρῶν.

NOTE. Passages like the above would seem to place the *ecclastic* use of ἵνα in the N. T. beyond reasonable doubt. Those who urge in all cases the *telic* use, are constrained to admit that the supposed purpose is often not that of the subject of the clause, but the eternal purpose of God; e. g. Rom. 11, 11 μὴ ἔπτασεν, ἵνα πείσωσι. But this is to introduce a new element of interpretation, and destroy the force of language.—In ἵνα πληρωθῇ, in like manner, it is said that ἵνα is *telic*; since the fulfilment *must* take place (Acts 1, 16) in accordance with the divine plan; the later event having been as it were fixed and predestined by the earlier prophecy or declaration; see De Wette on Matt. 1, 22. But even could this view be admitted (unnecessarily) in the case of direct prophecy; yet it has no bearing upon the more frequent instances of historical or typical parallel in which the phrase occurs; e. g. Matt. 2, 15. John 18, 32. 19, 36. Comp. contra, Winer § 57. p. 337.

III. In the later Greek ἵνα came to be used after various classes of words, not as marking either purpose or event, but simply as a *demonstrative* particle, like Engl.

that, i. e. merely pointing out that to which the preceding words refer, or introducing some thing already implied in the preceding words. In this way ἵνα with the Subjunct. was often employed (and twice with the Opt.) where earlier writers used the Infinitive or other particles, e. g.

1. Instead of the construction with the *Infinitive*, originally perhaps because the Infinit. also often implies purpose; comp. Buttm. § 140. 3. Matth. § 531. 1. Thus

a) After words and phrases implying *command* and the like, as in Engl. 'I command that you do it;' for, 'I command you to do it;' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a; comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13, 34 τῷ Συρωφῇ ἐντεταίλατο, ἵνα γρηγορῇ. John 11, 57 δέδωκεσαν ἐντολὴν, ἵνα κτλ. 13, 34. Acts 17, 15 λαβόντες ἐντολὴν, ἵνα κτλ. So ἵνα after ἀγγαρεύω Matt. 27, 32; ἀπαγγέλλω Matt. 28, 10; ἀποστέλλω Acts 16, 36; γράφω Mark 12, 19; διαστέλλομαι Mark 13, 34; εἶπον Matt. 4, 3. Mark 3, 9. Rev. 6, 11 (c. inf. Mark 5, 43. 10, 49. Luke 12, 13); ἐξορκίζω Matt. 26, 63; ἐπιτιμάω Matt. 12, 16. Mark 3, 12; λέγω Acts 19, 4. John 13, 29. 1 John 5, 16; παραγγέλλω Mark 6, 8 (c. inf. Mark 8, 6); συντίθεμαι John 9, 22. So also ἐδόξα ἑαυτοῖς ἵνα Rev. 9, 5; οὐκ ᾔφειεν ἵνα Mark 11, 16. With some word of exhortation implied Eph. 5, 33.—Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Att. Epict. 4. 11. 29 ἄπειλε καὶ χολῶν διαλέγου, ἵν' ἐν βορβόρῃ μὴ κυλίσται.

b) After verbs of *entreating*, *persuading*, and the like; where there is a slighter trace of purpose; see Winer § 45. 9. b. Matth. l. c. Tittm. l. c. E. g. δέομαι, Luke 9, 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22, 32. (So c. inf. 2 Cor. 8, 4. 10, 2.) After διαμαρτύρομαι 1 Tim. 5, 21; ἐρωτάω Mark 7, 26. Luke 7, 36. John 17, 15 bis. al. παρακαλέω Matt. 14, 36. Mark 6, 10. Luke 8, 31. 32. al. προσεύχομαι Matt. 24, 20; also Rom. 15, 31. 32. (So εὐχομαι c. inf. 2 Cor. 13, 7.) So δέομαι c. ἵνα 1 Esdr. 4, 46. Jos. Ant. 12. 3. 1, 2. Dion. Hal. II. p. 666; c. infin. 3 Macc. 1, 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46; c. ὅπως Thuc. 5. 36. Hdot. 9. 117; παρακαλῶ ἵνα Chariton. 3. 1.—Also after πεῖσω Matt. 27, 20, where Greek writers usually put *ὅς* or the infin. see Matth. § 531. n. 1. § 533. 3.—Twice ἵνα after words of entreaty is followed by the Opt. as the *modus optandi*; Eph. 1, 17 et 3, 16 ἵνα ὁ θεὸς δέῃ ὑμῖν. But

in 3, 16 Lachmann reads δὲ. See Winer § 42. 6. 1 ult. p. 336.

c) After verbs of *desire*, and the like; comp. as above, and Winer § 45. 9. c. E. g. *ἔλω*, Matt. 7, 12 *πάντα ὅσα ἂν ἐλάβετε ἵνα ποιήσω ὑμῖν κτλ.* Mark 6, 25. Luke 6, 31. 18, 41. John 17, 24. al. So *ἐλεῖν* *ἵνα*, Matt. 18, 14. John 6, 39. 40. 1 Cor. 16, 12; *ζητεῖν ἵνα* 1 Cor. 4, 2. With *ἔλω* or the like impl. Gal. 2, 10.—So *ἔλω ἵνα* Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. Also *βούλεται ἵνα*, Dion. Hal. de Comp. Verb. p. 296 sq. and *ἐπιθυμῶ ἵνα*, Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121.

d) After *ποιέω* in the sense *to cause*, where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 759; or also *ὅπως* Hdot. 1. 209. ib. 5. 109. In this use of *ἵνα* there lies perhaps a trace of its ecabtic power. John 11, 37 *οὐκ ἐδύνατο οὐτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθῇ*; Col. 4, 16. So in an attraction, Rev. 3, 9. 13, 12. 15. 16; comp. Buttm. § 151. I. 6. In Rev. 3, 9 the future also is joined with the Subj. after *ἵνα*.

e) After words implying *fitness*, *sufficiency*, *need*, and the like; where also there is perhaps a trace of ecabtic power; e. g. *ἀξίως*, John 1, 27 *ἐγὼ οὐκ ἀξίως εἰμι ἵνα λύσω κτλ.* After *ικανός* Matt. 8, 8. Luke 7, 6; *ἀρκερός* Matt. 10, 25; *χρεῖαν ἔχειν ἵνα* John 2, 25. 16, 30. 1 John 2, 27. Rev. 21, 23. For the construction of all these with an infin. see Matth. § 533. 3, also in *ἀξίως*, *ικανός*, *ἔχω* no. 2. d. β.—Also after impers. *συμφέρει*, Matt. 5, 29 *συμφ. γάρ σοι, ἵνα ἀπόλωται ἡ κτλ.* v. 30. 18, 6. John 11, 50. 16, 7; c. infin. see in *συμφέρω*. After *λυσιστελεῖ* Luke 17, 2; c. infin. Tob. 3, 6. Comp. Matth. § 532. d.

f) After a word or phrase followed by a *defining* or *explanatory* clause, this latter is sometimes introduced by *ἵνα*, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4, 34 *ἔμὸν βρώμα ἐστί, ἵνα ποιῶ τὸ ἐλεῖν τοῦ πέμψαντός με.* John 18, 39 *ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἔνα ὑμῖν ἀπολύσω.* 1 Cor. 4, 3 *ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ.* Espec. after *οὗτος*, *αὕτη*, *τοῦτο*, used emphatically or *deuticly* in reference to a following clause; comp. Winer § 45 pen. p. 394. Luke 1, 43 *πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με*; more usual in John e. g. 6, 29 *τοῦτο ἐστί τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσῃτε.* v. 39 *τοῦτο δὲ ἐστί τὸ ἐλεῖν... ἵνα πάν κτλ.* 17, 3. 1 John 3, 11. 23. 4, 21. 2 John 6. (Test.

XII Patr. p. 606.) So *ἐν τούτῳ ἵνα*, 1 John 4, 17. John 15, 8 *ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρῃτε*, i. q. classic *ἐν τῷ ὑμ. καρπὸν φέρειν.* Also John 15, 13 *μεῖζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις ὅῃ κτλ.* 3 John 4. So with *οὗτος* or *ἐν τούτῳ* implied, 1 Cor. 9, 18 *τίς οὖν μοί ἐστιν ὁ μισθός*; [*οὗτος* v. *ἐν τούτῳ*] *ἵνα κτλ.*—Comp. Wisd. 13, 9 *εἰ γὰρ τοσούτον ἴσχυσαν εἰδέναι, ἵνα κτλ.* Arr. Epict. 2. 1. 1 *εἰ ἀληθές ἐστι τόδε, ἵνα ᾗ κτλ.*

2. Instead of *ὅπως*, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2; comp. § 519. E. g. *βλέπειν*, 1 Cor. 16, 10 *βλέπετε, ἵνα ἀφόβως γένηται.* Col. 4, 17. 2 John 8; *ζηλώ* 1 Cor. 14, 1; *ζητέω* 1 Cor. 14, 12; *μεριμνάω* 1 Cor. 7, 34; *φυλάσσεσθε ἵνα μὴ* 2 Pet. 3, 17. So with a verb of this kind implied, 2 Cor. 8, 7.—Comp. *σπουδῇ ἔχω* with *ὅπως* and *ἵνα* Dion. Hal. de Comp. Verb. p. 398; *ζητεῖν ὅπως* Luc. de Merc. Cond. 41.

3. Instead of *ὅτι*, e. g. after *γράφω*, Mark 9, 12 *καὶ πῶς γέγραπται... ἵνα πολλὰ πάσῃ κτλ.* So c. *ὅτι* Rom. 4, 23. 1 Cor. 9, 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 542.—Prob. to be so taken after *ἀγαλλιάω*, John 8, 56 *ἡγαλλιάσατο, ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν.* Comp. the frequent construction *χαίρω ὅτι* in N. T. Luke 10, 20. John 11, 15. al. also Sept. Ex. 4, 31.

4. Of time, but only in John, after *ᾤρα* instead of the more usual *ὅτε* or *ἐν ᾧ*. John 12, 23 *ἐληλυθεν ἡ ᾤρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.* 13. 1. 16, 2. 32. So in Engl. *the hour is come THAT the son of man should be glorified*, for *when* or *in which*. With *ὅτε* John 4, 21. 23. 5, 25; *ἐν ᾧ* 5, 28.—Or we may take *ἵνα* here as ecabtic, *su that* he shall be glorified; comp. Tittm. l. c. p. 49 sq. Winer § 45. p. 394. Others regard *ἵνα* here as an adverb of place, used trop. of time, like Engl. *wherein*; comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. Passow *ἵνα* B. +

ἵνατί or *ἵνα τί*, as an interrog. particle, elliptically for *ἵνα τί γένηται*, *in order that what may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. m. 2. Winer § 25. 1 ult. Herm. ad Vig. p. 847. Matt. 9, 4 *ἵνατί ὑμεῖς ἐνθυμεῖσθε πονηρά*; 27, 46. Luke 13, 7. Acts 4, 25. 7, 26. 1 Cor. 10, 29. Sept. for *ἵνα* Ps. 2, 1; *ἵνα* Num. 22, 32.—Aristoph. Eccles. 718. Arr. Epict. 1. 24. Plato Apol. Ecc. 14. p. 26. c.

Ἰόπη, ης, ἡ, *Joppa*, so in N. T. and Josephus, in classic writers *Ἰόπη*, Heb.

יָפְתָּה or יָפֹה *Japho*, now Jafa, Yafa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9, 36. 38. 42. 43. 10, 5. 8. 23. 32. 11, 5. 18.—Sept. Josh. 19, 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. p. 769. See Reland Palest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, *ov, δ, Jordan*, Heb. יַרְדֵּן (the flowing), now *esh-Sheri'ah*, 'the watering-place,' the celebrated river of Palestine. Its remotest perennial source is a large fountain near Häsbeiya in the valley west of Mount Hermon; but it is usually described as rising from two far more copious fountains in the vicinity of Bānias, the ancient Paneas or Cæsarea-Philippi, at the southeastern base of the same mountain. The streams very soon enter the vast marsh on the north of the lake Hüleh, the ancient Merom of Scripture (Josh. 11, 5. 7), and Samochonitis of Josephus (Ant. 5. 5. 1); the lower end of which lake is some twelve miles from Bānias. Thence the river runs through a narrow and rocky ravine, with a very rapid descent, about eight miles to the lake of Tiberias; see art. Γεννησαφέρ. From the southern end of this lake in Lat. 32° 42' 21" N. the Jordan flows through its own proper valley to the Dead Sea; which it enters in Lat. 31° 45' 46" N. The direct distance between the two lakes is therefore $56\frac{1}{3}$ geogr. miles; along which the river winds extremely, with many strong rapids; so that the length of its actual channel is estimated at more than 150 miles. Its breadth is usually from 80 to 100 feet; the depth is various, but in many places great. It receives from the east the ancient Hieromax; and the much smaller stream of the torrent Jabbok. The first descent of the Jordan in a boat was partially made by Lieut. Molyneux of the British navy in 1847; the next and more successful one was accomplished in 1848 by Lieuts. Lynch and Dale of the U. S. navy, in metal boats, for the express purpose of making a survey of the river and the Dead Sea.—The valley of the Jordan bears in Arabic the name *el-Ghór*; and the same general depression continues on towards the south beyond the Dead Sea, under the name of *el-'Arabah*, quite to the eastern gulf of the Red Sea. It is every where skirted by mountains; which in some parts are high and abrupt, while in others they sink down to hills. The Ghór between the two lakes is in general five or six miles in breadth. Through this broad plain the Jordan flows

in a still deeper valley; which is usually from 80 to 100 rods wide, and from 40 to 60 feet lower than the rest of the Ghór. In many places there is yet another slight descent from this lower valley to the actual banks of the stream, by a strip of alluvial or marshy ground covered with canes or other vegetation. The course of the river is skirted by a narrow border of trees and bushes on each side; never extending beyond the outer banks of the lower valley; and sometimes confined to the marshy tracts. The river rarely, if ever, overflows its banks beyond the border of vegetation; and in no possible case do its inundations rise beyond the lower valley. The general surface of the Ghór, above this lower valley, is therefore a desert; except where watered by the many fountains which burst forth at the foot of the mountains on each side. These occasion in many parts luxuriant vegetation and fertility; as for instance around Jericho.—Recent investigations, begun in 1837 and continued by different persons almost yearly since, have brought to light the remarkable fact, that the whole great valley of the Jordan with its two lakes lies in a deep depression below the level of the Mediterranean. In respect to the Dead Sea, the measurement of the English engineers in 1841, by vertical angles, showed a depression of 1312.2 feet; and the engineer's level run by Lieuts. Lynch and Dale in 1848, from the Dead Sea to the Mediterranean at Joppa, gave the same at 1316.7 feet. Various observations with the barometer afford results differing from these by less than 100 feet. For the lake of Tiberias, the like measurement of the English engineers brought out a depression of only 328.1 feet. Here however later barometrical measurements display a greater discrepancy. That of Mr. Wildenburch gives the depression at 793.3 Paris feet; that of Lieuts. Lynch and Dale, as reckoned back from the Dead Sea, at 735.4 feet. The difference of level between the two lakes, as found by each of these three observations, is 984.1 feet; 558.3 feet; 581.3 feet. This gives for the fall of the Jordan in each mile of the direct distance, the respective proximate amounts of 17 feet, 10 feet, and 10½ feet. These results and the analogy of other rapid streams would seem to make it doubtful, whether the true level of the lake of Tiberias is yet ascertained. See genr. Bibl. Res. in Palest. II. p. 257 sq. III. p. 309 sq. 347 sq. Biblioth. Sacra, 1848, p. 397 sq. 764 sq. Lynch and Dale's Sect. Map.—Matt. 3, 5.

6. 12. 4, 15. 25. 19, 1. Mark 1, 5. 9. 3, 8. 10, 1. Luko 3, 3. 4, 1. John 1, 28. 3, 26. 10, 40.

ἰός, οὐ, δ, (ἰημ, or ἰέναι,) pr. something sent out, emitted; hence a missile weapon, arrow, Hom. II. 15. 451. Sept. Lam. 3, 13.—In N. T.

1. rust, as emitted on metals, James 5, 3. Sept. for רִחַץ Ez. 24, 8.—Theogn. 451. Pol. 6. 10. 3. Plato Tim. 59. c.

2. poison, venom, as emitted espec. by serpents, James 3, 8. Rom. 3, 13 ἰὸς δαῖμων, quoted from Ps. 140, 4 where Sept. for רִחַץ.—Æl. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδα, ῥ, indec. *Juda*, perh. a softened form for Heb. יְהוּדָה, *Judah*, *Jutta*, a city assigned to the priests, and therefore the residence of Zacharias; Luke 1, 29 εἰς πόλιν Ἰούδα. Comp. Josh. 15, 55. 21, 16. Reland Palest. p. 870. Now *Yutta*, see Bibl. Res. in Palest. II. p. 190, 195, 628.—Usually taken as genit. of Ἰουδας.

Ἰουδαία, ας, ῥ, (Ἰουδαῖος,) *Juden*, Heb. יְהוּדָה, *Judah*, pr. n. strictly of the territory of the tribe of Judah, the boundaries of which are given in Josh. c. 15; but usually employed in a broader sense. After the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel; and of course included the whole southern part of Palestine, comprising the territories of Judah and Benjamin, and apparently also that of Simeon. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name *Judea* (*Judah*) was given generally to the whole of Palestine west of the Jordan, Hag. 1, 1. 14. 2, 2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4, 4. 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It afterwards belonged to Archelaus (q. v.) and was then made a Roman province dependant on Syria and governed by procurators; see in ἡγεμόν. For a time also it belonged to Herod Agrippa the elder; comp. in Ἡρώδης no. 2. See Jos. B. J. 2. 3. 5. Reland Palest. p. 31, 174, 178. Rosenm. Bibl. Geogr. II. ii. p. 149.—Matt. 2, 1. 5. 22. 3, 1. 4, 25. 19, 1. Luke 1, 65. al. Meton. the people of *Judea*, Matt. 3, 5. +

Ἰουδαῖζω, f. ἰω, (Ἰουδαῖος,) to Judaize, to live like the Jews, to follow their manners, customs, rites, Gal. 2, 14; parall. to

Ἰουδαῖκῶς ἔχει. Sept. for יְהוּדִי Esth. 8, 17.—Ignat. ad Magnes. 10. Plut. Cic. 7. For such verbs see Buttm. § 119. 3. d.

Ἰουδαῖκός, ῥ, δ, *Jewish*, current among the Jews, e. g. μῦθος Tit. 1, 14.—2 Macc. 8, 11. Jos. Ant. 20. 11. 1, 4.

Ἰουδαῖκῶς, adv. *Jewishly*, in the Jewish manner, Gal. 2, 14.—Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αῖα, ον, (Ἰούδα, Ἰούδας,) pr. adj. *Jewish*; e. g. ῥάσος Ἰουδαῖος, 3 Macc. 3, 29.—In N. T.

1. Fem. a) Pr. adj. ἡ Ἰουδαία χώρα v. γῆ, the land of Judah, Judea, i. q. simpl. ἡ Ἰουδαία, Mark 1, 5, John 3, 22. So Jos. Ant. 11. 1. 1. b) Subst. a *Jewess*, in appos. with ἡ γυνή, Acts 16, 1. 24, 24. non al. So Sept. 1 Chr. 4, 19.

2. Masc. ὁ Ἰουδαῖος, Subst. a *Jew*, pr. one of the country or kingdom of Judah, Sept. 2 K. 16, 6; but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3, 6. 10. Dan. 3, 8. 2 Macc. 9, 17. So in N. T. John 4, 9. Acts 18, 2. 24. al. (Sept. Esth. 2, 5. Plut. Cic. 7.) Usually Plur. οἱ Ἰουδαῖοι, the Jews, Matt. 2, 2. 28, 15. John 19, 21. Acts 10, 22. 20, 19. al. sarp. Ἰουδαῖοι καὶ Ἕλληνες Acts 14, 1. 18, 4. 19, 10. 1 Cor. 1, 23. 24; see in Ἕλληες no. 2. Ἰουδαῖοι καὶ πρεσβυτέρους Acts 2, 5. Spec. and by synecd. οἱ Ἰουδαῖοι is put in John for the chief men, elders, leaders, of the Jews, John 1, 19. 5, 15. 16 sq. 7, 1. 11. 13. 9, 22. 18, 12. 14. Acts 23, 20, comp. v. 14 sq.—Sing. in app. with another noun, e. g. ἀνὴρ Ἰουδαῖος Acts 10, 28. 22, 3; Plur. 2, 14; ψευδοπροφήτης Acts 13, 6; ἀρχιερεῖς Acts 19, 14. +

Ἰουδαϊσμός, οὐ, δ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism, 2 Macc. 2, 21. 14, 38.—In N. T. as opp. to Christianity, Gal. 1, 13. 14.

Ἰουδας, α, δ, *Judas*, Heb. יְהוּדָה (renowned) *Judah*, Sept. Ἰούδα, Engl. Vers. *Judah*, *Judas*, *Jude*, pr. n. of nine persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1, 2. 3. Luke 3, 33.—Meton. the tribe or posterity of Judah, Matt. 2, 6 bis. Heb. 7, 14. Rev. 5, 5. 7, 5. Also οἶκος Ἰούδα, the house (kingdom) of Judah, opp. to that of Israel, Heb. 8, 8. For Luke 1, 29 see art. Ἰούδα.

2, 3. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3, 26. 30.

4. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus* (Matt. 10, 3), brother of James the Less and cousin of our Lord, see in Ἰά-

καβος no. 2. He also wrote the Epistle of Jude. Luke 6, 16. John 14, 22. Acts 1, 13. Jude 1.

5. *Judas*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 4; but see in Ἰάκωβος no. 3.

6. *Judas*, surnamed *Isariot* i. e. man of Kerieth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he had the confidence of the other apostles; comp. John 12, 6. On the manner of his death, see in art. λάσκω. Matt. 10, 4. 26, 14. 26. 47. 27, 3. Mark 3, 19. 14, 10. 43. Luke 6, 16. 22, 3. 47. 48. John 6, 71. 12, 4. 13, 2. 26. 29. 18, 2. 3. 5. Acts 1, 16. 25.

7. *Judas*, surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15, 22. 27. 32.

8. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9, 11.

9. *Judas*, surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5, 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαλιλιῆς Ant. 18. 1. 1. In company with one Zadok or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then procurator of Syria and Judea. See Josephus II. cc.

Ἰουλία, *as*, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16, 15.

Ἰούλιος, *ov*, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27, 1. 3.

Ἰουνίας, *a*, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16, 7.

Ἰούστος, *ov*, ὁ, *Justus*, 1. Pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18, 7.

2. As surname: a) Of Joseph called also Barsabas, nominated as an apostle, Acts 1, 23. b) Of Jesus a friend and fellow-labourer of Paul, Col. 4, 11.

ἵππεύς, *ῑως*, ὁ, (*ἵππος*), *a horseman*; Plur. ἱππεῖς, *horsemen, cavalry*, Acts 23, 23. 32. Sept. for ἵππῳ Gen. 50, 9. Ex. 14, 9. —Hdian. 4. 13. 13. Xen. Mem. 3. 4. 1.

ἵππικός, ἡ, ὄν, (*ἵππος*), *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18; *skilled in riding*, a horseman, Xen. Mag. Eq. 1. 6, 12.—In N. T. Neut. τὸ ἵππικόν, collect. *the horsemen, cavalry*, as in Engl. *the horse*,

Rev. 9, 16. So Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

ἵππος, *ov*, ὁ, *a horse*, James 3, 3. Rev. 6, 2. 4. 5. 8. 9, 7. 9. 17 bis. 19. 14, 20. 18, 13. 19, 11. 14. 18. 19. 21. Sept. for ἵπῳ Gen. 47, 17. al.—Hdian. 3. 7. 8. Xen. Cyr. 5. 2. 1.

ἶρις, *ῑδος*, ἡ, (*ἶρις* a goddess,) acc. ἶριδα and ἶριν, comp. Butt. § 44; *a rainbow, iris*, Rev. 4, 3. 10, 1.—Æl. V. H. 4. 17. Luc. de Dom. 11. Plut. de Pyth. orac. 30.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (sporting), pr. n. of the son of Abraham by Sarah, Matt. 1, 2. 8, 11. 22, 32. al. Comp. Gen. c. 21 sq. +

ἰσάγγελος, *ov*, ὁ, ἡ, adj. (*ἴσος*, ἄγγελος,) *like to angels, angel-like*, Luke 20, 36.—Clem. Alex. Strom. 7. 12. Comp. the Homeric ἰσάθεος II. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׂשכָר, Keri יִשָּׂכָר (there is reward), pr. n. of the ninth son of Jacob by Leah, Gen. 30, 18.—In N. T. meton. *the tribe of Issachar*, Rev. 7, 7.

ἴσημι, an old root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under art. εἶδω II. Comp. Passow s. v.

Ἰσκαριώτης, *ov*, ὁ, *Isariot*, surname of Judas the traitor, Heb. יוֹרְיָהוּ שָׂרִיס, *man of Kerieth*, a town in the territory of Judah, Josh. 15, 25.—Matt. 10, 4. 26, 14. Mark 3, 19. 14, 10. Luke 6, 16. 22, 3. John 6, 71. 12, 4. 13, 2. 26. 14, 22.

ἴσος, ἴση, ἴσον, *equal, like, alike*, spoken of measure, quantity, condition, and the like. Matt. 20, 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6, 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11, 17. Rev. 21, 16. Sept. for ἴση Ez. 40, 5. 6. So Diod. Sic. 1. 20. Xen. Cyr. 5. 2. 1.—Also of nature and condition; John 5, 18 ἴσον ἑαυτῶν ποιεῖν τῷ θεῷ. Phil. 2, 6 οὐχ ἄρπαγμόν... τὸ εἶναι ἴσα θεῷ, where plur. ἴσα may be either for neut. sing. see Matth. § 443. 1. Butt. § 129. 7. Greg. Cor. ed. Schæfer p. 180, 1055; or adverbially, Matth. § 446. 7. Butt. § 115. 4 ult. Winer § 27. 3 ult. See in ἄρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Spec. *alike, consistent*, e. g. μαρτυρίαί Mark 14, 56. 59.

ἰσότης, ἡτος, ἡ, (*ἴσος*), *equality, likeness*, i. e. like state or proportion, 2 Cor. 8, 13 ἐξ ἰσότητος. v. 14. So Luc. Zeux. 5. Plato Legg. 684. d.—Spec. *equity*, what is

equitable, Col. 4, 1. So Plut. de Fortuna 1 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης.

ἰσότημος, ου, δ, ἡ, adj. (ἴσος, τιμή.) *alike honoured, held in equal honour*, Luc. D. Mort. 24. 3. Xen. Hi. 8. 10.—In N. T. *alike precious, having like honour and privilege*, c. dat. 2 Pet. 1, 1 τοῖς ἰσότημον ἡμῶν λαχοῦσιν πίστιν. Buttm. § 133. 2 f. Comp. Jos. Ant. 12. 3. 1 ἰσότημους ἀπέδειξε Μακεδόσιν κτλ.

ἰσόψυχος, ου, δ, ἡ, adj. (ἴσος, ψυχή.) *of like spirit, like-minded*, Phil. 2, 20.—Sept. Ps. 64, 14. Æschyl. Ag. 1470.

Ἰσραήλ, δ, indec. Israel, Heb. יִשְׂרָאֵל (warrior of God), a name given to Jacob after wrestling with the angel, Gen. 32, 24 sq.—In N. T. spoken only in reference to his posterity, e. g. δ οἶκος Ἰ. Matt. 10, 6. Acts 7, 42; δ λαός Ἰ. Acts 4, 10. 13, 17; υἱοὶ Ἰ. Acts 7, 23. 37. 9, 15. al. Also gener. Israel for the Israelites, the children of Israel, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος no. 2. Matt. 2, 6. 20. 21. 8, 10. 15, 31. Rom. 10, 1. 19. +

Ἰσραηλίτης, ου, δ, an Israelite, in N. T. i. q. δ Ἰουδαῖος, see in Ἰσραήλ. John 1, 48. Acts 2, 22. 3, 12. 5, 35. 13, 16. 21, 28. Rom. 9, 4. 11, 1. 2 Cor. 11, 22.—Gener. Jos. Ant. 2. 9. 1.

ἰσότημι, f. στήσω, aor. 1 ἴστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke 8, 20 and εἰστήκειν Matt. 12, 46, Buttm. § 107. n. I, 7; perf. infin. ἐστηκέναι, contr. ἐστά-ναι; perf. part. ἐστηκώς, contr. ἐστώς, ὡσα, ὡς, Buttm. § 107. II. 3; Pass. aor. 1 ἐστά-θην, fut. 1 σταθήσομαι. See in general, Buttm. § 107.—A less usual form is pres. ἰστέω Rom. 3, 31 Rec. Buttm. § 106. n. 5. § 107. n. I, 2. Hdot. 4. 103; in later editions also ἰστένω Rom. 1. c. a late form, Arr. Epict. 3. 26. 17. Buttm. § 112. 10; comp. in ἀποκαθίστημι. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. 7, 11; see in Mattaire Dial. p. 65, ed. Reitz.—The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*; see Buttm. § 107. m. 21.

I. TRANS. in the Act. present, imperfect, fut. and aor. 1, *to cause to stand, to set, to place*.

1 Pr. c. acc. and with an adjunct implying place where; e. g. εἰς αὐτούς before them, Acts 22, 30 Παῦλον ἔστησαν εἰς αὐ-

τούς. So ἐκ δεξιῶν Matt. 25, 33; ἐν μέσῳ, comp. in ἐν no. 4, Matt. 18, 2. Mark 9, 36. John 8, 3. Acts 4, 7; also ἐν τῷ συνεδρίῳ Acts 5, 27 (Dem. 1370. 25); ἐνώπιόν τινος Acts 6, 6. Jude 24 (comp. Lev. 27, 11); ἐπὶ c. acc. Matt. 4, 5 ἴστησον αὐτὸν ἐπὶ τὸ πτερό-γιον. Luke 4, 9; (ἐπὶ τινι Palmph. 9;) παρὰ c. dat. Luke 9, 47. Gener. *to cause to stand forth*, Acts 1, 23 καὶ ἔστησαν δύο. 6, 13. Trop. *to cause to stand upright*, opp. to falling, Rom. 14, 4. Sept. for ἵστημι Gen. 47, 7. 1 K. 6, 14; ἔστη Ex. 40, 2. 16. Josh. 4, 9.—Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

2. *to make stand fast, to establish, to confirm*, c. acc. Rom. 3, 31 νόμον. 10, 3. Heb. 10, 9. Acts 7, 60 μὴ στήσης αὐτοῖς τὴν ἁμαρ-τίαν ταύτην, *establish not this sin to them*, lay it not to their charge. Sept. for ἔστη Ex. 6, 4. 1 K. 6, 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17, 31.

3. *to place in a balance*, i. q. *to weigh*, c. acc. et dat. Matt. 26, 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια, *they weighed out to him*. Sept. for ἔψα Ezra 8, 25. 26. 33. Is. 46, 6.—Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰστέω σταθμῶ πρὸς ἀργύριον τὰς τρίχας Hdot. 2. 65.—Trans. non al.

II. INTRANS. in the Act. perfect, pluperf. and aor. 2; in the Mid. and also in Pass. aor. 1 and fut. 1 as Mid. (comp. Buttm. § 113. n. 2, 3,) *to stand*; and so perf. ἔστηκα as present, whence plupf. ἐστήκειν as impf. Buttm. § 107. II. 2.

1. Pr. and absol. e. g. as opp. to falling, 1 Cor. 10, 12 δ δοκῶν ἐστάναι, *blameless not πείσῃ*. So in prayer or sacrifice Matt. 6, 5. Heb. 10, 11.—With an adjunct implying place where, e. g. an adv. Matt. 12, 46 ἔξω. Mark 11, 5 ἐκεῖ. 13, 14. Luke 9, 27. 17, 12. 18, 13. al. With eis c. acc. see in eis no. 4; eis τὸ μέσον John 20, 19; ἐκ δεξιῶν Luke 1, 11 (Sept. 1 Chr. 6, 39); ἐν c. dat. of place, Matt. 20, 3 ἐν τῇ ἀγορᾷ. John 11, 56. Acts 5, 20. 7, 33; impl. Matt. 20, 6 comp. v. 3. John 7, 37 comp. v. 28; (Xen. Cyr. 6. 2. 17;) ἐν αὐτοῖς ἀποσιγῇ i. e. *before them* Acts 24, 21; ἐνώπιόν τινος Acts 10, 30. Rev. 7, 9; ἐπὶ c. gen. of place Luke 6, 17 ἔστη ἐπὶ τόπου πεδυνού. Rev. 10, 5; (Xen. Cyr. 3. 3. 66;) and so ἐπὶ in the sense *before*, Acts 25, 10 ἐπὶ τοῦ βήματος. 24, 20 ἐπὶ τοῦ συνεδρίου. Mark 13, 9; ἐπὶ c. acc. of place Matt. 13, 2. Rev. 7, 1; (Sept. 2 Chr. 23, 19;) also ἐπὶ τοῖς πόδας *to stand upon the feet*, Acts 26, 16; impl. Acts 3, 8. (Sept. 2 Chr. 3, 12.) μετὰ τινος John 18, 5; παρὰ c. acc. Luke 5, 1. 7. 38. (2 Chr. 9, 18.) ἤσαν τῆς θαλ. John 6,

22; πρὸ τῶν θυρῶν Acts 5, 22; πρὸς τῇ θυρᾷ John 18, 16; (Sept. Judg. 9, 35;) c. acc. πρὸς τὸ μνημεῖον 20, 11; σὺν αὐτοῖς Acts 4, 14. Also κύκλῳ παρὸς round about any one Rev. 7, 11; μέσος ὑμῶν ἕστηκεν John 1, 26.—Without an adjunct of place expressed, but in the sense to *stand by, near, to stand there*, according to the context, i. q. to *be present*; Matt. 26, 73 προσελθόντες οἱ ἑστώτες ἔειπον τῇ Πέτρῳ. Luke 19, 8. 23, 26. John 1, 35. 8, 29, 18, 18. Acts 2, 14. al. Joined with an adj. or particip. Acts 9, 7 ἐστηκίεσαν ἐννεδ. Eph. 6, 14. (Xen. Cyr. 1. 4. 8.) Spec. of persons standing before a judge; either as accusers Luke 23, 10; or as accused, Acts 26, 6 ἕστηκα κρινόμενος. Matt. 27, 11 ἔμπροσθεν τοῦ ἡγεμόνος; comp. also above in constr. with ἐπί. So before Christ as Judge, where it is i. q. to *stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21, 36; comp. v. 28.—Spoken of fishing-boats, to *stand, to be stationed*, in Engl. to *lie*, Luke 8, 2.

2. Trop. to *stand fast*, i. e. to *continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. 12, 25. Luke 11, 18; Σεμέλιος 2 Tim. 2, 19. Of persons, Acts 26, 22 ἄχρι τῆς ἡμέρας ταύτης ἕστηκα. 1 Cor. 7, 37 ἕστηκα ἑδραῖος. Col. 4, 12. John 8, 44 ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν. Rom. 5, 2. 1 Pet. 5, 12 εἰς ἣν ἕστηκατε, comp. in els no. 4. 2 Cor. 1, 24. So Sept. and 2 K. 23, 3. Is. 66, 22; 2 K. Is. 46, 10. Josh. 2, 11. So Xen. Hell. 5. 2. 23.—Spec. to *stand fast against an enemy, opp. to φεύγω*, Eph. 6, 13; c. πρὸς τι v. 11. Sept. for 2 K. Ex. 9, 12. Nah. 2, 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. to *endure, to sustain*, Rev. 6, 17.—In the sense to *be established, confirmed*, Matt. 18, 16 et 2 Cor. 13, 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19, 15 where Sept. for 2 K.

3. In the Aorists ἕστην and ἐστᾶσθην, to *stand still, to stop*, e. g. of persons, Matt. 20, 32 καὶ σὺς δὲ Ἰησοῦς. Mark 10, 49. Luke 7, 14. 18, 40 σταθεὶς δὲ δὲ Ἰησοῦς. Of things, Matt. 2, 9. Acts 8, 38; to *cease*, Luke 8, 44. Sept. for 2 K. Hab. 3, 11. Jon. 1, 15.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. +

ιστορέω, ὦ, f. ἴσω, (ἴστωρ, εἰδέναι,) to *learn or know by inquiry and personal examination*, Pol. 9. 14. 3. ib. 10. 7. 1; to *know, to have seen personally*, Jos. Ant. 8. 2. 5. Palaph. proem. 7.—In N. T. to *see, to go to see, to visit* a person in order to

make his acquaintance; Gal. 1, 18 ἰστορήσας Πέτρον. So Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἰστορεῖ· ἑρᾷ. See Wetst. in loc.—More freq. to *narrate, to tell* what one has seen, Pol. 1. 37. 3. Hdian. 3. 7. 15.

ἰσχυρός, ἄ, ὤ, (ἰσχύς,) *strong, mighty, powerful*, e. g.

1. Of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3, 11 ἰσχυρότερός μου ἐστίς. Mark 1, 7. Luke 3, 16. Heb. 11, 34 ἰσχυροὶ ἐν πολέμοις, and so Matt. 12, 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3, 27 bis. Luke 11, 21. 22. 1 Cor. 10, 22; also 1 Cor. 1, 25. 1 John 2, 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5, 2. 10, 1. 18, 21; of God Rev. 18, 8. Sept. for 2 K. Judg. 5, 13. Josh. 10, 2; of God Dent. 10, 17; 3 K. of God Neh. 1, 5. 9, 32. So Ael. V. H. 2. 24. Xen. Mem. 1. 7. 4. ib. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4, 10. Rev. 6, 15 Grb. 19, 18. 1 Cor. 1, 27 τὰ ἰσχυρά for concr. of ἰσχυροί. Sept. of ἰσχ. τῆς γῆς for 2 K. 24, 15; also for 2 K. 1 Chr. 7, 7. 40. So Xen. Ath. 1. 14.

2. Of things, *strong, vehement, great*, as ἄνεμος Matt. 14, 30; λιμός Luke 15, 14; κραυγὴ Heb. 5, 7; φωνή Rev. 18, 2 Grb. βροταί Rev. 19, 6. Sept. Gen. 41, 31. Ex. 19, 19. Dan. 6, 20. (Xen. Cyr. 1. 6. 39 χειμών. Hell. 4. 2. 11 ῥέυμα.) Trop. *firm, sure*, as ἰσχ. παράκλησις Heb. 6, 18 (Pol. 31. 20. 8); *powerful, grave, severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10, 10; so Xen. Cyr. 3. 3. 48.—Of a city, *strong, fortified*, Rev. 18, 10 Βαβ. ἡ πόλις ἡ ἰσχ. Sept. for 2 K. Ez. 26, 17. So Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὅς, ἡ, (ἰς ἰσχύ,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral; e. g. once physical, Rev. 18, 2 Rec. ἔκραξεν ἐν ἰσχύϊ i. e. *mightily, vehemently*; comp. Sept. Is. 58, 1. Sept. for 2 K. Dan. 3, 4. 4, 11. So Hdian. 6. 8. 2 ἰσχ. σώματος. Xen. Ven. 13. 14.—Of mental and moral power, *might, ability, faculty*. Mark 12, 30 εἰς δυνάμει τῆς ἰσχύος σου with all thy might. v. 33. Luke 10, 27. 1 Pet. 4, 11. (Sept. for 2 K. Gen. 31, 6; 2 K. 23, 25.) Also genr. *power, potency, pre-eminence*; e. g. along with δύναμις, 2 Pet. 2, 11 ἀγγελοὶ ἰσχύϊ καὶ δυνάμει μετίζοντες. Eph. 1, 19 et 6, 10 κράτος τῆς ἰσχύος i. q. κράτος ἰσχυρός, *mighty power*. 2 Thess. 1, 9. Spec. in ascriptions to God, Rev. 5, 12. 7, 12. Sept. for 2 K. Jer. 10, 12. 32, 17; 2 K. Is. 11, 2.

ισχύς, f. *ίσος*, (*ισχύς*), *to be strong*, i. e. *to have strength, ability, power, both physical and moral*, e. g.

1. Pr. *physical, to be strong, robust*; Matt. 9, 12 et Mark 2, 17 of *ισχύοντες the strong*, i. e. *the well, not the weak and sick*. Sept. for *πῆν* Josh. 14, 11.—Ecclus. 30, 14 *ύγις καὶ ισχύων*. Xen. Mem. 3. 12. 4.

2. Genr. *to be able, I can*, c. infin. Matt. 8, 28 *ὥστε μὴ ισχύειν τὰ παρῆλθαι*. 26, 40. Mark 5, 4. 14, 37. Luke 6, 48. 8, 43. 14, 6. 29. 30. 16, 3. 20, 26. John 21, 6. Acts 6, 10. 15, 10. 25, 7. 27, 16; inf. impl. Mark 9, 18. Luke 13, 24. Phil. 4, 13 *πάντα ισχύω, I can do or endure all things*. Better perhaps *πάντα* as acc. of manner etc. Buttm. § 131. 7.—Sept. 2 Chr. 2, 6. Diod. Sic. 1. 83 ult.

3. Spec. *to have efficacy, to avail, to have force and value*; Gal. 5, 6 et 6, 15 *οὐτε περιτομή τι ισχύει*. Heb. 9, 17. James 5, 16; *εἰς οὐδὲν ισχύει it has no value*, is good for nothing, Matt. 5, 13. (Æl. V. H. 2. 38. Plato Polit. 294. a.) Spec. *to prevail*, e. g. *κατὰ τινος, against or over any one*, Acts 19, 16; absol. Rev. 12, 8. So Sept. with *πρός* for *ἐν* Dan. 7, 21. Ps. 13, 5. So 1 Macc. 10, 49; comp. *ισχύειν ὑπέρ* Luc. Navig. 42.—Trop. *to prevail, to spread abroad, to gain strength and efficacy*; Acts 19, 20 *ὁ λόγος τοῦ κ. ἡδυνε καὶ ἰσχυεν*.

ἴσως adv. (*ἴσος*), *pr. equally, alike*, Dem. 35. 26. Plato Legg. 805. a; *equitably, fairly*, Dem. 59. 19.—In N. T. as *it would seem, it may be, perhaps*, Luke 20, 13. Sept. for *ἴσως* Gen. 32, 21; *ἴ* Dan. 4, 24 [27]. So Æl. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, as, ἡ, *Italy*, Acts 18, 2, 27, 1. 6. Heb. 13, 24.

Ἰταλικός, ἡ, ὁ, *Italian*, e. g. *σπείρα* q. v. Acts 10, 1.—Arr. Tactic. p. 73. 5. See Wetst. N. T. in loc.

Ἰτουραία, as, ἡ, *Iturea*, Heb. יְטוּרָא *Jetur* (1 Chr. 5, 19), a region which made part of Cœle-Syria in its wider acceptation, Plin. H. N. 5. 19.—Luke 3, 1 *Φιλίππου τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίδος χώρας, Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1; comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others supposed Iturea to be the same with Auranitis; Rel. Palæstina p. 106 sq. Cellarii Notit. Orb. II. p. 529. More prob. it was nearly the same with the modern *Jedür*, a province lying south of the territory of Damascus,

and bounded east by Trachonitis and Haurân; south by Bashan; and west by Gaulonitis and Mount Hermon; see Burckhardt Trav. in Syr. p. 286. Bibl. Res. in Palest. III. App. p. 149.—The Itureans were celebrated as skilful archers and daring robbers, Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Strabo 16. 2. 18. p. 755 *τὰ μὲν οὖν ὀρεῖνὰ ἔχουσι πάντα Ἴουρῶται τε καὶ Ἀραβες, κακοῦργοι πάντες*. See also Münter de Reb. Ituræor. Hafnæ 1824.

ἰχθύδιον, ου, τό, (dim. of *ἰχθύς*), *a small fish*, Matt. 15, 34. Mark 8, 7.—Plut. de Solert. anim. 27 mid.

ἰχθύς, ὅς, ὁ, *a fish*, Matt. 15, 36. 17, 27. Luke 5, 6. John 21, 6. 9. al. Sept. for *ἰ* Gen. 9, 2.—Luc. D. Mar. 11. 2. Xen. Hell. 4. 1. 16. +

ἶχνος, εος, ους, τό, (*ἵκω, ἰκνέομαι*), *a footstep*, Xen. An. 7. 3. 42.—In N. T. only trop. in the phrase *to walk or follow in one's footsteps*, i. e. *to imitate his example*; Rom. 4, 12 *στοιχοῦσι τοῖς ἵχνεσι τοῦ Ἀβραάμ*. 2 Cor. 12, 18. 1 Pet. 2, 21. So Ecclus. 21, 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְחֻזָּבָד (Jehovah is upright), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759–743 B. C. Matt. 1, 9 bis. See 2 K. 15, 7. 32 sq. 2 Chr. c. 27.

Ἰωακείμ, ὁ, indec. *Joachim*, Heb. יְהוֹאָכִם (Jehovah hath set up) *Jehoiakim*, pr. n. of a king of Judah, r. 611–600 B. C. added in some Mss. after Josiah, Matt. 1, 11 bis. See 2 K. 23, 34. 36. 24, 1.

Ἰωάννα, ης, ἡ, *Joanna*, fem. of *Ἰωάννης*, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8, 2. 24, 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, i. q. *Ἰωάννης*, one of the ancestors of Jesus, Luke 3, 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָן *Johanan* (for *יְהוֹנָדָב*, whom Jehovah hath graciously given, comp. *Θεοδῶρος*), pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3, 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1, 13. 60. 63. Matt. 3, 4. 13. 14. 14, 2. 3. 4. 8. 10. al. ssep. Comp. Jos. Ant. 18. 5. 2.

2. *John the apostle, the son of Zebedee and brother of the elder James, especially beloved of our Lord*, Matt. 4, 21. 10, 2. 17, 1. Mark 1, 19. 29. Luke 5, 10. al. ssep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim; once Acts 4, 6.

4. John surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel; only Acts 12, 12. 25. 13, 5. 13. 15, 37. +

Ἰώβ, *δ*, indec. *Job*, Heb. יֹב (the persecuted,) the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5, 11.

Ἰωήλ, *δ*, indec. *Joel*, Heb. יְהוֹאֵל (Jehovah is his God), one of the minor Hebrew prophets, Acts 2, 16. Comp. Joel 1, 1.

Ἰωνάν, *δ*, indec. *Jonan*, i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3, 30.

Ἰωνᾶς, *ᾱ, δ*, *Jonas*, Heb. יוֹנָתָן (dove) *Jonah*, pr. n. of two persons in N. T.

1. The noted prophet of the O. T. Matt. 13, 39. 40. 41 bis. 16, 4. Luke 11, 29. 30. 32 bis. See Jon. 1, 1 sq.

2. The father of the apostle Peter, John 1, 43. 21, 15. 16. 17. Comp. in Βαριωνᾶς.

Ἰωράμ, *δ*, indec. *Joram*, Heb. יְרָמֹה (whom Jehovah exalted) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1, 8 bis. See 2 K. 8, 16 sq.

Ἰωρελμ, *δ*, indec. *Jorim*, perh. i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσαφάτ, *δ*, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (whom Jehovah judgeth, sustaineth) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1, 8 bis. See 1 K. 15, 24. 22, 41 sq.

Ἰωσή, *δ*, indec. *Jose*, i. q. Ἰωσῆς, one of the ancestors of Jesus, Luke 3, 29.

Ἰωσής, *δ*, indec. *Joses*, pr. n. of three persons in N. T.

1. A brother of James the Less, a kinsman of Jesus, Matt. 27, 56. Mark 15, 49. 47.

2. A son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others refer these passages to no. 1; but see in Ἰάκωβος no. 3.

3. Of Barnabas, the companion of Paul, Acts 4, 36.

Ἰωσήφ, *δ*, indec. *Joseph*, Heb. יְהוֹשֻׁעַ (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4, 5. Acts 7, 9. 13 bis. 14. 18. Heb. 11, 21. 22. Rev. 7, 8 φωνὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6. See Gen. 30, 22 sq.

2, 3, 4. Three of the ancestors of Jesus, Luke 3, 24. 26. 30.

5. The husband of Mary the mother of Jesus, Matt. 1, 16. 18. 19. 20. 24. 2, 13. 19. Luke 1, 27. 2, 4. 16. 33. 43. 3, 23. 4, 22. John 1, 46. 6, 42.

6. *Joseph* of Arimathea, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. 27, 57. 59. Mark 15, 43. 45. Luke 23, 50. John 19, 38.

7. *Joseph*, called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1, 23.

Ἰωσίας, *ου, δ*, *Josias*, Heb. יְהוֹשֻׁעַ (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1, 10. 11. See 2 K. 22, 1 sq. 2 Chr. c. 34, 35.

ἰῶτα, *τό, indec. iota*, Heb. יוֹד (the smallest letter of the Heb. alphabet; trop. for the minutest part, Matt. 5, 18. For the Rabbinic usage see Wetstein N. T. ad Matt. 1. c.

K.

κἀγὼ crasis for καὶ ἐγώ, dat. κἀμοί, acc. κἀμέ, and I, and to me, and me; the καὶ every where retaining its own distinct power, just as if written separately; see in καί. Matt. 2, 8. Luke 2, 48. John 1, 34. 2 Cor. 11, 22. al. Dat. Luke 1, 3. Acts 8, 19. 1 Cor. 15, 8. non. al. Acc. John 7, 28. 1 Cor. 16, 4. non al.—It is often written with iota subscript, κέγω, but improperly; see Buttm. § 29. n. 2. b, and n. 7. +

κάδος, *ου, δ*, Lat. *cadus*, a pail, jar, cask; Luke 16, 6 Lachm. ἐκατόν κάδους ἑλαιοῦ, for

Rec. βάρους.—Anacr. Fr. 16. 3. Plato Rep. 616. d.

καθά, adv. for καθ' ἃ, Buttm. § 115. n. 5; lit. 'according to what things,' i. e. according as, or simply as, Matt. 27, 10 καθὰ συνέταξέ μοι *δ* κ. Sept. for ἡμεῖς Gen. 7, 9; for ἡ Gen. 19, 8.—Pol. 3. 107. 10. Xen. CEC. 15. 3.

καθαίρεσις, *ως, ἡ*, (καταίρειν), a pulling down, demolition, e. g. of a fortress, 2 Cor. 10, 4. So Pol. 23. 7. 6. Xen. Hell.

2. 2. 15.—Trop. in respect to religious knowledge and experience, *demolition, destruction*, opp. to *οικοδομή*, 2 Cor. 10, 8. 13, 10. Comp. 1 Macc. 3, 43. Hdian. 2. 4. 9.

καθαίρῃ, ὦ, f. ἴσω, (κατὰ, αἰρέω,) aor. 2 κατέϊλον.

1. *to take down*, sc. from a higher place, e. g. from the cross, c. acc. Mark 15, 36 *εἰ ἔρχεται Ἡλίας κατελεῖν αὐτόν*. v. 46. Luke 23, 53. Acts 13, 29. Sept. for *וַיִּרְדּוּ* Josh. 8, 29. 10, 27.—Philo in Flacc. p. 977. a. Pol. 1. 86. 6.

2. With the idea of force, violence, *to pull down, to demolish*, c. acc. as buildings Luke 12, 18. (1 Macc. 5, 65. Xen. Cyr. 6. 1. 20.) So a people, *to overthrow, to conquer, to destroy*, c. acc. Acts 13, 19 *κατελὼν θῶν ἐπτά*. (Sept. for *וַיִּרְדּוּ* Jer. 24, 6. 42, 10. Hdian. 6. 2. 3.) Also princes, potentates, *to cast down from their thrones, to dethrone*, Luke 1, 52. So *Æl. V. H. 2. 25. Hdot. 2. 152.*—Trop. *to subvert, to destroy*, as *τὴν μεγαλειότητα* Acts 19, 27; *λογισμούς* 2 Cor. 10, 4. Sept. *καθ. τὴν ὕβριν* for *וַיִּרְדּוּ* Zech. 9, 6. So Jos. Ant. 6. 9. 2 *τὴν ἀλαφροειαν*. Diod. Sic. 4. 8.

καθαίρω, f. ἀρῶ, (καθάρω,) *to cleanse* from filth, c. acc. e. g. a pers. Luc. Necyom. 7; grain by winnowing, Sept. 2 Sam. 4, 6. Xen. CEC. 18. 6.—In N. T.

1. *to cleanse a tree or vine from useless branches, to prune*, c. acc. John 15, 2.—Philo de Agric. p. 189. a. Id. de Somn. p. 1116. e. Comp. Læsner Obs. p. 155.

2. Trop. *to cleanse from sin, to purify*, by expiation, Heb. 10, 2. Sept. for *וַיִּרְדּוּ* Jer. 13, 27.—Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

καθάπερ adv. (καθά strengthened by περ,) *according as*, i. q. *as*, even as, Rom. 4, 6 *καθάπερ καὶ Δαβὶδ λέγει*. 2 Cor. 1, 14. 3, 13. 18. 1 Thess. 2, 11. 3, 6. 12. 4, 5. Heb. 4, 2. 5, 4. In a protasis, followed by *οὕτως* or *οὕτω*, so, Rom. 12, 4. 1 Cor. 12, 12. 2 Cor. 8, 11. Sept. for *וַיִּרְדּוּ* Gen. 12, 4. Ex. 7, 6. 10.—Luc. de Mort. peregr. 25. Xen. Mem. 1. 2. 29.

καθάπτω, f. ἀψω, (κατὰ, ἀπτω,) *to adapt, to fit down upon any thing; and so to bind or fasten upon*, c. acc. Pol. 8. 8. 3. Xen. Ven. 6. 9.—In N. T. intrans. or with *ἐαυτὸν* impl. i. q. Mid. *καθάπτομαι, to fix oneself upon, to fasten on*, c. gen. Acts 28, 3 *ἐχιδνα ... κατήψε τῆς χειρὸς αὐτοῦ*, Buttm. § 132. 5. e. Comp. also in *ἴγω* no. 2.—This is a later Active to the earlier and more usual Mid. depon. *καθάπτομαι*, Passow sub v.

καθαρίζω, f. ἴσω, (καθάρω,) a later verb instead of the earlier *καθαίρω*.

1. *to make clean, to cleanse*; c. acc. Matt. 23, 25 *καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου*. v. 26. Luke 11, 39. (Sept. Ps. 12, 7.) Spec. of lepers afflicted with a filthy disease and accounted as unclean, *to cleanse, to heal*, c. acc. Matt. 8, 2. 10, 8. Mark 1, 40. Luke 5, 12. Pass. Matt. 8, 3 bis, *καθαρίσθητι· καὶ εὐθὺς ἐκαθαρίσθη αὐτοῦ ἡ λέπρα*, his leprosy was cleansed, i. e. was healed (comp. Luke 5, 13 et Mark 1, 42). Matt. 11, 5. Mark 1, 41. 42. Luke 4, 27. 5, 13. 7, 22. 17, 14. 17. So Sept. and *וַיִּרְדּוּ* Lev. 14, 7. 8, 11. 15, 27.

2. Trop. *to cleanse, in a moral sense*, i. e. a) From sin or pollution, by expiation, *to purify*, Pass. Heb. 9, 22. 23; c. acc. et *ἀπό τινος*, 1 John 1, 7 *τὸ αἷμα Ἰησοῦ ... καθαρίζει ἡμᾶς ἀπὸ πάσης ἀμαρτίας*, i. e. from the guilt of sin and its consequences. v. 9. (Sept. for *וַיִּרְדּוּ* Ps. 51, 4; *וַיִּרְדּוּ* Ex. 29, 37.) With acc. and dat. Tit. 2, 14 *ἵνα καθαρίσῃ ἑαυτὴν λαόν, that he might purify, sanctify, for himself*. b) Genr. and without expiation, *to cleanse, to purify, to free from moral uncleanness*; c. acc. et *ἀπό τινος*, 2 Cor. 7, 1 *καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός*. With acc. simply, Acts 15, 9. Eph. 5, 26. Heb. 9, 14. James 4, 8. So c. *ἀπὸ* Eccles. 38, 10; simpl. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

3. In the Levitical sense, *to cleanse, to make lawful*, c. acc. a) Genr. Mark 7, 19 *πάν τὸ ἔξωθεν εἰσπορευόμενον... εἰς τὸν ἀφενδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, cleansing all meats, by separating what is unclean, and thus making what remains clean and lawful*; here the part. *καθαρίζον* refers to the preceding clause by way of apposition; comp. Winer § 48. 1. b. Buttm. § 131. n. 13. b) Spec. *to declare clean*, c. acc. Acts 10, 15 *ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον*. 11, 9. So Sept. and *וַיִּרְדּוּ* Lev. 13, 6. 23. 28. 34.

καθαρισμός, οὐ, ὁ, (καθαρίζω,) 1. a *cleansing, purification*; e. g. of the Jewish washings before meals, John 2, 6; comp. Matt. 15, 2. Trop. of the ceremonial purification of lepers, Mark 1, 44. Luke 5, 14; see Lev. c. 14. Also of a woman after child-birth, Luke 2, 22; see Lev. c. 12. Sept. for *וַיִּרְדּוּ* Lev. 14, 32; *וַיִּרְדּוּ* Lev. 15, 13. So of baptism as a rite of purification, John 3, 25 *ἐγένετο οὖν ζήτησις... περὶ καθαρισμοῦ*.—Clem. Alex. Strom. 6. 6.

2. Trop. in a moral sense, *purification* from sin, *expiation*, Heb. 1, 3. 2 Pet. 1, 2.

Sept. Ex. 30, 10. Job 7, 20; an expiatory offering Luc. Asin. 22.

καθαρμα, see περικαθαρμα.

καθαρός, ἄ, ὄν, *clean, pure*, i. e. unsoiled, unalloyed; see Tittm. de Syn. N. T. p. 26. It is a primitive word having no affinity with αἶρω, Passow s. v. Comp. Sanscr. *śudh* to be purified; also Lat. *castus*, Engl. *chaste*, Germ. *keusch*.

1. *clean, pure*, physically, Matt. 23, 26. 27, 59 ἐντύλιξεν αὐτὸ συνδόνη καθαρή. Heb. 10, 22 ὑδατι καθαρή. Rev. 15, 6. 19, 8. 14. 21, 18 bis. 21. 22, 1. Trop. Luke 11, 41, see in ἔκειμι. Sept. for ῥιτῶ Ez. 36, 26. Ex. 25, 31. 36. So Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 mid. ὑδατα. Xen. CEC. 10. 7, 12.—Trop. in a Levitical or symbolical sense, John 13, 10 ἐστὶ καθαρός ὄλος. So of meats, *clean, lawful*, not forbidden, Rom. 14, 20. Tit. 1, 15 bis, πάντα καθάρᾳ, οὐδὲν καθαρόν.

2. In a moral sense, *clean, pure*, i. e. a) *guiltless, innocent*, Acts 18, 6 καθαρὸς ἐγώ. With ἀπὸ τινος, Acts 20, 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. Sept. for ῥῖ Gen. 44, 10; c. ἀπὸ for ῥῖ ῥῖ Gen. 24, 8. So Ael. V. H. 8. 5. Dem. 122. 17. b) *sincere, upright*, void of evil, Matt. 5, 8 οἱ καθαροὶ τῇ καρδίᾳ. John 13, 10 ὑμεῖς καθαροὶ ἐστέ. v. 11. 1 Tim. 1, 5. 3, 9. 2 Tim. 1, 3. 2, 22. Tit. 1, 15 τοῖς καθαροῖς. James 1, 27. 1 Pet. 1, 22. So John 15, 3, the figure being taken from the vine, *cleansed, pruned*; see in καθαίρω. Sept. for ῥῖ Ps. 24, 4; ῥιτῶ Ps. 51, 11; ῥῖ Gen. 20, 5. 6. So Xen. Cyr. 8. 7. 20, 23.

καθαρότης, ἦτος, ἡ, (καθαρός,) *cleanness, pureness*, in the Levitical sense, Heb. 9, 13.—So phys. Xen. Mem. 2. 1. 22; mor. Arr. Epict. 4. 11. 5. Plato Legg. 778. c.

καθέδρα, ας, ἡ, (καθίζομαι,) *a seat*; Matt. 21, 12 et Mark 11, 15 τὰς κ. τῶν πωλούντων. Trop. Matt. 23, 2 καθίζεν ἐπὶ τῆς καθέδρας Μωϋσέως *to sit in Moses' seat*, i. e. to occupy his place as an expounder of the law. Sept. for ῥῖ Sam. 20, 17. 24; ῥῖ 1 K. 8, 13.—Pol. 1. 21. 2. Hdian. 2. 3. 17.

καθίζομαι, (κατά, ἕζομαι,) impf. ἐκαθίζεμην, for the augm. see Buttm. § 86. n. 2; pr. 'to seat oneself,' i. e. *to sit down, to sit*, Matt. 26, 55. Luke 2, 46. John 4, 6. 20, 12. Acts 6, 15. [20, 9.] John 11, 20 ἐν τῷ οἴκῳ ἐκαθίζετο i. e. *continued sitting*, Buttm. § 137. 4. Sept. for ῥῖ Ez. 26, 16.—Hdian. 4. 2. 5. Xen. Conv. 1. 8.

καθίεις, i. e. καθ' εἰς, see in εἰς no. 1. b. γ.

καθιέξῃς, adv. (κατά, ἐξῆς,) *in succession, in order*, i. e. *successively, consecutively*; Luke 1, 3 καθιέξῃς σοι γράψαι, i. e. *to write a connected narrative*. Acts 11, 4. 18, 23. (So Ael. V. H. 8. 7. Plut. Symp. 1. 1. 5 fin.) With the art. ὁ καθιέξῃς, *successive, i. e. subsequent, following*, of pers. Acts 3, 24 καὶ τῶν καθιέξῃς sc. προφητῶν. Of time Luke 8, 1.—Classic writers prefer ἐφεξῆς, see Passow. Plut. l. c. pen.

καθεύδω, (κατά, εὖδω,) impf. ἐκαθεύδων, for the augm. see Buttm. § 86. n. 2; pr. *to lie down to sleep*, Hom. Il. 1. 611. Od. 4. 304. Sept. for ῥῖ 1 Sam. 3, 2. 3. 5 sq.—In N. T. genr. *to sleep, to go to sleep*, and impf. *to be asleep*, intrans. a) Pr. Matt. 8, 24. 13, 25. 25, 5. 26, 40. 43. 45. Mark 4, 27. 38. 13, 36. 14, 37 bis. 40. 41. Luke 22, 46. 1 Thess. 5, 7 bis. Sept. for ῥῖ Cant. 5, 3; ῥῖ Gen. 28, 13. So Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. b) Spec. *to be in a deep sleep*, in a state of unconsciousness like one dead; Matt. 9, 24 οὐ γὰρ ἀπέθανε... ἀλλὰ καθεύδει. Mark 5, 29. Luke 8, 52. Hence once of those really dead (like κοιμάω), 1 Thess. 5, 10 εἶτε γρηγορώμεν εἶτε καθεύδωμεν. So Sept. for ῥῖ Dan. 12, 2. c) Trop. i. q. *to be slothful, secure*, not vigilant, Eph. 5, 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5, 6. So Xen. An. 1. 3. 11.

καθηγητής, οὔ, ὁ, (καθηγέομαι,) *a leader, guide*; in N. T. in the sense of *teacher, master*, i. q. ῥαββί, Matt. 23, 8. 10 bis.—Diog. Laert. 1. 12, 27. Plut. Alex. M. 5.

καθίηκω, (κατά, ἦκω,) *to come or reach down to*, as mountains to the sea, Hdian. 8. 1. 12. Xen. Hell. 5. 4. 17.—In N. T. impers. καθίηκει, *it is becoming, it is fit, right*, absol. Acts 22, 22 οὐ καθίηκεν (Rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον, *what is meet, right*; Rom. 1, 28 τὰ μὴ καθήκοντα, *things not meet*, i. e. abominable. So Eccclus. 10, 23. Xen. Cyr. 8. 1. 4. Part. 2 Macc. 6, 4. Luc. Gall. 10. Xen. Cyr. 1. 2. 5.

καθίημαι, (κατά, ἦμαι,) 2 pers. καθῖ Acts 23, 3 and imperat. κάθου Heb. 1, 13, later forms instead of καθίσσαι and κάθισσο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.

1. *to sit down, to sit still, to sit*, intrans. and more common than ἦμαι, Buttm. l. c. a) Pr. *to sit down*, Matt. 15, 29. 27. 36. John 6, 3. al. Sept. for ῥῖ Gen. 21, 16. So Hom. Il. 1. 569. b) Genr. *to sit*, absol. i. e. *to sit there, to sit by*, Matt. 13, 2. Luke 5, 17. 1 Cor. 14, 30. With an adjunct of place, e. g. ἐκεῖ Mark 2, 6; οὐ Acts

2, 2; *ἴδε* James 2, 3; also with a prep. e. g. *ἀνέναντί τινος* Matt. 27, 61 (Sept. Gen. 21, 16); *εἰς* c. acc. of place Mark 13, 3, comp. in *εἰς* no. 4; *ἐκ δεξιῶν* Matt. 22, 44. Acts 2, 34, comp. in *ἐκ* no. 1. b; *ἐν* c. dat. of place Matt. 11, 16. Mark 4, 1. Luke 10, 13 (Sept. 2 K. 6, 32. Xen. Hell. 4. 4. 3); *ἐν δεξιᾷ* v. *ἐν τοῖς δεξιοῖς* Col. 3, 1. Mark 16, 5; *ἐπάνω τινός* Matt. 28, 2. Rev. 6, 8; *ἐπί* c. gen. Matt. 24, 3. Acts 8, 28. Rev. 4, 2, 9, 17 (Sept. 1 Sam. 1, 9. Diod. Sic. 1. 52); *ἐπί* c. dat. of place Acts 3, 10 (Sept. Is. 36, 12. Xen. An. 4. 2. 6); c. acc. Matt. 9, 9. Mark 2, 14. John 12, 15. Rev. 6, 2 (Sept. Jer. 25, 30); *μετά* c. gen. of pers. Matt. 26, 68; *παρά* c. acc. of place Matt. 13, 1. Mark 10, 46; *περί* c. acc. of pers. around whom, in whose circle, one sits, Mark 3, 32. 34 (Xen. An. 4. 2. 5 ἀμφὶ πύρ); *πρὸς* τὸ φῶς Luke 22, 56; *ὑπὸ* τὸ ὑποπόδιον James 2, 3; so Sept. Judg. 4, 5. 1 K. 13, 14. c) Of a dignitary who sits in public, e. g. a judge Matt. 27, 19. Acts 23, 3; a queen, *βασιλεύσα*, Rev. 18, 7. So Sept. Ex. 18, 14. Dem. 507. 26. Plato Apol. 35. c.

2. Spec. *to abide, to dwell, to be*; with *ἐν* c. dat. of place, Matt. 4, 16 bis, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. 9, 1 where Sept. κατοικέω for *שָׁבַח*. Luke 1, 79. Acts 14, 8. (So Sept. for *שָׁבַח* Neh. 11, 6. 25. Eccles. 50, 26; so *sedeo* Cic. ad Div. 16. 7.) With *ἐπὶ* c. gen. of place Rev. 14, 6 καθ. ἐπὶ τῆς γῆς, where Rec. κατοικούντας; also with *ἐπὶ* c. acc. Luke 21, 35 καθ. ἐπὶ πρόσσωπον τῆς γῆς. So Alciaphr. I Ep. 25 ἐπὶ τινι. +

καθημερινός; ἡ, ὅν, (κατά, ἡμέρα.) daily; Acts 6, 1 ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministration of alms.—Judith 12, 15. Polyæn. 4. 2. 10. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phryn. p. 53.

καθίζω, (κατά, ἵζω,) f. καθίσω Matt. 25, 31, instead of fut. καθίσω or Att. καθιῶ, see Buttm. § 114 ἵζω. Matth. § 181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, for the augm. see in Buttm. § 86. n. 2.—Trans. *to cause to sit down, to seat*; also intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat, to set*; with *ἐν* of place, Eph. 1, 20 καὶ ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. for *שָׁבַח* 1 K. 2, 3. 2 Chr. 23, 20. So Lac. Nigr. 18. Xen. Hell. 5. 4. 6.—Spec. *to cause to sit, to set*, as judges, 1 Cor. 6, 4 τοὺτους καθίσετε sc. κριτὰς v. δικαστὰς. So fully Luc. Tox. 62 οὐ γὰρ ἐκάθισαμέν τινα δικαστὴν τοῦ λόγου. Plato Legg. 873. e.

2. Intrans. or with *ἐαυτὸν* impl. and also Mid. *to seat oneself, i. e. to sit down, to sit*; see in *ἔγω* no. 2, and Buttm. § 130. n. 2.

a) Pr. and genr. Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κτλ. 13, 48. Mark 9, 35. Luke 4, 20. 5, 3. 14, 28. 31. 16, 6. John 8, 2. Acts 13, 14. 16, 13. 1 Cor. 10, 7. Sept. for *שָׁבַח* Gen. 37, 24. Neh. 1, 4. So Xen. Cyr. 8. 4. 2.—With an adjunct of place, e. g. αὐτοῦ here Matt. 26, 36; *ἴδε* Mark 14, 32. So with prepositions, *εἰς τὸν ναὸν τοῦ* 2. 2 Thess. 2, 4, comp. in *εἰς* no. 4 (Xen. Mem. 4. 2. 1); *ἐκ δεξιῶν* Matt. 20, 21. 23. Mark 10, 37. 40. 16, 19; *ἐν* c. dat. ἐν τῷ θρόνῳ Rev. 3, 21 bis; *ἐν δεξιᾷ* Heb. 1, 3. 8. 1. 10, 12. 12, 2 (Sept. Jer. 39, 3); *ἐπὶ* c. gen. ἐπὶ θρόνου Matt. 19, 28 bis. 25, 31. Luke 22, 30. Acts 2, 30 (Sept. 1 K. 2, 12. 8, 20. Xen. Eq. 7. 5); *ἐπὶ τοῦ βήματος*, of a judge, etc. John 19, 13. Acts 12, 21. 25, 6. 17; (Diod. Sic. 1. 92. Plato Legg. 659. b); *ἐπὶ τῆς Μωϋσέως καθέδρας* Matt. 23, 2, see in *καθέδρα*; also *ἐπὶ* c. dat. ἐπὶ αὐτῷ sc. τῷ πῶλῳ Mark 11, 7; *ἐπὶ* c. acc. ἐφ' ὃν Mark 11, 2. Luke 19, 30. John 12, 14. Rev. 20, 4; trop. Acts 2, 3. (Sept. Gen. 48, 2. Thuc. 1. 136.) κατέναντί τινος Mark 12, 41; *μετά* τινος Rev. 3, 21 bis; *σύν τινι* Acts 8, 31.

b) Spec. *to abide, to continue*, e. g. ἐν τῇ πλῆει Luke 24, 49; absol. Acts 18, 11. Sept. for *שָׁבַח* Jer. 49, 32; *שָׁבַח* Ex. 16, 29. Judg. 9, 41.—1 Macc. 2, 7. 29; comp. *sedeo* Cic. de Div. 16. 7.

καθίστημι, f. καθήσω, (κατά, ἵστημι) aor. 1 καθῆκα, Buttm. § 108. I; pr. *to send or throw down, i. e. in N. T. to let down, c. acc. et eis*, Luke 5, 19 καθῆκαν αὐτὸν... εἰς τὸ μέσον. Acts 9, 25 καθ. διὰ τοῦ τείχους. (Palaeoph. 13. 3.) Pass. or Mid. part. καθιέμενος foll. by ἐπὶ τῆς γῆς Acts 10, 11; *ἐκ τοῦ οὐρανοῦ* 11, 5.—Sept. 1 Sam. 2, 16. Jos. Ant. 2. 3. 4, c. eis. Plato Phaed. 61. c.

καθίστημι, also καθίσταμαι Acts 17, 15. Plut. Cato Min. 70 fin. (comp. in ἵστημι init.) fut. καταστήσω, aor. 1 κατέστησα.—*To set down, i. q. genr. to set, to place, in N. T. found only in the trans. forms*; also Pass. or Mid. *to be set, to be, etc.* See in ἵστημι, and comp. Buttm. § 106. n. 5.

1. *to set down, to place, to cause to stand*, pr. Hom. Il. 9. 202. Xen. Mem. 3. 1. 10. Mid. or Pass. *to set or place oneself, to be placed, to stand*, Xen. Cyr. 8. 3. 2.—Hence in N. T. Act. καθίστημι, *to cause to be, to render, to make*; c. acc. impl. et adj. 2 Pet. 1, 8 ταῦτα... οὐκ ἄργους [ὑμᾶς]... καθίστησιν κτλ. Pass. *to be or become, to be rendered,*

made; James 3, 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. 4, 4. (Thuc. 4. 92 καθίσταται.) Rom. 5, 19 bis, ἀμαρτωλοὶ κατεστάνησαν οἱ πολλοὶ κτλ.—Act. Jos. Ant. 6. 5. 6 τὸν Ξεδν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

2. *to set, to constitute, to appoint*, sc. persons; so c. acc. et ἐπὶ c. gen. *to set one over any thing*, Matt. 24, 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς βεραπειας αὐτοῦ. 25, 21. 23. Luke 12, 42. Acts 6, 3; ἐπὶ c. dat. Matt. 24, 47. Luke 12, 44; ἐπὶ c. acc. Heb. 2, 7. So ἐπὶ c. gen. Sept. for יָרַךְ Gen. 41, 41. 43; ἐπὶ c. acc. Sept. Jer. 1, 10. Xen. Cyr. 8. 1. 9.—With two acc. of pers. and station, *to constitute, to make*; Luke 12, 14 τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7, 10. 27. 35. Heb. 7, 28. So with acc. of pers. omitted Tit. 1, 5. (Xen. An. 3. 4. 30.) Pass. c. acc. of manner Heb. 5, 1, see Butt. ὁ 131. 8; c. εἰς τι 8, 3. Sept. for עָשָׂה Ex. 2, 14. Gen. 47, 6. al. So genr. Palæph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5.

3. *to set one down on a journey, i. e. to accompany, to conduct*, out of respect or for security, c. acc. Acts 17, 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for נָסַבְתִּי 2 Chr. 28, 15.—Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

καθό adv. (for καθ' ὃ,) lit. 'according to what,' i. e. *according as, as, i. q. καθά*. Rom. 8, 26 καθό δεῖ. 2 Cor. 8, 12 bis, καθό ἐάν ἔχη τις κτλ. *in proportion as*. 1 Pet. 4, 13. Sept. for כַּדְּכִי Lev. 9, 5.—Plut. comp. Agesi. cum Pomp. 4. Comp. Phryn. et Lob. p. 425.

καθολικός, ἡ, ὄν, (κατά, ὅλος,) *catholic*, i. e. *general, universal*, found in many editions in the titles to the epistles of James, Peter, John, and Jude, i. e. the *catholic* epistles; so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

καθόλου adv. (καθ' ὅλου,) pr. *throughout the whole*, i. e. *wholly, entirely*; and καθόλου μὴ, *not at all*, Acts 4, 18. Sept. c. neg. for כִּלְכִּל Ez. 13, 3. 22. 17, 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

καθοπλίζω, f. ἰσω, (κατά intens. ὁπλί-ζω,) *to arm fully, to equip*; Pass. *to be fully armed, equipped*, Luke 11, 21.—Sept. Jer. 46, 9. Aeschin. 75. 33. Xen. Cyr. 2. 1. 11.

καθοράω, ὦ, (κατά, ὁράω,) *to look down upon*, from a higher place, *to behold*, Sept. for רָאָה Num. 24, 2. Xen. Cyr. 3. 2. 10.—In N. T. genr. and trop. *to perceive, to see clearly*, Pass. Rom. 1, 20. So 3 Macc. 3,

11. Luc. Pseudom. 25; pr. Hdian. 4. 15.

14. Xen. An. 1. 8. 26.

καθότι adv. (καθ' ὅτι,) lit. 'according to what,' i. e. *how, in what manner*, Thuc. 4. 118.—In N. T.

1. *according as, as*, Acts 2, 45 et 4, 35 καθότι ἄν τις χρεῖαν εἴχῃ. Sept. for כַּדְּכִי Ex. 1, 12. 17; 2 Lev. 27, 12.—Diod. Sic. 4. 5.

2. *for that, because that, inasmuch as*, Luke 1, 7 καθότι ἡ 'Ελ. ἦν στειρά. 19, 9. Acts 2, 24. [17, 31.].—Sept. for Chald. כִּי Dan. 2, 8. Pol. 18. 21. 6. Thuc. 6. 8.

καθώς, adv. (κατά, ὥς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74; *according as, as*; comp. the simple ὥς.

1. Pr. implying manner: a) Genr. Matt. 21, 6 καθὼς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11, 6. Luke 11, 1. John 1, 23. Acts 10, 47. 1 Cor. 4, 17. Gal. 2, 7. al. sæpius. Prægn. Mark 15, 8 ἤρξατο αἰτεῖσθαι, καθὼς αὐτὸς ἐποίησεν αὐτοῖς, *began to demand* [that he should do] *as he had ever done to them*. John 6, 58. With εἰμί, i. q. *such as*, 1 Thess. 2, 13 ἀλλὰ, καθὼς ἐστὶ ἀληθῶς. 1 John 3, 2; comp. in εἰμί II. 7. In a protasis, with οὕτως in the apodosis, John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; also ὁμοίως Luke 6, 31. Sept. for יָרַךְ Ex. 10, 29, comp. 1 Chr. 24, 31. 26, 12. So Palæph. 52. 7. Plut. de Pyth. Orac. 21. Comp. Greg. Cor. p. 319. ed. Schæf. b) After verbs of speaking, etc. *how*, Acts 15, 14 Συμεὼν ἐξηγήσατο, καθὼς πρῶτον κτλ. 3 John 3. c) In the sense of proportion, comparison, Mark 4, 33 καθὼς ἡδύνατο ἀκούειν. John 5, 30. Acts 11, 29. 1 Pet. 4, 10. So Sept. Num. 26, 54. Pol. 7. 9. 15.

2. In a casual sense, *as, i. e. even as, inasmuch as, since*; John 17, 2 καθὼς ἔδωκας αὐτῷ κτλ. Rom. 1, 28. 1 Cor. 1, 6. 5, 7. Eph. 1, 4. Phil. 1, 7.

3. Of time, *as, when*, Acts 7, 17 καθὼς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1, 31. +

καί, conjunct. *and, also*, one of the most frequent words in the Greek language; and as used in N. T. taking a strong colouring from the Hebrew; see Winer ὁ 57. 2, 3. Matth. ὁ 620. Butt. ὁ 149. m. 8. Kühner ὁ 321.

1. Simply copulative, *and*. a) Connecting single words and clauses; e. g. *Nouns*, Matt. 2, 11 χρυσὸν καὶ λίθων καὶ σμύρναν. 13, 55. 23, 6. 7. Luke 6, 38; and so when the latter noun is in place of a genitive, by Hendiadyes, Acts 23, 6 περὶ ἐλπίδος καὶ ἀναστάσεως. Rom. 2, 20. (Sept. Gen. 1, 14.

3, 16.) *Pronouns*, Matt. 8, 29 *τί ἐμοὶ καὶ σοί*, see in *ἐγώ* no. 3. *Adjectives*, Rom. 7, 12 *ἡ ἐντολὴ ἁγία καὶ δίκαια καὶ ἀγαθή*. *Verbs*, Mark 4, 27 *καθεύδῃ καὶ ἐγείρεται . . . βλαστάνῃ καὶ μηκύνῃται*. Acts 1, 21. 7, 17. 9, 28; and so where one verb is taken adverbially, Luke 6, 48 *ἔσκαψε καὶ ἐβάδυνε*, see fully in *βαδύνω*. John 8, 59. Rom. 10, 20. Col. 2, 5. al. *Adverbs*, Heb. 1, 1 *πολυμερῶς καὶ πολυτρόπως*. Also clauses, Matt. 7, 25 *καὶ κατέβη ἡ βροχὴ, καὶ ἤλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι*, κτλ. Matt. 1, 17. John 1, 1. Rom. 14, 7. al.—Hence *καί* is mostly a simple *continuative*, marking the progress of a consecutive discourse; e. g. Matt. 1, 23 *ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι κτλ.* 2, 11. Mark 4, 32. Luke 2, 34. 11, 44. 1 Cor. 12, 5. 6. al. (Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.) In like manner as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *καί*, e. g. James 3, 14 *μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κτλ.* 2 Cor. 12, 20. Gal. 3, 28 *οὐκ ἐν ἄρσεν καὶ θῆλῳ*. Matt. 13, 15. Mark 4, 12. John 12, 40. Acts 28, 27; comp. Sept. Is. 6, 9 sq. See Winer § 59. 7 pen. Passow no. 13. [VII.] (Jos. Ant. 2. 15. 5 init.) But in two examples after *οὐτε*, the *καί* does not thus carry forward the negative; as John 4, 11 *οὐτε ἀντλήμα ἔχεις, καὶ τὸ φέαρ ἔστι βαθύ*. 3 John 10. So Luc. D. Mar. 14. 1 *οὐτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέτυκτο*. Arr. Alex. M. 4. 7. 6. See Winer l. c.—The use of *καί* in this continuative sense takes a strong colouring from the Heb. use of *ו*, espec. *ו* *conversive* both of fut. and praet. which is also continuative, see Heb. Lex. arts. *ו* and *וֹ*. Heb. Gr. § 48 b. Ewald Heb. Gr. p. 547. Thus: a) The simple *καί* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ*, *ἀλλά*, *τότε*, and the like; so espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14, 9 sq. 27, 28 sq. Mark 1, 31 sq. 3, 13 sq. Luke 2, 25 sq. 4, 14 sq. Rev. 11, 7 sq. al. ssp. So *ו* and Sept. *καὶ* 1 Sam. 15, 3 sq. Is. 11, 12 sq. Ez. 5, 1 sq. comp. 1 Macc. 1, 1 sq. For *καὶ ἐγένετο*, see below in lett. b. β) From the simplicity of the Heb. *καί* with a demonstr. pron. is sometimes written where Greek usage employs the relative; e. g. Luke 6, 6 *καὶ ἦν ἐκεῖ ἄνθρωπος*, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 11, 44. 16, 19. 1 Cor. 7, 13. So Sept. and *ו* Is. 13, 14; so *ו*, Sept. *וְ*, Job 29, 12.

See Heb. Lex. art. *ו* no. 1. ee.—The case where *καί* with a demonstr. pron. follows a relative clause, instead of another relative, is a frequent Greek construction; see Matth. § 472. 3. Kühner § 334. 1. Butt. § 151. II. 4. Winer § 22. p. 173. So Luke 17, 31. Acts 3, 13 *ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κτλ.* 1 Cor. 8, 6. 2 Pet. 2, 3. Rev. 2, 18. 17, 2. So Dem. 123. 7. Xen. Cyr. 3. 1. 38.

b) Continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time. Thus a) At the beginning of a sentence, where any thing is narrated as done immediately or soon after that which the preceding context narrates; here *καί* is equivalent to the more usual *τότε*, *then*, *after that*, Matt. 3, 16. 4, 3. 21 *καὶ προβάς ἐκέλευε*. 10, 1. 14, 12. 14. Mark 1, 29. 4, 21. 24. 26. al. comp. *τότε* Matt. 15, 12. (Xen. Hi. 1. 8. Cyr. 1. 3. 11.) Here belongs the phrase *καὶ ἐγένετο* and (*then*) *it came to pass*, corresponding to the Heb. *וַיְהִי*, see Heb. Lex. art. *וַיְהִי* no. 1. Heb. Gram. § 126 b. 2. Usually with a notation of time; e. g. with *στε* Matt. 7, 28. 10, 1. 19, 1; *ὥς* Luke 2, 15; *ἐν* c. dat. Mark 1, 9. 4, 4. Luke 1, 59. 9, 18. 14, 1. al. *μετά* Luke 2, 46; with gen. absol. Matt. 9, 10; with acc. and inf. Mark 2, 23. Elsewhere *ἐγένετο* *δέ* id. Luke 3, 21. 5, 1. 6, 1. β) In an apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. and immediately; Mark 1, 27 *τοῖς πνεύματι ἀκαθ. ἐπιτίσσει καὶ ὑπακούουσιν αὐτῷ*. Luke 8, 25. Matt. 8, 15. Mark 2, 14. Luke 4, 36. Matt. 26, 53. Also where the time is less definite, i. q. and *then*, and *afterwards*, without any notation of time, Mark 12, 1 *καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. Luke 1, 56 *ἔμεινε δὲ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν κτλ.* John 4, 40. Acts 5, 7. (Theocr. Id. 7. 10–12; comp. Passow in comp. no. 5.) So with a notation of time, Matt. 28, 9 *ὥς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς κτλ.* (Xen. An. 1. 10. 15 *στε*.) After *καὶ ἐγένετο* or *ἐγένετο* *δέ* with a note of time, see above in a. Matt. 9, 10 *καὶ ἰδοὺ*. Mark 2, 15. Luke 5, 1. 2, 15. 21. 9, 28. 51. Spec. in the construction *ἤγγικεν ἡ ὥρα καὶ κτλ.* Matt. 26, 45; also *ἦν δὲ ὥρα τρίτη καὶ κτλ.* Mark 15, 25. Luke 23, 44; where some needlessly take *καί* as in the place of a relative. So Thuc. 1. 50 *ἦδη δὲ ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι κτλ.* Xen. An. 6. 4. 26 *ἦδη μὲν ἀμφὶ ἡλίον δυσμὰς ἦν, καὶ οἱ Ἕλληνες κτλ.* See Matth. § 620. p. 1257.

c) Continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, e. g. α) Where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually followed by a fut. or pres. in a future sense. So with Imperat. in the protasis; Matt. 4, 19 *δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ὁμοίους ἀνθρώπων*. 5, 15. 7, 7. 9, 18 *ἐπέβη τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ἥσεται*. 11, 29. Mark 6, 22. 11, 29. Luke 6, 35. John 2, 19. 4, 35. 7, 33. Acts 9, 6. 2 Cor. 13, 11. James 1, 5. al. smp. (Sept. and ὁ 1 Sam. 15, 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 *μή δυνεῖ... καὶ κτλ.*) Also genr. Matt. 27, 64 *καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης*. Luke 12, 19. Heb. 3, 19 *καὶ βλάπομεν*. 12, 9. (Sept. and ὁ Gen. 24, 40.) After *εἰ* or *ἐάν* in the protasis, *then*; James 4, 15 *ἐάν ὁ κύριος βελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κτλ.* *if God will and we live, then we shall do this or that*. Rev. 2, 20 *ἐάν... καί*. Sept. *εἰ... καὶ* for ὁ 1 Sam. 26, 3. 4; *εἰ... καὶ* Judith 5, 20. Xen. Cyr. 8. 7. 22.—Once followed by an Imperat. John 7, 52 *ἐρευνήσουν καὶ ἴδῃ*, where the second Imperat. is equiv. to a fut. *and so thou shalt see*; Winer § 44. 2. Gesen. Heb. Gr. § 127. 2. So Baruch 2, 21; comp. Luc. D. Deor. 2. 2 *βαῖνε καὶ ὄψει*. Lat. *divide et impera*. β) Where the apodosis affirms what is or will be done in consequence of, because of that which is contained in the protasis, i. q. *and so, and therefore*, i. q. so that, therefore, wherefore. E. g. foll. by a fut. Acts 7, 43 *καὶ μετοικίω ὑμᾶς κτλ.* quoted from Amos 5, 27 where Sept. and ὁ. Rom. 11, 35. Foll. by a pres. Matt. 11, 18. 19 *καὶ λέγουσιν*. John 7, 22. Foll. by a præter. Rom. 4, 3. Gal. 2, 16. 3, 6. James 2, 23. Sept. and ὁ 1 Sam. 15, 23. So Xen. Céc. 7. 22.

d) As an explicative copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 835. α) Between nouns which are strictly in apposition, e. g. Matt. 21, 5 *ἐπὶ ὄνον καὶ πῶλον νῦν ὑποζυγίου*. So in ὁ θεὸς καὶ πατήρ when alone, 1 Cor. 15, 24. James 1, 27. 3, 9; but in the phrase ὁ 3. κ. πατήρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1, 3. 11, 31. Eph. 1, 13. al. Also Matt. 13, 41 *πάντα τὰ σκάνδαλα καὶ τοὺς κτλ.* Rom. 1, 5. Comp. ὁ 1 Sam. 28, 3. 17, 40. So Luc. Tox. 26. Xen. An. 4. 5. 9 *γυναικας καὶ κόρας*. β) Before a clause added by way of explanation, (*καὶ* expegetical,)

e. g. Matt. 1, 25 *ἐποίησεν ὡς προσέταξεν αὐτῷ... καὶ παρέλαβε τὴν γυναῖκα*. Luke 5, 35 *ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρῇ κτλ.* John 2, 16 *καὶ χάριν ἀντὶ χάριτος*. 1 Cor. 3, 5. So Xen. An. 2. 5. 38 *ἔχει τὴν δίκην καὶ τέσσηκεν*. Comp. Winer § 57. 2. note c.

e) It has an *intensive* or *cumulative* force, viz. α) Where two or more words are connected by *καί*, and *καί* is then also inserted emphatically before the first word, *καί... καί*, Lat. *et... et*, Engl. *both... and*. Matt. 10, 28 *φοβήσῃτε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι*. Mark 9, 22. Acts 26, 29. Rom. 14, 9 bis. Phil. 4, 12. 16. So Hadian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1. β) Before comparatives, *and even*; Matt. 11, 9 *ναί, καὶ περισσότερον προφήτου*. Luke 7, 26. John 10, 10. Comp. Passow *καί* no. 6. Matth. § 620. p. 1258. d. So Hom. Il. 10. 556. Xen. An. 6. 6. 35. γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*; comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10, 26 *λέγοντες· καὶ τίς δύναται σωθῆναι; who then (in that case) can be saved?* Luke 3, 14. 10, 29. 2 Cor. 2, 2; *καὶ πῶς* Mark 12, 37; *καὶ πῶς* Luke 20, 44. John 14, 9; genr. Acts 23, 3. 1 Cor. 5, 2. So Luc. D. Deor. 1. 2 *καὶ τί πλέον ἔξω*; Xen. Mem. 1. 3. 10, 11; *καὶ πῶς* Hi. 7. 11. δ) Before an Imperat. *καί* is often intensive in the classic writers; see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23, 32. Mark 11, 29. Luke 12, 29. 1 Cor. 11, 6. But in all these *καί* is simply copulative, and may be referred to some of the significations above given; see Winer § 57. 2. note a. ε) Where a part is subjoined to a whole by way of emphasis, *καί* may be rendered and *especially, imprimis*. Mark 1, 5. 16, 7 *ἔπειτα τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ*. Matt. 8, 33. Comp. Passow *καί* no. 6 ult. [II. 3.] So Æschyl. Pers. 749 *θεοὶ καὶ ἱεροδῶν*.—Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26, 59 *οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ἔδον τοὺς ἱερεῖς καὶ τοὺς ἡγεῖς, καὶ [yea] τὸ ὅλον συνέδριον*. Mark 15, 1. See Winer § 57. 2. note d. So Dem. 36 ult. Comp. Plato Phæd. 13. p. 69. b, *καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ἐυλαβίαν ἀληθῆς ἀρετή*.

f) Apparently *adversative*, but only where the antithesis of the thought is clear in itself, without the aid of an adversative particle.

E. g. α) *and yet, and nevertheless*; Matt. 6, 26 ὅτι οὐ σκεῖρουσιν... καὶ ὁ πατὴρ ὑμῶν τρέφει αὐτά. 10, 29. 12, 5 οἱ λέεις τὸ σάββατον βεβηλοῦσι, καὶ ἀνάτιοι εἰσι. John 1, 10. 6, 70. 7, 19. 9, 30. 17, 25 πᾶτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, *righteous Father, and yet the world hath not known thee*, has not acknowledged thee as such; Winer § 57. 4. p. 522. Gal. 4, 14. 1 John 2, 4. Rev. 3, 1. Sept. and 2 Sam. 3, 8. Mal. 2, 14. (Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32.) So Heb. 3, 9 ἔδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet (although) they saw my works*, quoted from Ps. 95, 9 where Sept. καὶ for καί; comp. Heb. Lex. καί no. 4. β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not necessarily use *but*; e. g. Matt. 12, 39 σημεῖον ἐπὶ ζήτει· καὶ σημεῖον οὐ δοξάσεται αὐτῇ. 13, 14. 17, 16. 26, 60 καὶ οὐχ εὔρον. Mark 9, 18. 14, 55. 56. John 10, 25. al. ssp. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον εἰλω καὶ οὐ εὐσίαν i. e. *I will have mercy and not merely sacrifice* Matt. 9, 13 et 12, 7, quoted from Hos. 6, 6 where Heb. γ and Sept. ad sensum, ἔλεος εἰλω (μᾶλλον) ἢ εὐσίαν. See Passow in καὶ no. 13. [VII.] Winer § 57. 2. note b. γ) Rarely in a strong antithesis without a negative, καὶ may be given by *but*, though not necessarily, e. g. Acts 10, 28 καὶ ἐμοὶ ὁ θεὸς ἔδειξε. Mark 12, 12 ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν δαίμον, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. 12, 5, comp. v. 6. Winer l. c.

2. Copulative and emphatic, *also, too*; implying increase, addition, something more; e. g. always so in the connection δὲ καὶ or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in δέ no. 2. d. Buttm. § 149. m. 10. Kühner § 321. n. 5. Comp. Passow καὶ no. 3. [II.]

α) Genr. Matt. 5, 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. 6, 12. Mark 2, 16. 28. Luke 1, 35. 6, 16 δς καί. John 8, 19 εἰ ἐμὶ ἤθειτε, καὶ τὸν πατέρα μου ἤθειτε ἄν. Rom. 1, 15. 1 Cor. 14, 12. al. ssp. So Hddian. 1. 1. 4. Xen. Cyr. 5. 1. 2 φ καὶ τὴν στολὴν ἐκδύς ἔδρακε. Mem. 2. 3. 1.—For πολλὰ καὶ ἄλλα v. ἕτερα, see ἄλλος no. 1. a.

β) In comparisons, e. g. οὕτω καί, *so also*, after ὥς, ὥσπερ, καθώς, 1 Cor. 11, 12 ὥσπερ γὰρ ἡ γυνὴ... οὕτω καὶ ὁ ἀνὴρ. 15, 22. With οὕτω impl. Matt. 6, 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6, 31. John 13, 15.

Acts 7, 51. Gal. 1, 9. So Xen. Mem. 1. 6. 3; οὕτω impl. Hdot. 7. 128 ὥς δὲ ἐπεσύνησε, καὶ ἐποίησε ταῦτα. Plut. Mor. II. p. 9. Thuc. 8. 1 ult.—Also καθὼς καί, *as also, even as also*, 1 Cor. 13, 12. 14, 34; ὥς καί, *as also*, 1 Cor. 7, 7. Acts 11, 17. So Xen. Cyr. 4. 2. 1.

γ) In interrogations, e. g. τί καί; *why also? why too?* 1 Cor. 15, 30; ἵνατι καί, *why moreover?* Luke 13, 7.—Jos. Ant. 18. 6. 6 τί καὶ ἔχει λόγισιν. Eurip. Phoen. 1373 πῶς καί. Comp. Herm. ad Vig. p. 834.

δ) Before a participle καὶ implies an emphatic antithesis with what precedes, and may be rendered *even, although*; Matt. 26, 60. Luke 18, 7 καὶ μακροθυμῶν ἐν· αὐτοῖς, *though he bear long with them*. 1 Cor. 16, 9. Comp. Passow καὶ no. 4. [II. 2.] Herm. ad Vig. p. 835.—Æl. V. H. 1. 21 καὶ μὴ προσκυνήσαντι. Theogn. 1114 σὺν σοὶ, καὶ καθὼς δὲν, γίγνομαι ἐς πόλιν ἀνὴρ. Xen. Cyr. 4. 1. 17 φεύγουσι καὶ πολλὰ οὔσαι.

ε) Intensive, *even, even also, yea*. Matt. 10, 30 ὑμῶν δὲ καὶ αἱ τρίχες, i. e. *the very hairs, etc.* Mark 1, 27 καὶ τοῖς πνεύμασι. 4, 25 et Luke 8, 18 καὶ ὁ ἔχει ἀρρήσεται. Rom. 8, 23 καὶ ἡμεῖς αὐτοί. 1 Cor. 2, 10 καὶ τὰ βάθη. 11, 6 καὶ κειράσω *let her be even also shorn*. 2 Cor. 8, 3 ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, *yea above their ability*. Mark 9, 13 ὅτι καὶ Ἠλίας ἐλήλυθε *that Elias is even already come*.—Sept. Esth. 7, 8. Luc. D. Deor. 5. 4. Xen. Œc. 18. 9 ἐπιστάμενος καὶ πάλα. Mem. 4. 2. 12. Comp. Winer § 57. 2. note e. Passow καὶ no. 6. [II. 3.]

3. With other particles, chiefly καὶ δέ *and also, but also*; likewise δὲ καί, *but also*, Matt. 3, 10. John 15, 24; see in δέ no. 2. d. Buttm. § 149. m. 10; τε καί, see in τε, Buttm. § 149. m. 8.—Others are: ἀλλὰ καί *but also*, see in ἀλλὰ no. 3. c; γὰρ καί see in γὰρ no. 1; ἐὰν δὲ καί, see in ἐάν II. 1; εἰ καί, εἰ γὰρ καί, εἰ γε καί, εἰ δὲ καί, see in εἰ III. 2. c. d. and γέ no. 2. c. β; ἡ καί, see in ἡ IV. b; καὶ γάρ see in γάρ no. 1; καί γε, see in γέ no. 2. e; καὶ δέ see above; καὶ εἰ, καὶ γὰρ εἰ, καὶ γὰρ εἴπερ, see in εἰ III. 1. a. β. +

Καϊάφας, α, δ, Caiaphas, Aram. כַּיָּאֵפָא (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰωσήφης ὁ καὶ Καϊάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35; Jos. Ant. 18. 4. 3. See fully in Ἄννας.—Matt. 26, 3. 57. Luke 3, 2. John 11, 49. 18, 18. 14. 24. 28. Acts 4, 6.

καίγε, see in γέ no. 2. e.

Καὶν, *δ*, indec. *Cain*, Heb. כַּיִן (possession), pr. n. of the first-born of Adam and the first homicide, Heb. 11, 4. 1 John 3, 12. Jude 11. See Gen. c. 4.

Καινάν, *δ*, indec. *Cainan*, Heb. כַּיִן (possession) *Kenan*, pr. n. a) A son of Enos, Luke 3, 37; comp. Gen. 5, 9 sq. b) A son of Arphaxad according to the Sept. Gen. 10, 24. 11, 12; but not found in the Hebrew. Luke follows the Sept. c. 3, 36, where several Mss. omit **Καινάν**.

καινός, *ή, όν*, *new*, not *old*. 1. Pr. newly made, not impaired by time or use, as *δοκοί* Matt. 9, 17. Mark 2, 22. Luke 5, 38; (Sept. and *שָׁרֵי* Josh. 9, 13;) *μνημείον* Matt. 27, 60. John 19, 41; *ιμάτιον* Luke 5, 36. (Sept. 1 K. 11, 29 sq.) So Matt. 13, 52 *καινά* καὶ παλαιά, pr. garments new and old. Mark 2, 21. Luke 5, 36 bis.—2 Macc. 2, 29. Xen. Hell. 3. 4. 28.

2. Also *new*, newly introduced, not before known or current, novel, strange; e. g. δι-δαχὴ Mark 1, 27. Acts 17, 19; *ἐντολή* John 13, 34. 1 John 2, 7. 8. 2 John 5. (Hdian. 3. 13. 15. Xen. Mem. 2. 3. 10.) Comparat. Acts 17, 21 *λέγειν τι καὶ ἀκούειν καινότερον* to tell or hear something newer; comp. Winer § 36. 3. So Dem. 43. 7. ib. 160. 2; comp. Hdol. 1. 27 *εἰ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα*. In the sense of *other*, *foreign*; Mark 16, 17 *γλώσσαις λαλήσουσι καιναῖς*, with *new* (*other*) *tongues*, new to them. So Xen. Mem. 1. 1. 3.

3. Spec. *new* as opp. to old or former (*τὸ παλαιόν, τὸ πρότερον*), and hence *better*; e. g. *καινὴ διαθήκη*, a *new* and *better* covenant, see in *διαθήκη* no. 2. c; Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. 2 Cor. 3, 6. Heb. 8, 8. 13. 9, 15. (Sept. for *שָׁרֵי* Jer. 31, 31.) So *οἶνον πίνειν καινόν*, to drink wine new, in reference to the future renovation of all things at Christ's coming, in opp. to present imperfection, Matt. 26, 29. Mark 14, 25; comp. Luke 22, 16. 30. Rom. 8, 21. So too *ψῆδὴ καινὴ* a *new* song, a nobler, loftier strain in the Redeemer's kingdom, unheard before, Rev. 5, 9. 14, 3. Sept. and *שָׁרֵי* Ps. 33, 3. 40, 4. Is. 42, 10. Also *ὄνομα καινόν*, a *new* name, unknown under the old dispensation, Rev. 2, 17. 3, 12. Sept. for *שָׁרֵי* Is. 62, 2. Further, in the sense of *renewed*, made new, and therefore superior, more splendid; e. g. *καινοὶ οὐρανοὶ καὶ καινὴ γῆ* 2 Pet. 3, 13 bis. Rev. 21, 1; (Sept. Is. 66, 17. 66, 22;) *ἡ καινὴ Ἱερουσαλήμ* Rev. 3, 12. 21, 2. So Rev. 21, 5 *καινὰ πάντα ποιῶ*.—Trop. of Christians as *renewed* and changed from evil to good by the

Spirit of God; 2 Cor. 5, 17 bis, *καινὴ κτίσις*. Gal. 6, 15 κ. *ἀνθρώπος*. Eph. 2, 15. 4, 24. Sept. *καρδία καινὴ* for *שָׁרֵי לֵב* Ez. 18, 31. 36, 26.

καινότης, *προς, ή*, (*καινός*), *newness*, e. g. in a moral sense, Rom. 6, 4 *ἐν καινότητι ζωῆς* comp. in *ζωή* no. 2. Rom. 7, 6.—Pr. Luc. Zeux. 1, 2. Thuc. 3. 38.

καίπερ conjunct. i. e. *καί* strengthened by *περ*, and *indeed*, used in antithesis before a participle, *though indeed, although*; see in *καί* no. 2. d. Matth. § 566. 3. So Phil. 3, 4. Heb. 5, 8. 7, 5. 12, 17. 2 Pet. 1, 12. Once before a finite verb, Rev. 17, 8 Rec. *καίπερ ἐστίν*, where later edit. read *καὶ παρ-έσται*.—With part. Xen. Ag. 1. 11. Conv. 2. 12.

καιρός, *οὗ, δ*, pr. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7.—In N. T. only of *time, season*, i. e.

1. a *fit measure of time, fit time, proper season*. a) Genr. i. q. *opportunity, occasion*, Acts 24, 25 *καιρόν δὲ μεταλαβών*. Rom. 12, 11 Grb. *καιρὸς δουλεύοντες*, see in *δουλεύω* no. 2. Gal. 6, 10. Eph. 5, 16 et Col. 4, 5 see in *ἐξαγοράζω*. Heb. 11, 15.—1 Macc. 15, 34. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8.

b) an *appointed time, set time, certain season*, i. e. a fixed and definite time or season; so c. gen. Matt. 13, 30 *ἐν καιρῷ τοῦ θερισμοῦ* in the time of harvest, i. e. the usual season. 21, 34. 41. Mark 11, 13 *καιρὸς σύκων*. Luke 1, 20. 8, 13. Acts 3, 20 *καιροὶ ἀναψύξεως* times of refreshing appointed of God. Luke 19, 44. 2 Tim. 4, 6. Heb. 9, 10. 11, 11. (Sept. for *כִּי* Ecc. 3, 1 sq. Xen. Apol. Socr. 7.) With gen. of pers. or a pron. as *ὁ καιρὸς μου* v. *ὁ ἐμός*, my time, as appointed of God, e. g. in which I am to suffer, Matt. 26, 18; or fulfil any duty, John 7, 6. 8; also v. 6 *ὑμέτερος καιρὸς*. Luke 21, 24 *καιροὶ ἐθνῶν*. 2 Thess. 2, 6. Rev. 11, 18. So *ἰδιος καιρὸς* one's own due time, Gal. 6, 9. 1 Tim. 2, 6. 6, 15. Tit. 1, 3. With the art. or pron. demonstr. as *ὁ νῦν, οὗτος, ἐκείνος*, this present time, that time, definitely marked out and expressed, Matt. 11, 25. 12, 1. 14, 1. Mark 10, 30. Luke 13, 1. 18. 30. Acts 12, 1. Rom. 3, 26. 8, 18. 11, 5. 2 Cor. 6, 14. Eph. 2, 12. Also *καιρὸς ἔσχατος* 1 Pet. 1, 5; κ. *ὑστεροί* 1 Tim. 4, 1; κ. *ἐνεστηκός* Heb. 9, 9.—Genr. Acts 17, 26 *προτεταγμένους καιροῖς*. 2 Cor. 6, 2 bis, *καιρῷ δεκτῷ* ... *καιρὸς εὐπροσδεκτός*, quoted from Is. 49, 8 where Sept. *καιρὸς δεκτός* for *כִּי צִיָּה*. Gal. 4, 10. 2 Tim. 4, 3 *ἔσται γὰρ καιρός*, sc. appointed of God. Rev. 12, 12. Dat. *τῷ καιρῷ*, at the proper

season, Mark 12, 2. With Prepositions, e. g. ἀπὸ καὶ καὶ, for or during a certain season, Luke 4, 13. Acts 13, 11. (So περὶ Did. Sic. 1. 3.) ἐν καιρῷ in due time Matt. 24, 45. Luke 12, 42. 20, 12. 1 Pet. 5, 6; ἐν ᾧ καιρῷ Acts 7, 20. (Xen. Hell. 7. 2. 8.) κατὰ καιρὸν at the set time John 6, 4. Rom. 5, 6; κατὰ τὸν κ. τοῦτον Acts 19, 23. Rom. 9, 9. (Paleph. 41. 6. Xen. Hell. 1. 1. 32.) πρὸ καιρῷ before the proper time 1 Cor. 4, 5; πρὸς καιρὸν for a season Luke 8, 13. 1 Cor. 7, 5; πρὸς κ. ὅρας, i. e. for a short time, 1 Thess. 2, 17.—Spec. of the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8, 29. 16, 3. Mark 1, 15. 13, 33. Luke 12, 56. 21, 8. Acts 1, 7. Rom. 13, 11. 1 Cor. 7, 29. Eph. 1, 10. 1 Thess. 5, 1. 1 Pet. 1, 11. 4, 17. Rev. 1, 3. 22, 10.—Plur. καιροί, times, seasons, circumstances, appointed of God, 2 Tim. 3, 1.

2. time, season, generally, i. q. χρόνος. a) Pr. Luke 21, 36 ἐν παντί καιρῷ δεόμενοι. Eph. 6, 18. b) Spec. a season of the year, as καιροὶ καρποφόροι fruitful seasons Acts 14, 17. c) In the prophetic style put for a year; Rev. 12, 14 ter, καιρὸς καὶ καιροὶ καὶ ἡμίον καιροῦ, i. e. three years and a half (comp. v. 6); in allusion to Dan. 7, 25 where Sept. for Chald. ἔτη, and where καιροὶ stands as here for the dual, two years; comp. Winer § 27. 2 fin.—So χρόνος in later writers for a year, see Passow in χρόνος no. 4. [III.] Winer i. c.

Καῖσαρ, *apos, δ, Caesar*, pr. the surname of the Julian family at Rome, but applied, after Julius Caesar, to his successors of the same family as the usual title of imperial dignity; hence Germ. *Kaiser*. At a later period, it became the title of the heir apparent; see Adam's Rom. Ant. p. 170.—In N. T. the title *Caesar* is applied to Augustus Luke 2, 1; to Tiberius Luke 3, 1. 20, 22. 24, 25; to Claudius Acts 11, 28; to Nero Acts 25, 8 sq. Phil. 4, 22. Caligula who succeeded Tiberius is not mentioned. +

Καῖσάρεια, as, ἡ, *Cesarea*, pr. n. of two cities in Palestine.

1. *Cesarea Philippi*, a city of Upper Galilee, near the sources of the Jordan at the foot of Mount Hermon, called also *Panæas*; Matt. 16, 13. Mark 8, 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. At present the village Bāniās occupies the site of its ruins.

The more ancient *Leshem* or *Laish*, afterwards *Dan*, (Josh. 19, 47. Judg. 18, 27–29,) lay further west, at the other fountain of the Jordan, the modern Tell el-Kādī. See Biblioth. Sacra, 1846, p. 187 sq. 211 sq. Burckhardt's Travels in Syria, p. 38 sq. Reland Palest. p. 918 sq.

2. *Cæsarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was Στρατώνιος πύργος Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. p. 758; *Stratonis turris* Plin. H. N. 5. 14. Herod the Great rebuilt it with great splendour and strength; created an artificial harbour; and named it *Cæsarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks; B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palest. 670 sq.—Acts 8, 40. 9, 30. 10, 1. 24. 11, 11. 12, 19. 18, 22. 21, 8. 16. 23, 23. 33. 25, 1. 4. 6. 13.

καίτοι or καὶ τοι, and yet, nevertheless, although; Heb. 4, 3 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων, they shall not enter into my rest, the works nevertheless having been finished from the foundation of the world, i. e. the reason why they did not enter into God's rest was not that this rest did not then exist; for it had existed from the foundation of the world, v. 4. Gen. 2, 2. As they did not enter in, God ever renews his invitation, v. 6. 7.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Kühner § 322. 7. Herm. ad Vig. p. 837.

καίτοιγε, see in γέ no. 2. f.

καίω, f. καύσω, Pass. aor. 1 ἐκάυσην, comp. Butt. § 114; for the anom. fut. Subj. καυθήσομαι 1 Cor. 13, 3 in some editions, a corrupt form of the later Greek, see Winer § 13. 1. e. Lob. ad Phryn. p. 721.

1. to burn, i. e. causat. to make burn, to kindle, to light, e. g. a fire, lamp, light; Pass. part. καόμενος burning, flaming. So c. acc. Matt. 5, 15 οὐδὲ καίουσιν λύχνον. Pass. Heb. 12, 18 ὅρει κεκαυμένῳ πυρὶ, the mount which burned with fire, comp. Deut. 9, 15. Pass. part. pres. Luke 12, 35. Rev. 4, 5. 8, 10. 19, 20. 21, 8. Sept. Lev. 24, 3. 4; Pass. for καίω Deut. 4, 11. 5, 23. So Plut. Lucull. 15. Xen. An. 4. 1. 11. Pass. part. Plut. C. Mar. 22.—Trop. Pass. λύχνος καόμενος καὶ φαίνων, a burning and shining light, spoken of John the Baptist as a

distinguished teacher, John 5, 35; comp. Ecclus. 48, 1. Also to burn, i. q. to be greatly moved, of the heart, Luke 24, 32; comp. Sept. and רצף Ps. 39, 4. Test. XII Patr. p. 671 *ἐκαύμην τοῖς σπλάγχνοις*.

2. to burn, to burn up, to consume with fire; Pass. John 15, 6 καὶ καίεται sc. τὰ κλήματα. Matt. 13, 40 Grk. 1 Cor. 13, 3. Sept. for רצף Lev. 4, 12; כִּבֵּן Is. 5, 24.—Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

κακεί, crasis for καὶ ἐκεῖ, and there, each word retaining its own signification; see καί and ἐκεῖ. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 5, 23. 10. 11. 28. 10. Mark 1, 35. 38. John 11, 54. Acts 14, 7. 17. 13. 22, 10. 25. 20. 27, 6. Sept. for עֲשֵׂה Ruth 1, 17.—Xen. Hell. 1. 2. 9.

κακείθεν, crasis for καὶ ἐκείθεν, and thence, and from thence; comp. in κακεί above. Mark 10, 1. Acts 7, 4. 13, 21. 14, 26. [16, 12.] 20, 15. 21, 1. 27, 4. 12. 28, 15. Sept. for עֲשֵׂה 2 K. 2, 25.—Luc. D. Deor. 7. 4. Xen. Hell. 1. 6. 8.

κακείνος, η, ο, crasis for καὶ ἐκείνος, η, ο, where each word retains its own separate power; see καί and ἐκείνος. Buttm. § 29. n. 7. ib. n. 2. b. Matt. 15, 18. 20, 4. 23, 23. Luke 20, 11. 22, 12. John 7, 29. 14, 12. al.—Luc. D. Deor. 2. 2. Xen. Cyr. 5. 5. 29. +

κακία, as, ἡ, (κακός,) badness, bad quality, e. g. of water Jos. Ant. 3. 1. 1, 2; of a soldier, cowardice, Xen. Cyr. 2. 2. 27.—In N. T. badness, evil, in a moral sense.

1. Subj. evil of heart, life, character, wickedness, depravity; Acts 8, 22 μετανόησον οὐδ' ἀπὸ τῆς κακίας σου ταύτης. James 1, 21. 1 Pet. 2, 16. 1 Cor. 14, 20 τῇ κακίᾳ ηπιόσσε, opp. ταῖς φρεσίν, comp. Matt. 18, 3. Sept. for רָעָה Ex. 32, 11. 13; רָעָה Is. 29, 20.—Luc. quom. Hist. 6. Plato Crat. 386. d. Xen. Mem. 1. 2. 28.

2. Act. evil, i. e. malice, malignity, the desire of evil to others; espec. where joined with πομπή, Rom. 1, 29. 1 Cor. 5, 8 ἐν ζύμῃ κακίας καὶ πομπῆς. Eph. 4, 31. Col. 3, 8. Tit. 3, 3. 1 Pet. 2, 1. Sept. for רָעָה Prov. 1, 16; רָעָה Nah. 3, 19.—Diod. Sic. 1. 1 ult. Soph. Œd. R. 512.

3. Pass. evil suffered, i. e. trouble, care; Matt. 6, 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. So Sept. and רָעָה Eccl. 7, 14.—1 Macc. 10, 48. Thuc. 3. 68.

κακοήδεια, as, ἡ, (κακοήδης; κακός, ἥτος,) mischief, malice, malignity, the desire of evil to others, Rom. 1, 29.—3 Macc. 3, 22. Arr. Epict. 4. 8. 1. Plut. de Curios. 1.

In the sense of bad morals, wickedness, Xen. Ven. 13. 16.

κακολογέω, ὦ, f. ἦσω, (κακολόγος; κακός, λέγω,) to speak evil of, to revile, c. acc. Mark 9, 39. Acts 19, 9. So 2 Macc. 4, 1. Plut. de Herodot. malign. 3. Isocr. p. 136. c.—Spec. opp. τιμάω, i. q. to dishonour, to condemn, c. acc. Matt. 15, 4 et Mark 7, 10 δ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21, 17 where Sept. for בְּרַךְ to curse; as also Prov. 22, 20. Ez. 22, 7.—The earlier form was κακῶς λέγω, see Lob. ad Phryn. p. 200.

κακοπαδέω, as, ἡ, (κακοπαδῖω,) a suffering of evil; hence genr. suffering, affliction, James 5, 10. Sept. for נִסְבֵּי מַלְיָה Mal. 1, 13.—Dem. 1412. 25. Thuc. 7. 77.

κακοπαδῖω, ὦ, f. ἦσω, (κακοπαδῆς; κακός, πάτος; πάσχω,) to suffer evil, to be afflicted, intrans. 2 Tim. 2, 9. James 5, 13. So Jos. Ant. 1. 10. 3. Lys. 226. 6. Xen. Mem. 1. 4. 11.—Spec. of soldiers and others, to endure hardships, trop. 2 Tim. 2, 3 κακοπάσησον ὡς καλὸς στρατιώτης. 4, 5. So Jos. Ant. 10. 11. 1. Hdtian. 8. 7. 14. Diod. Sic. 19. 16.

κακοποιέω, ὦ, f. ἦσω, (κακοποιός,) to do evil, e. g.

1. To others, i. q. to injure, to harm, absol. Mark 3, 4. Luke 6, 9; comp. Matt. 12, 12. Sept. for רָעָה Gen. 31, 7. 1 Sam. 25, 4.—So c. acc. Diod. Sic. 15. 45; absol. Xen. Cyr. 8. 8. 14.

2. Genr. and absol. i. q. to do wrong, to commit sin, 1 Pet. 3, 17. 3 John 11. Sept. for רָעָה 2 Sam. 24, 17.—M. Antonin. 1. 3. Xen. Œc. 3. 11.

κακοποιός, οὐ, ὁ, ἡ, (κακός, ποιέω,) an evil-doer, 1 Pet. 2, 12. 14. 3, 16. 4, 15; a malefactor, John 18, 30.—Sept. Prov. 24, 18. Pol. 15. 25. 1; adj. Plut. de Anim. procreat. 6 bis.

κακός, ἡ, ὦ, bad, worthless, of bad quality, e. g. a breastplate, Xen. Mem. 3. 10. 14; soil Œc. 16. 7; of a soldier, coward, craven, Xen. Cyr. 2. 2. 27.—In N. T. bad, ill, evil.

1. In a moral sense, evil, wicked, bad, in heart, conduct, character. Matt. 21, 41 κακοὺς κακῶς ἀπολέσει, see in κακῶς no. 1. c. 24, 48. Phil. 3, 2. Rev. 2, 2 κακοὺς, i. e. impostors. Of thoughts, words, deeds; Mark 7, 21 διαλογισμοὶ οἱ κακοί. Rom. 13, 3 κακῶν sc. ἔργων. 1 Cor. 15, 33 ὀμνῶμαι κακαί. Col. 3, 5. Sept. for רָעָה Prov. 15, 3; רָעָה Prov. 6, 18. So Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, Plur.

τὰ κακά, evil, evil things, i. e. wickedness, wrong, crime, Matt. 27, 23 τί γὰρ κακὸν ἐποίησεν. Mark 15, 14. Luke 23, 22. John 18, 23. Acts 23, 9. Rom. 1, 30. 2, 9. 3, 8. 7, 19. 21. 9, 11. 13, 4 bis. 16, 19. 1 Cor. 10, 6. 2 Cor. 5, 10. 13, 7. 1 Tim. 6, 10. Heb. 5, 14. James 1, 13. 1 Pet. 3, 12. 3 John 11. Sept. for 37 1 K. 3, 9. Prov. 3, 7. al. So Xen. Mem. 2. 6. 4.

2. Act. causing evil, i. e. hurtful, noxious; Rom. 14, 20 ἅλλα κακὸν τῷ ἀνθρώπῳ πλ. Rev. 16, 2 θάλας κακόν. Tit. 1, 12 κατὰ θηρία evil beasts, ravenous. Sept. for 37 Am. 6, 3. Prov. 16, 5. So Xen. Mem. 4. 1. 4.—Neut. τὸ κακόν, evil, i. e. cause or source of evil, James 3, 8; evil done to any one, harm, injury, Acts 16, 28. 28, 5. Rom. 12, 17 bis. 21 bis. 13, 10. 1 Cor. 13, 5. 1 Thess. 5, 15 bis. 1 Pet. 3, 9. 11. In words, evil-speaking, 1 Pet. 3, 10. Sept. for 37 Mic. 7, 3. Also Plur. τὰ κακά, evils, i. e. troubles, afflictions, Luke 16, 25 δάσκαρος ὁμοίως τὰ κακά αἰ. ἐπέλαβε. Acts 9, 13 ὅσα κακὰ ἐποίησε. 2 Tim. 4, 14. Sept. for 37 Gen. 44, 34. 48, 16; 173 Is. 46, 7. Jer. 14, 8. So Epict. Ench. 27. Xen. Cyr. 8. 4. 14.

κακούργος, ον, ὁ, ἡ, (κακός, absol. ἔργω,) an evil-worker, malefactor, genr. 2 Tim. 2, 9. Sept. for 173 23b Prov. 21, 15. So Hsian. 1. 10. 2. Xen. An. 1. 9. 13.—Spec. Plur. robbers, ἄσφαί, Luke 23, 32. 33. 39; comp. Matt. 27, 38. So Ael. V. H. 3. 44. Diol. Sic. 20. 81.

κακοχέω, ὦ, f. ἤσω, (κακός, ἔχω,) to hold or treat ill, to maltreat; in N. T. only Pass. part. κακοχούμενος, maltreated, afflicted, Heb. 11, 37. 13, 2. Sept. for 173 1 K. 2, 26. 11, 39.—Diod. Sic. 3. 23 ult. Plut. Consol. ad Apoll. 26.

κακῶς, ὦ, f. ὤσω, (κακός,) to affect with evil, i. e.

1. Physically, to do evil to any one, to maltreat, to afflict; c. acc. of pers. Acts 7, 6. 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. 12, 1. 18, 10. 1 Pet. 3, 12. Sept. for 37 17 Ex. 5, 22; 173 Gen. 15, 13.—Hsian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

2. In N. T. and Josephus in a moral sense, to make evil-affected, to exasperate, c. acc. e. g. τὰς ψυχὰς Acts 14, 2.—Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦνε ἰουδαίους. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

κακῶς, adv. (κακός,) badly, ill, evil, etc.
1. Physically, in phrases: a) κακῶς ἔχειν, to be sick, see in ἔχω no. 5; Matt.

4, 24. 8, 16. 9, 12. 14, 35. Mark 1, 32. 34. 2, 17. 6, 55. Luke 5, 31. 7, 2. So Ael. H. An. 11. 34. Xen. CEC. 3. 11. b) κακῶς πάσχειν, to suffer badly, i. e. grievously, Matt. 17, 15. So Hom. Od. 16. 275. Pol. 3. 90. 13. c) κακοῦς κακῶς ἀπολέσαι, malos male perdere, i. e. to destroy miserably, utterly, Matt. 21, 41. For the paronomasia see Winer § 62. 1. So Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπόλλονται. Ceb. Tab. 32 ἀπόλλονται κακοὶ κακῶς. Luc. Icar. 33. d) Genr. in the sense of grievously, Matt. 15, 22 κακῶς δαίμονιζεσθαι. So Hesych. κακῶς· δεινῶς.

2. Morally, e. g. a) κακῶς ἐρεῖν, to speak evil of any one, to revile, c. acc. Buttm. § 131. 5. Acts 23, 5 ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22, 28 where Sept. for 173; also Is. 8, 21. So Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in εἶπον no. 1. ζ. b) Genr. κακῶς λάλειν, to speak evil i. e. amiss, absol. John 18, 23. James 4, 3 κακῶς αἰτεῖσθε, ye ask amiss. Comp. Luc. Merc. cond. 5 κακῶς βεβουλεύσασθαι.

κάκωσις, εως, ἡ, (κακός,) evil condition, affliction; Acts 7, 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3, 7 where Sept. for 173; also v. 17.—Hsian. 6. 6. 11. Thuc. 7. 82.

καλάμη, ης, ἡ, a stalk, e. g. of grain, Xen. An. 5. 4. 27.—In N. T. collect. stalks, stubble, straw, after the ears are removed, 1 Cor. 3, 12. Sept. for 37 Ex. 15, 7. Joel 2, 5. So Theocr. 5. 7. Xen. Ven. 5. 18.

κάλαμος, ου, ὁ, a reed, cane, calamus, i. e. a plant with a jointed hollow stalk growing in wet grounds.

1. Pr. the plant itself, a reed, Matt. 11, 7. Luke 7, 24. Matt. 12, 20 κάλαμον συντρυμμένον, quoted from Is. 42, 3 where Sept. for 173.—Luc. Hermotim. 68. Xen. An. 1. 5. 1.

2. Of the stalk as cut for use, a reed, i. e. a) As a mock sceptre, Matt. 27, 29. 30. Mark 15, 36. b) a stalk or stem of hyssop, Matt. 27, 48. Mark 15, 19; comp. John 19, 29. c) A measuring reed, measure, Rev. 11, 1. 21, 15. 16. Sept. and 173 Ex. 40, 3. 5. 6. d) A reed for writing, calamus, 3 John 13. Sept. for 37 Pa. 45, 2. Lat. calamus, see Adam's Rom. Ant. p. 508. So Themist. II. 31. c. Liban. Ep. 849. Plato Phædr. 276. c.

καλέω, ὦ, f. ἴσω, aor. 1 ἐκάλεσα, perf. ἐκλήκα; Pass. aor. 1 ἐκλήθην; see Buttm. § 114. § 110. 11. 2.

1. *to call*, i. e. *to call to any one*, in order that he may come or go, or the like.

a) Pr. with the voice, as a shepherd his flock, c. acc. John 10, 3 τὰ ὕα πρόβατα καλεῖ κατ' ὄνομα. So too Luke 19, 13 καλίσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20, 8. Matt. 4, 21 et Mark 1, 20 ἐκάλεσεν αὐτοὺς, sc. to follow him and become his disciples.—1 Macc. 1, 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) Genr. *to call* in any way, e. g. a) *to call for*, *to cause to come*, *to send for*; c. acc. Matt. 2, 7 λάβρα καλίσας τοὺς Μάγους. With ἐκ c. gen. of place, Matt. 2, 15 ἐξ Αἰγύπτου. Pass. c. ἐκ impl. Heb. 11, 8. Comp. ἤρῃ Hos. 11, 1, Sept. μετακαλέω. So Xen. An. 1. 3. 4. Mem. 2. 10. 5. β) With the idea of authority, *to call forth*, *to summon*, e. g. before a judge, c. acc. Acts 4, 18. Pass. 24, 2. (Hdian. 7. 3. 5. Dem. 406. 27. Xen. Apol. Socr. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4, 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence. Sept. and ἤρῃ Is. 41, 4. 48, 12. So Philo de Creat. Princip. p. 728. b, τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. See more in Læsnier Obs. e Phil. in loc.

c) Spec. *to call*, i. q. *to invite*, c. acc. as εἰς τοὺς γάμους Matt. 22, 3. 9; εἰς τὸν γάμον Pass. John 2, 2; acc. simpl. Luke 7, 39. 1 Cor. 10, 27; Pass. absol. Matt. 22, 8. Luke 14, 8 bis. 17. So Dem. 402. 15. Luc. Jup. Trag. 15; ἐπὶ δέεινον Xen. Mem. 2. 3. 11.—Trop. *to call*, *to invite*, to any course of life or conduct, to privileges, or the like; e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, i. q. *to exhort*, Matt. 9, 13; and so Mark 2, 17. Of God, Rev. 19, 9 εἰς τὸ δέεινον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι, see in γάμος no. 1. 1 Tim. 6, 12 εἰς τὴν ζωὴν αἰώνιον. 2 Thess. 2, 14. 1 Pet. 2, 9. 5, 10. Pass. 1 Cor. 1, 9. So καλεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Thess. 2, 12; and so impl. Rom. 9, 24. 1 Cor. 7, 15. 17 sq. Gal. 5, 8. 13. 2 Tim. 1, 9. Heb. 9, 15. 1 Pet. 2, 21. al.

d) Spec. *to call to any station*, i. q. *to appoint*, *to choose*, c. acc. impl. Gal. 1, 15. Pass. Heb. 5, 4 ἀρχιερεὺς...καλούμενος ὑπὸ τοῦ θεοῦ. Comp. Sept. and ἤρῃ Is. 49, 1. 51, 2.

2. *to call by name*, i. q. *to name*, *to give name to any person or thing*.

a) Pr. and genr. a) Of a proper name or surname, foll. by τὸ ὄνομα and the name

in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23. 25. Luke 1, 13. 2, 21. Rev. 19, 13. Pass. with τί (ὄνομα) Luke 1, 62. Comp. Matth. § 420. b. p. 769. Sept. and ἤρῃ Gen. 27, 36. 29, 34. (Comp. Plato Cratyl. init. 383. a.) With acc. of pers. and the name in apposit. Matt. 10, 25 Rec. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, others ἐπεκάλεσαν. Pass. Luke 1, 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1, 23. Rev. 12, 9. So of places, Matt. 27, 8. Luke 2, 4 ἤτις καλεῖται Βηθλεὲμ. Acts 3, 11. 28, 1. Rev. 1, 9. Sept. for ἤρῃ Gen. 31, 47. 2 K. 18, 4. (Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.) With ἐπὶ τῷ ὀνόματι added, i. e. *after the name of any one*, Luke 1, 59; see in ἐπὶ II. 3. c. β. Pass. with dat. τῷ ὀνόματι, *by name*, Luke 1, 61. 19, 2; with ἐν τινι, Rom. 9, 7 et Heb. 11, 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. in and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21, 12 where Sept. for ἡ ἤρῃ; comp. in ἐν no. 3. d. a. β) Of an epithet or appellation, e. g. of persons, Matt. 2, 23 Ναζωραῖος κληθήσεται. 22, 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23, 7. 8 μὴ κληθῆτε ῥαββί. v. 10. Luke 6, 15. 15, 19. 21. Acts 14, 12. Rom. 9, 26. James 2, 23. 1 John 3, 1. Of a band, cohort, Acts 1, 1. So Palaph. 12. 2, 3. Xen. Œc. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. *to be called*, i. q. *to be*; since men and things are called that which they are, or at least seem to be; Matt. 5, 9. 19 bis, ἐλάχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κτλ. Luke 1, 32. 35. 36. 76. 2, 23. 15, 19. 1 Cor. 15, 9. Heb. 3, 13. Matt. 21, 13 et Mark 11, 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56, 7 where Sept. for ἤρῃ; also Is. 35, 8. 47, 1. 5. 48, 8. See Heb. Lex. ἤρῃ Niph. no. 2. γ. Passow in καλέω no. 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. Soph. Elect. 366. +

καλλιέλαιος, ου, δ, ἡ, adj. (καλλι- i. q. καλός, ελαιον,) pr. 'rich in oil,' and hence ἡ καλλιέλαιος (ἐλαία), a good olive-tree, the garden olive, opp. to ἀγριέλαιος, Rom. 11, 24.—Aristot. de Plant. 1. 6.

καλλίων, ονος, δ, ἡ, adj. (compar. of καλός,) better; in N. T. Neut. κάλλιον once as compar. of καλός, Buttm. § 115. 4, 5. So Acts 25, 10 ὡς καὶ σὺ κάλλιον ἐπιγνώσκεις, as thou also better knowest, i. e. better than thou seemest to know. Comp. in βελτίων.

καλοδιδάσκαλος, ου, δ, ἡ, adj. (καλός, διδάσκαλος,) teaching that which is good;

and as Subst. *a teacher of good*, Tit. 2, 3. Comp. Buttm. § 123. 5. Not found in the classics.

Καλοὶ λυμένες, (καλός, λυμένη.) Plur. pr. n. *Fair Havens*, a port on the southern coast of the island of Crete, Acts 27, 8. Comp. Engl. *Fairhaven*.

καλοποιέω, ᾧ, f. ἵσω, *to do well*, to live virtuously, 2 Thess. 3, 13. Sept. in Cod. Alex. for κατῆ Lev. 5, 4.—A later form for the earlier τὸ καλὸν (καλῶς) ποιεῖν, Lob. ad Phryn. p. 199, 200.

καλός, ἡ, ὄν, *fair, goodly, beautiful*, pr. as to external form and appearance. Sept. for κατῆ Gen. 12, 14. Xen. Mem. 2. 6. 12.—In N. T.

1. *good, goodly, excellent*, e. g. a) As to quality and character. α) Genr. γῆ Matt. 13, 8. 23. Mark 4, 8. 20. Luke 8, 15; δένδρον Matt. 12, 33. Luke 6, 43; σπέρμα Matt. 13, 24. 27. 37. 38; μέτρον Luke 6, 38. Negat. οὐ καλὸν *not good*, bad, worthless, 1 Cor. 5, 6. Sept. for κατῆ Gen. 1, 4. Ez. 17, 8. So Xen. Cyr. 1. 6. 6. β) Also *good, choice, excellent*, e. g. καρπός Matt. 3, 10. 7, 17. 18. 19. 12, 33. Luke 3, 9. 6, 43; οἶνος John 2, 10 bis (Hdian. 5. 5. 16); μαργαρίται Matt. 13, 45; λίθοι Luke 21, 5; also Matt. 13, 48. 1 Tim. 3, 1. 13. 19. Sept. for κατῆ Gen. 27, 9. 30, 20. Zech. 1, 13. So Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. γ) Spec. *fair, worthy, honourable*, 1 Tim. 1, 18. 3, 7. James 2, 7 τὸ καλὸν ὄνομα. So Xen. Cyr. 7. 3. 11.

b) *good*, as to effect and influence, *useful, profitable*; e. g. ἄλας Mark 9, 50. Luke 14, 34; also 1 Tim. 1, 8. 4, 4. Sept. for κατῆ Gen. 2, 9. So Ecclus. 14, 3. Xen. Mem. 3. 8. 4 sq.—Hence καλὸν ἐστὶ, *it is good, profitable, juvat*, c. acc. et infin. Matt. 17, 4 et Mark 9, 5 et Luke 9, 33 καλὸν ἐστὶ ἡμᾶς ἔδε εἶναι. So with dat. of pers. and inf. as subj. Matt. 18, 8. 9. Mark 9, 43. 45. 47. 1 Cor. 7, 1. 26 bis. 9, 15. With dat. and ei, Matt. 26, 24 et Mark 14, 21. 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ κτλ. *it were better for him if*, etc. 1 Cor. 7, 8 c. ἐάν.

2. In a moral sense, *good, right, worthy, noble*, spoken of the heart and life, and of what pertains to them. a) Of thoughts, feelings, emotions; Heb. 13, 18 καλὴ συνείδησις *a good conscience*. Luke 8, 15 ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. b) Of precepts requiring what is good and right; Rom. 7, 16 δ νόμος κ. Heb. 6, 5 κ. θεοῦ ῥήμα. 1 Tim. 4, 6 ἡ κ. διδασκαλία. 2 Tim. 1, 14 τὴν κ. παρασηκην. c) Of life and actions, *good, right, noble*; so καλὴ ἀναστροφὴ James 3,

13. 1 Pet. 2, 12; κ. ἀγών 1 Tim. 6, 12. 2 Tim. 4, 7; κ. ὁμολογία 1 Tim. 6, 12. 13; κ. Σεμέλιον 1 Tim. 6, 19, comp. v. 18; also 1 Tim. 2, 3 et 5, 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ, comp. in ἐνώπιον no. 3.—Spec. ἔργον καλόν, ἔργα καλά, *a good deed, good works*, comp. in ἔργον no. 2. c. β; so genr. i. q. *well-doing, virtue*, Matt. 5, 16. 1 Tim. 5, 25. Tit. 2, 7. 14. Heb. 10, 24. 1 Pet. 2, 12; c. ἔργα impl. Rom. 12, 17. 2 Cor. 8, 21. Tit. 3, 8 τὰ καλά. (Xen. Mem. 2. 1. 32. Conv. 8. 10. 32; ἔργα impl. Mem. 2. 1. 27.) Also i. q. *useful work, benefit*, Matt. 26, 10. Mark 14, 6. John 10, 32. 33. 1 Tim. 5, 10. 6, 18. Tit. 3, 8. 14. d) Neut. τὸ καλόν, abstr. *the good, the right*, what is good and right; Rom. 7, 18. 1 Thess. 5, 21. Heb. 5, 14. Hence τὸ καλὸν ποιεῖν, *to do good*, i. e. to do well, to act virtuously, Rom. 7, 21. 2 Cor. 13, 7. Gal. 6, 9. James 4, 17. (Xen. Cyr. 5. 3. 2.) Also καλὸν ἐστὶ, *it is good, it is right*, c. inf. Matt. 15, 26. Mark 7, 27. Rom. 14, 21. Gal. 4, 18. Heb. 13, 9. e) Of persons in respect to the performance of duty; e. g. ὁ ποιμὴν ὁ καλός John 10, 11 bis. 14; κ. διάκονος 1 Tim. 4, 6; κ. στρατιώτης 2 Tim. 2, 3; κ. οἰκονόμοι 1 Pet. 4, 10. So Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16.

καλυμμα, στος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. 3, 13; trop. v. 14. 15. 16; see in ἀνακαλύπτω. Comp. Ex. 34, 33 sq. where Sept. for κατῆ.—Hom. Il. 24. 93. Aeschyl. Agam. 1178.

καλύπτω, f. ψω, (kindr. κελύφη, κρύπτω, κλέπτω,) *to cover over, to cover up, to hide*; c. acc. Matt. 8, 24. Luke 8, 16 καλύπτει αὐτὸν σκέυει. 23, 30. Sept. for κατῆ Gen. 2, 9. (Lycurg. 197. 9. Xen. Eq. 12. 5. Cyr. 5. 1. 4.) Trop. Matt. 10, 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4, 3 bis. James 5, 20 et 1 Pet. 4, 8 καλύψει πληθὺς ἁμαρτιῶν, *shall cover a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and κατῆ Ps. 32, 1.

καλῶς, adv. (καλός,) pr. *beautifully*; in N. T. morally, *well, rightly*. E. g.

1. As to manner and external character, *well*, i. e. *rightly, suitably, properly*. John 18, 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10, 33. 1 Cor. 7, 37. 38. 14, 17. Phil. 4, 14. Heb. 13, 18. James 2, 8. 19. 2 Pet. 1, 19. 3 John 6. Negat. οὐ καλῶς *not well* Gal. 4, 17. Sept. for κατῆ 1 K. 8, 18. (Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6.) In regard to office or duty, *well, faithfully*, 1 Tim. 3, 4. 12. 13. 5, 17. So 1 Macc. 8, 23. Xen. Cyr. 4. 5.

45.—Emphat. *very well, excellently*, Mark 7, 37. Gal. 5, 7 ἐρίχετε καλῶς. Ironically, Mark 7, 9 καλῶς ἀπεκρίθη τὴν ἐντολὴν τ. θεοῦ. 2 Cor. 11, 4. (Æl. V. H. 1. 16.) In the sense of *well, honourably*, James 2, 3 σὺ καλῶς ὤδε καλῶς.

2. As to effect, influence, tendency, *well, rightly, aptly*, as of declarations or prophecies, Matt. 15, 7 καλῶς προφῆτευσεν περὶ ἡμῶν. Mark 7, 6, 12, 28 ὅτι καλῶς ἀπεκρίθη. v. 32. Luke 20, 39. John 4, 17. 8, 48. 13, 13. Acts 28, 25. Rom. 11, 20.—Xen. Mem. 2. 7. 11.

3. In phrases, e.g. a) καλῶς εἰπεῖν, *to speak well of, to praise*, c. acc. Luke 6, 26; comp. in εἶπον no. 1. ζ. Buttm. § 131. 2. b) καλῶς ἔχειν, *to be well, to recover from sickness*, Mark 16, 18; see in ἔχω no. 5. Comp. Xen. Cyr. 7. 5. 47. c) καλῶς ποιεῖν with accus. or dat. *to do well to any one, to benefit*, Matt. 5, 44. Luke 6, 27; absol. Matt. 12, 12. Comp. Buttm. § 131. 2.

καμέ, see in κῆνῶ.

κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. 3, 4. Mark 1, 6. Sept. for כַּמֶּלֶךְ Gen. 12, 16. 24, 10 sq. So Diod. Sic. 3. 43. Xen. Cyr. 6. 1. 30.—Spec. in proverbs, e.g. a) Matt. 19, 24 et Mark 10, 25 et Luke 18, 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαβίδος διαλθεῖν, applied to that which is extremely difficult or impossible; so the Rabbins of an elephant, see Buxtorf Lex. 1722. Lightf. et Schœttg. Hor. Heb. in Matt. 1. c. The same expression occurs in the Korân, Sur. 7. 38; but doubtless imitated from the N. T. b) Matt. 23, 24 οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf l. c. 1516.

κάμινος, ου, ὁ, *a rope, cable*; so in some Mss. instead of κάμηλος Matt. 19, 24. Luke 18, 25.—Suid. κάμινος δὲ παχὺ σχοινίον. Schol. in Aristoph. Vesp. 1030. The word is not found elsewhere; and was perh. invented to evade the supposed difficulty of the reading κάμηλος; see Passow s. v. But see Gesenius in Heb. Lex. art. כָּמֶר.

κάμινος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, baking, or the like; genr. Matt. 13, 42. 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1, 15. 9, 2. Sept. for קָמִינָא Gen. 19, 28; קָמִינָא Jer. 11, 3; קָמִינָא Dan. 3, 6 sq.—Diod. Sic. 5. 27. Xen. Vect. 4. 49.

καμμύω, f. ὤσω, (for καταμύω,) *to shut down, to close the eyes so as not to see*; c.

acc. Matt. 13, 15 et Acts 28, 27 τοὺς ὀφθ. αὐτῶν ἐκαμύωσαν, quoted from Is. 6, 10 where Sept. for שָׁחַף Hiph.—Trop. Philo de Somn. p. 589. e. This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq.

κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. ἐκέμηκα, Buttm. § 110. 11. 2.

1. *to be weary, faint*, as from labour, intrans. Rev. 2, 3 κεκοπίας καὶ οὐ κέκηκας. Heb. 12, 2.—Sept. Job 10, 1. Hdian. 8. 4. 16. Xen. An. 3. 4. 47.

2. *to be sick*, James 5, 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα.—Diod. Sic. 1. 25. Dem. 1364. 13. Xen. Mem. 1. 2. 51.

κάμω, see in κῆνῶ.

κάμπτω, f. ψω, *to bend*, c. acc. ἔνω Hom. Il. 4. 486; ξύλον Plato Prot. 325. d.—In N. T. spoken of the knees, *to bend, to bow*, l. e.

1. Trans, κάμπτεται τὸ γόνυ, *to bend the knee*, in homage, worship, c. dat. Rom. 11, 4; so Sept. for כָּרַע 1 K. 19, 18. With πρὸς c. acc. Eph. 3, 14.—So genr. Hom. Il. 7. 118; comp. Xen. Eq. 1. 6.

2. Intrans. πᾶν γόνυ κάμψει, *every knee shall bow*, shall bend itself, in homage, worship; c. dat. Rom. 14, 11 quoted from Is. 45, 23 where Sept. for כָּרַע כָּרַע. With ἐν τιμ. Phil. 2, 10.

κᾶν, crasis for καὶ ἐάν, *and if, also if*; sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

1. *and if*, with Subj. aor. or perf. and in the apodosis the fut. or οὐ μὴ with Subj. James 5, 15. Mark 16, 18 κᾶν θανάσιμόν τι πίνωσι κτλ. Luke 13, 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

2. *also if, even if, although*, with Subjunct. a) Genr. with Subj. aor. and the apodosis with fut. Matt. 21, 21 κᾶν τῷ θριψέτω κτλ. John 11, 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. 12, 20. Also with Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 10, 23 Grb. 26, 35. John 8, 14. 10, 38. Comp. Luc. D. Deor. 20. 12. b) *if even, if but, at least*, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. [II. 3. b.] Herm. ad Vig. p. 836. So with Subj. aor. and in the apodosis the fut. Mark 5, 28 κᾶν τῶν μαρτύρων αὐτοῦ ἀνστασι, σωθήσονται. Ellipt. without apodosis, Mark 6, 56. Acts 5, 15. 2 Cor. 11, 16. So genr. Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָא, a village of Galilee eight or ten miles north of Nazareth; John 2, 1. 11. 4, 46. 21, 3. Not

mentioned in O. T. but always called *Κανὰ τῆς Γαλιλαίας* to distinguish it from a *Cana* in Asher not far from Tyre, Josh. 19, 28. It is now in ruins; and is still called *Kana el-Jelil*, *Cana* of Galilee. See Bibl. Res. in Palest. III. p. 204 sq. comp. p. 284. — Jos. B. J. 1. 17. 5.

Κανααῖος, ου, ὁ, (*Kanā*), a *Cananite*, one born at *Cana*; so Lachm. Matt. 10, 4. Mark 3, 18, for *Κανανίτης* q. v. — Act. Thom. 4. 1.

Καναανίτης, ου, ὁ, the *Cananite*, an epithet derived from Heb. כנעני Aram. כנעני zeal, and signifying i. q. *ζηλωτής* q. v. Hence *Σίμων ὁ Καναανίτης*, the name of one of the apostles, Matt. 10, 4. Mark 3, 18; see fully in arts. *ζηλωτής* no. 2, and *Σίμων* no. 2.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia (Meroë) in the age of Christ, Acts 8, 27. This country was then governed by females; Strabo 17. p. 786, 820 sq. Dion Cass. 54. 5. p. 335. Plin. H. N. 6. 35. See in *Αἰθίοψ*.

κανών, ὄνος, ὁ, (*κάνη*, *κάννα*), a *reed*, *rod*, *staff*, employed to keep any thing stiff, erect, asunder, Hom. Il. 8. 193. ib. 13. 407; a *measuring rod*, *rule*, *line*, Eschin. 82. 25, 26, 27. Plato Phil. 56. b. — In N. T. trop. a *canon*, i. e. a *standard*, *rule*, e. g. of life and doctrine, Gal. 6, 16 *ὅσοι τῇ κανόνι τούτῳ ἐνοικήσουσιν*. Phil. 3, 16 Rec. (So Eurip. Hec. 603 *κανὼν τοῦ καλοῦ*. Dem. 324. 27. Xen. Ag. 10. 2.) Meton. *limit*, *district*, *sphere*, of action or duty assigned (measured off) to any one, 2 Cor. 10, 13 *κατὰ τὸ μέτρον τοῦ κανόνος κτλ.* v. 15. 16. Comp. Jos. c. Ap. 2. 17 init.

Καπερναούμ, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. כפר נחום (*village of Nahum*), a town or city of Galilee in the confines of Zebulon and Naphtali, on the western shore of the lake of Tiberias; comp. Matt. 4, 13 *εἰς Καπ. τὴν παραθαλάσσιαν ἐν ὁρίοις Ζαβουλὼν καὶ Ναφθαλείμ*. It was for a time the residence of Jesus (Matt. 1. c.) and was much frequented by him; hence called ἡ ἰδιὰ πόλις, Matt. 9, 1 comp. Mark 2, 1 sq. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua 472. It probably was situated on the shore, at the north end of the plain of Gennessareth (see art. *Γεννησαρίτ*), at the place now called *Khân Min-yeh*, near the large fountain 'Ain et-Tîn; which then would be the fountain *Capharnaum* mentioned by Josephus, B. J. 3. 10. 8. Comp. espec. John 6, 24. 25, with Matt. 13, 34 and Mark 6, 53. See Bibl. Res. in

Palest. III. p. 288 sq. Reland Palest. p. 682. — Matt. 4, 13. 8, 5. 11, 23. 17, 24. Mark 1, 21. 2, 1. 9, 33. Luke 4, 23. 31. 7, 1. 10, 15. John 2, 12. 4, 46. 6, 17. 24. 59.

καπηλεύω, f. εὔσω, from ὁ *κάπηλος* a retailer, huckster, Xen. Cyr. 4. 5. 42; an inn-keeper, publican, Ael. V. H. 10. 9; see more in *ἐμπορος*. The *κάπηλοι* were notorious for adulterating their commodities, Sept. Is. 1, 22. Luc. Hermot. 59 *ὥστε οἱ κάπηλοι, κερασμένοι καὶ δολώσαντες καὶ κακομετροῦντες*. Hence *καπηλεύω* pr. to be a retailer, vintner, Hdtot. 1. 15. Plato Rep. 525. d. Hesych. *καπηλεύει· μεταπωλεῖ, οὐνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσις*. — In N. T. trop. to adulterate, to corrupt, c. acc. 2 Cor. 2, 17 *καπηλεύοντες τὸν λόγον τοῦ θεοῦ*. So Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Pallad. 72 (in Anthol. Gr. III. p. 130) *τὴν καπηλεύουσα πάντα τὸν βίον*.

καπνός, οὔ, ὁ, *smoke*, Acts 2, 19. Rev. 8, 4. 9, 2 ter. 3. 17. 18. 14, 11. 15, 8. 18, 9. 18. 19, 3. Sept. for *ἰϥ* Ex. 19, 18. Josh. 8, 20. — Ael. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, *Cappadocia*, an eastern province of Asia Minor, bounded N. by Pontus and Galatia, W. by Lycania, S. by Cilicia, and E. by Syria and Armenia Minor; Acts 2, 9. 1 Pet. 1, 1. The country was celebrated for its wheat and its pastures; for the excellence of its horses; and for the dulness and vice of the inhabitants; comp. the verb *Καππαδοκίζειν*, and the virulent Greek epigram preserved by Constantine Porphyry. Them. 1. 2, in Lat. thus:

Vipera Cappadocem nocturna momordet; at illa
Gustato perit sanguine Cappadocia.

In the time of the N. T. Cappadocia was a Roman province. Strabo 12. p. 539. Dion Cass. 57. 17. Tac. Ann. 2. 42.

καρδία, ας, ἡ, (kindr. *κίρα*, *κῆρ*), the *heart*, *lat. cor*, as the seat of life, Hom. Il. 10. 94. ib. 13. 282. — In N. T.

1. the *heart*, the human heart, only trop. for the *mind*, the inner man, Lat. *animus*.

a) As the seat of the desires, feelings, affections, emotions, passions. a) Genr. Matt. 5, 8 *οἱ καθαροὶ τῇ καρδίᾳ*. v. 28. 6, 21. Mark 4, 15. Luke 1, 17. John 14, 1. Acts 11, 23. Rom. 2, 5. 1 Cor. 4, 5 *τὰς βουλὰς τῶν καρδιῶν*. 2 Tim. 2, 22. Heb. 3, 8. 12. 10, 22. al. ssep. Sept. for *כֶּחַ* Ps. 51, 12. Prov. 31, 11. So Plut. Artax. 6. Xen. Conv. 4. 28. β) In phrases: *ἐκ τ. ἀπὸ καρδίας*, from the heart, i. e. willingly, freely, sincerely, Matt. 18, 35. Rom. 6, 17;

ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, *from or with the whole heart*, Matt. 22, 37. Mark 12, 30. Sept. for כָּל־לֵבָב Deut. 6, 5. Ps. 119, 34. (Luc. Jup. Trag. 19. Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) So ἡ καρδία καὶ ἡ ψυχὴ μία *one heart and one soul*, i. e. entire unanimity, Acts 4, 32; ἐνθυμίσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αἰνοῦν, *to consider in one's mind, with oneself*, Matt. 9, 4. Luke 3, 15; συμβάλλειν ἐν τῇ κ. *to ponder in mind* Luke 2, 19; ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. *to come up in or into one's heart, mind*, Luke 24, 38. Acts 7, 23. (Sept. Is. 65, 17. Jer. 3, 16.) Also βάλλειν εἰς τὴν κ. *to put into one's heart*, to suggest, John 13, 2; δοῦναι ἐπὶ καρδίας *to place upon the hearts*, i. e. to put into them, Heb. 10, 16 comp. 8, 10. Rev. 17, 17. (Sept. Neh. 7, 5.) Further, ἔχειν ἐν καρδίᾳ, *to have in one's heart*, i. e. to love, to cherish, Phil. 1, 7; εἶναι ἐν τῇ κ. *τίμος*, *to be in one's heart*, to be the object of his love, 2 Cor. 7, 3; ἀνὴρ κατὰ τὴν καρδίαν τινός *a man after one's own heart*, i. e. like-minded and therefore approved and beloved, Acts 13, 22; ὁ κρυπτός τῆς καρδίας ἄνθρωπος i. q. ὁ ἴσως ἄνθρωπος 1 Pet. 3, 4. γ) Synecd. put for the person himself, in cases where various affections, passions, emotions, are ascribed to *the heart or mind*; comp. Gesen. Lehrs. p. 752, 753. John 16, 22 χαρήσεται ὑμῶν ἡ καρδία. Acts 2, 26 εὐφράνῃ ἡ κ. μου. 14, 17. Col. 2, 2. 2 Thess. 2, 17. James 1, 26, 5, 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ *to say in one's heart*, i. e. in oneself, to think, see in εἶπον no. 1. ζ. Matt. 24, 48. Rom. 10, 6. Rev. 18, 7. See Heb. Lex. רָצוֹן no. 2.

b) As the seat of the intellect according to the Heb. views, *the heart, mind, understanding*; Matt. 13, 15 bis, καὶ τῇ καρδίᾳ συνώσῃ. Mark 6, 52. Luke 24, 25. John 12, 40. Rom. 1, 21. 2 Pet. 1, 19. Eph. 1, 18 Grb. but Rec. διανοία. Sept. and כָּל־לֵב Is. 6, 10. Job 12, 3; comp. Heb. Lex. כָּל־לֵב no. 1. e. (Hom. Il. 21. 441.) Also κρίεσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ, *to lay up or keep in mind*, Luke 1, 66. 2, 51.—Spec. for *conscience*, Rom. 2, 15. 1 John 3, 20 bis. 21.

2. Trop. *the heart*, for *the middle, midst*, the central part of any thing, e. g. κ. τῆς γῆς Matt. 12, 40. Sept. and כָּל־עַז Ez. 27, 4. Jonah 2, 4. +

καρδιογνώστης, ου, ὁ, (καρδία, γνώσκω,) *heart-knower, searcher of hearts*, Acts 1, 24. 15, 8. Found only in N. T.

καρπός, οὔ, ὁ, 1. fruit, produce, of trees, plants, and of the earth; Matt. 3, 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13, 8. Luke

12, 17 οὐκ ἔχω ποῦ συνάξω τοὺς καρποὺς μου. 13, 6. 7. 9. John 12, 24. 2 Tim. 2, 6. al. Allegor. John 15, 2 ter. 5. 8. Spec. ἀποδιδόναι καρποὺς *to pay over the fruits*, i. e. a share of them as rent, Matt. 21, 41. Luke 20, 10. Sept. for יָרִי Ps. 1, 3. Jer. 12, 2. So Diod. Sic. 2, 36, 49 init. Xen. Vect. 4. 6, 9.—By Hebr. of children, offspring, as καρπὸς τῆς κοιλίας *fruit of the womb* Luke 1, 42; κ. τῆς ὁσφύος *fruit of the loins* Acts 2, 30. So Sept. and יָרִי Gen. 30, 2. Mic. 6, 7. al.

2. Trop. fruit, i. e. a) For *deeds, works, conduct*; Matt. 3, 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7, 16. 20. 21, 43. Luke 3, 8. al. Sept. for יָרִי Prov. 10, 16. b) For *effect, result*; Rom. 15, 28. Gal. 5, 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5, 9. Heb. 12, 11. James 3, 17. Sept. and יָרִי Jer. 17, 10. Mic. 7, 13. c) For *profit, advantage, good result*; John 4, 36 καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1, 13. 6, 21. 22. James 3, 18. al. Sept. and יָרִי Ps. 58, 12. So Hdan. 8. 3. 15. Xen. Cyr. 7. 2. 11. d) Also καρπὸς τῶν χειλέων, *fruit of the lips*, i. e. praise, Heb. 13, 15, in allusion to Sept. Hos. 14, 3 καρπὸς χειλέων for יָרִי, where the Heb. now reads יָרִי calves, bullocks. Comp. Sept. and Heb. Prov. 12, 14. Is. 57, 19. +

Κάρπος, ου, ὁ, *Corpus*, pr. n. of a man 2 Tim. 4, 13.

καρποφορέω, ᾧ, f. ἴσω, (καρποφόρος,) *to bear fruit*, intrans.

1. Pr. Mark 4, 28 αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. for יָרִי Hab. 3, 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 3.

2. Trop. of life and conduct; Col. 1, 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. 13, 23. Mark 4, 20. Luke 8, 15. With dat. e. g. τῷ Θεῷ Rom. 7, 4, τῷ θανάτῳ v. ὁ, *to bear fruit unto God or unto death*, i. e. acceptable to God or worthy of death.—Also of the gospel as effectively preached, Mid. Col. 1, 6.

καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14, 17 καιροὶ καρπ.—Sept. Ps. 107, 34 γῆ. Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοιῖμας.

καρτερέω, ᾧ, f. ἴσω, (καρτερός, κάρτος, κράτος,) *to be strong, steadfast, to endure*, intrans. Heb. 11, 27 τὸν ἀόρατον ὡς ὁράν ἐκατέρησε.—Eccles. 2, 2. Diod. Sic. 3. 5 ult. Xen. Hell. 3. 1. 17.

κάρφος, εος, ους, τό, (κάρφω,) pr. *something dry*, i. e. any small dry particle, as of chaff, wood, or the like, a twig, mote; put

as the emblem of lesser faults, opp. δοκός, Matt. 7, 3. 4. 5. Luke 6, 41. 42 bis. For the Heb. proverb see Buxtorf Lex. Rab. 2080.—Sept. Gen. 8, 11. Luc. Astrol. 29. Plut. de Solert. anim. 10.

καρχηδών, ὄνος, ἡ, (pr. Carthage,) in N. T. a *carbuncle*; Rev. 21, 19 in Mss. for χαλκηδών chalcidomy. Comp. Theophr. Fragm. 2, 18, et ibi Schneider.

κατά, a prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from*, *down upon*, *down in*, etc. Buttm. § 147. n. 1. Kühner § 292. Matth. § 581. Winer § 51. k. p. 457. § 53. d. p. 476. Passow s. v.

I. With the GENITIVE. 1. Of Place, i. e. a) Of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρημνοῦ εἰς θάλασσαν* *down from (along) a precipice into the sea*, Matt. 8, 32. Mark 5, 13. Luke 8, 33. So *κατὰ κεφαλῆς ἔχειν* *to have depending from the head*, 1 Cor. 11, 4; see in ἔχω no. 3. a. β.—Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημνῶν ἔρρίπτον ἑαυτούς*. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) Of motion *down upon* a lower place, *upon*, Mark 14, 3 *κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς*. So Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἠφίεσαν τὰ βέλη*, i. e. from the porticos. Æl. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ἡ *κατὰ βάθους πτωχεία*, lit. poverty down to the very depths, i. e. *deepest poverty*, 2 Cor. 8, 2. So pr. Strabo 9. p. 419 *ἄστρον κοῖλον κατὰ βάθους*. Winer § 55. 2. f.

c) Genr. of motion or direction *upon*, *to-wards*, *through*, any place or object. α) Pr. *upon*, *against*, Acts 27, 14 *ἔβαλε κατ' αὐτῆς ἄνεμος τυφωτικός*. So Hdtan. 6. 7. 18. Dem. 403. 3. Comp. Matth. l. c. β) Also *through*, *throughout*, where *κατά* c. acc. is more usual. Luke 4, 14 *φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου*. 23, 5 *διδάσκων κατ' ὅλης τῆς Ἰουδαίας*. Acts 9, 31. 42. 10, 37. For adv. *κατ' ὅλου*, see art. *κατὰ ὅλου*. So Hom. Od. 6. 102. Æl. V. H. 1. 14. Pol. 1. 17. 10. γ) After verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *to-wards* the object. Matt. 26, 63 *ἐξορκίζω σε κατὰ τοῦ θεοῦ*. Heb. 6, 13 bis, *ὅμοσε κατ' ἑαυτοῦ*. v. 16. Sept. for *ἡ* *ἔφαθεν* 2 Chr. 36, 13. Is. 45, 23. So dem. 553. 17. ib. 1268. 24. Thuc. 5. 47.

2. Trop. of the object *towards* or *upon* which any thing tends, aims, is directed, *upon*, *in respect of*; 1 Cor. 15, 15. Jude 15 *ποιῆσαι κρίσιν κατὰ πάντων*. So Plut. de Puer. educ. 4 init. ὁ *κατὰ τῶν τεχνῶν* *καὶ*

τῶν ἐπιστημῶν λέγειν εἰσάμεν. Xen. Cyr. 1. 2. 16. Apol. Socr. 13. Comp. Matth. l. c. Lob. ad Phryn. p. 272.—Spec. *against*, after words of speaking, accusing, warring, and the like; Matt. 5, 11 *πάν πον. ῥῆμα κατ' ὑμῶν*. v. 23 *ἔχει τὶ κατὰ σοῦ*. 10, 35. 12, 14 *συμβούλιον ἔλαβον κατ' αὐτοῦ*. v. 30 ὁ *μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι*. 26, 59. Mark 11, 25. 14, 55 sq. Luke 23, 14 *ὦν κατηγορεῖτε κατ' αὐτοῦ*. John 18, 29. Acts 4, 26. 16, 22. 21, 28. 2 Cor. 13, 8. Gal. 5, 17. al. ssep. So Palæph. 6. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5. [II. 3.]

II. With the ACCUSATIVE, where the primary and general idea is *down upon*, *out over*, *throughout*. See the grammarians as above cited, and Winer § 53. d. p. 476.

1. Of Place, i. e. a) Of motion or extension, *out over*, *through*, *throughout* a place; Luke 8, 39 *κατ' ὅλην τὴν πόλιν κηρύσσων*. 15, 14 *ἐγένετο λιμός κατὰ τὴν χώραν ἐκείνην*. Acts 5, 15. 8, 1. 11, 1 *ὄντες κατὰ τὴν Ἰουδαίαν ὡς ὡς ἐπὶ ὅλης Ἰουδαίας*. 15, 23. 24, 12. So *πορεύεσθαι κατὰ τὴν ὁδὸν* *to travel through* i. e. *along the way* Acts 8, 36; and genr. *κατὰ τὴν ὁδὸν* *along or by the way*, while travelling upon it, Luke 10, 4. Acts 25, 3. 26, 13. So Diod. Sic. 1. 72 *οἱ κατὰ τὴν Αἴγυπτον*. Xen. Mem. 3. 5. 11 *ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ.* Thuc. 5. 3 *κατ' ὁδόν*.—From this idea of motion *throughout* every part of a whole, arises the *distributive* sense of *κατά*, in no. 3 below.

b) Of motion or position *upon*, *at*, *near to*, adjacent to; Luke 10, 32 *γενόμενος κατὰ τὸν τόπον*. v. 33 *ἦλθε κατ' αὐτόν*. Acts 2, 10 *τῆς λιμῆς τῆς κατὰ Κυρήνην*. 16, 7. 27, 2 *τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. places *on and near* the coast of Asia Minor. v. 7.—Diod. Sic. 1. 22. Xen. An. 5. 2. 16, 23.

c) Of motion or direction *upon*, i. e. *to-wards* any place; Acts 8, 26 *πορεύου κατὰ μεσημβρίαν*. 27, 12 *λιμένα βλέποντα κατὰ Λίβα*. Phil. 3, 14 *κατὰ σκοπὸν διώκω*. So Thuc. 7. 6 *ὑπὲρ κατ' αὐτοὺς ἦν*, i. e. *over against*. Xen. An. 7. 2. 1.—Spec. *κατὰ πρόσωπον ἀντιστήναι*, *to withstand one to (over against) his face*, Gal. 2, 11. So Xen. Hi. 1. 14 *κατ' ὀφθαλμούς*.

d) Of place *where*, i. e. of being *at*, *in*, *within* a place, where sometimes *ἐν* might be employed though not strictly synonymous; just as in Engl. '*at* a house' and '*in* a house' may be used interchangeably; comp. Winer l. c. p. 476 marg. α) With acc. of place; Rom. 16, 5 *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν* *the church at or in their*

house, i. e. accustomed to meet there. 1 Cor. 16, 19. Philem. 2. Acts 13, 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται κτλ. So Luc. D. Deor. 20. 13 κατ' αὐτοῦ ζῆν. Diod. Sic. 2. 28 τοῖς κατὰ τὴν πόλιν. Palæph. 5. 3 κρίψαι κατὰ γῆν. β) With Acc. of pers. implying place, in, with, among; Acts 21, 21 τὴν κατὰ τὰ ἔθνη Ἰουδαίους the Jews dispersed among (throughout) the Gentiles. 26, 3 τῶν κατὰ Ἰουδαίους ἑσὼν. 17, 28 τινὲς τῶν κατ' ὑμᾶς ποιητῶν, certain of your own poets. 18, 15. Eph. 1, 15 τὴν κατ' ὑμᾶς πίστιν. (Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοὺς βίου. Xen. Cyr. 5. 1. 11.) Spec. κατ' ἑαυτόν in or with oneself, pr. in one's own house, chez soi; and hence genr. by or for oneself, alone; Acts 28, 16 μένειν κατ' ἑαυτόν. Rom. 14, 22. James 2, 17. Comp. Matth. 1 c. p. 1155. So Xen. An. 6. 2. 11. Cyr. 7. 4. 15. γ) With acc. of thing implying place, e. g. κατὰ πρόσωπόν τινας in the presence of, before any one, Luke 2, 31. Acts 3, 13; and so Acts 25, 16. 2 Cor. 10, 1. Also κατ' ὀφθαλμούς sc. ὑμῶν Gal. 3, 1. Trop. of a state or condition in which any thing is or is done, thus implying manner; e. g. κατ' ὄναρ in or by a dream, Matt. 1, 20. 2, 12. 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. 2, 1 ἤλθον οὐ κατ' ὑπεροχὴν λόγου I came not in excellency of speech.—Adverbially, Mark 1, 27 κατ' ἐξουσίαν, see in ἐξουσία no. 3; so κατὰ κράτος strongly, vehemently, Acts 19, 20 (Thuc. 1. 64); κατ' ἰδίαν in private, see in ἰδίος no. 1. b; κατὰ μόνας, see art. καταμόνας. So κατ' ὑπερβολήν, exceedingly, Rom. 7, 13. Gal. 1, 13. 2 Cor. 4, 17, see in ὑπερβολή; or excellently, par excellence, 1 Cor. 12, 31. Also οἱ κατ' ἐξοχήν those in distinction, i. q. the distinguished, Acts 25, 23; comp. Butt. § 125. 6.

2. Of Time, i. e. of a period or point of time throughout, during, in or at which, any thing takes place; e. g. κατὰ τὸ αὐτό, at the same time, together, Acts 14, 1; see in αὐτός no. 3. a. γ. Rom. 5, 6 κατὰ καιρὸν in due time. Acts 12, 1 κατ' ἐκείνον τὸν καιρὸν during (about) that time. 19, 23. Rom. 9, 9. Acts 13, 27. 16, 25 κατὰ τὸ μεσονύκτιον about midnight. 27, 27. Heb. 1, 10 σὺ κατ' ἀρχὰς in the beginning, of old. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ during the time of temptation. 9, 9. Sept. for 2 Gen. 18, 10; comp. Heb. Lex. 2 B. 3. So 2 Macc. 12, 15. Diod. Sic. 4. 9. Thuc. 3. 99.—Also distributively, see in no. 3. b.

3. In a distributive sense, derived strictly from the idea of pervading all the parts of a whole; e. g. a) Of place; Matt. 24, 7

κατὰ τόπους throughout all places, in various parts. Luke 8, 1 διέδενε κατὰ πόλιν καὶ κώμην, throughout city and village, i. e. every one, generally. v. 4. 9, 6. 13, 22. Acts 2, 46 κλῶντές τε κατ' οἶκον ἀπρον i. e. from house to house. 8, 3. 14, 23. 15, 31. 36. 22, 19. al. So Palæph. 39. 2. Diod. Sic. 2. 28 κατὰ κώμας. Hdtot. 1. 196 κατὰ κώμας ἐκάστον. Xen. Hell. 6. 3. 19. b) Of time; e. g. κατ' ἡμέραν daily, every day, Matt. 26, 55. Mark 14, 49; also τὸ κατ' ἡμέραν Luke 11, 3. 19, 47; κατ' ἔτος, κατ' ἐνιαυτόν, yearly, every year, Luke 2, 41. Heb. 9, 25. 10, 1. 3; κατὰ ἑορτήν at each passover Matt. 27, 15. Luke 23, 17; κατὰ καιρὸν at certain times, from time to time, John 5, 4; κατὰ μίαν σαββάτων every first day of the week 1 Cor. 16, 2. Also Acts 17, 17 κατὰ πάσαν ἡμέραν. 18, 4. Heb. 3, 13 κατ' ἐκάστην ἡμ. Rev. 22, 2 κ. μῆνα ἕνα ἑκάστον. So Sept. 1 Sam. 7, 16. Luc. D. Deor. 24. 2. Xen. An. 3. 2. 12. c) Genr. of any parts, number, or the like; e. g. κατὰ μέρος, part for part, particularly, Heb. 9, 5. (2 Macc. 2, 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἕνα one by one 1 Cor. 14, 31, see in εἰς no. 1. b. γ; as likewise for οἱ κατ' ἕνα, κατ' ἓν, εἰς κατ' εἰς, see ibid. Also κατὰ δύο by twos, two and two, 1 Cor. 14, 27. Comp. Matth. 1 c. Winer l. c. So Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Trop. of fitness, accordance, conformity, expressing the relation of one thing towards another. Thus

a) Of a rule, measure, standard of comparison, according to, conformably to, after, secundum, see Matth. 1 c. p. 1153. Winer l. c. p. 477. a) Genr. Matth. 9, 29 κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. 23, 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7, 5. Luke 2, 22 κατὰ τὸν νόμον M. v. 39. 23, 56. John 8, 15 κατὰ τὴν σάρκα κρίνετε, i. e. from external circumstances. 19, 7. Acts 22, 12. 23, 31. 26, 5. Rom. 2, 2 ἐστὶ κατὰ ἀλήθειαν, i. q. ἐστὶ ἀληθὴς. v. 6. 7. 8, 4. 5 κατὰ σάρκα, κατὰ πνεῦμα, i. e. according to the will of the flesh or of the Spirit. 10, 2. 14, 15. Gal. 1, 4. Eph. 4, 22. Col. 2, 8. al. ssp. Sept. for 2 Ps. 7, 9. al. (Palæph. 32. 11. Luc. Bis acc. 4. Xen. Cyr. 2. 3. 15, 16. ib. 5. 5. 6.) With the idea of proportion; Matth. 2, 16. 25, 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Rom. 12, 6. 1 Cor. 3, 8. 2 Cor. 10, 13. So Xen. Mem. 2. 7. 1. β) With acc. of person, i. e. according to the will of any one, Rom. 8, 27 κατὰ θεόν. 2 Cor. 7, 9. 10. 11. 1 Pet. 4, 6. Rom. 15, 5. 1 Cor. 12, 8; by command of any one 2 Cor. 11, 17; according to the narrative or writing of any one,

only in the inscriptions of the Gospels. (2 Macc. 2, 13. Plato Phædr. 1. p. 227. b, κατά Πίνδαρον 'as Pindar says.' Cratyl. 18. p. 401. d.) Gal. 1, 11 οὐκ ἔστι κατά ἀνθρώπου, is not according to man, not such as man would have made. γ) Adverbially,

Luke 10, 31 κατά συγκυρίαν by chance, accidentally. (Hdot. 8. 87 κατά τύχην.) John 10, 3 κατ' ὄνομα. Acts 18, 14 κατά λόγον, reasonably. (Luc. Icarom. 18.) 1 Cor. 14, 40. Eph. 6, 6. 1 Pet. 3, 7 κατά γνώσιν, discreetly. So κατά τί, how? Luke 1, 18.

b) Of an occasion, by virtue of, because of, for, by, through, where the idea of accordance, adaptedness, lies at the bottom; comp. Winer l. c. p. 478. Matth. l. c. Matt. 19, 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν for any cause. Acts 3, 17 κατὰ ἄγνοιαν, because of ignorance, ignorantly. Rom. 2, 5. 2 Cor. 8, 8. Gal. 2, 2. Eph. 1, 5. 7. 9. 3, 3. Phil. 2, 3. 4, 11. 2 Thess. 2, 9. 1 Tim. 1, 1. Philem. 14 κατ' ἀνάγκην. Heb. 7, 5. α. sep.—2 Macc. 6, 11. Luc. D. Deur. 13, 1. Diod. Sic. 20. 40 κατ' ἀνάγκην. Xen. An. 7. 3. 39.

c) Of any general relation, reference, allusion, in respect to, as to; Winer and Matth. l. c. a) Genr. Rom. 1, 3 ἐκ σπέρματος Δαβὶδ κατὰ σάρκα. 9, 5. 11, 28. Phil. 3, 5. 6 κατὰ νόμον... κατὰ (ἡ)λόν... κατὰ δικαιοσύνην. Tit. 1, 4. Heb. 9, 9 κατὰ συνειδήσιν. 1 Pet. 4, 14. So Jos. B. J. 4. 4. 3 κατ' ἐμᾶντόν. Palæph. 32. 5 κατὰ γένος Λιβύοιτες. Hdot. 1. 49. Plato Prot. 317. a. β) Spec. κατὰ c. acc. with a preced. article forms a periphrase for the kindred adjective; e. g. Rom. 11, 21 οὐ κατὰ φύσιν, natural branches. Col. 3, 22 τοῖς κατὰ σάρκα κυρίοις. Also τὰ κατὰ τὸν Παῦλον Paul's affairs, his cause, Acts 25, 14; τὰ κατ' ἐμέ my affairs Eph. 6, 21. Col. 4, 7. So 2 Macc. 3, 16. Diod. Sic. 1. 10 ἡ κατὰ φύσιν βῆλος. Æl. V. H. 2. 42. Xen. Cyr. 7. 1. 16 τὰ κατ' ἡμᾶς. γ) Also in phrases; e. g. κατὰ πάντα in all respects, in all things, Acts 3, 22. Heb. 2, 17 (Thuc. 4. 81); κατὰ πάντα τρόπον in every respect, every way, Rom. 3, 2; with negat. 2 Thess. 2, 3. Buttm. § 147. n. 1. (2 Macc. 11, 31. Pol. 1. 38. 11.) κατ' ὅσον by how much, i. e. inasmuch, quatenus, Heb. 8, 3. 7, 20; κατὰ τοσούτον by so much 7, 22. Spec. τὸ κατ' ἐμέ, lit. 'what relates to me,' so far as in me lies, Rom. 1, 15. So Dem. 1310. 20 τὸ κατ' ἐμέ. Xen. Hell. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 126. n. 8.

5. Of likeness, similitude, manner, like, after, in the manner of; 2 Cor. 1. 17 et 10, 2 κατὰ σάρκα, i. e. like a frail and feeble

man. Heb. 5, 6. 10 κατὰ τὴν τάξιν Μελchisedec, i. e. after the order or rank of Melchisedec, comp. 7, 15, and see in art. τάξις. Acts 13, 22 see in καρδία no. 1. a. β. Sept. for 2 Deut. 4, 32. Lam. 1, 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγας κατὰ μῆλον.) With acc. of pers. Gal. 4, 28 κατὰ Ἰσαάκ like Isaac, as Isaac. Rom. 3, 5 et Gal. 3, 15 κατὰ ἀνθρώπον λέγω I speak as a man; also with the idea of a common man, not a believer, 1 Cor. 3, 3. For 1 Cor. 15, 32 see in Θηριομαχίᾳ. So Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. Hell. 2. 3. 30. —Adverbially, κατ' ὃν τρόπον lit. 'after what manner,' i. q. as, even as, Acts 15, 11; κατὰ ταῦτά, thus, so, Luke 17, 30. 6, 23. 26; κατ' ὁμοιότητα, like, like as, Heb. 4, 15.

6. Of the end, aim, purpose, towards which any thing is directed, for, in behalf of, by way of; 2 Cor. 11, 21 κατὰ ἀτιμίαν [ἐμὴν] λέγω, I say it by way of disparagement, to my own reproach. 1 Tim. 6, 3 ἡ κατ' εὐσέβειαν διδασχῇ, the doctrine which is for godliness, tends to promote it. 2 Tim. 1, 1. Tit. 1, 1. See Kühner Ausf. Gr. § 607. 3. a.—Jos. Ant. 3. 11. 4 κατὰ τὴν τιμὴν τοῦ Θεοῦ τοῦτο ποιῶν. Palæph. 43. 4. Thuc. 6. 31 κατὰ ζῆλον ἔκειν. Hdot. 2. 152.

NOTE. In composition κατά implies: a) Motion downwards, as καταβαίνω, καταβαίρω, καταπίπτω. b) Direction against, in a hostile sense, as καταγινώσκω, καταγορεύω, καταλαλέω. c) Distribution, as κατακληροδοτέω. d) It serves to strengthen the notion of the simple word, and is then often simply intensive, as κατασπλίζω, καταλαμβάνω. e) Sometimes it gives to an intrans. verb a transitive sense, as καταργέω. Comp. Buttm. § 147. n. 6. +

καταβαίνω, f. βήσομαι, (βαίνω,) aor. 2 κατέβην, imper. κατέβητι and κατέβα Mark 15, 30. Buttm. § 107. n. I. 14. § 114 βαίνω.

1. to go or come down, to descend, from a higher to a lower place; e. g. of persons, with ἀπό c. gen. of place whence; Matt. 8, 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. 17, 9. Mark 9, 9. Matt. 14, 29 ἀπὸ τοῦ πλοίου. Mark 15, 30 κατέβα ἀπὸ τοῦ σταυροῦ. Sept. for 17 ἔρχ. Ex. 34, 29. Judg. 4, 14. (Xen. Cyr. 5. 5. 6.) With εἰς c. acc. of place whither, Mark 13, 15 μὴ καταβάτω εἰς τὴν οἰκίαν. Acts 8, 38. Eph. 4, 9. Sept. for 17 ἔρχ. Job 7, 9. Jonah 2, 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) With ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν down upon the sea-shore, sc. from the mountain John 6, 16. (Xen. Ag. 1. 18.) Also πρὸς τινα Acts 10, 21. 14, 11. Sept. for 17 ἔρχ. Ex. 19, 14. Absol.

Matt. 24, 17. Luke 6, 17. John 5, 7. (Xen. Cyr. 1. 4. 8.) Of those who go from a higher to a lower region of country, e. g. ἀπὸ Ἱερουσαλὴμ Mark 3, 22. Luke 10, 30; with εἰς, John 2, 12 εἰς Καπερναούμ. Acts 7, 15 εἰς Αἴγυπτον. 14, 25. 16, 8. al. Absol. Luke 2, 51. John 4, 47. Acts 8, 15. 24, 1. Sept. for דָּרָךְ Gen. 12, 10. 42, 3. So Hdot. 5. 106 fin. Xen. Hell. 3. 4. 11.—Spoken of those who *descend, come down, from heaven*; e. g. God as affording aid to the oppressed, Acts 7, 34 quoted from Ex. 3, 8 where Sept. for דָּרָךְ. Of the Messiah, c. ἐκ John 6, 38. 42; c. ἀπὸ 1 Thess. 4, 16. Of the Holy Spirit, c. ἐκ John 1, 32; ἐπὶ τινι Luke 3, 22. John 1, 33. Of angels, ἐξ οὐρανοῦ Matt. 28, 2; ἐν c. dat. of place whither John 5, 4, see in ἐν no. 4; ἐπὶ τινι John 1, 52 see in ἀναβαίνω no. 1 fin. Sept. for דָּרָךְ Gen. 28, 12. Of Satan as *cast down* from heaven, Rev. 12, 12; comp. v. 9. 10.

2. Of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8, 26 ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ. εἰς Γάζαν. So דָּרָךְ Sept. κατὰ γω Prov. 7, 27. Of things *descending from heaven*, i. e. let down or sent down from God; e. g. a vessel Acts 10, 11. 11, 5; spiritual gifts, c. ἀπὸ James 1, 17; the new Jerusalem ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ Rev. 3, 12 in an anacoluthon. So of phenomena from the heavens, the clouds, *to fall*, e. g. ἡ βροχή Matt. 7, 25. 27 (Jos. Ant. 2. 16. 3); λαλαῶν Luke 8, 23; πῦρ ἀπὸ τοῦ οὐρ. Luke 9, 54; πῦρ ἐκ τοῦ οὐρ. Rev. 13, 13. So Sept. and דָּרָךְ 2 K. 1, 10. 12.—Genr. i. q. *to fall, to drop*, e. g. sweat, ὥστε θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν Luke 22, 44. So Ecclus. 32 or 35, 15 δάκρυα ἐπὶ σιαγόνα καταβαίνει. +

καταβάλλω, f. βαλῶ, (βάλλω,) 1. *to cast down*, e. g. from heaven, Pass. Rev. 12, 10 κατεβλήθη ὁ κατήγωρ. So Pol. 1. 24. 12. Xen. Hell. 5. 2. 41.—Spec. *to prostrate*, 2 Cor. 4, 9. Sept. for כָּרַע Ps. 73, 18. So Luc. D. Deor. 14. 2. Plato Hipp. min. 374. a.

2. Mid. *to lay down*, e. g. a foundation, c. acc. Heb. 6, 1.—Jos. Ant. 15. 11. 3. Pol. 10. 27. 9. Plato Legg. 803. a.

καταβαρέω, ᾶ, f. ἤσω, (βαρίω,) *to weigh down*, as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12, 16; comp. Sept. and דָּבַר 2 Sam. 13, 25.—Genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

καταβαρύνω, i. q. καταβαρέω, *to weigh down, to oppress*; Pass. of the eyes, Mark

14, 40 οἱ ὀφθ. καταβαρυνόμενοι in some edit. for βεβαρυνόμενοι in Rec.—Pr. Sept. Joel 2, 8. 2 Sam. 14, 26.

κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26.—In N. T. *a descent*, i. e. place of descending, *a declivity*, Luke 19, 37 κατὰβ. τοῦ ὄρους τῶν ἐλαιῶν. Sept. for דָּרָךְ Josh. 10, 11. Mic. 1, 4. So Pol. 11. 15. 8. Xen. An. 3. 4. 37.

καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to go down, to bring down*, e. g. ἔως ἄδου, Pass. Matt. 11, 23. Luke 10, 15. Sept. for דָּרָךְ Ez. 31, 16. 18.—Hdot. 8. 119. Plut. Themist. 4. Xen. Cyr. 7. 5. 18.

καταβολή, ἡς, ἡ, (καταβάλλω,) *a casting down*, i. e.

1. *a laying down, founding, foundation*; in N. T. only in the phrase: καταβολὴ τοῦ κόσμου, *the foundation of the world*, i. e. the creation, beginning of the world, Matt. 13, 35. 25, 34. Luke 11, 50. John 17, 24. Eph. 1, 4. Heb. 4, 3 (see in καίτοι). 9, 26. 1 Pet. 1, 20. Rev. 13, 8. 17, 8.—Plut. Ag. et Ignis comp. 2 ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

2. Of seed, *a casting in*, trop. Heb. 11, 11 δύνανται ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in (implanting) of seed*, i. e. strength for conception, procreation.—Hippocr. Aphorism. 4, τὰ κνούμενα ἐν μὲν τῇ πρώτῃ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 υἱὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς. So καταβάλλειν σπέρματα; e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I; comp. Wetst. N. T. in loc.

καταβραβεύω, f. εὔσω, (βραβεύω,) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35. Conc. Laod. καταβραβεύω ἐστὶ τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἐτέρῳ διδόναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος.—In N. T. trop. *to deprive of a due reward, to defraud*, c. acc. Col. 2, 18. So Dem. 544 ult.

καταγγελεύς, εως, ὁ, (καταγγέλλω,) *an announcer, proclaimer*; Acts 17, 18 ξίτων δαιμονίων δοκεῖ κατ. εἶναι.

καταγγέλλω, f. γελῶ, (κατὰ intens.) Pass. aor. 2 κατηγγέλην Acts 17, 13, see Buttm. § 101. n. 4; pr. *to bring word down to any one*, i. q. *to bring it home to him*; hence, *to announce, to publish, to show forth*, c. acc. Acts 3, 24 τὰς ἡμέρας ταύτας. 1 Cor. 11, 26 θάνατον τοῦ κυρίου. Pass. Acts 13, 38 ἡμῖν ἀφ᾽ οὗς ἡμεῖς ἀμαρτιῶν καταγγέλλεται.

Rom. 1, 8. So Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—Spec. *to announce, to set forth, to preach, inculcate*; c. acc. Acts 4, 2 καταγγέλει τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. 13, 5. 15, 36. 16, 17. 21. 17, 3. 23. 26, 23. 1 Cor. 2, 1. 9, 14. Phil. 1, 16 [17] Χριστὸν καταγγ. Col. 1, 28. Pass. Acts 17, 13. Phil. 1, 18.

καταγελᾶω, ᾶ, f. ἄσω, (γελᾶω,) *to laugh at in scorn, to deride*, c. gen. Matt. 9, 24 καὶ κατεγέλων αὐτοῦ. Mark 5, 40. Luke 8, 53; comp. Butt. § 132. 10. e. Sept. for אַפֵּס Job 21, 3; פִּתְּץ Job 30, 1.—Æl. V. H. 9. 37. Xen. An. 2. 6. 23.

καταγινώσκω, f. γινώσκειν, (γινώσκω,) *to know or note against any one, to his disadvantage*, Sept. for ἡρη Prov. 28, 11. Xen. Mem. 1. 3. 10.—In N. T. *to judge or think ill of, to condemn, to blame*, c. gen. 1 John 3, 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά. v. 21. Pass. Gal. 2, 11 ὅτι κατεγνωσμένος ἦν because he had been blamed, sc. by others, prob. by Christians of Antioch; not 'because he was to be blamed;' a sense which the participle does not admit. So Ecclus. 14, 2. Dem. 1402. 24. Hdian. 5. 2. 12. Plato Dem. 382. e.

κατάγνυμι, f. κατέγω, (ἄγνυμι,) aor. 1 κατέγα, Pass. aor. 2 κατέγην, both with syll. augm. prob. to distinguish them from the forms of κατάγω, see Winer § 12. 2. Butt. § 84. n. 5. Anom. fut. Att. κατεάξω Matt. 12, 20, prob. for the like reason. Passow in ἄγνυμι. Butt. § 114 ἄγνυμι. Matth. § 222. p. 429.—*To break down, to break off or in two*, c. acc. Matt. 12, 20 κλάμον συντ. οὐ κατεάξει. John 19, 32. Pass. John 19, 31 ἵνα κατεγῶσιν αὐτῶν τὰ σκέλη. Sept. for שָׁרַ Jer. 48, 25. So Pol. 1. 37. 2. Xen. An. 4. 2. 20.

κατάγω, f. ἄγω, (ἄγω,) 1. *to lead down*, e. g. persons, *to bring or conduct down*, from a higher to a lower place or region; with acc. and eis, Acts 9, 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. 23, 20. 28; acc. c. πρὸς τινα 23, 15; acc. simpl. 22, 30. Rom. 10, 6. Sept. for נָתַן c. eis 1 K. 1, 33; c. πρὸς Gen. 44, 21.—Hdian. 8. 1. 3 eis. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

2. Spec. as a nautical term, *to bring down a ship to land*, c. acc. Luke 5, 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν. So Sext. Empir. adv. Phys. 2. 68 νῆες εἰς ἑτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence Pass. aor. 1 κατήχθη, *to come to land, to land, to touch*, Acts 21, 3. 27, 3. 28, 12. So Jos. Ant. 14. 14. 3 eis Βρεταντίον καταγεται 'he (Herod) landed at Brundisium.'

καταγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) *to contend against, to prevail against, to subdue*, c. acc. βασιλείας Heb. 11, 33.—Jos. Ant. 7. 2. 2. Æl. V. H. 4. 8. Pol. 2. 45. 4.

καταδέω, f. δέσω, (δέω,) *to bind down, to bind fast*, e. g. ἐν δεσμῷ καταδεῖσθαι Hom. Od. 15. 443. Luc. Asin. 16.—In N. T. *to bind together, to bind up*, e. g. wounds, c. acc. τραύματα Luke 10, 34. Sept. for שָׁרַ Ez. 34, 4. 16. So Ecclus. 27, 21.

κατάδηλος, ου, ό, ή, adj. (κατά intens. δηλος,) *very clear, quite evident*, Heb. 7, 15.—Plut. Romul. 29. Xen. Mem. 1. 4. 14.

καταδικάζω, f. ἀσώ, (δικάζω,) *to give judgment against, to condemn*, c. acc. of pers. Matt. 12, 7. 37; absol. Luke 6, 37 bis. James 5, 6. Sept. for שָׁרַ Ps. 37, 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. In Gr. writers oftener c. gen. Xen. Hell. 7. 4. 33.

καταδικη, ης, ή, (δικη,) judgment against, condemnation, Acts 25, 15 Lach. for Rec. δίκη.—Luc. D. Mort. 17. 2. Plut. Themist. 21.

καταδιώκω, f. ξω, (κατά intens.) *to pursue closely, an enemy* Xen. An. 4. 2. 5. Sept. for שָׁרַ Judg. 7, 25.—In N. T. *to follow closely, in order to find*, c. acc. Mark 1, 36. So Sept. and שָׁרַ Ps. 23, 6.

καταδουλόω, ᾶ, f. ᾶσω, (δουλόω,) *to bring down under bondage, to enslave*, c. acc. 2 Cor. 11, 20. Gal. 2, 4 ἵνα ἡμᾶς καταδουλώσωσιν, where others καταδουλώσονται Mid. depon. Sept. for נָתַן Ex. 1, 14. 6, 5.—1 Macc. 8, 10. Luc. Pseudosoph. 12. Thuc. 3. 70.

καταδυναστεύω, f. εὔσω, (δυναστεύω, δυνάστης,) *to exercise power against any one*, i. e. *to overpower, to oppress*; c. gen. James 2, 6 οὐχ οἱ πλοῖσιοι καταδυναστεύουσιν ἡμῶν; Pass. part. Acts 10, 38. Sept. c. gen. for שָׁרַ 2 Sam. 8, 11; c. acc. for נָתַן Jer. 22, 3.—So c. gen. Diod. Sic. 13. 73; c. acc. Xen. Conv. 5. 8.

κατάδεμα, ατος, τό, in N. T. prob. corrupted for κατανέμα i. q. ἀνέμα but stronger, *a curse*, Rev. 22, 3 in later edit. for κατανέμα in Rec. Comp. for the sense, Zech. 14, 11.

καταδεματίζω, f. ἴσω, (κατάδεμα,) *to curse*, absol. Matt. 26, 74 in later edit. instead of κατανέματίζω in Rec. from which it is corrupted.—Chrysost. in Ps. 77. Iren. c. Hær. 1. 13. 4. ib. 1. 16. 3. See Wetst. N. T. in loc.

κατασχύνω, f. **υἱῶ**, (**αλοχύνω**), *to bring down shame upon*, i. e.

1. *to dishonour, to disgrace*, c. acc. **κατασχ. τὴν κεφαλὴν** 1 Cor. 11, 4. 5, i. e. offends against decorum.—Ecclus. 22, 5. Hdian. 5. 1. 17. Xen. An. 3. 1. 30.

2. *to shame, to put to shame*, i. q. **αλοχύνω** but stronger; c. acc. a) Pr. Luke 13, 17. 1 Cor. 1, 27 bis, **ἵνα τοὺς σοφοὺς κατασχύνῃ**, 11, 22. 2 Cor. 7, 14. 9, 4. 1 Pet. 3, 16. Sept. for **שְׁחַיִן** 2 Sam. 19, 5. So Arr. Epict. 2. 8. 21. Xen. Mem. 3. 5. 28. b) From the Heb. by meton. of cause for effect, *to bring to nought* one's hope, *to disappoint*, Pass. Rom. 5, 5 ἡ δὲ ἐλπίς οὐ κατασχύνει. 9, 33 et 10, 11 et 1 Pet. 2, 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται, quoted from Is. 28, 16 where Sept. for **שְׁחַיִן**. Sept. for **שְׁחַיִן** Ps. 22, 6. 44, 8. al. So Ecclus. 2, 10.

κατακαίω, f. **καύσω**, (**καίω**), Pass. aor. 2 **κατέκαψεν**, fut. 1 **κατακαυθήσομαι**, Rev. 18, 8, and also in the later usage Pass. fut. 2 **κατακαήσομαι** 1 Cor. 3, 15. 2 Pet. 3, 10; comp. Winer § 15. p. 98. Buttm. Ausf. Sprachl. § 114 **καίω**.—*To burn down, to consume utterly*, Engl. *to burn up*, c. acc. Matt. 3, 12 τὸ ἄχυρον κατακαύσει πυρὶ ἀσβίστου. 13, 30. 40. Luke 3, 17. Acts 19, 19. 1 Cor. 3, 15. Heb. 13, 11. 2 Pet. 3, 10. Rev. 8, 7 ter. 17, 16. 18, 8. Sept. for **הָרַף** Ex. 32, 19. Lev. 6, 30.—Luc. D. Mar. 11. 1. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

κατακαλύπτω, f. **ψω**, (**καλύπτω**), *to cover with a veil which hangs down*, and hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11, 6 bis; also c. acc. **τὴν κεφαλὴν** v. 7; comp. Buttm. § 134. 6, or § 135. 5. Sept. for **כָּפַר** Gen. 38, 15. Is. 6, 2.—Jos. Ant. 7. 10. 5. Hdot. 1. 119. Act. Xen. Cyr. 6. 4. 11.

κατακαυχάομαι, ὡμαι, f. ἡσομαι, Mid. depon. (**καυχάομαι**), 2 p. pres. **κατακαυχᾶσαι** Rom. 11, 18; see Buttm. § 103. III. Winer § 13. 2. b.—*To boast oneself against, to glory over*, c. gen. Rom. 11, 18 bis, **μὴ κατακαυχᾶ τῶν κλάδων κτλ.** So c. **κατὰ James 3, 14.** Hence James 2, 13 **κατακαυχᾶται ἔλεος [ὁ ἐλεῶν] κρίσεως**; i. e. *the merciful man glorieth (rejoiceth) against judgment*, fears not condemnation. So Sept. Jer. 50, 10. 38.

κατάκειμαι, f. **είσομαι**, (**κείμει**), *to lie down, to lie*, intrans. Comp. **κείμει**, Buttm. § 109. II.

1. Of the sick, foll. by a particip. Mark 1, 30 **κατέκειτο πυρέσσουσα**, *she lay sick of a*

fever. Acts 28, 8; with **ἐπὶ** c. dat. Mark 2, 4. Luke 5, 25. Acts 9, 33; with **ἐν** John 5, 8; absol. v. 6.—Luc. Icarom. 31 **κατάκειται νοσῶν**. Dem. 1265. 23 **ἦν ἡμεῖς ἀσθενῶν ἐγὼ κατεκείμεν**.

2. *to recline at table*, see in **ἀνάκειμαι** no. 2. Mark 14, 3. Luke 5, 29; c. **ἐν οἰκίᾳ** Mark 2, 15. 1 Cor. 8, 10.—Plut. J. Cæs. 63 mid. Xen. Conv. 1. 14; c. **ἐν** Luc. Tox. 44. Xen. An. 6. 1. 4.

κατακλάω, ᾶ, f. **άσω**, (**κλάω**), *to break down, to break off or in pieces*, e. g. **τοὺς ἄρτους** Mark 6, 41. Luke 9, 16.—Jos. Ant. 2. 14. 4. Dem. 1251. 23. Plut. Pomp. 48 init.

κατακλείω, f. **είσω**, (**κλείω**), *to shut to a door, to close*, Xen. Cyr. 6. 4. 10.—In N. T. of a person, pr. *to shut down* in a subterranean prison; hence, as in Engl. *to shut up, to confine*, e. g. **τινὰ ἐν φυλακῇ** Luke 3, 20. Acts 26, 10 where Rec. c. dat. **φυλακάις**. Sept. c. **ἐν** for **ἐν** Jer. 32, 3.—Wis. 17, 2 c. dat. Hdian. 3. 7. 5 c. **ἐν**. Xen. An. 5. 2. 18 c. **είς**.

κατακληροδοτέω, ᾶ, f. ἡσω, (**κληροδοτέω**, **κληροδότης**), *to give by lot to each, to distribute by lot*, c. acc. Acts 13, 19 Rec. where others **κατακληρονομέω**. Sept. for **בְּיָרֵךְ** Deut. 21, 16 et Josh. 19, 51 in ed. Ald. et Compl.—1 Macc. 3, 36.

κατακληρονομέω, ᾶ, f. ἡσω, (**κληρονομέω**), *to let each get by lot, to distribute by lot*, c. acc. Acts 13, 19 in later edit. for **κατακληροδοτέω** in Rec. So Sept. for **בְּיָרֵךְ** Josh. 18, 2; **בְּיָרֵךְ** Num. 33, 54. Josh. 14, 1.—Used by Greek writers only in the sense *to inherit down* from an ancestor, c. gen. In later writers c. acc. Lob. ad Phryn. p. 129.

κατακλίνω, f. **κλῶ**, (**κλίνω**), pr. *to make incline, to make lie down*, genr. 1 Macc. 1, 3. Xen. Cyr. 6. 4. 11.—In N. T. only of the posture at meals, *to make recline*, c. acc. Mid. *to recline at a meal*; see in **ἀνάκειμαι** no. 2. Luke 9, 14 **κατακλίνει αὐτοὺς κλισίας**. Pass. aor. 1 as Mid. Luke [7, 36.] 14, 8. 24, 30. So Act. Acl. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

κατακλύζω, f. **ύσω**, (**κλύζω**), *to dash down upon, to overflow, to overwhelm*; Pass. 2 Pet. 3, 6 ὁ τότε κόσμος ὑδατι κατακλύσθεις ἀπόλητο. Sept. for **הַיָּם** Job 14, 19. Jer. 47, 2.—Diod. Sic. 1. 19. Plato Tim. 22. d.

κατακλυσμός, οῦ, ὁ, (**κατακλύζω**), *a flood, deluge*, e. g. Noah's flood, Matt. 24, 38. 39. Luke 17, 27. 2 Pet. 2, 5. Sept. for

ἔσθω Gen. 6, 17. 7, 6 sq.—Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10. Plato Tim. 23. b.

κατακολουθεῖω, ὦ, f. ἴσω, (κατά in-tens. ακολουθεῖω,) *to follow closely*, c. dat. Acts 16, 17; absol. Luke 23, 55.—Pol. 6. 42. 2; trop. Jos. Ant. 6. 7. 4. Plut. adv. Colot. 3 fin.

κατακόπτω, f. ψω, (κόπτω,) *to cut or hew down, to cut in pieces*, Pol. 5. 25. 3. Xen. Hell. 1. 5. 3.—In N. T. genr. and in-tens. *to beat, to cut, to wound*, c. acc. Mark 5, 5 κατακόπτων ἱαντὸν λίθους. So Diod. Sic. 2. 44. Xen. Mag. Eq. 4. 5.

κατακρημνίζω, f. ἴσω, (κρημνίζω, κρη-μνός,) *to throw down a precipice, to cast down headlong*, c. acc. Luke 4, 29 ἕως ὀφρύος τοῦ θρόνου ... ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַע 2 Chr. 25, 12.—Diod. Sic. 4. 31. Pol. 3. 116. 12. Xen. Cyr. 1. 4. 7.

κατάκριμα, ατος, τό, (κατακρίνω,) *judg-ment against, condemnation*, Rom. 5, 16. 18. 8, 1.—Hesych. κατάκριμα· κατάκρισις, καταδική.

κατακρίνω, f. νῶ, (κρίνω,) *to give judg-ment against, to condemn*, in Greek writers with a gen. of pers. and acc. of punishment, Matth. 378. p. 694 pen.—In N. T. with acc. of pers. and dat. of punishment; Matt. 20, 18 κατακρινούσιν αὐτὸν θανάτῳ, *they shall condemn him to death*. Mark 10, 33. 2 Pet. 2, 6; acc. of pers. and infin. Mark 14, 64 κατέκρινον αὐτὸν εἶναι ἑνοχὸν θανάτου. (Hist. of Sus. 41. Xen. Hi. 7. 10.) With acc. of pers. the crime or punishment being im-plied; John 8, 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2, 1; absol. Rom. 8, 34; Pass. Matt. 27, 3. James 5, 9 Rec. Of the last judgment Mark 16, 16. 1 Cor. 11, 32. Trop. Rom. 8, 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6, 1 sq. So Hist. of Sus. 48. Hdtan. 7. 6. 7. Plut. C. Gracch. 18.—Spec. *to condemn by contrast*, i. e. to show by one's conduct that others are guilty of misconduct and deserve condemnation; c. acc. Matt. 12, 41. 42. Luke 11, 31. 32. Heb. 11, 7. Pass. Rom. 14, 23.

κατάκρισις, εως, ἡ, (κατακρίνω,) *con-demnation*, 2 Cor. 3, 9; also *censure, blame*, 7, 3.

κατακυριεύω, f. εὔσω, (κυριεύω,) *to lord it against or over any one*, i. e.

1. Genr. *to exercise authority over*, c. gen. Matt. 20, 25 οἱ ἀρχόντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10, 42. 1 Pet. 5, 3. Sept. for שָׂרָא Jer. 3, 14; בָּשָׂר Ps. 19, 14.

—Ecclus. 17, 4. Not found in Gr. writers in this sense.

2. Spec. *to get the mastery of, to over-power, to subdue*, c. gen. Acts 19, 16. Sept. for שָׂרָא Gen. 1, 28. Num. 32, 29.—Diod. Sic. 14. 64.

καταλαλέω, ὦ, f. ἴσω, (λαλέω,) *to speak against, to speak evil of, to slander*, c. gen. James 4, 11 ter, μὴ καταλαλεῖτε ἀλλήλων κτλ. 1 Pet. 2, 12 ἐν ᾧ καταλαλοῦσιν ὑμῶν. 3, 16. Sept. for שָׂרָא Ps. 44, 17; נָשָׂא Ps. 78, 19.—Luc. Asin. 12. Diod. Sic. 11. 44; c. acc. Pol. 3. 90. 6.

καταλαλία, ας, ἡ, (καταλαλέω,) *a speak-ing against, evil speaking, slander*, 2 Cor. 12, 20. 1 Pet. 2, 1.—Wisd. 1, 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) *speaking against; as Subst. a slanderer, backbiter*, Rom. 1, 30.

καταλαμβάνω, f. λήψομαι, (κατά in-tens.) aor. 2 κατέλαβον, *to take, to receive*, with the idea of eagerness or the like. E. g.

1. Pr. *to lay hold of, to seize*, with the idea of eagerness, suddenness, e. g. a criminal, John 8, 3. 4 αὐτὴ ἡ γυνὴ κατελήφθη ἑπαντοφῶρος μοιχομενομένη. (Æl. H. An. 11. 15 quoted in αὐτόφωρος. Luc. Conv. 32.) Of an evil spirit which *seizes, takes possession of* a demoniac, Mark 9, 18. So Æl. V. H. 3. 9.—Trop. of darkness, evil, *to come suddenly upon*, John 12, 35 ἵνα μὴ σκορία ὑμᾶς καταλάβῃ. 1 Thess. 5, 4 ἡ ἡμέρα. Sept. for נָשָׂא Gen. 19, 19; נָשָׂא 1 K. 18, 44. So Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3. Plato Rep. 387. e.

2. In allusion to the public games, *to lay hold of, to obtain the prize*, with the idea of eager and strenuous exertion, *to attain to*; c. acc. Rom. 9, 30. 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3, 12 bis, διώκω δέ, εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, *if also I may lay hold of that for which too I have been laid hold of by Christ*, i. e. τὸ γνῶναι αὐτόν κτλ. in v. 10. So v. 13.—Comp. Hdtot. 6. 39. Thuc. 3. 30.

3. Trop. *to seize with the mind, to com-prehend*, c. acc. John 1, 5 ἡ δὲ σκορία οὐ κατέλαβεν αὐτό. (Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας.) Mid. *to comprehend for oneself, to perceive, to find*, c. εἶναι, Acts 4, 13 καταλαβόμενοι ὅτι ἀνθρώποι ἀγράμματοι εἰσι. 10, 34; c. acc. et inf. 25, 25; τι indir. Eph. 3, 18.—So c. εἶναι Arr. Epict. 1. 5. 6; c. acc. Plato Ax. 370. a.

καταλέγω, *κ. ξω*, (λέγω,) *to lay down*, Mid. *to lie down* for sleep, Hom. Od. 14. 520. ib. 19. 44; *to lay down or out*, apart from others, *to pick out*, *to select*, Plut. C. Gracch. 6 init. Plato Legg. 782. e; spec. of soldiers, *to choose*, *to enlist*, *to enrol*, Pol. 2. 24. 1. Xen. Cyr. 3. 4. 11.—Hence in N. T. *gener. to reckon to a number*, *to enrol*, Pass. 1 Tim. 5, 9.

κατάλειμμα, *ατος*, τό, (καταλείπω,) *a remnant*, *remainder*; Rom. 9, 27 **κατάλειμμα σωθήσεται**, *a remnant only shall be saved*, i. e. a small part, few; quoted from Is. 10, 22 where Sept. for **ἡσὺ**—Ecclus. 44, 17. 1 Macc. 3, 35.

καταλείπω, *κ. ψω*, (λείπω,) *aor. 1* **κατέλειψα** Acts 6, 2, a later form, Lob. ad Phryn. p. 713 sq. Butt. Ausf. Sprachl. § 114 **λείπω**. Pr. *to leave down* to one's heirs, *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10.—Hence *gener.* and in N. T.

1. *to leave behind*, at one's departure, e. g. a) At death, c. acc. Mark 12, 19 **κατέλειπε γυναῖκα**. Luke 20, 31. So Sept. Deut. 28, 54. Palaeoph. 32. 7. Plato Legg. 773. e. b) *Gener.* in any place, c. acc. Mark 14, 52 **καταλείπων τὴν σινδῶνα**. John 8, 9. With *ἐν* c. dat. of place, Luke 15, 4 **οὐ καταλείπει τὰ ἐν. ἐν τῇ ἐρήμῳ**. 1 Thess. 3, 1 **ἐν Ἀθήναις**. Tit. 1, 5; with *αὐτοῦ* there Acts 18, 19; with *εἰς ἄδου* Acts 2, 31 see in *εἰς* no. 4. So with acc. and predicate of condition, Acts 24, 27 **κατέλειπε τὸν Παῦλον δεδεμένον**. 25, 14. Sept. for **ἔλειπε** Gen. 39, 12. 13. Josh. 8, 17. So Jos. Ant. 2. 4. 5; *ἐν* Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 17; with pred. Hdian. 8. 8. 16.

2. *to leave*, *to quit wholly*, *to forsake*, i. e. **λείπω** but stronger. a) Of place, c. acc. Matt. 4, 13 **καταλείπων τὴν Ναζαρεθ**. Heb. 11, 27. With acc. and predicate, Acts 21, 3. Sept. for **ἔλειπε** 1 Sam. 31, 7. So Hdian. 8. 2. 10. Xen. An. 4. 2. 7. b) Of persons and things, *to leave*, *to forsake*, so as to have nothing more to do with them, c. acc. Matt. 19, 5 **κ. τὸν πατέρα καὶ τὴν μητέρα**. Mark 10, 7. Eph. 5, 31. Matt. 16, 4. 21, 17; with predic. *μόνος* Luke 10, 40. Of things, Luke 5, 28 **καταλείπων ἅπαντα**. Acts 6, 2. 2 Pet. 2, 15. Sept. for **ἔλειπε** Gen. 2, 24. Deut. 31, 17.—Hdian. 3. 12. Xen. An. 8. 1. 2.

3. *to leave remaining*, *to have left*, *to reserve*, c. acc. Rom. 11, 4 **καταλείπον ἑμὲν τῷ ἐπτακισχλίοις ἄνδρας**, quoted from 1 K. 19, 18 where Sept. for **ἡσὺ**. Pass. Heb. 4, 1.—Plut. M. Ant. 65. Xen. Ag. 5. 1. Mem. 1. 1. 8.

καταλύω, *κ. ἄσω*, (λύω,) *to loose down*, *to loose to death*, c. acc. Luke 20, 6.—Comp. Sept. Ex. 17, 4. Num. 14, 10.

καταλλαγὴ, *ῆς*, ἡ, (καλλάσσω,) *exchange*, espec. of money Dem. 1216. 18.—In N. T. *a change* from enmity to friendship, *reconciliation*, spec. restoration to the divine favour; Rom. 5, 11 **δι' οὗ οὐκ ἔστιν ἡν κατ. ἐλάβομεν**. 2 Cor. 5, 18. 19. Rom. 11, 15 **καταλλαγὴ κόσμου**, i. e. the means or occasion of reconciling the world to God. So *gener.* 2 Macc. 5, 20. Dem. 10. 15. Æschyl. Theb. 767.

καλλάσσω *ν. ττω*, *κ. ξω*, (ἀλλάσσω,) *to change against* any thing, *to exchange for*, e. g. money Hdian. 2. 13. 12; *gener.* Plato Phaed. 69. a.—In N. T. *to change* a person *towards* another, from enmity to friendship, *to reconcile* to any one, (thus differing from **διαλλάσσω** which implies *mutual change*, Tittm. de Syn. N. T. p. 101 sq.) c. acc. et dat. 2 Cor. 5, 18. 19 **κόσμον καταλλάσσωμεν ἑαυτοῖς**. Pass. *aor. 2* **κατηλλάγην**, *to be or become reconciled to* any one, c. dat. Rom. 5, 10 bis **κατηλλάγημεν τῷ θεῷ κτλ.** 1 Cor. 7, 11. 2 Cor. 5, 20.—2 Macc. 1, 5. Æl. V. H. 2. 21. Xen. An. 1. 6. 2.

κατάλοιπος, *ου*, ὁ, ἡ, adj. (λοιπός,) *left over*, *remaining*, Plato Tim. 39. e.—In N. T. οἱ **κατάλοιποι** *the rest*, *the residue*, Acts 15, 17 quoted from Am. 9, 12 where Sept. for **ἡσὺ**; also for **ἡσὺ** Ezra 3, 8. So Neut. Pol. 2. 11. 6.

κατάλυμα, *ατος*, τό, (καταλύω,) *a place of hall*, *lodging-place*, *inn*, *khán*, *caravanserai*, see in **καταλύω** no. 2. Bibl. Res. in Palest. III. p. 431. Luke 2, 7 **οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι**. By synecd. Mark 14, 14 et Luke 22, 11 **ποῦ ἐστὶ τὸ κατάλυμα**; i. e. a room where we may sup., a lodging. Sept. for **ἵδμε** Ex. 4, 24; **ἡσὺ** 1 Sam. 9, 22.—Ecclus. 14, 25. Pol. 2. 36. 1. Diod. Sic. 14. 93.

καταλύω, *κ. ἄσω*, (λύω,) *to loosen down*, apart, i. e.

1. *to dissolve*, *to break down*, *to disunite* the parts of any thing; hence spoken of buildings or the like, *to throw down*, *to destroy*, c. acc. Matt. 26, 61 **καταλύσαι τὸν ναόν**, and so 27, 40. Mark 14, 58. 15, 29. Acts 6, 14; also Matt. 24, 2. Mark 13, 2. Luke 21, 6. 2 Cor. 5, 1; trop. Gal. 2, 18. Sept. for Chald. **ἡσὺ** Ezra 5, 12. So Hdian. 8. 4. 4. Plut. Poplic. 10. Trop. *to destroy*, *to put an end to*, *to render vain*, e. g. τὸν νόμον Matt. 5, 17 bis; **ἔργον** Acts 6, 38. 39.

Rom. 14, 20. So 2 Macc. 2, 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14.

2. *to let loose, to unbind*, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of travellers and caravans, *to halt for rest or for the night, to put up for the night*, when the beasts of burden are unloaded, Sept. for קָנַח Gen. 42, 27. 43, 21. Xen. An. 1. 8. 1. —In N. T. genr. *to lodge, to take lodging*, intrans. Luke 9, 12; with παρά τινι, 19, 7 εἰσέλθῃ καταλύσαι κτλ. Sept. for קָנַח Gen. 24, 23. 25. So Luc. Asin. 17; παρά τινι Dem. 252. 24. Plato Prot. 311. a.

καταμαρδάνω, ᾧ, f. ἥσω, (κατά intens.) *to learn thoroughly* Xen. CEC. 11. 6. —In N. T. *to note accurately, to observe, to consider*, c. acc. Matt. 6, 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for קָנַח Gen. 34, 1. Arr. Alex. M. 5. 11. 2. Dem. 680. 22. Xen. Mem. 1. 4. 2.

καταμαρτυρέω, ᾧ, f. ἥσω, (μαρτυρέω,) *to witness against, to testify against*, c. gen. Buttm. §132. 10. g. Matth. §378. Matt. 26, 62. 27, 13. Mark 14, 60. 15, 4. Sept. for קָנַח 1 K. 21, 10. 13; קָנַח Job 15, 6. —Lys. 132. 23. Dem. 836. 25.

καταμένω, f. ῶ, (κατά intens.) *to remain fixedly, to abide, to dwell*, intrans. Acts 1, 13. Sept. for קָנַח Num. 20, 1. Plut. Num. 21. Xen. Cyr. 7. 1. 45.

καταμόνας, adv. (κατά, μόνος,) *alone, by oneself*, Mark 4, 10. Luke 9, 18. Sept. for קָנַח Jer. 15, 17; קָנַח Mic. 7, 14. —Pol. 4. 15. 10. Thuc. 1. 37. Comp. Buttm. §115. n. 5.

κατανάθεμα, aros, τό, (κατά intens.) *a curse against any one, a curse*, i. q. ἀνάθεμα but stronger, Rev. 22, 3 Rec. Comp. Zech. 14, 11, and see in κατάθεμα.

καταναθεματίζω, f. ἴσω, (κατά intens.) *to utter curses against, to curse*, i. q. ἀναθεματίζω but stronger, Matt. 26, 74 Rec. See in καταθεματίζω.

καταναλίσκω, f. λώσω, (κατά intens.) *to consume utterly*, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12, 29 πῦρ καταναλίσκον. Sept. for קָנַח Lev. 6, 10. —Pol. 32. 7. 15. Plato Phaed. 72. d. Xen. Mem. 1. 2. 22.

καταναρκάω, ᾧ, f. ἥσω, (ναρκάω,) *to become torpid against any one, to his detriment*, i. q. *to be slothful, heavy, burdensome* to any one, e. g. in a pecuniary sense, c. gen. 2 Cor. 11, 8. 12, 13. 14 οὐ καταναρκήσω ὑμῶν. —Hezych. καταναρκήσα· ἐβάρυνα. ib. οὐ κατενάρησα· οὐ κατεβάρησα. Ac-

cording to Jerome the use of this word is a Cilicium of Paul; Algas. Qu. 10. See Wetstein N. T. ad 1 Cor. 11, 8.

κατανεύω, f. εὔσω, (νεύω,) *to nod or wink towards any one, to make signs to any one, with the head, eyes, or hands, to beckon*, c. dat. Luke 5, 7. —Luc. Asin. 48. Pol. 39. 1. 3.

κατανοέω, ᾧ, f. ἥσω, (κατά intens. νοέω.) 1. *to see or discern distinctly, to perceive clearly*, c. acc. Matt. 7, 3 δοκῶν οὐ κατανοεῖς; Luke 6, 41. Acts 27, 39. Trop. Luke 20, 23 κ. τὴν πανουργίαν. Sept. for קָנַח Ps. 91, 8. —Plut. Pyrrh. 34. Xen. Cyr. 3. 2. 2; trop. Xen. An. 7. 7. 45.

2. Trop. *to mind accurately, to observe, to consider*, c. acc. Luke 12, 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7, 31. 32. 11, 6. Heb. 3, 1. James 1, 23. 24. Sept. for קָנַח Is. 5, 12. Num. 32, 8. 9. So Luc. Demon. 20. Xen. Hi. 1. 22. —Spec. *to have respect to, to regard*, c. acc. Rom. 4, 19 οὐ κατενόησε τὸ ἑαυτοῦ σώμα κτλ. Heb. 10, 24. Sept. for קָנַח Is. 57, 1.

καταντῶ, ᾧ, f. ἥσω, (ἀντῶ, ἀντί,) lit. *to come down over against*, i. e. *to come down to or upon, to arrive at a place*; Acts 20, 15 κατηγήσαμεν ἀντικρὺ Χίου *we came over against Chios*. Elsewhere in N. T. with eis c. acc. Acts 16, 1 κατήγησε eis Δέρβην. 18, 19. 24. 21, 7. 25, 13. 27, 12. 28, 13. (2 Macc. 4, 44. Palaeoph. 15. 2. Diod. Sic. 3. 34.) Of things, *to come or be brought to any one*, c. eis 1 Cor. 14, 36; *to come upon, to happen to*, i. e. *in the time of any one*, c. eis 1 Cor. 10, 11. So Pol. 6. 4. 12. —Trop. *to attain to the possession of any thing, to obtain*, c. eis Acts 26, 7 eis ἦν (ἐπαγγελίαν) ... ἐλπίζει κατανῆσαι. Eph. 4, 13. Phil. 3, 11. So c. πρὸς 2 Macc. 6, 14; eis Pol. 4. 34. 2.

κατάνυξις, εως, ἡ, (κατανύσσω,) pr. *a piercing through, trop. vehement pain, grief*, Hesych. κατάνυξις· ἡ λύπη. But Sept. has the verb κατανύσσω for Heb. שָׁמַח *to be silent, dumb*, Lev. 10, 3. Ps. 4, 5; for שָׁמַח id. Dan. 10, 15; and for שָׁמַח *to lie in deep sleep, stupor*, Dan. 10, 9. So also Sept. κατάνυξις for Heb. קָנַח *deep sleep, stupor*, Ps. 60, 3. Is. 29, 10. —Hence in N. T. from the Sept. *slumber, stupor*, Rom. 11, 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, quoted from Is. 29, 10 where Sept. for קָנַח as above. Some derive it in this sense from κατανυστάω.

κατανύσσω v. -πτω, f. ξω, (κατά intens.) *to prick through, to pierce*; Passa-

trop. to be greatly pained, to be deeply moved; Acts 2, 37 *κατενύγησαν τῇ καρδίᾳ*. Sept. for כָּאֵזָזָה Ps. 109, 16.—Ecclus. 14, 1. Hesych. *κατενύγησαν* καταλυπήθησαν.

καταξίωω, ὤ, f. ὥσω, (πατέω,) to count worthy of any thing; in N. T. only Pass. to be counted worthy, c. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1, 5; c. infin. Luke 20, 35, 21, 36. Acts 5, 41.—So c. gen. Jos. Ant. 15, 3, 8. Diod. Sic. 2, 60; c. inf. Dem. 1883, 11.

καταπατέω, ὤ, f. ἴσω, (πατέω,) to tread down, to trample down, c. acc. Matt. 5, 13, 7, 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke 8, 5, 12, 1. Sept. for טָרַח 2 Chr. 25, 18. Ez. 34, 18. So Pol. 1, 34, 5. Xen. Ag. 1, 15.—Metaph. as a mark of scorn and contempt, Heb. 10, 29 τὸν ἰδὲν τοῦ θεοῦ. So 1 Macc. 3, 51. Hom. Il. 4, 157.

κατάπαυσις, εως, ἡ, (καταπαύω,) a resting down, rest, Sept. for נָחַח 1 Chr. 6, 16 [31]. 2 Macc. 15, 1.—In N. T. from the Heb. a rest, resting-place, dwelling, pr. after wandering and disquiet; comp. in καταπαύω no. 1. b. So Acts 7, 49 τίς τόπος τῆς καταπαυ. μου, and what the place of my rest, abode? i. e. of God in allusion to temples, quoted from Is. 66, 1 where Sept. for נָחַח, as also Ps. 132, 14; comp. Ecclus. 24, 6 sq. Also of the promised land as the rest or abode of the Israelites after their wanderings, Heb. 3, 11, 18 et 4, 3, 5 εἰς εἰσ-ελεύσονται εἰς τὴν κατάπαυσίν μου, my rest, i. e. which I have promised; quoted from Ps. 95, 11 where Sept. for נָחַח, as also Deut. 12, 9; see in καίροι.—Trop. the rest, quiet abode, of those who shall dwell with God in heaven, in allusion both to the rest of Israel and to the sabbath, Heb. 4, 1, 3, 10, 11. Comp. Wisd. 4, 7. Act. Thom. § 36.

καταπαύω, f. σω, (παύω,) to rest or quiet down, i. e.

1. Trans. a) Pr. to cause to cease, to make rest or desist, to restrain, c. acc. Acts 14, 18 μὲν κατέπαυσαν τοὺς ὄχλους. So Sept. Job 26, 12 where Heb. נָחַח; for נָחַח Ps. 85, 4. So Pol. 1, 9, 8. Dem. 808, 14. Plato Polit. 294. e. b) Spec. to cause to rest, to give rest to, i. e. to bring into the rest and happiness of those who dwell with God, Heb. 4, 8; comp. v. 1, 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land after their wanderings. Sept. for נָחַח Josh. 1, 13, 15, 22, 4. So genr. Hom. Il. 16, 618. Xen. Ven. 7, 2.

2. Intrans. to rest from, to cease from, with ἀπό c. gen. Heb. 4, 4 κατέπαυσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. v. 10. Sept. for נָחַח Gen. 2, 2, 3; נָחַח Gen. 49, 32.—Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ παραχῆς. Eurip. Hec. 908 μολπῶν δ' ἀπὸ... καταπαύσας. The more common Gr. usage is καταπαύεσθαι τινας, Matth. § 355, 4.

καταπέτασμα, ατος, τό, (καταπετά-νυμι,) a covering, veil, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In Sept. a veil, curtain, of the tabernacle and temple, of which there were two, viz. one at the entrance of the outer sanctuary, Heb. ἡῖμα Sept. καταπέτασμα Ex. 26, 36, 40, 5. Jos. B. J. 5, 5, 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. חֹרֶן Sept. καταπέτασμα Ex. 26, 31, 27, 21, 40, 3. Jos. B. J. 5, 5, 5. Comp. Wetst. N. T. ad Matt. 27, 51.—In N. T. the veil, curtain, of the inner sanctuary, which was rent at Christ's death, τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; comp. Heb. 9, 8, 10, 19, 20. Also τὸ δεύτερον καταπέτασμα id. Heb. 9, 3. Trop. Heb. 6, 19 τὸ ἐσώτερον τοῦ καταπετάσματος θὰν within the veil, i. e. the inner sanctuary, the holy of holies, in the heavenly temple; comp. v. 20 and 10, 19. So Heb. 10, 20 where it is a symbol of the body and death of Jesus.

καταπίνω, f. πίομαι, (πίνω,) to drink down, to swallow down as in drinking; Engl. often to swallow up.

1. Of persons, c. acc. Matt. 23, 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. 5, 8. Sept. for נָחַח Jon. 2, 1. So Ael. V. H. 1, 3. Luc. D. Marin. 14, 3. Plato Euthyphr. 6, a.

2. Of things, e. g. the earth, to swallow up, to absorb, c. acc. Rev. 12, 16. (Diod. Sic. 1, 32.) The sea, to overwhelm, to drown, Pass. Heb. 11, 29. (Pol. 2, 41, 7.) Trop. 2 Cor. 5, 4.

3. Trop. to overwhelm, to destroy, c. acc. 1 Cor. 15, 54. Pass. 2 Cor. 2, 7 λύπη καταποσῇ ὁ τοιοῦτος.—Aeschin. 13, 39 κ. τὴν πατρίαν οὐσίαν.

καταπίπτω, f. πεσοῦμαι, (πίπτω,) to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26, 14; νεκρόν 28, 6. Sept. for נָחַח Ps. 145, 14.—Luc. Nigrin. 36. Xen. Cyr. 4, 5, 54. Mem. 3, 3, 5.

καταπλέω, f. εύσω, (πλέω,) to sail down from the high sea to land (comp. in κατάγω no. 2); hence to sail to any place, to

come by ship to, c. eis Luke 8, 26.—Pol. 1. 53. 2. Xen. Hell. 1. 4. 11.

καταπονέω, ᾧ, f. ἴσω, (πονέω,) to work down, to wear down by labour, Plut. Alex. M. 4.—In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7, 24. 2 Pet. 2, 7. So 2 Macc. 8, 2. AEL V. H. 3. 27. Diod. Sic. 13. 51.

καταποντίζω, f. ἴσω, (ποντίζω, πόντος,) to cast or sink down in the sea; Mid. or Pass. to sink, to be sunk, to be drowned; Matt. 14, 30. 18, 6 καταποντισθή ἐν τῷ πελάγει τῆς θαλάσσης, where only a sure mode of death is pointed out, prob. without allusion to the punishment of drowning (καταποντισμός) practised by the Egyptians, Greeks, and Romans, but not by the Jews; see Casaubon ad Sueton. Octav. c. 67. Wetst. N. T. i. p. 441. Adam's Rom. Ant. p. 274.—Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσουλούς καταποντίσσε. Plut. Timol. 13 fin. Pol. 2. 60. 8. Dem. 677. 6.

κατάρα, as, ἡ, (καρά intens. ἀρά,) pr. imprecation against, i. e.

1. Pr. and genr. imprecation, cursing. James 3, 10 ἐκ. τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. for חֶלֶק Gen. 27, 12. 13.—Jos. Ant. 4. 6. 5. Plut. Timol. 5. Plato Alcib. 143. b.

2. From the Heb. a curse, i. e. a devoting or dooming to utter destruction, see in ἀνάθεμα; and hence curse, condemnation, doom; Gal. 3, 10 ὑπὸ κατάραν εἰσὶ ἀρετῆς τοῦ νόμου, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2, 14 κατάρας τέκνα, i. e. on whom the curse abides. So Sept. for חֶלֶק Dan. 9, 11; חֶלֶק Judg. 9, 57. Deut. 28, 15. 45; חֶלֶק Prov. 3, 33. Mal. 2, 2.—Also of the earth, Heb. 6, 8 γῆ... κατάρας ἐγγύς near to the curse, almost accursed, doomed to sterility. So Gen. 3, 17 חֶלֶק אֶרֶץ, Sept. ἐπικατάρατος, comp. 5, 29. 8, 21.

καταράσμαι, ᾠμαι, f. ἄσμαι, Mid. dep. (ἀράσμαι, ἀρά,) to wish or pray against any one, to wish evil to, to curse. a) Pr. and c. acc. e. g. opp. to εὐλογεῖν, Matt. 5, 44 τοὺς καταρωμένους ὑμᾶς. Luke 6, 28. Rom. 12, 14. James 3, 9. So Sept. for חֶלֶק Gen. 12, 3. Num. 24, 9. So c. acc. impl. Xen. An. 5. 6. 4 comp. Luc. Asin. 27; oftener c. dat. Luc. D. Mort. 27. 7. Xen. An. 7. 7. 48. b) From the Heb. to curse, to devote to destruction; so a fig-tree Mark 11, 21,

comp. in κατάρα no. 2 ult. Pass. part. καταραμένος accursed, i. q. ἐπικατάρατος, Matt. 25, 41; comp. Buttm. § 113. n. 6. Sept. for חֶלֶק Deut. 21, 23; חֶלֶק Job 24, 18. So Wisd. 12, 11. Eccus. 3, 16.

καταργέω, ᾧ, f. ἴσω, (ἀργέω,) to let be idle, unemployed, e. g. the hands Eurip. Phoen. (758) 765.—In N. T. to make idle, useless; to bring to nought.

1. Pr. e. g. land, to spoil, c. acc. Luke 13, 7 ἵνα καὶ τὴν γῆν καταργῇ. Comp. ἀργός of land, Aristot. OE. 2. Diod. Sic. 19. 42.—Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. 3, 3; νόμον v. 31. Eph. 2, 15; ἐπαγγελίαν Rom. 4, 14. Gal. 3, 17. Spec. to bring to nought, to debase, c. acc. 1 Cor. 1, 28; and so Pass. 1 Cor. 2, 6.

2. Genr. to make to cease, to do away, to put an end to; 1 Cor. 13, 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things. (Sept. for Chald. חֶלֶק to make desist, Ezra 4, 21. 23.) Hence to abolish, to destroy, Rom. 6, 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. 6, 13. 15, 24 θὰν καταργήσῃ πᾶσαν ἀρχὴν κτλ. v. 26. 2 Thess. 2, 8. 2 Tim. 1, 10. Heb. 2, 14. So Test. XII Patr. p. 731 καταργήσει Βε-λίας καὶ τοὺς ὑπερεπὺντας αὐτῶ. Just. Mart. de Resurr. p. 242.—Pass. καταργεῖσθαι, οὔμαι, to cease, to be done away, 1 Cor. 13, 8 bis, εἴτε προφητεῖαι, καταργηθήσονται κτλ. v. 10. 2 Cor. 3, 7. 11. 13. 14. Gal. 5, 11. So καταργεῖσθαι ἀπὸ τινος, to cease from, to cease being under or connected with any person or thing; e. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7, 2. 6. i. q. ἐλευθερία ἐστὶν ἀπὸ τοῦ νόμου in v. 3; also Gal. 5, 4 καταργήθητε ἀπὸ τοῦ Χριστοῦ ye have ceased (withdrawn, apostatized) from Christ. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χριστοῦ.

καταριθμέω, ᾧ, f. ἴσω, (ἀριθμέω,) to number under or among; Pass. Acts 1, 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for חֶלֶק 2 Chr. 31, 19.—Diod. Sic. 4. 85. Plato Po- lit. 266. a.

καταρτίζω, f. ἴσω, (ἀρτίζω, ἄρτιος,) to make quite ready, to put fully in order, to make complete.

1. Pr. of what is broken, injured, to refit, to repair, to mend, and this is the more common classic usage; c. acc. e. g. τὰ διαρρηγμένα Matt. 4, 21. Mark 1, 19. Sept. for Chald. חֶלֶק Ezra 4, 12. 13. 16. So Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdor. 5. 106.—Trop. of a person in error, to restore, to set right, c. acc. Gal. 6, 1. So Plut. Marcell. 10.

2. Spec. *to furnish fully, to make perfect*, i. e. such as one should be, deficient in no part; so of persons, c. acc. 1 Pet. 5, 10 ὁ δὲ θεὸς . . . καταρτίσει ὑμᾶς. Pass. or Mid. 2 Cor. 13, 11 καταρτίζετε δε γε perfect. Luke 6, 40 καταρτισμένοι δὲ πᾶς ἔσται ὡς ὁ διδάσκ. αὐτοῦ, every one completed (perfect-ed) shall be as his master, not more. Also with ἐν τινι in any thing, Heb. 13, 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ. Pass. 1 Cor. 1, 10. Of things, e. g. τὰ ὑποτερήματα, *to fill out, to supply*, 1 Thess. 3, 10.—Comp. Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις καταρτισμένοι.

3. Genr. *to prepare, to set in order, to frame*; in N. T. only in Pass. and Mid. Rom. 9, 22 σκεύη ὀργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. 21, 16 κ. αἶνον, from Ps. 8, 8 where Sept. for עָבַד. Heb. 10, 5 σῶμα δὲ καταρτίσω μοι, *a body hast thou prepared for me*, as a sacrifice to thee, quoted from Ps. 40, 7 Sept. where the Heb. is different. Heb. 11, 3 καταρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, *were framed, were created and set in order*; comp. Sept. Ps. 74, 16 σὺ καταρτίσω ἥλιον καὶ σελήνην for Heb. יָצַרְתִּי. Ps. 89, 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.

κατάρτισις, εὖς, ἡ, (καταρτίζω,) *perfection*, i. e. the being made or becoming perfect, 2 Cor. 13, 9; comp. in καταρτίζω no. 2.—Plut. Alex. M. 7.

καταρτισμός, οὐ, ὁ, (καταρτίζω,) *a perfecting*, i. e. the act of making perfect, Eph. 4, 12.

κατασεῖω, f. εἰσω, (σεῖω,) *to shake down*, e. g. buildings AEL. V. H. 3. 16. Thuc. 2. 76.—In N. T. *to shake the hand* at any one, *to wave the hand, to beckon*, as a sign for silence, c. acc. Acts 19, 33 κατασεῖσας τὴν χεῖρα *waving the hand*; c. dat. Acts 13, 16 κατασεῖσας τῇ χειρὶ *waving with the hand*. Also c. dat. of pers. 21, 40 κ. τῇ χ. τῷ λαῷ. 12, 17. So τὴν χ. Philo Leg. ad Cai. 1018. b; τῇ χ. Jos. Ant. 8. 11. 2. Pol. 1. 78. 3; c. dat. of pers. Xen. Cyr. 5. 4. 4.

κατασκάπτω, f. ψω, (σκάπτω,) *pr. to dig down, to undermine*; and hence *to overthrow, to destroy, to raze*, e. g. cities, buildings, Jos. Ant. 4. 8. 46. Hdtan. 8. 4. 24. Xen. Hell. 2. 2. 23.—So in N. T. as quoted from Sept. e. g. Rom. 11, 3 τὰ θεοσυστήριά σου κατέσκαψαν, *they have digged down thine altars*, destroyed them, quoted from 1 K. 19, 10 where Sept. for סָרַח. Part. Pass. Acts 15, 16 τὰ κατασκευασμένα, *the ruins*, from Am. 9, 11 where Sept. for חָרַסוּ.

κατασκευάζω, f. ᾶσω, (κατά intens.) *to prepare fully, to put in readiness*, c. acc. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11, 10. Mark 1, 2. Luke 7, 27, quoted from Mal. 3, 1 where Heb. עָבַד, Sept. ἐπιβλέπομαι; see in ἐτοιμάζω no. 1. a. Luke 1, 17 λαὸν κατασκευασμένον *a people fully prepared*, for the coming of the Messiah. (Genr. Diod. Sic. 1. 1. Dem. 14. 26. Xen. Mem. 3. 11. 4.) Spoken of buildings, i. q. *to build, to construct*, e. g. οἶκον Heb. 3, 3. 4; σκηνὴν 9, 2. 6; κιβωρὸν *the ark of Noah* 11, 7. 1 Pet. 3, 20. So Jos. Ant. 8. 2. 4. Hdtan. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, e. g. τὰ πάντα Heb. 3, 4. Sept. for עָבַד Is. 40, 28. 43, 7. So Wisd. 9, 2.

κατασκηνώω, ᾶ, f. ᾶσω, (σκηνώω,) *to fix down a tent, to pitch tent, to encamp*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2.—In N. T. genr. *to sojourn, to dwell*, and spoken of birds, *to haunt*; so ἐν τοῖς κλάδοις Matt. 13, 32. Luke 13, 19; ὑπὸ τὴν σκίαν Mark 4, 32. Sept. for עָבַד Ps. 104, 12. So Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4.—Trop. *to rest, to remain*; Acts 2, 26 ἡ σὰρξ μου κατασκηνώσει ἐν' ἐλπίδι, quoted from Ps. 16, 9 where Sept. for עָבַד.

κατασκήνωσις, εὖς, ἡ, (κατασκηνώω,) *the pitching of a tent, building*, Sept. for עָבַד 1 Chr. 28, 2; *a tent pitched, quarters*, Diod. Sic. 17. 95.—In N. T. *a lodging, dwelling, abode*, and spoken of birds, *a haunt*, Matt. 8, 20. Luke 9, 58. In Sept. only of the dwelling of God, for עָבַד 2 Chr. 6, 21. Symm. for עָבַד Ps. 46, 5. So Tob. 1, 4. 2 Macc. 14, 35. Comp. Pol. 11. 26. 5. Plut. Demetr. 26.

κατασκιάζω, f. ᾶσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow, to cover*, c. acc. Heb. 9, 5.—Plut. Artax. 18 fin. Plato Tim. 74. d.

κατασκοπέω, ᾶ, f. ᾶσω, (σκοπέω,) *to view accurately, to contemplate*, Xen. Mem. 2. 1. 22; *to inspect*, Pol. 10. 20. 2; *to reconnoitre*, Plut. Aem. Paul. 16.—In N. T. with sinister intent, *to spy out, to explore*, c. acc. Gal. 2, 4 κατασκοπεῖσθαι τὴν ἐλευθερίαν ὑμῶν. So Sept. for עָבַד 2 Sam. 10, 3. 1 Chr. 19, 3.

κατασκοπός, οὐ, ὁ, (κατασκοπέω,) *a scout, spy*, Heb. 11, 31. Sept. for עָבַד Gen. 42, 9. 11.—Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

κατασοφίζομαι, f. ἴσομαι, Mid. depon. (σοφίζω,) *pr. to be wise against any one*, i. e. *to deal subtly with, insidiously, deceitfully*, c. acc. Acts 7, 19 κατασοφισάμενος τὸ

γένος ἡμῶν, in allusion to Ex. 1, 10 where Sept. for עַמִּי הָיָה.—Judith 5, 11. Luc. D. Deor. 1. 2. Diod. Sic. 15. 74.

καταστέλλω, f. εἴω, (στέλλω,) *to put or let down, to lower*, e. g. τὰς ῥάβδους the fasces Dion. Hal. 8. 44.—In N. T. trop. *to put down, to quell, to appease*, c. acc. τὸν ἔχλον Acts 19, 35. 36. So 2 Macc. 4, 31. Jos. Ant. 14. 9. 1. Plut. Moral. II. p. 95.

κατάστημα, ατος, τό, (καίστημα,) *position*, i. e. *condition, character, deportment*; Tit. 2, 3 ἐν καταστήματι ἱεροπρεπείς.—3 Macc. 5, 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

καταστολή, ἡς, ἡ, (καταστέλλω,) *a letting down*, i. e. *the letting fall of a garment*, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5.—In N. T. meton. *dress, raiment, apparel*, 1 Tim. 2, 9 ἐν καταστολῇ κοσμή. Sept. for כְּתוּבָה Is. 61, 3. So Jos. B. J. 2. 8. 4.

καταστρέφω, f. ψω, (στρέφω,) *to turn down, to turn under*, e. g. with a plough Xen. Œc. 17. 10.—In N. T. *to overturn, to overthrow, to upset*, c. acc. Matt. 21, 12 τὰς τραπεζὰς τῶν κολλυβιστῶν. Mark 11, 15. Sept. for חָרַב Job 28, 9. Hag. 2, 22. So Anthol. Gr. III. p. 38. Also κ. τὰς πόλεις *to destroy* Plut. Pericl. 23. Hdtan. 8. 4. 22.

καταστρηνιάω, ᾠ, f. ᾠσω, (στρηνιάω,) *to revel against, to run riot against* any one, c. gen. 1 Tim. 5, 11 θανά γὰρ καταστρηνιάωσι τοῦ Χριστοῦ, *against Christ*, i. e. they lead a life of voluptuous luxury in neglect of Christ, to the detriment of his cause.—Basil. Ep. ad Amphil. III. p. 28. c. Nicet. Annal. XIX. 4. 368. d. Comp. Lob. ad Phryn. p. 381; see more in στρηνιάω.

καταστροφή, ἡς, ἡ, (καταστρέφω,) *catastrophe*, i. e. *overthrow, destruction*, of cities; 2 Pet. 2, 6 ὡς πόλεις . . . καταστροφῇ κατέκρινε. Sept. for קָרַח Gen. 19, 29; תָּהָר Job 15, 21. So Plut. Instit. Lacon. 42. Thuc. 1. 15.—Trop. *subversion*, opp. τὸ χρῆσιμον, 2 Tim. 2, 14.

καταστρώννυμι, f. στρώσω, (στρώννυμι,) *to spread down, to strew down*, e. g. persons, Pass. 1 Cor. 10, 5 κατεστρώθησαν ἐν ἐρήμῳ, *they were strewn as corpses in the desert*, were destroyed. Sept. for שָׁחַט Num. 14, 16.—Judith 14, 4. Æl. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς κατεστρώννυσαν.

κατασύρω, f. ρῶ, (σύρω,) *to drag down, to force along*, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643.

Plut. Symp. 1. 9. 3; τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, *to drag or haul along*, c. acc. τινὰ πρὸς κριτὴν Luke 12, 58. So Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγοράς. Comp. *detrahens in iudicium*, Cic. pro Milon. 14.

κατασφάζω v. -άπτω, f. ἄζω, (σφάζω, σφάπτω,) *to slaughter down*, i. e. *genr. to butcher, to kill*, c. acc. τοὺς ἐχθροὺς Luke 19, 27. Sept. for שָׁחַט Zech. 11, 5.—Æl. V. H. 13. 2. Xen. An. 4. 1. 23.

κατασφραγίζω, f. ἴσω, (κατά intens.) *to seal up*, c. acc. e. g. τὸ βιβλίον a book or roll, Rev. 5, 1. Sept. for סָתַם Job 9, 7.—Wisd. 2, 5. Luc. Alex. 49. Plut. de Defect. Orac. 45.

κατάσχεσις, εως, ἡ, (κατέχω,) *a holding fast, possession*; in N. T. meton. *a possession, thing possessed*, e. g. a dwelling, land. Acts 7, 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. v. 45 ἐν τῇ κατάσχεσει, see in ἐν no. 4. Sept. for חָזַק Gen. 17, 8. Ps. 2, 8.—Judith 9, 13. Jos. Ant. 9. 1. 2.

κατατίθημι, f. θήσω, (τίθημι,) 1. *to put or lay down, to deposit*, e. g. in a tomb, c. acc. Mark 15, 46 κατατίθεν αὐτὸν ἐν μνημείῳ.—Æl. V. H. 13. 2. Plut. Lysand. 29; *genr. Xen. Eq. 6. 7.*

2. *Mid. to deposit for oneself, to lay up for use*, *genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34.*—In N. T. trop. *κατατίθεσθαι χάριν v. χάριτας*, c. dat. *to lay up favour with any one, to win his favour, to curry favour with*; Acts 24, 27 βάλων τε χάριτας κατατίθεσθαι τοῖς Ἰουδαῖς φηλίζ. 25, 9. So 1 Macc. 10, 23. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

κατατομή, ἡς, ἡ, (κατατέμνω,) *concision*, i. e. *a cutting off, mutilation*; so Phil. 3, 2, contemptuously for the Jewish circumcision, in contrast with the true spiritual circumcision in v. 3. Comp. in ἀποκόπτω.

κατατοξεύω, f. εἴσω, (τοξεύω,) *to shoot down with an arrow or dart*; Pass. c. dat. βολίδι Heb. 12, 20, in allusion to Ex. 19, 13 where Sept. for חָרַב.—Luc. D. Deor. 19. 2. Hdt. 3. 86.

κατατρέχω, aor. 2 κατέδραμον, (τρέχω,) *to run down from a higher to a lower place*; Acts 21, 32 κατέδραμεν ἐκ' αὐτοῦς *he ran down upon them*, from the fortress Antonia. Sept. for יָרַד 1 K. 19, 20.—Hdt. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26, 37. Xen. Cyr. 7. 2. 5.

καταφέρω, see in κατεσίζω.

καταφέρω, f. κατέσω, (φέρω,) Pass. aor. 1 κατηγάγην, *to bear or carry down from*

a higher to a lower place, Palaeoph. 10. 2. Dem. 1158. 15; *to bring down* with violence, as a blow, Luc. Tim. 53; *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9.—Hence in N. T.

1. Pass. καταφέρεσθαι, *to be borne or thrown down*; Acts 20, 9 κατενυχθῆς ἀπὸ τοῦ ὕπνου ἐπεσε, *being borne down from the sleep*, i. e. he sunk down from sleep, lost his balance and fell. (Æl. V. H. 3. 4. Hdian. 1. 11. 3.) Trop. *to be borne down, oppressed*, e. g. with sleep, ὕπνω Acts 20, 9. So Symm. for ἐν ᾧ Ps. 76, 7; εἰς ὕπνον Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57.

2. Spec. καταφέρω ψῆφον (κατὰ intens.) *to bring down or deposit a vote, to vote*, i. q. φέρω ψῆφον but stronger, implying alacrity, zeal. Acts 26, 10 κατήνεγκα ψῆφον *I gave my vote*, assented; comp. 22, 20.—So φέρω ψῆφον Dem. 271. ult. Plut. Coriol. 15 τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης.

καταφεύγω, f. φομαί, (φεύγω,) *to flee down to any place, to flee for refuge*, e. g. εἰς τὰς πόλεις Acts 14, 6; trop. c. inf. Heb. 6, 18. Sept. for עָנָה Num. 35, 26. Dent. 4, 42.—Hdian. 7. 11. 12. Xen. Hell. 4. 8. 28.

καταφθείρω, f. ἐρῶ, (κατὰ intens.) *to spoil utterly, to corrupt*, c. acc. Luc. Tim. 36; καταφθῆ. τὴν χώραν *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3.—Hence in N. T.

1. Trop. *to corrupt, to deprave*; Pass. 2 Tim. 3, 8 καταφθαρμένους τὸν νοῦν, Buttm. § 131. 7. Comp. Sept. καταφθῆ. τὴν ὁδὸν for רָחַקְתָּ Gen. 6, 12.

2. *to destroy*, Pass. *to perish*, 2 Pet. 2, 12. Sept. for בָּרַב Ex. 18, 18; רָחַקְתָּ Gen. 6, 17.—2 Macc. 5, 14. Æschyl. Pers. 345. Diod. Sic. 1. 16.

καταφιλέω, ὦ, f. ἴσω, (κατὰ intens.) *to kiss tenderly, deosculator, stronger than φιλέω*, c. acc. Matt. 26, 49 comp. v. 48. Mark 14, 45. Luke 7, 38. 45. 15, 20. Acts 20, 37. Sept. for בָּרַב Gen. 31, 28. 55. Ruth 1, 9. 14.—Luc. Asin. 51. Xen. Mem. 2. 6. 33.

καταφρονέω, ὦ, f. ἴσω, (φρονέω,) pr. *to think down upon*, i. q. *to look down upon any one, to think lightly of, to despise*, c. gen. Buttm. § 132. 10. e. Matt. 18, 10 μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων. Rom. 2, 4. 1 Cor. 11, 22. 1 Tim. 4, 12. Heb. 12, 2. 2 Pet. 2, 10. So Wisd. 14, 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12.—Spec. *to neglect, not to care for*, Matt. 6, 24 et Luke 16, 13 opp. to ἀνέχεσθαι. 1 Tim. 6, 2. So Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

καταφρονήτης, οὗ, δ, (καταφρονέω,) a *despiser, contemner*, Acts 13, 41, quoted from Sept. Hab. 1, 5 where Heb. בְּרִיזָא. Sept. for בְּרִיזָא Hab. 2, 5.—Jos. Ant. 6. 14. 4. Plut. Brut. 12 init.

καταχέω, f. εὔσω, (χέω,) *to pour down upon*, and genr. *to pour upon*, e. g. ἐπὶ τὴν κεφ. Matt. 26, 7; κατὰ τῆς κεφ. Mark 14, 3.—Sept. Job. 41, 15. Hdian. 8. 4. 26. Plato Rep. 398. a.

καταχθόνιος, ἰου, δ, ἡ, adj. (χθών,) *under-ground, subterranean*, put for ἀδης and its inhabitants, Phil. 2, 10.—Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10. Hom. Il. 9. 457.

καταχράομαι, ὦμαι, f. ἵσμαι, Mid. depon. (κατὰ intens.) *to use overmuch, to over-use*, and so *to misuse, to abuse*, c. dat. 1 Cor. 7, 31 οἱ χρώμενοι τῷ κόσμῳ ὥς μὴ καταχρώμενοι. 9, 18.—Æl. V. H. 3. 13. Hdian. 8. 4. 22. Plato Menex. 247. a.

καταψύχω, f. ξω, (ψύχω,) *to cool down, to cool*, to refresh by cooling, c. acc. τὴν γλώσσαν Luke 16, 24.—Sept. Ex. 26, 19. Diod. Sic. 3. 8 pen. Theophr. C. Pl. 4. 12. 9.

κατεῖδωλος, ου, δ, ἡ, adj. (κατὰ intens. εἰδωλον,) *full of idols, given to idolatry*; Acts 17, 16 κατεῖδωλον οὖσαν τὴν πόλιν.—Comp. the forms τόπος κατάδενδρος Diod. Sic. 16. 31; τόπος κατάφυτος Pol. 18. 3. 1.

κατέναντι, adv. (έναντι,) pr. *down over against*; hence genr. i. q. *over against, opposite to*, c. gen. a) Genr. Mark 11, 2 κάμην τὴν κατέναντι ὑμῶν. 12, 41. 13, 3. [Matt. 21, 2. 27, 24.] Also with art. δ, ἡ κατέναντι, adj. *opposite*, Luke 19, 30 εἰς τὴν κατέναντι κόμην. Buttm. § 125. 6. Sept. for בָּרַב Ex. 19, 2; בָּרַב 1 Chr. 5, 11; בָּרַב־בָּרַב Zech. 14, 4. So Ecclus. 22, 18. b) Spec. *before, in the sight of*, Rom. 4, 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, by attract. for κατέναντι Θεοῦ ᾧ ἐπίστευσε, comp. in art. δς Il. A. 3. b. δ. Buttm. § 143. 14. Winer § 24. 2. n. Sept. for בָּרַב־רָבָּ Ex. 32, 10; בָּרַב 2 Chr. 2, 6. Ex. 32, 5.

κατενώπιον, adv. (ένώπιον,) pr. *down in the presence of*, in the very presence of; hence genr. *before, in the sight of*, c. gen. 2 Cor. 2, 17 κατενώπιον τοῦ Θεοῦ. 12, 19. Eph. 1, 4. Col. 1, 22. Jude 24 κατ. τῆς δόξης αὐτοῦ, *before, in the presence of*. Sept. for בָּרַב־רָבָּ Lev. 4, 17; בָּרַבָּ Josh. 21, 46; בָּרַבָּ Josh. 1, 5.

κατεξουσιάζω, f. ἄσω, (ἐξουσιάζω,) *to exercise authority against or over any one*, c. gen. Matt. 20, 25. Mark 10, 42.

κατεργάζομαι, f. *άσσομαι*, Mid. depon. (*κατά* intens. *εργάζομαι*.) Pass. aor. 1 *κατεργάσθην* with Pass. signif. 2 Cor. 12, 12, comp. Butt. n. 6.

1. *to work out, to bring about*, e. g. a)

Of persons, i. q. *to work, to effect, to accomplish, to do*; so of Christ, c. acc. Rom. 15, 18. (Xen. Mem. 3. 5. 11.) So actions, conduct, c. acc. Rom. 1, 27 *τὴν ἀσχημοσύνην κατεργαζόμενοι*. 2, 9 κ. τὸ κακόν. 7, 15. 17. 18. 20. 1 Cor. 5, 3. 1 Pet. 4, 3. (Xen. Hiero 1. 32.) Also miracles, *σημεῖα*, Pass. 2 Cor. 12, 12; so Hdt. 9. 108. Spec. *to form, to make*; so of God, c. acc. et dat. 2 Cor. 5, 5. Sept. for *ἐποίη* Ex. 15, 17. b) Of things, *to cause, to produce, to work, to be the cause or author of*, c. acc. Rom. 4, 15 *ὁ νόμος ὁργὴν κατεργάζεται*. 5, 3. 7, 8. 13. 2 Cor. 4, 17. 7, 10 bis. 11. 9, 11. Phil. 2, 12. James 1, 3. 20. So Plato Legg. 791. a.

2. *to work out to the end, to bring to an end*, Hdtan. 3. 12. 12. Plut. M. Crass. 10.—Hence in N. T. *to make an end of, to vanquish*, c. acc. *πάντα* Eph. 6, 13. So Jos. Ant. 2. 4. 2. Hdtan. 1. 9. 3. Xen. Cyr. 4. 6. 4 τὸν *λέοντα*.

κατέρχομαι, aor. 2 *κατήλθον*, (*ἐρχομαι*), *to go or come down, to descend*, e. g. of persons going from a higher to a lower region of country, to the sea-coast, or the like; with *eis* c. acc. of place Luke 4, 31. Acts 8, 5. 13, 4. [21, 3]; *ἀπὸ* c. gen. of place Luke 9, 37. Acts 15, 1. 18, 5. 21, 10; with *eis* and *ἀπὸ* Acts 11, 27. 12, 19; with *πρὸς* c. acc. of pers. Acts 9, 32. (So c. *eis* *Æl.* V. H. 4. 25. Hdtan. 1. 16. 3.) Of persons coming from the high sea down to land, c. *eis* Acts 18, 22. 27, 5. So Hdtan. 4. 8. 1.—Trop. of divine gifts, James 3, 15 *σοφία ἔδωκεν κατερχομένην*, see in *ἔδωκεν* no. 1.

κατεσθίω, aor. 2 *κατέφαγον*, (*έσθίω*), *to eat down, to devour*, Engl. usually *to eat up*.

1. Pr. as animals, c. acc. so *κατέφαγον*, Matt. 13, 4 *ἤλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτὰ*. Mark 4, 4. Luke 8, 5. Rev. 12, 4. Sept. for *ἐβλή* Gen. 37, 19. Ex. 10, 15. (Palæph. 4. 1 *κατεσθ.*) Of persons, e. g. *βιβλαρίδιον καταφαγεῖν, to devour a book*, as emblematic of an eager and full knowledge of its contents, Rev. 10, 9. 10; comp. Ez. 3, 1. 3, where Sept. for *ἐβλή*. So Xen. Lac. 15. 4 *καταφ.* Diod. Sic. 1. 90 *κατεσθ.*—Trop. *καταφαγεῖν τὸν βίον, to devour one's substance, to squander*, Luke 15, 30. So Hom. Od. 15. 12. *Æschin.* 13. 38 *καταφαγεῖν τὴν πατρὸς ἀουσίαν*.

2. Trop. e. g. of things, as fire, *to consume*, Rev. 11, 5 *κατεσθ.* 20, 9 *κατέφ.* Sept. for *ἐβλή*, *κατεσθ.* Is. 29, 6. Joel 2, 5; *κατεφ.* Lev. 10, 2. Of zeal, John 2, 17 *ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με*, quoted from Ps. 69, 10 where Sept. for *ἐβλή*. So Test. XII Patr. p. 538 *ὁ ζῆλος αὐτὸν κατεσθίει*. Jos. Ant. 7. 8. 1.—Of persons, e. g. Gal. 5, 15 *ἀλλήλους κατεσθίειν*, i. q. *to consume or destroy one another*. (Comp. Sept. for *ἐβλή* Is. 9, 12. Xen. An. 4. 8. 14.) In the sense *to pillage, to plunder*, by extortion, oppression, as *κατεσθ.* *τινὰ* 2 Cor. 11, 20; *τὰς οὐκίας τῶν χηρῶν* Matt. 23, 13. Mark 12, 40. Luke 20, 47. Comp. Hom. Od. 2. 237.

κατευθύνω, f. *υνῶ*, (*εὐθύνω*), *to guide straight towards or upon any thing*; hence genr. *to guide, to direct*, e. g. one's way or journey to a place, c. acc. 1 Thess. 3, 11 *ὁ κύριος κατευθύνει* (optat.) *τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς*. So Plut. Alex. M. 33 init. Plato Tim. 44. b.—Trop. *τοὺς πόδας εἰς τὴν ὁδὸν τῆς εὐρήνης* Luke 1, 79; *τὰς καρδίας εἰς τὴν 2 Thess. 3, 5*. Sept. κ. *τὴν ὁδὸν* for *ἡμῶν* Hiph. Ps. 5, 9; κ. *τὴν καρδίαν* for *ἡμῶν* 2 Chr. 12, 14. 19, 3. So Plut. ad Princ. in-erud. 2. Plato Legg. 847. a.

κατευλογέω, *ω*, f. *ήσω*, (*κατά* intens.) *to bless much*, c. acc. Mark 10, 16 in Mss.—Plut. de Adul. et Amic. 25.

κατεφίστημι, f. *στήσω*, (*ἐφίστημι*), in N. T. only in aor. 2 *κατεπίστην*, intrans. *to stand forth against*; hence in a hostile sense i. q. *to rush upon, to assault*, c. dat. *τῷ Παύλῳ* Acts 18, 12. Comp. *ἐφίστημι* no. 2.

κατέχω, f. *κατέξω*, (*κατά* intens.) aor. 2 *κατέσχον*, *to have and hold fast, to hold firmly*.

1. Genr. in various senses. a) *to hold fast or back, to retain, to detain* a person, c. acc. Luke 4, 42 *καὶ κατείχον αὐτὸν τοῦ μὴ πορεύεσθαι*. Philem. 13. Sept. for *ἔκλει* Pi. Gen. 24, 56. (Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.) In the sense *to hinder, to repress*, 2 Thess. 2, 6. 7; some also Rom. 1, 18, see in lett. b. So Plut. Pericl. 18. Xen. Cyr. 4. 6. 4 bis. b) *to have in possession, to possess*, c. acc. 1 Cor. 7, 30 *καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες*. 2 Cor. 6, 10. Rom. 1, 18 *τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, holding the truth in unrighteousness*, i. e. having a knowledge of the truth but living in idolatry and unrighteousness, as is explained in the next verses. Sept. for Chald. Aph. *ἔκλει* Dan. 7, 18. 22. So *Æl.* V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26. c) Trop. *to hold fast* in one's mind and heart, *to keep in mind*, c. acc. e. g.

τὸν λόγον Luke 8, 15; τὰς παραδόσεις 1 Cor. 11, 2; τὸ καλὸν 1 Thess. 5, 21; also Heb. 3, 6. 14. 10, 23; in memory 1 Cor. 15, 2. So Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn. d) Pass. to be held fast, i. e. trop. to be bound by a law, ἐν ᾧ κατειχόμεθα Rom. 7, 6; comp. Sept. for רָבַח Gen. 39, 20. Of disease, John 5, 4 ᾧ δὴποτε κατειχετο νοσήματι by whatever disease he was held bound. Sept. and יְהִי Jer. 13, 21. So Hdian. 1. 12. 1. ib. 1. 4. 19. Xen. Conv. 1. 10. e) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, to hold a ship firm towards the land, i. e. to steer towards the land, Acts 27, 40. So Hdot. 7. 188 κατέρχε... ἐς τὸν αἰγιαλόν. Plut. Thes. 21. Thuc. 8. 23; fully Hom. Od. 11. 455.

2. Spec. to lay fast hold of, to get possession of, to seize, c. acc. Matt. 21, 38 κατὰσχωμεν τὴν κληρονομίαν. So to take eagerly, τὸν ἔσχατον τόπον Luke 14, 9. Sept. for יִהְיֶה 2 Sam. 4, 10. 20, 9.—Hdot. 5. 72. Diod. Sic. 12. 82. Xen. Hell. 2. 1. 2.

κατηγορέω, ᾧ, f. ἦσω, (κατά, ἀγορεύω,) to speak against, espec. before judges, to accuse.

1. Pr. in a judicial sense, with gen. of person; Matt. 12, 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3, 2. Luke 11, 54. 23, 2. 10. John 8, 6. Acts 24, 2. 25, 5. Rev. 12, 10; gen. impl. Acts 24, 19. (1 Macc. 7, 6. Luc. Necom. 11. Xen. An. 5. 8. 1.) With gen. of pers. and acc. of thing, Matth. 1370. n. 2. Mark 15, 3 κατηγοροῦν αὐτοῦ πολλά. [v. 4.] Acts 28, 19. (1 Macc. 7, 25. Xen. Hell. 1. 7. 14.) Or with gen. of thing by attract. Acts 24, 8. 25, 11. With περί c. gen. of thing Acts 24, 13. (Xen. Hell. 1. 7. 2.) With κατά c. gen. of pers. and gen. of thing by attract. Luke 23, 14.—Pass. where the subject is a person, Acts 25, 16 ὁ κατηγορούμενος κτλ. and with ὑπό τινας Matt. 27, 12. (Hdot. 7. 205.) Where the subject is a thing, c. παρά τινος, Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ. So Thuc. 1. 95.

2. Genr. to accuse, to complain of, c. gen. of pers. John 5, 45 bis, μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν κτλ. Rom. 2, 15.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

κατηγορία, ας, ἡ, (κατηγορέω,) an accusation, e. g. judicial, Luke 6, 7 ἵνα εὐρώσι κατηγορίαν αὐτοῦ. John 18, 29. 1 Tim. 5, 19. So Jos. Ant. 2. 4. 3. Ael. V. H. 11. 10. Plato Apol. 19. a.—Also i. q. complaint; Tit. 1, 6 ἐν κατηγορίᾳ ἀσωτίας. So Xen. Hell. 2. 1. 31.

κατήγορος, ου, ὁ, (κατηγορέω,) an accuser, John 8, 10. Acts 23, 30. 35. 24, 8. 25, 16. 18; of Satan Rev. 12, 10 Rec. comp. in διάβολος.—2 Macc. 4, 5. Xen. Mem. 1. 2. 9.

κατήγορος, ορος, ὁ, (κατηγορέω,) an accuser, i. e. Satan, Rev. 12, 10 in later editions for κατήγορος q. v. Not found in Gr. writers, but expressed by the Rabb. רִבְּזָר an accuser, Buxtorf Lex. 2009.

κατήφεια, ας, ἡ, (κατηφής, φάος,) dejection, sadness, James 4, 9.—Plut. de vit. Pudore 1. Thuc. 7. 75.

κατηχέω, ᾧ, f. ἦσω, (ἡχέω,) to sound out towards any one, in his ears, Luc. Jup. Trag. 39.—Hence trop. and in N. T.

1. to teach, to instruct, orally, by the sound of the living voice; spoken of the oral instruction, preaching, of the apostles and early christian teachers; with acc. of pers. 1 Cor. 14, 19 ἵνα καὶ ἄλλους κατηχῶσι. So c. acc. impl. Gal. 6, 6. (Act. Thom. 16.) Pass. c. acc. of thing, Buttm. 134. 6. Acts 18, 25 κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Gal. 6, 6. Also with περί c. gen. Luke 1, 4; ἐκ c. gen. Rom. 2, 18.—Jos. de Vit. 65 ult. Luc. Asin. 48.

2. Genr. to inform, to apprise of; Pass. to be informed of, to hear by report; with περί c. gen. Acts 21, 21; τὶ περί τινος v. 24.—So κατηχῆς περί τῶν συμβεβηκότων Plut. de Fluv. 17. 1. ib. 21. 4.

κατ' ἰδίαν, see in ἴδιος no. 1. b.

κατιώω, f. ὦσω, (ἰώω, ἰός,) to cause to rust, to corrode with rust; Pass. to rust out, to be corroded, hyperbol. James 5, 3 ὁ χρυσὸς ὑμῶν καὶ ἄργυρος κατιώται. Comp. Ep. of Jer. 24. Lam. 4, 1.—Arr. Epict. 4. 16. 14 ὡς ὀπλάρια ἐπικείμενα κατιώται.

κατισχύω, f. ὦσω, (ισχύω,) to be strong against any one, e. g. a) In a hostile sense, to prevail against or over, to overcome, to vanquish, c. gen. Matt. 16, 18 οὐ κατίσχωσιν αὐτῆς. So Wisd. 7, 30 Alex. Ael. V. H. 12. 9. Diod. Sic. 1. 24. b) Genr. to prevail, to get the upper hand, absol. Luke 23, 23. So Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

κατοικέω, ᾧ, f. ἦσω, (οἰκέω,) to house down in a place, to dwell.

1. Pr. with an accus. of place, to dwell fixedly in, to inhabit; Acts 1, 19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ. 2, 9. 14. 4, 16. 9, 32. 35 τοῖς κατοικοῦντας Λύδαν. 19, 10. 17. Rev. [12, 12.] 17, 2. Sept. for בָּנִי Gen. 13, 7. 24, 29. So Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. Hell. 2. 4. 38.—Trop.

καύσις, εως, ἡ, (καίω,) a burning, burning up. Heb. 6, 8 ἡς τὸ τέλος εἰς καύσιν,

i. e. the end of which is to be burned. Sept. for עֲצָרָה Pl. inf. Is. 40, 16. 44, 15.—Plut. de tuend. Sanit. Præc. 9. Plato Rep. 406. d. *καυσδομαι, οὔμαι, (καῦσις,)* only Pass. *to be set on fire, to burn,* 2 Pet. 3, 10. 12.—Trop. of a fever, Gal. et Dioscor.

καύσων, ὤσος, ὄ, (καίω, καῦσις,) a burning, heat, e. g. of the sun, Matt. 20, 12. Luke 12, 55. James 1, 11. So Ecclus. 18, 16. Luc. Philops. 25. Artemid. III. p. 73. b.—Others in James i. c. a scorching wind, i. e. the wind from the Arabian desert, as Sept. for קָדִיב Job 27, 21; also ἀνεμος καύσων for קָדִיב Jer. 18, 17. Ez. 17, 10. The Arabs also call this wind *Shurkiyeh* (Sirocco) pr. 'east wind,' though it comes mostly from the southern quarter; see Heb. Lex. art. קָדִיב. Bibl. Res. in Palest. I. p. 305, comp. p. 287.

καυτηριάζω, f. ἄσω, (κατήριον, καίω,) to cauterize, to brand with a hot iron; Pass. 1 Tim. 4, 2 *κεκαυτηριασμένοι τὴν ἰδίαν συνείδησιν branded in their own consciences, having the marks, stigmata, of their guilt burnt in upon their consciences; i. e. being ever conscious of their guilt like branded criminals.*—Hesych. *κεκαυτηριασμένοι· μὴ ἔχοντες τὴν συνείδησιν ὑγιή.* Comp. Diod. Sic. 20. 54 *ταῖς ψυχαῖς τῶν ἔδον ὥσπερ καυτηρία τῶα προσήγε.* Cic. de Off. 3, 21, 'qui conscientiae labe et vulnera in animo habent.'

καυχᾶμαι, ὤμαι, f. ἡσομαι, Mid. depon. (kindr. αὔξω), 2 pers. pres. καυχᾶσαι Rom. 2, 17. 23; see Buttm. § 103. III. 1, marg. Winer § 13. 2. b. Lob. ad Phryn. p. 360.—To boast, to vaunt oneself, to glory, to exult, to rejoice, both in a good and bad sense; e. g. absol. 1 Cor. 1, 29. 31 ὁ καυχώμενος. 4, 7. [13, 3.] 2 Cor. 10, 13. 17. 11, 18. 30. 12. 1. 6. 11. Gal. 6, 14. Eph. 2, 9. With accus. of thing as to which or of which one boasts, comp. Buttm. § 131. 7. 8. 2 Cor. 9, 2 ἡν . . . καυχώμαι Μακεδόσιν. 11, 30; acc. of degree 11, 16. With ἐν c. dat. of that in which one glories, e. g. of things Rom. 2, 23 δὲ ἐν νόμῳ καυχᾶται. 5, 3. 2 Cor. 5, 12. 10, 15. 16. 11, 12. 12, 9. Gal. 6, 13. James 1, 9, 4, 16; of persons, Rom. 2, 17 ἐν ἑαυτοῖς. 5, 11. 1 Cor. 1, 31. 3, 21. 2 Cor. 10, 17. Phil. 3, 3. 2 Thess. 1, 4. With ἐπὶ c. dat. Rom. 5, 2 ἐπὶ ἑλπίδι. So with κατὰ c. acc. as to any thing, 2 Cor. 11, 18; περὶ c. gen. 2 Cor. 10, 8; ὑπὲρ c. gen. 2 Cor. 7, 14 ὑπὲρ ἡμῶν κ. 9, 2. 12, 5 bis. Sept. absol. for מִן הַיָּד 1 Sam. 2, 3; for מִן הַיָּד c. acc. Prov. 27, 1; c. ἐν Jer. 9, 22. 23; c. ἐπὶ Prov. 25, 14.—Pind. Ol. 9. 58; c.

ἐπὶ Ecclus. 30, 2. Diod. Sic. 16. 70; c. acc. Lucian. Ocypr. 120; c. dat. Hdot. 7. 39.

καύχημα, ατος, τό, (καυχᾶμαι,) a boasting, glorying, exulting, rejoicing. i. e.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; c. gen. Heb. 3, 6 τὸ καύχημα τῆς ἐλπίδος, i. e. the hope in which we rejoice. So ὑπὲρ τινος 2 Cor. 5, 12. 9, 3; absol. 1 Cor. 5, 6.—Plut. Agesi. 31. Pind. Isth. 5. 65.

2. Meton. *boast, object of boasting; ground of glorying, of exultation, of rejoicing;* Rom. 4, 2 ἔχει καύχημα. 1 Cor. 9, 15. 16. 2 Cor. 1, 14. Gal. 6, 4. Phil. 1, 26. 2, 16. Sept. for מִן הַיָּד Deut. 10, 21. Jer. 17, 14; מִן הַיָּד Prov. 17, 6.—Ecclus. 10, 22.

καύχησις, εως, ῆ, (καυχᾶμαι,) a boasting, glorying, exulting, rejoicing, i. q. καύχημα, but found only in late writers.

1. Pr. the act of glorying, exulting, rejoicing, in any thing; 2 Cor. 7, 14 ἡ καύχησις ἡμῶν ἢ ἐπὶ τίτῳ. 2 Cor. 7, 4. 9, 4. 11, 17. 1 Thess. 2, 19 στέφανος καυχήσεως, i. e. the crown in which we glory, rejoice. James 4, 16. So ὑπὲρ τινος 2 Cor. 8, 24. Sept. στέφ. καυχήσεως for מִן הַיָּד Prov. 16, 31. Ez. 16, 12. 23, 42.

2. Meton. *boast, object of boasting; ground of glorying, of exultation, of rejoicing;* Rom. 3, 27 πού οὖν ἡ καύχησις; 2 Cor. 1, 12. 11, 10; ἐν Χριστῷ Rom. 15, 17; ὑπὲρ ἡμῶν 2 Cor. 7, 4. So 1 Cor. 15, 31 μὴ τὴν ἡμετέραν καύχησιν ἢ ἔχω, i. q. τὴν καύχησιν ὑπὲρ ἡμῶν v. ἐν ἡμῖν.—Sept. Jer. 12, 13. Etymol. Mag. 400. 38.

Καβαρναούμ, see Καπερναούμ.

Κερχρεά, ὠν, αἰ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city; Acts 18, 18. Rom. 16, 1. Comp. Strabo 8. p. 380.

κέδρος, ου, ῆ, the cedar, Heb. עֵצָא, i. e. cedrus coniferus or pinus cedrus, a tree celebrated in O. T. and growing chiefly on Mount Lebanon; at the present day the number is greatly reduced; see Bibl. Res. in Palest. III. p. 440. (Hom. Od. 5. 60. Æl. V. H. 5. 6.) Not found in N. T. except in the false reading τοῦ χειμαρρόου τῶν κέδρων John 18, 1 Rec. See in Κεδρών.

Κεδρών, ὁ, indec. Cedron, Heb. קִדְרֹן (the turbid) Kidron, Josephus Κεδρών, ὠσος, Ant. 8. 1. 5; pr. n. of a winter-torrent (χειμαρρὸς) which begins a little northwest of Jerusalem, and flows through the valley of Jehoshaphat between the city and the mount of Olives, φάραγξ τοῦ Κεδρώντος Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. The valley continues

some distance directly south and then south-eastwardly by the convent of St. Saba to the Dead Sea. It is always dry except in the rainy season after very heavy rains. See Bibl. Res. in Palest. I. p. 396-402.—In N. T. John 18, 1 ὁ χεῖμαρρος τοῦ Κεδρών, *the brook (torrent) of Cedron*. So Sept. ὁ χεῖμ. Κεδρών for Heb. יְרֵי־קֶדְרֹן 2 K. 15, 13. 23, 6. 12. 2 Chr. 29, 10. al. Jos. Ant. 8 χεῖμ. Κεδρώντος Ant. 8. 1. 5.—Out of this name, later transcribers unacquainted with the Hebrew have made ὁ χεῖμαρρος τῶν κεδρών, *the brook of cedars*, John 18, 1 Rec. and also in Sept. 2 Sam. 15, 23. 1 K. 15, 13.

κεῖμαι, f. κεῖσθαι, *to lie*; also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II. 4.

1. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτῃ Luke 2, 12. 16; a dead body Matt. 28, 6. Luke 23, 53. John 11, 41. 20, 12. (Hdian. 2. 1. 19. Xen. An. 1. 8. 27.) Of things, Luke 24, 12 τὰ ὀνόματα κείμενα ὡς. John 20, 5. 6. 7. 21, 9; with ἐπὶ c. acc. 2 Cor. 3, 15. So c. ἐν Palæph. 46. 3. Luc. Pisc. 41.

2. As Perf. Pass. of τίθημι, *to be laid, set, placed*, e. g. as a foundation 1 Cor. 3, 11; a throne Rev. 4, 2; vessels John 2, 6. 19, 29. (Xen. An. 7. 3. 23.) With πρὸς τι *to be laid to or at*, as the stroke of an axe, Matt. 3, 10. Luke 3, 9. Also *to be laid up, reposed*, Luke 12, 19. (Xen. Œc. 7. 36.) Of a place, *to be set, situated, to lie*, Rev. 21, 16 πᾶσις τετραγώνως κεῖται. Matt. 5, 14. So 2 Macc. 4, 33. Hdian. 3. 1. 11. Xen. An. 5. 4. 15.—Trop. of persons, *to be set, appointed*, c. eis final, for any thing Luke 2, 34. Phil. 1, 16. 1 Thess. 3, 3. Of laws, *to be given, made*, c. dat. 1 Tim. 1, 9. So Xen. Mem. 4. 4. 16.

3. *to be laid, situated*, in any state or condition durably, i. q. *to lie, to be*; c. ἐν, 1 John 5, 19 ὁ κόσμος κεῖται ἐν τῷ πονηρῷ, *is wholly given to wickedness*.—2 Macc. 3, 11. 4, 31. Hdot. 2. 171; comp. Hom. Σέων ἐν γούνασι κεῖται Od. 1. 267, 400.

κεῖρία, as, ἡ, *a band, bandage*, for swathing infants or dead bodies, Moscoph. κεῖρία ὁ τῶν νεκρῶν δεσμός, ἤγουσι ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς.—In N. T. only of a dead body, Plur. John 11, 44; comp. τὰ ὀνόματα John 20, 5. So Origen ad Joh. l. c. κεῖρια νεκρῶν εἰσι δεσμοί.

κεῖρω, f. κερῶ, pr. *to shear, to clip*, c. acc. e. g. a sheep Acts 8, 32, from Is. 53, 7 where Sept. for κῑρῶ. Spec. the head, *to cut off the hair*, Acts 18, 18 κεῖράμενος τὴν κεφαλὴν *having shorn his head*, i. e. having

had it shorn. 1 Cor. 11, 6 bis. So Sept. for κῑρῶ Job 1, 20. Jer. 7, 28; κῑρῶ 2 Sam. 14, 26.—Æl. V. H. 3. 19. Xen. Hell. 1. 7. 8.

κελεύσμα, ατος, τό, (κελεύω,) *a call, cry, shout*, of command, incitement, urging on; 1 Thess. 4, 16 ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐρανοῦ.—Of the shout of sailors at the oar Luc. Catapl. 19; of soldiers rushing to battle Thuc. 3. 14; of a multitude Diod. Sic. 3. 15; of a huntsman to his dogs Xen. Ven. 6. 20.

κελεύω, f. εἰσώ, pr. *to urge or drive on, mástigi* κελεύειν Hom. Il. 23. 642; comp. Passow s. v.—In N. T. and genr. *to exhort, to command, to order* something to be done; so with acc. and infin. aor. Matt. 14, 19 κελεύσας τοὺς ὄχλους ἀναλίσθαι. v. 28. 18, 25. 27, 58. 64. Luke 18, 40. Acts 4, 15. 8, 38. 22, 30. 23, 10. 25, 6. 17; acc. impl. Matt. 8, 18. 14, 9. Acts 5, 34. 12, 19. 21, 33. (Judith 12, 1. Xen. Cyr. 2. 2. 9; acc. impl. Diod. Sic. 4. 61.) With acc. and inf. pres. Acts 21, 34 ἐκέλευσε ἀγεσθαι αὐτόν. 22, 24. 23, 3. 35. 24, 8. 25, 21. 27, 43; acc. impl. Acts 16, 22. (Xen. Cyr. 1. 4. 17; c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2.) With dat. and inf. aor. Matt. 15, 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν. Absol. Acts 25, 23. So Xen. Cyr. 1. 3. 9; absol. 1. 4. 18.

κενοδοξία, as, ἡ, (κενόδοξος,) *vain-glory*, empty pride, Phil. 2, 3.—Wisd. 14, 14. Luc. D. Mort. 10. 8. Pol. 3. 81. 9.

κενύδοξος, ου, ὁ, ἡ, adj. (κενός, δόξα,) *vain-glorious*, full of empty pride and ambition, Gal. 5, 26.—Pol. 27. 6. 12. ib. 39. 1. 1.

κενός, ὁ, ὅν, *empty*, opp. to πλήρης full, e. g. πᾶσις ἀνθρώπων κενὴ Hdian. 8. 1. 9. Xen. An. 1. 8. 20.—In N. T.

1. Pr. as αὐτὸν... ἀπέστελαν κενόν, i. e. with empty hands, having nothing, Mark 12, 3. Luke 1, 53. 20, 10. 11. Sept. for κῑρῶ Gen. 31, 42. Dent. 15, 13.—Judith 1, 11. Plut. Camill. 11. Plato Rep. 370. e.

2. Trop. *empty, vain*, i. e. a) fruitless, without utility or success, Acts 4, 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15, 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15, 14 bis. 58. 1 Thess. 2, 1. So εἰς κενόν in vain 2 Cor. 6, 1. Gal. 2, 2. Phil. 2, 16 bis. 1 Thess. 3, 5. Sept. for κῑρῶ Is. 55, 11; κῑρῶ Job 7, 6; eis κ. for κῑρῶ Jer. 6, 29. 18, 15. So Plut. de aud. Poet. 1 pen. Dem. 306. ult. eis κ. Diod. Sic. 19. 9. b) Of that in which there is nothing of truth or reality, *empty, false, fallacious*, e. g. κενὸι λόγοι Eph. 5, 6;

κ. ἀπάτη Col. 2, 8. Sept. for קרשׁ Ex. 5, 9; קרשׁ Hos. 12, 1. (Dem. 19. 11. Plato Legg. 683. e.) Of persons, vain, foolish, James 2, 20. So Arr. Epict. 2. 19. 8.

κενοφωνία, ας, ἡ, (κενός, φωνή,) empty words, vain babblings, fruitless disputation, 1 Tim. 6, 20. 2 Tim. 2, 16. Some Mss. read καινοφωνία.—Hesych. κενοφωνίας· ματαιολογίας.

κενόω, ὦ, f. ὥσω, (κενός,) to empty, to make empty, Pass. Jer. 14, 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν.. Thuc. 8. 57.—In N. T. only trop.

1. In the phrase κενῶν ἑαυτὸν, to empty oneself, i. e. to lay aside rightful dignity and attributes by descending to an inferior condition, to humble oneself; Phil. 2, 7 ἐκένωσε ἑαυτὸν, i. q. ἐταπεινώσεν ἑαυτὸν in v. 8. So Sept. κενός for קַח Neh. 5, 13. Orig. Homil. in Jer. 1, 7.

2. to make empty, vain, fruitless; Pass. Rom. 4, 14 κεκένωται ἡ πίστις. 1 Cor. 1, 17. Hence to make void, to falsify, i. e. to show to be without ground, fallacious, e. g. κἀνχημα 1 Cor. 9, 15. Pass. 2 Cor. 9, 3.—Hesych. κενώῃ· μάταιος ἀποφασίζῃ.

κέντρον, ου, τό, (κεντέω,) a point, prick, sting, e. g.

1. a sting, as of locusts, scorpions, Rev. 9, 10. So of bees, Ael. V. H. 1. 60. Plato Phæd. 91. c.—Trop. as a thing of venom, venomous weapon, ascribed to death personified; 1 Cor. 15, 55. 56 τοῦ σου, θάνατε, τὸ κέντρον; ... τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. the sting, that by which death destroys, viz. sin; quoted laxly from Sept. Hos. 13, 14 where Heb. כִּנָּה plague, pestilence; comp. Hos. 5, 12.

2. a goad, stimulus, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pr. Hom. Il. 23. 387, 430. Xen. Cyr. 7. 1. 29.—In N. T. only in the proverbial expression πρὸς κέντρα λατρίσθαι, to kick against the goads, i. e. to offer vain and rash resistance, Acts 9, 5. 26, 14. So in Greek and Rom. writers, Æschyl. Agam. 1624. Pind. Pyth. 2. 174. Lat. adversum stimulum calcare Terent. Phorm. 1. 2. 28; contra acumina calcitrare Amm. Marc. 18. 5.

κεντυρίων, ωνος, ὁ, Lat. centurio, a centurion, originally the commander of a hundred foot-soldiers, i. q. ἑκατόνταρχος, Mark 15, 39. 44. 45. See Adam's Rom. Ant. p. 370. Dict. of Ant. art. Exercitus, p. 504.

κενῶς, adv. (κενός,) vainly, in vain, to no purpose, James 4, 5. Sept. for קִרְיָ

Is. 49, 4.—Arr. Epict. 2. 17. 6. Plut. de rect. rat. audiend. 6.

κεράλα, ας, ἡ, (κέρας,) pr. a little horn; hence a point, extremity, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11; of an island Philostr. Vit. Sophist. 1. 21. 2.—In N. T. a point, apex of a letter, e. g. of כ, ך, ם, ן, put for the least particle, τίτλε, Matt. 5, 18. Luke 16, 17.—Philo in Flacc. p. 984. b. Plut. non posse suav. viv. sec. Epic. 18 ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραιῶν.

κεραμεύς, ἑως, ὁ, (κέραμος,) a potter, Matt. 27, 7. 10. Rom. 9, 21. Sept. for קֶרֶם Is. 29, 16.—Pol. 15. 35. 2. Plato Rep. 421. a.

κεραμικός, ἡ, ὄν, (κεραμεύς,) of or made by a potter; Rev. 2, 27 σκεύη τὰ κεραμικά a potter's vessels, quoted from Ps. 2, 9 where Sept. σκεῖος κεραμείας for קֶרֶם. —Plut. de genio Socr. 20 mid. κεραμικοὶ τροχοί. Comp. Lob. ad Phryn. p. 147.

κεράμιον, ου, τό, (pr. neut. of adj. κέραμος earthen Xen. An. 3. 4. 7,) an earthen vessel, i. e. a pot, pitcher, jar; e. g. κέραμιον ὕδατος, a jar of water, Mark 14, 13. Luke 22, 10. Sept. for קֶרֶם Jer. 35, 5.—Plut. Cato Min. 46. Xen. An. 6. 1. 15.

κέραμος, ου, ὁ, (perh. κεράννυμι,) pr. potter's clay, Hdian. 3. 9. 10; an earthen vessel i. q. κέραμιον Hdot. 3. 6.—In N. T. a tile, of burnt clay, for covering roofs, Luke 5, 19. So Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

κεράννυμι, f. κέρασω, Pass. perf. κέκρασμαι Butt. § 114. Lob. ad Phryn. p. 582; to mix, to mingle, genr. Diod. Sic. 2. 26. Xen. Ath. 2. 8; spec. wine with water or spices, Sept. for קֶרֶם Is. 5, 22. Prov. 9, 2. 5. Xen. An. 1. 2. 13.—In N. T. trop. of the wine of God's wrath, which is mingled, prepared, poured out in a cup; see in θυμός and Heb. Lex. art. כֶּזַח; so Rev. 18, 6 bis, ἐν τῷ ποτηρίῳ, ᾧ ἐκέρασε, κέρασατε αὐτῇ δαπλοῦν, comp. 17, 2. 4.—Spec. to pour out, to fill a cup, with the wine already prepared; Pass. Rev. 14, 10 πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ κτλ. Comp. Hom. Od. 5. 93 κέρασσε δὲ νέκταρ ἐρυθρόν, where Eustath. οὐ δηλοῖ κρᾶμά τι, ἀλλ' ἀπὸ τοῦ ἐνέχει κείται.

κέρας, ατος, τό, Plur. τὰ κέρατα uncontracted, Butt. § 54. n. 1; a horn.

1. Pr. of a beast, Rev. 5, 6. 12. 3. 13, 1 bis. 11. 17, 3. 7. 12. 16. Sept. for קֶרֶן Gen. 22, 13. Dan. 7, 7. 8. So Ael. H. An. 12. 19, 20. Xen. Cyr. 2. 3. 9.—From the

Heb. *a horn* is put as the symbol of *strength*, *power*, the figure being taken from the bull and other animals that push with the horns, Sept. and יֶרֶךְ Jer. 48, 26. Ps. 75, 11. Ecclus. 47, 5. 7. 11. Hence meton. Luke 1, 69 *κέρας σωτηρίας a horn of deliverance*, i. q. *a strong deliverer*. Sept. and Heb. יֶרֶךְ Ps. 18, 3. 2 Sam. 22, 3. See Heb. Lex. יֶרֶךְ.

2. Trop. of any *extremity*, *projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. 9, 13. Comp. Ex. 27, 2 sq. where Sept. and יֶרֶךְ; see Heb. Lex. יֶרֶךְ c.—Of the *wing* of an army 2 Macc. 15, 20. Xen. Cyr. 2. 4. 29.

κεράτιον, ου, τό, (dimin. of *κέρας*,) pr. *a little horn*; in N. T. *a pod, carob-pod*, Luke 15, 16, i. e. the fruit of the carob tree, Rabb. כַּרְבִּי, Arab. *kharrāb*, Gr. *κερατρία* (horn-tree), the *ceratonia siliqua* of Linn. Germ. *Johannisbrod-baum*. This tree is common in Syria and in the southern parts of Europe, and sometimes grows very large. It produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several small brown shining seeds like beans. These pods are sometimes eight or ten inches long and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them. See Buxtorf. Lex. 821. Bibl. Res. in Pal. III. p. 58. Celsii Hierob. I. p. 226.—Galen. de fac. Aliment. II.

κερδαίνω, f. αὐῶ, (*κέρδος*,) later fut. κερδήσομαι, aor. 1 ἐκέρδησα, Buttm. § 114. Lob. ad Phryn. p. 740; Pass. fut. 1 κερδηθήσομαι. For the anom. 3 plur. fut. Subj. κερδηθήσονται 1 Pet. 3, 1 in some editions, a corrupt form of the later Greek, see Wiener § 13. 1. e. Lob. ad Phryn. p. 721.—To *gain*, to *acquire* as *gain*, to *win*.

1. Pr. of things, c. acc. e. g. τὸν κόσμον ὅλον, the wealth of the whole world, Matt. 16, 26. Mark 8, 36. Luke 9, 25. In trade, c. acc. Matt. 25, [16.] 17. 20. 22; absol. James 4, 13. So Ael. V. H. 2. 19. Xen. Mem. 2. 9. 4.—Spoken of avoiding any loss or evil, to *gain*, i. e. to *save*, to *be spared* from, to *avoid*, c. acc. Acts 27, 21 κερδήσαι (φεύγειν) τὴν ὑβριν ταύτην κατὰ and so to *have saved* (avoided) this loss. So Jos. Ant. 2. 3. 2. Heliodor. 4. 10. Luc. Tyrann. 8.

2. Trop. of persons, to *gain*, to *win* any one, i. e. a) As a friend or patron, e. g. Χριστὸν Phil. 3, 8; τὸν ἀδελφόν Matt. 18, 15. b) to *gain over* to one's side; in N. T. to *win over* to Christ and thus bring to

salvation, 1 Cor. 9, 19. 20 bis. 21. 22, where it is i. q. σώζω in v. 22. 1 Pet. 3, 1, comp. 1 Cor. 7, 16 where it is σώζω.

κέρδος, εος, ους, τό, *gain, profit*, Phil. 1, 21. 3. 7. Tit. 1, 11.—Luc. de Merc. cond. 40. Plato Legg. 835. b.

κέρμα, ατος, τό, (κείρω,) pr. *a small piece, bit*; hence collect. *small coin, change*, John 2, 15.—Jos. B. J. 2. 14. 6. Dem. 549. 27.

κερματιστής, ου, ὁ, (κερματίζω, κέρμα,) *a money-changer, broker*, John 2, 14, i. q. κολλυβιστής in Matt. 21, 12. The annual tribute of each Jew to the temple was a Jewish half-shekel, Ex. 30, 13 sq. and this the money-changers, sitting in the porticos of the outer court, furnished to the people as they came up, in exchange for Greek and Roman coins. At the present day, in oriental cities, money-changers are found in the most public places, sitting at little tables covered with various coins. Comp. art. τραπεζίτης, also Buxtorf. Lex. Rab. 2032.

κεφάλαιον, ου, τό, (κεφαλαῖος, κεφαλή,) *a small head, capitulum*, e. g. of a bird Diod. Sic. 3. 28.—In N. T. and genr. trop. the *head*, i. e.

1. the *chief thing, main point*. Heb. 8, 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e. the great and essential point in what is now said. So Suidas in reference to this passage, κεφάλαιον ἐκεῖ τὸ μέγιστον λέγεται.—Luc. Vit. Auct. 23. Dem. 520. 27. Plato Legg. 643. c, κεφάλαιον δὲ παιδείας λέγομεν τὴν ὁρσὴν τροφήν.

2. the *sum, amount*, in computing, summing up, Theophr. Char. 25 [14]. Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence of money, *a sum, capital*; Acts 22, 28 πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Sept. and ὠκὴρ Lev. 5, 24 [6, 5]. So Jos. Ant. 12. 2. 3 med. Aeschin. 68. 26.

κεφαλαιώω, ῶ, f. ὠσω, (κεφάλαιον,) to *sum up*, Thuc. 3. 67.—In N. T. i. q. κεφαλίζω, to *smile* or *wound on the head*, c. acc. Mark 12, 4 κάκεινον λευσοβλήσαντες ἐκεφαλαιώσαν, comp. Luke 20, 12 where it is τραυματίζαντες. See Lob. ad Phryn. p. 95.

κεφαλή, ἥς, ἡ, the *head*. 1. Pr. of man, Matt. 6, 17. 8, 20. 27, 30. Luke 7, 38; as cut off Matt. 14, 11. Mark 6, 27; of animals Rev. 9, 17. 19. 12. 3. al. Sept. for ὠκὴρ Gen. 3, 15. 40, 19. So Hdian. 4. 8. 4. Xen. An. 2. 6. 1.—Synecd. as the principal part, put emphatically for the whole person, Acts 18, 6 τὸ αἷμα ὑμῶν

ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blond be on your own heads*, the guilt of your destruction rest upon yourselves. Sept. and Ὡκ' 2 Sam. 1, 16. 1 K. 2, 33. 38. Also Rom. 12, 20, quoted from Prov. 25, 22 where Sept. and Ὡκ'. So Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. Comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8.—Trop. of things, *the head, the foremost, chief*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the chief corner-stone, the main foundation, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7, all quoted from Ps. 118, 22 where Sept. for יְהוָה Ὡκ'; see in ἀκρογωνιαίος. Heb. Lex. Ὡκ' no. 4.

2. Trop. of persons, i. e. *the head, the chief*, one to whom others are subordinate; e. g. a husband in relation to a wife, 1 Cor. 11, 3 κεφαλὴ γυναικὸς ὡς ἀνὴρ. Eph. 5, 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12, 27.) 1 Cor. 11, 3. Eph. 1, 22. 4, 15. 5, 23. Col. 1, 18. 2, 10. 19. Of God in relation to Christ 1 Cor. 11, 3. Sept. and Ὡκ' Judg. 11, 8. 11. 2 Sam. 22, 24. +

κεφαλῆς, ἴδος, ἡ, (κεφαλῇ.) *pr. a little head*, e. g. *a bulb* of garlic Luc. Dial. Me-retr. 14. 3; *the head, knob*, of a column, etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8.—In N. T. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled; and hence meton. for *a roll, volume*; Heb. 10, 7 κεφαλὶς βιβλίου, quoted from Ps. 40, 8 where Sept. for יְהוָה-רִבְזָה.

κημῶω, ῶ, f. ὥσω, (κημός,) *to puzzle*, i. q. φημῶ for which it stands in some Mss. 1 Cor. 9, 9.—Xen. Eq. 5. 3.

κήνσος, οὗ, ὁ, Lat. *census*, in Greek ἀπογραφὴ q. v. *pr. an enumeration of the people and valuation of property*, see Adam's Rom. Ant. p. 79, 128 sq. Dict. of Antt. art. *Census*.—In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, Matt. 17, 25. 22, 17 et Mark 12, 14 δοῦναι κήνσον Καίσαρι. Matt. 22, 19 νόμισμα τοῦ κήνσου, *the tribute-coin*, i. q. δηνάριον in Mark 12, 15.—Hesych. κήνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

κήπος, οὗ, ὁ, *a garden*, any place planted with herbs and trees, Luke 13, 19. John 18, 1. 26. 19, 41 bis. Sept. for יָד Deut. 11, 10. Am. 4, 9.—Luc. Asin. 1. Xen. Œc. 4. 13.

κηπουρός, οὗ, ὁ, (κήπος, οὖρος,) *a garden-keeper, gardener*, John 20, 15.—Pol. 17. 6. 4. Plato de Legg. 316. e.

κηρίου, ου, τό, (κηρός,) *a honey-comb*, full of honey, Luke 24, 42. Sept. for כֶּחָי Prov. 24, 13. 19, 11.—Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation by a herald*, Dem. 917. 24; Xen. Cyr. 4. 5. 57.—In N. T. *preaching, public discourse*.

1. Of prophets, e. g. *the denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12, 41. Luke 11, 32. Sept. for כְּהִירָה Jon. 3, 2.

2. Of Christ and his apostles, *the preaching* of the gospel, public instruction, 1 Cor. 1, 21. 2, 4. 15, 14. Tit. 1, 3. Meton. for the gospel preached, Rom. 16, 25. 2 Tim. 4, 17.—Clem. Alex. Strom. 6. 5, 6.

κήρυξ, υκος, ὁ, *a herald, public crier*, Diod. Sic. 18. 8. An. 5. 7. 3, 4.—In N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah, 2 Pet. 2, 5; of the gospel, as Paul, 1 Tim. 2, 7. 2 Tim. 1, 11.

κηρύσσω v. -ττω, f. ξω, (κήρυξ,) *to be a herald or public crier*, Hom. Il. 17. 325. Luc. D. Deor. 24. 1; *to make proclamation* by a herald, Diod. Sic. 17. 109. Xen. Hell. 7. 2. 23.—In N. T. *to proclaim, to announce publicly, to publish*.

1. Genr. c. acc. Matt. 10, 27 κηρύξατε ἐπὶ τῶν δαυμάτων. Luke 12, 3. Acts 10, 42. Rev. 5, 2. Sept. for כְּהִירָה Ex. 32, 5. Esth. 6, 9. 11; כְּהִירָה Joel 2, 1. So Hsian. 1. 7. 2. Aeschin. 75. 30.—Also *to publish abroad, to laud publicly*; Mark 1, 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5, 20. 7, 36. Luke 8, 39. So Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

2. Espec. *to publish, to announce, to preach* religious truth, the gospel with its privileges and obligations, the gospel dispensation. a) Pr. e. g. of John the Baptist, Matt. 3, 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1, 4. 7. Luke 3, 3. Acts 10, 37. Of Jesus, Matt. 4, 17. 23. 9, 35. 11, 1. Mark 1, 14. 38. 39. Luke 4, 44. 8, 1. 1 Pet. 3, 19. Of apostles and teachers, Matt. 10, 7. 24, 14. 26, 13. Mark 3, 14. 6, 12. 13, 10. 14, 9. 16, 15. 20. Luke 9, 2. 24, 47. Acts 20, 25. 28, 31. Rom. 10, 8. 14. 15. 1 Cor. 9, 27. 15, 11. Gal. 2, 2. Col. 1, 23. 1 Thess. 2, 9. 2 Tim. 4, 2 κ. τὸν λόγον. (Act. Thom. § 1, τὸν λόγον.) So τὰν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8, 5. 9, 20. 19, 13. 1 Cor. 1, 23. 15, 12. 2 Cor. 1, 19. 4, 5 οὗ γὰρ αὐτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. 11,

4 bis. Phil. 1, 15. 1 Tim. 3, 16. b) In allusion to the Mosaic and prophetic institutions, *to preach, to teach*; Acts 15, 21 Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. 2, 21 ἐ κηρύσσω μὴ κλέπτειν. Gal. 5, 11 εἰ περιτομὴν ἔτι κηρύσσω. Luke 4, 18, 19, quoted from Is. 61, 1 where Sept. for כְּרִיזָה.

κῆτος, εὖς, οὖς, τό, a huge fish, sea-monster, Matt. 12, 40. Sept. for כְּרִיזָה Jon. 2, 1.—Palæph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾰ, ὁ, Cephias, later Heb. כֶּפֶז (a rock, Buxt. Lex. 1032.) a surname of Simon Peter, i. q. Gr. Πέτρος, John 1, 43. 1 Cor. 1, 12. 3, 22. 9, 5. 15, 5. Gal. 2, 9. [1, 18. 2, 11. 14.]

κιβωτός, οὗ, ἡ, an ark, i. e. a wooden chest, coffer, Ael. V. H. 9. 13. Lysias 121. 5.—In N. T. spoken of the ark of the covenant, Heb. 9, 4. Rev. 11, 19. Sept. for כִּיבֹוֹת Ex. 25, 10. Lev. 16, 2. al. (Jos. Ant. 4. 8. 44.) Of Noah's ark, Matt. 24, 38. Luke 17, 27. Heb. 11, 7. 1 Pet. 3, 20. Sept. for כִּיבֹוֹת Gen. 6, 14 sq. 7, 1 sq. In like manner Josephus calls the latter λάβραξ, Ant. 1. 3. 2 sq.

κιθάρα, ας, ἡ, (κιθάρις,) whence Lat. *cithara*, Ital. *ghitara*, Engl. *guitar*, though the modern instrument is different. The ancient *cithara* and *lyre* were on the same plan, a sounding base or bottom, (larger in the lyre,) from which rose two horns as from the head of a stag. A cross-bar connected the two horns near the top; between which and the base the strings were stretched. The lyre was larger, and when played stood upright between the knees; while the *cithara* stood upon the knees of the player. Both were held with the left hand, and played with the right, sometimes with a plectrum or key. See Dict. of Ant. art. *Lyra*. Ael. V. H. 14. 23. Luc. Imag. 14. Plato Rep. 399. d.—In N. T. *cithara*, q. d. a lyre, harp, 1 Cor. 14, 7. Rev. 5, 8. 14, 2. 15, 2. Sept. for קִיבֹוֹת Gen. 31, 27. 1 Chr. 9, 11. Josephus describes the Heb. קִיבֹוֹת, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Heb. Lex. art. קִיבֹוֹת.

κισαρίζω, f. ἰσω, (κισαρις,) to play upon the *cithara*, i. e. genr. to play the lyre, to harp, 1 Cor. 14, 7. Rev. 14, 2. Sept. for קִישׁ Is. 23, 16.—Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

κισαρωδός, οὗ, ὁ, (κισάρα, δοιδός, φιδός,) a lyrist, harper, one who plays on the lyre or harp and accompanies it with song, Rev. 14, 2. 18, 22.—Ael. V. H. 3. 43. Plato Conv. 179. d.

Κιλικία, ας, ἡ, Cilicia, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεΐα*, *aspera*, and the eastern *πεδινή*, *campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6, 9. 15, 23. 41. 21, 39. 22, 3. 23, 34. 27, 5. Gal. 1, 21. See Rosenm. Bibl. Geogr. I. ii. p. 196. Winer Realw. art. *Cilicia*.

κινάμωμον, ου, τό, cinnamon, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18, 13. Sept. for קִינָמוֹן Ex. 30, 23; יִשְׁמֵחַ הָרֶקֶת Jer. 6, 20.—Diod. Sic. 2. 49. Hdot. 3. 111. Comp. Plin. H. N. 12. 42.

κινδυνεύω, f. εύσω, (κινδυνος,) to be in danger, in peril, absol. Luke 8, 23. 1 Cor. 15, 30; c. inf. Acts 19, 27. 40.—Eccclus. 81 [34], 12. Pol. 4. 12. 13. Xen. Hell. 1. 4. 15.

κινδυνος, ου, ὁ, (perh. κινέω,) danger, peril, Rom. 8, 35. 2 Cor. 11, 26 octies. Sept. for קִינָּדָן Ps. 116, 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

κινέω, ᾠ, f. ἦσω, (κίω,) to move, to put in motion, c. acc. Matt. 23, 4 οὐ θέλουσι κινήσαι αὐτὰ sc. τὰ φορτία. Sept. Pass. for קִינָּה Is. 41, 7; קִינָּה Job 13, 25. (Xen. Conv. 2. 22.) So κινέω τὴν κεφαλὴν to move or shake the head, in derision, Matt. 27, 39. Mark 15, 29. Sept. for קִינָּה 2 K. 19, 21. Ps. 22, 8. (Eccclus. 12, 18. 13, 7.) Mid. to move oneself, to move, intrans. Acts 17, 28 ζῶμεν καὶ κινούμεθα. (Sept. Gen. 7, 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19.) Trop. to move, to stir up, to excite, e. g. στάσειν Acts 24, 5. 21, 30 ἐκινήθη ἡ πόλις ὅλη. So Hdian. 7. 3. 4. Xen. Ag. 1. 37.—With ἐκ τοῦ τόπου, i. q. to move away, to remove, c. acc. Rev. 2, 5. 6, 14. So c. ἀπὸ Xen. An. 3. 4. 23; absol. Hdian. 6. 1. 6.

κίνησις, εὖς, ἡ, (κινέω,) movement, motion, John 5, 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. Κίς, Heb. קִישׁ Kish, pr. n. of the father of king Saul, Acts 13, 21; comp. 1 Sam. 9, 1.

κίχρημι, f. χρήσω, (χράω, see Buttm. § 114.) to supply with, to lend, c. acc. et dat. Luke 11, 5 χρήσόν μοι τρεῖς ἄρτους.—Sept. Ex. 12, 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

κλάδος, ου, ὁ, (κλάω,) *a shoot, sprout, branch*, pr. young and easily broken off. Matt. 24, 32 *ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γίνηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ*. 13, 32. 21, 8. Mark 4, 32. 13, 28. Luke 13, 19. Sept. for כִּנְזֵי Jer. 11, 16. Ez. 31, 7. So Æl. V. H. 2. 14. Theophr. H. Pl. 1. 8. 5.—Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. 11, 16. 17. 18. 19. 21. So Theophr. Char. 5 or 21 *κλάδος Μεταίσιος*.

κλάζω, see κλάω.

κλαίω, f. κλαίσομαι Butt. § 114; in N. T. fut. κλαύσω Luke 6, 26, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

1. Intrans. and absol. Matt. 26, 75 *ἐκλαυσε πικρῶς*. Mark 14, 72. Luke 6, 21. 7, 13. 8, 52. John 11, 31. 33. 1 Cor. 7, 30. al. With ἐπὶ c. dat. *to weep for or over any one*, Luke 19, 41; ἐπὶ c. acc. Luke 23, 28 *μὴ κλαίετε ἐπ' ἐμέ κτλ.* Joined with ἀλαλάζειν Mark 5, 38; with βορυβεῖν Mark 5, 39; ἔρηρειν John 16, 20; κόπτεσθαι Rev. 18, 9; ἀολύζειν James 5, 1; πενθεῖν Mark 16, 10. Luke 6, 26. Rev. 18, 15. 19; so ἐπ' αὐτῇ v. 11. Sept. for כָּנַח Gen. 33, 4. Num. 14, 1; ἐπὶ τινι Judg. 14, 17. 2 Sam. 19, 1.—Æl. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

2. Trans. c. acc. *to beweepe, to bewail, to weep or lament for*, e. g. the dead, Matt. 2, 18 *Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς*. Sept. for כָּנַח Gen. 37, 34. Deut. 34, 8.—Æl. V. H. 6. 1. Xen. Cyr. 5. 2. 32. +

κλάσις, εως, ἡ, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρουρου Luke 24, 35. Acts 2, 42.—Theophr. Caus. Pl. 2. 14. 4 *κλάσις ἀμπέλων*. Plato Tim. 43. d.

κλάσμα, ατος, τό, (κλάω,) *a fragment, bit*, e. g. of food, Matt. 14, 20. 15, 37. Mark 6, 43. 8, 8. 19. 20. Luke 9, 17. John 6, 12. 13. Sept. for כֶּבֶד Lev. 2, 6. Judg. 19, 5.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, *Clauda* or *Claude*, now *Gozzo*, a small island off the S. W. coast of Crete, Acts 27, 16; see Καῦδα.—It is also called Κλαύδος Ptol. 3. 7; and *Gaudos*, Mela 2. 7. Plin. H. N. 4. 20. See Pococke Descrip. of the East, II. i. p. 240.

Κλαυδία, ας, ἡ, *Claudia*, pr. n. of a christian female, 2 Tim. 4, 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. n.

1. *Tiberius Claudius Nero Drusus Germanicus*, the fourth Roman emperor, successor of Caligula, r. A. D. 41–54. Acts

11, 28. 18, 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11, 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. Dion Cass. 60. 11. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18, 2; comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, χιλίαρχος, commanding in Jerusalem, Acts 23, 26.

κλαυθμός, οὔ, ὁ, (κλαίω,) *a weeping, wailing*, Matt. 2, 18. 8, 12. 13, 42. 50. 22. 13, 24. 51. 25, 30. Luke 13, 28. Acts 20, 37. Sept. for כָּנַח Gen. 45, 2. Ezra 3, 13.—Æschyl. Agam. 1554. Plut. Romul. 19. Comp. Lob. ad Phryn. p. 325.

κλάω, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 mid.—In N. T. only in the phrase κλάσαι τὸν ἄρτον, *to break bread*, i. e. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes; also genr. Matt. 14, 19. 15, 36. Mark 8, 6. 19. Luke 24, 30. Acts 27, 35. Sept. and Heb. כָּנַח כֶּבֶד Jer. 16, 7; comp. Is. 58, 7. Also in the Lord's supper and the *agape*, Matt. 26, 26. Mark 14, 22. Luke 22, 19. Acts 2, 46. 20, 7. 11. 1 Cor. 10, 16. 11, 24. (Act. Thom. § 27, 29.) Metaph. of the body, σῶμα, of Christ, as typically broken in the eucharist; 1 Cor. 11, 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον, where the allusion is to the death on the cross. So pr. Jos. B. J. 2. 8. 10.

κλείς, κλειδός, ἡ, acc. κλείν and κλειδα, Plur. acc. κλειδας and contr. κλείς, Butt. § 44. § 58. Winer § 9. 2. n; *a key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16, 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3, 7 ὁ ἔχων τὴν κλείν τοῦ Δαβὶδ, in a like sense, in allusion to Is. 22, 22 where Sept. τὴν κλειδα οἴκου Δαβὶδ for כֶּבֶד הַבַּיִת Rev. 1, 18 τὰς κλείς τοῦ ἄδου. 9, 1. 20, 1. Trop. Luke 11, 52 τὴν κλειδα τῆς γνώσεως, *the key of knowledge*, i. e. the means of attaining to the knowledge of the kingdom of God, the way of salvation; comp. Matt. 23, 13.—Pr. Sept. for כֶּבֶד Judg. 3, 25. Luc. Tim. 13. Plato Ax. 371. b.

κλείω, f. σω, Pass. perf. κέκλεισμαι, aor. 1 ἐκλείσθην, for the σ see Butt. § 98. n. 6. § 112. 20. c.

1. to *shut*, to *shut up*, to *close*, c. acc. Matt. 6, 6 κλείρας τὴν θύραν σου. 25, 10. Luke 11, 7. John 20, 19. 26. Acts 5, 23. 21, 30. Rev. 20, 3. 21, 25. Sept. for חָסַר Gen. 7, 16. Josh. 2, 7. (Hdian. 7. 11. 12. Xen. Cyr. 7. 5. 27.) So the heavens, τὸν οὐρανόν, i. e. the windows of heaven so that no rain can fall, Luke 4, 25. Rev. 11, 6; comp. Gen. 7, 11. 8, 2. Job 38, 37.

2. Trop. a) Matt. 23, 13 [14] κλείετε τὴν βασιλ. τὸν οὐρ. to *shut up the kingdom of heaven*, i. e. willingly to prevent men from entering; comp. in κλείς. So of authority to exclude or admit, Rev. 3, 7 bis. 8. b) 1 John 3, 17 κλείσω τὰ σπλάγχνα ἀπὸ τινος, to *shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted; comp. in σπλάγχχον no. 2. a.

κλέμμα, ατος, τό, (κλέπτω,) *theft*, Rev. 9, 21.—Dem. 736. 5. Xen. Eccl. 14. 5.

Κλέσπας, α, δ, Cleopas, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24, 18. Contracted for Κλεόπατρος Plut. Arat. 40; like Ἀντίπας for Ἀντίπατρος. Different from Κλωπᾶς q. v.

κλέος, έους, τό, (κλέω, καλέω,) pr. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415.—In N. T. and genr. *fame, renown, glory*, 1 Pet. 2, 20. Sept. for שָׁרָף Job 28, 22. So AEl. V. H. 2. 32. Plato Legg. 625. a.

κλέπτῃς, ου, δ, (κλέπτω,) a *thief*, Matt. 6, 19. 20. 24, 43. Luke 12, 33. 39. John 10, 1. 12, 6. 1 Cor. 6, 10. 1 Thess. 5, 2. 4. 1 Pet. 4, 15. 2 Pet. 3, 10. Rev. 3, 3. 16, 15. Sept. for חָסַר Ex. 22, 2. Joel 2, 9. So Dem. 1120. 14. Xen. Mem. 3. 1. 6.—Trop. of false teachers, deceivers, who *steal* men away from the truth, John 10, 8. 10. Sept. and חָסַר Hos. 7, 1.

κλέπτω, f. κλέψω Matt. 19, 18. Rom. 13, 9, instead of the more usual fut. κλέψομαι Buttm. § 113. 5, and n. 7. Winer § 15.—To *steal*, absol. Matt. 6, 19. 20 διορῶσιν καὶ κλέπτουσιν. Mark 10, 19. Luke 18, 20. John 10, 10. Rom. 2, 21 bis. Eph. 4, 28 bis. Fut. οὐ κλέψεις as imperat. Matt. 19, 18. Rom. 13, 9; see Winer § 44. 3. Matth. § 498. c. Sept. for חָסַר Ex. 20, 15. Deut. 5, 19. (Dem. 422. 9. Xen. Mem. 4. 2. 15.) Spec. to *steal away*, to *take by stealth*, c. acc. e. g. a dead body, Matt. 27, 64. 28, 13. Sept. and חָסַר 2 Sam. 21, 12. So Hdian. 2. 1. 5.

κλήμμα, ατος, τό, (κλάω,) a *shoot, sprout, branch*, i. q. κλάδος, pr. such as are easily broken off; in N. T. only of the vine, a

shoot, tendril, John 15, 2. 4. 5. 6. Sept. for חָסַר Ez. 12, 6. 7; חָסַר Ez. 15, 2.—Luc. D. Deor. 18. 2. Xen. Eccl. 19. 8.

Κλήμης, εντος, δ, Clement, pr. n. of a Christian Phil. 4, 3; not improbably Clements Romanus.

κληρονομέω, ᾶ, f. ἔσω, (κληρονόμος,) to *have and hold a portion by lot*, Sept. for חָסַר Num. 26, 55. Josh. 16, 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14, 15), to *inherit*, to *be heir to* any person or thing; in Gr. writers c. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3; of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

1. to *inherit*, to *be heir*, absol. Gal. 4, 30 οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδείας μετὰ κτλ. quoted from Gen. 21, 10 where Sept. for חָסַר; as also Gen. 15, 4. Num. 27, 11.—Plato Legg. 923. e.

2. In later usage simply to *obtain*, to *acquire*, to *possess*; in N. T. only trop. of the friends of God as receiving admission to the kingdom of heaven and its privileges; c. acc. Matt. 5, 5 κληρονομήσουσι τὴν γῆν they shall possess the land, i. e. primarily the land of Canaan, but here put in a spiritual sense for the Messiah's kingdom; comp. Sept. and Heb. חָסַר Ps. 37, 9. 11. 22. 29. 25, 13.—Also κλ. τὴν βασιλείαν τοῦ θεοῦ Matt. 25, 34. 1 Cor. 6, 9. 10. 15, 50. Gal. 5, 21; κλ. (ωὐὴν αἰώνιον Matt. 19, 29. Mark 10, 17. Luke 10, 25. 18, 18; ἀφ' αἰωνίου 1 Cor. 15, 50; also Heb. 1, 4. 14. 6, 12. 12, 17. 1 Pet. 3, 9. Rev. 21, 7. Sept. for חָסַר Gen. 15, 7. Deut. 1, 21.—So genr. c. acc. Jos. Ant. 8. 13. 8 κλ. τοῦ Ναβούζου ἀμπελώνα προίκα. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phryn. p. 129.

κληρονομία, ας, ἡ, (κληρονομέω,) a *portion by lot*, an *inheritance*.

1. Pr. from one's ancestors, a *patrimony*, Matt. 21, 38. Mark 12, 7. Luke 12, 13. 20, 14. Sept. for חָסַר Num. 27, 7. 8. 9. 10. 11.—Isocr. 393. a. Hdian. 5. 1. 13.

2. Genr. a *portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7, 5. Heb. 11, 8. Sept. and חָסַר Deut. 4, 38. Josh. 11, 23.—Hence trop. of admission to the kingdom of God and its privileges, Acts 20, 32. Gal. 3, 18. Eph. 1, 14. 18. 5, 5. Col. 3, 24. Heb. 9, 15. 1 Pet. 1, 4.

κληρονόμος, ου, δ, (κλῆρος, νέμωμαι,) pr. *having and holding a portion by lot*; hence in N. T. and genr. *an heir*, see above in κληρονομέω.

1. Pr. Matt. 21, 38. Mark 12, 7. Luke 20, 14. Gal. 4, 1. Sept. for $\Theta\eta\iota$ Jer. 8, 10. 2 Sam. 14, 7. So $\mathcal{A}l$. V. H. 13. 10. Lysias 907. 5. Plato Rep. 331. d.—Trop. κληρονόμος $\Theta\epsilon\omicron\upsilon$, an heir of God, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8, 17 bis. Gal. 4, 7. So Gal. 3, 29 κληρονόμοι (τοῦ Ἀβραάμ), i. e. heirs of the blessings promised to Abraham.

2. Genr. a possessor, sc. of any thing received as a portion or possession, e. g. the kingdom of heaven, Rom. 4, 13. 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι κτλ. Tit. 3, 7. Heb. 1, 2. 6, 17. 11, 7. James 2, 5.

κλήρος, ου, ὁ, (perh. κλάω,) a lot, i. e.

1. Pr. a lot, die, any thing used in determining chances, comp. Potter's Gr. Antt. I. p. 333. Dict. of Antt. art. *Sortes*. E. g. κλήρον βάλλειν, Engl. to cast lots, Matt. 27, 35 bis. Mark 15, 24. Luke 23, 34. John 19, 24. Acts 1, 26 bis, ἔδωκαν κλήρους . . . καὶ ἔπεσεν ὁ κλήρος. Sept. for $\beta\eta\iota\alpha$ Ps. 22, 19. Jon. 1, 7.—Luc. Hermot. 40. Plut. M. Crass. 16 bis. Plato Legg. 946. b.

2. Meton. a lot, i. e. a part, portion, assigned by lot, Acts 8, 21 οὐκ ἔστι σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. Sept. and $\beta\eta\iota\alpha$ Deut. 10, 9. 12, 12. Of an office to which one is appointed by lot or otherwise; Acts 1, 17. 25 λαβεῖν τὸν κλήρον τῆς διακονίας, comp. v. 26.—Hence genr. a portion, possession, heritage, trop. Acts 36, 18 κλήρον ἐν τοῖς ἡγιασμένοις. Col. 1, 12. Plur. id. 1 Pet. 5, 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, not as lording it over the possessions, heritage, of God or Christ, the church. So Wisd. 5, 5. Pr. of an estate, farm, $\mathcal{A}l$. V. H. 12. 61. Plato Crit. 118. e; also Plur. Hdor. 1. 76. Plato Crit. 119. a.

κληρόω, ὦ, f. ὥσω, (κλήρος,) to lot, to choose by lot, Hdor. 1. 94. Isocr. 144. a. Mid. to obtain by lot, $\mathcal{A}eschin$. 26. 36; genr. to obtain, to receive, $\mathcal{A}l$. H. An. 1. 13.—In N. T. only Pass. aor. 1 ἐκληρώσῃν, to be allotted, to be chosen by lot, and so genr. to be chosen, appointed, of God, absol. Eph. 1, 11 ἐν ᾧ καὶ ἐκληρώσθημεν . . . εἰς τὸ εἶναι ἡμᾶς κτλ. in whom we have been allotted, chosen, etc. Comp. Eurip. Hec. 98 [102] ἵν' ἐκληρώσῃν . . . δοῦλην.

κληῖσις, εως, ἡ, (καλέω,) a call, summons, Xen. Cyr. 3. 2. 14; an invitation to a banquet, 3 Macc. 5, 14. Xen. Conv. 1. 7.—In N. T. trop. a call, calling, invitation, to the kingdom of God and its privileges, i. e. that divine call by which Christians are introdu-

ced into the privileges of the gospel; Rom. 11, 29 ἡ κλήσις τοῦ $\Theta\epsilon\omicron\upsilon$. Eph. 4, 1. Phil. 3, 14. 2 Thess. 1, 11. 2 Tim. 1, 9. Heb. 3, 1. 2 Pet. 1, 10. Eph. 1, 18 et 4, 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the glorious hope of him whom God has called. (Clem. Alex. Strom. 6. 17.) So 1 Cor. 1, 26 βλέπετε τὴν κλήσιν ὑμῶν, i. e. the manner of your call, how ye were called. 1 Cor. 7, 20 ἑκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μείντω, i. e. as he was called, so let him remain.

κληγτός, ἡ, ὁ, (καλέω,) called, invited, e. g. to a banquet, Sept. for $\mathcal{K}\eta\tau\iota$ 1 K. 1, 41. 49. $\mathcal{A}eschin$. 50. 1.—In N. T. trop. called, invited, to the kingdom of heaven and its privileges; genr. Matt. 20, 16 et 22, 14 πολλοὶ γὰρ εἰσι κλητοί, ὀλιγοὶ δὲ ἐλεεκτοί. Emphat. of those who have obeyed this call, the called, i. q. saints, Christians; Rom. 1, 6. 7 κλητοὶ Ἰησοῦ $\chi\rho\iota\varsigma$. . . κλητοὶ ἄγιοι. 8, 28. 1 Cor. 1, 2. 24. Jude 1. Rev. 17, 14. Comp. Heb. $\mathcal{M}\eta\tau\eta$ Is. 48, 12.—Spec. called, appointed, chosen, of God as an apostle; Rom. 1, 1 et 1 Cor. 1, 1 κλητὸς ἀπόστολος, comp. Gal. 1, 15.

κλίβανος, ου, ὁ, an oven, for baking bread, Matt. 6, 30. Luke 12, 28. Sept. for Heb. $\kappa\lambda\iota\beta$ Ex. 8, 3. Lev. 26, 36. So Hdor. 2. 92. Artemid. 2. 19. The Attic form was κρίβανος, Lob. ad Phryn. p. 179.—The Heb. $\kappa\lambda\iota\beta$, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Niebuhr's Arabien p. 51. D'Arvieux Mem. III. p. 270 sq. Jerome on Lam. 5, 10 "*Clibanus est coquendis panibus mnei vasculi ducta rotunditas, quæ sub urentibus flammis ardet intrinsecus.*"

κλίμα, ατος, τό, (κλίω,) inclination, slope, Pol. 2. 16. 3 κλίμα τῶν ὀρέων. Also of the supposed inclination of the earth towards the poles in ancient geography, whence the northern hemisphere was divided into κλίματα, climates or zones, by lines parallel to the equator, according to the different lengths of the longest day; Vitruv. 1. 1. Dict. of Antt. art. *Clima*.—Hence in N. T. and genr. a climate, a clime, region, Gal. 1, 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15, 23. 2 Cor. 11, 10. So Pol. 5. 44. 6. Hdian. 2. 11. 8. Plut. $\mathcal{A}emil$. Paul. 5.

κλινάριον, ου, τό, (dim. κλινῆ,) a small bed, couch; Acts 5, 15 Lachm. ἐπὶ κλιναρίῳ, Vulg. in lectulis, for Rec. ἐπὶ κλινῶν.—Aristoph. Fr. 33.

κλίση, ης, ἡ, (κλίσις,) a *bed, couch*, on which one lies, reclines, rests. In the east, the poor sleep on mats or on the ground wrapped in their outer garment; those more wealthy on quilts or mattresses filled with cotton, which are spread on the floor or on the low sofas (divans) around the room, bedsteads being now unknown. See Bibl. Res. in Pal. III. p. 32. Russell's Aleppo I. p. 144.—In N. T.

1. a *bed*, in N. T. only as used for the sick, Mark 7, 30 et Rev. 2, 22, see in βάλω no. 1. f. Sept. and ἱψῶ Gen. 48, 2. 49, 3; genr. 2 Sam. 4, 7. 1 K. 17, 19. So Luc. Asin. 3. Isæus 59. 39. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, prob. a quilt or mattress, perh. on a light frame or bedstead, Matt. 9, 2. 6. Luke 5, 18. Acts 5, 15. So Lys. 101. 24 ἐν κλίῃ περιφερόμενος. Comp. Sept. and ἱψῶ Cant. 3, 7. See Dict. of Antt. art. *Lectus*.

2. a *couch, sofa, divan*, for sitting or reclining; Luke 17, 34 ἔσονται δύο ἐπὶ κλίνας μίς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24, 40. Sept. and ἱψῶ Am. 6, 4, comp. 3, 12. So Luc. Alex. 15 ἐπὶ κλίνης καθεζόμενος. Xen. Cyr. 8. 16. Plato Prot. 317. d, e.—Spec. a *triclinium*, i. e. the couch on which they reclined at meals, see in ἀνάκειμαι no. 2; Mark 7, 4 βαπτισμοὺς ποιεῖν... καὶ κλινῶν. Prob. Mark 4, 21 et Luke 8, 16 ὁ λύχνος... ὑπὸ τῇ κλίνῃ. Sept. and ἱψῶ Esth. 7, 8. Ez. 23, 41. So Luc. Catapl. 16. Plato Rep. 373. a; also Luc. Tox. 28 ὑπὸ κλίνῃ. Dem. 609. 15 ὑπὸ κλίνῃ.

κλινιδιον, ου, τό, (dimin. κλίση,) a *little bed*, Luke 5, 19. 24; comp. v. 18 where it is κλίση q. v.—Luc. Asin. 2. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

κλίνω, f. ῶ, perf. κέκλινα, to *incline, to bend* any thing from a straight position, whether downwards or horizontally.

1. to *incline, to bow, to bow down*, c. acc. e. g. τὸ πρόσωπον εἰς τὴν γῆν, in reverence, Luke 24, 5; τὴν κεφαλὴν, as one dying, John 19, 30; also genr. τὴν κεφαλὴν, to *recline or lay the head*, for rest, Matt. 8, 20. Luke 9, 58. Comp. Sept. and ἱψῶ 2 K. 19, 16. So Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. to *incline, to decline*, spoken of the day, Luke 9, 12. 24, 29 κέκλειεν ἡ ἡμέρα. So Sept. for ἱψῶ Judg. 19, 11; ἱψῶ Judg. 19, 8; ἱψῶ Jer. 6, 4. So Pol. 3. 93. 7; also ἐγκλίνω Att. Alex. M. 8. 4. 4.

2. to *turn aside, to turn to flight*, Lat. *inclinare aciem*, c. acc. Heb. 11, 34 παρεμβο-

λὰς ἀλλοτρίων ἔκλιναν.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37; intrans. Pol. 1. 27. 8.

κλισία, ας, ἡ, (κλίσις,) pr. *place for reclining*; hence a *hut, cot, tent*, Hom. Od. 16. 1. Il. 1. 322; a *triclinium, couches*, for reclining at a meal, Pind. Pyth. 4. 237; a *table-party*, a company reclining around a table, Jos. Ant. 12. 2. 11.—In N. T. accus. κλισίας adverbially, by *table-parties, in companies*; Luke 9, 14 κατακλινάτε αὐτοὺς κλισίας ἀπὸ πενήτηντα. Comp. Buttm. § 115. 4.

κλοπή, ης, ἡ, (κλέπτω,) *theft*, Matt. 15, 19. Mark 7, 22. Sept. for inf. of κλέβω Gen. 40, 15. Hos. 4, 2.—Dem. 1113. 17. Xen. Cyr. 1. 2. 6.

κλύδων, ωτος, ὁ, (κλύω,) a *dashing of the sea, surge, billows*, Luke 8, 24. James 1, 6. Sept. for inf. of κλύω Jon. 1, 4. 11. 12.—Pol. 1. 27. 4. Diod. Sic. 8. 21; trop. Plato Legg. 758. a.

κλυδωνίζομαι, Pass. depon. (κλύδω,) to *surge, to be tossed in billows*; trop. to *fluctuate*. Eph. 4, 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for inf. of κλύω Is. 57, 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος παρασσύμενος καὶ κλυδωνιζόμενος. Aristæn. 1. ep. 37.

Κλώπας, ᾧ, ὁ, *Clotas*, pr. n. John 19, 25; elsewhere called *Alpheus*, see in Ἀλφάιος no. 1.

κνηῖω, f. κήσω, (κνάω,) on this form see Buttm. § 112. 12. Lob. ad Phryn. p. 254; to *rub, to scratch*; Mid. κνήσασθαι τὸ σὸς to *scratch one's own ear*, Luc. bis Acc. 1; τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to *tickle*, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβήν, ὡς λέγεται, κνήσειν οἶδεν ὅσος τὸν θνόν.—In N. T. only Pass. to *be tickled, to feel an itching*, trop. 2 Tim. 4, 3 κνηζόμενοι τὴν ἀκοήν, lit. *being tickled, itching, as to the ears*, i. e. having an itching to hear something pleasing; for the accus. see Buttm. § 131. 7. Winer § 32. 5. So Hesych. κνηζόμενοι τὴν ἀκοήν· ζητοῦντες τι ἀκοῦσαι κατ' ἡδονήν. Comp. κησις ὄτων Plut. de Superst. 5.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the southwestern part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27, 7. See Strabo 14. p. 663. Plin. H. N. 36. 4. 5.

κοδράντης, ου, ὁ, Lat. *quadrans*, q. d. a *farthing*, the fourth part of an *as*, ἀσάμιον, q. v. It was a small brass coin, equal to two *lepta*, i. e. nearly to two-fifths of one cent, or three-fourths of one farthing

sterling; Matt. 5, 26. Mark 12, 42. See in ἀσάρτων. Adam's Rom. Ant. p. 492.

κοιλία, ας, ἡ, (κοῖλος,) the belly, e. g. the exterior, Sept. for יִצְחָק Judg. 3, 21. Pol. 39. 2. 7.—In N. T.

1. Genr. the belly, the bowels, as the receptacle of food; often as in Engl. for the stomach, either in men or animals, Matt. 12, 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15, 17. Mark 7, 19. Luke 15, 16 γελῖσαι τὴν κοιλίαν αὐτοῦ. Rom. 16, 18. 1 Cor. 6, 13 bis, βρώματα τῇ κοιλίᾳ κτλ. Phil. 3, 19. Rev. 10, 9. 10. Sept. for יִצְחָק Jon. 2, 2. Num. 5, 22. —Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

2. From the Heb. by synecdoche the womb; Matt. 19, 12 ἐκ κοιλίας μητρός. Luke 1, 15. 41. 42. 44. 2, 21. John 3, 4. Acts 3, 2. 14, 8. Gal. 1, 15. Personified, for the woman herself, Luke 11, 27. 23, 29. So Sept. and יִצְחָק Gen. 25, 24. Is. 44, 2; יִצְחָק Gen. 25, 23. Ruth 1, 11; יִצְחָק Job 3, 11. 10, 18.

3. Trop. from the Heb. for the inward parts, the inner man, as in Engl. the breast, the heart. John 7, 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κτλ. So Sept. and יִצְחָק Job 15, 35. Prov. 20, 27; יִצְחָק Ps. 40, 9.

κοιμάω, ὦ, f. ἴσω, (kindr. κείμεν,) to make sleep, to put to sleep, Hom. Il. 14. 236; trop. ib. 12. 281.—In N. T. and genr. Pass. κοιμέσθαι, ὦμαι, with fut. Mid. ἴσομαι.

1. to be put to sleep, to fall asleep, to sleep, intrans. Matt. 28, 13. Luke 22, 45 κοιμώμενος ἀπὸ τῆς λύπης. John 11, 12. Acts 12, 6. Sept. for יָצַח Is. 5, 27; יָצַח 1 Sam. 3, 15. —Æl. V. H. 9. 24. Xen. Mem. 4. 5. 9.

2. to sleep the sleep of death, i. q. to die, to be dead; Matt. 27, 52. John 11, 11. Acts 7, 60 τοῦτο εἰπὼν ἐκοιμήθη. 13, 36. 1 Cor. 7, 39. 11, 30. 15, 6. 18. 20. 51. 1 Thess. 4, 13. 14. 15. 2 Pet. 3, 4. So Sept. often for יָצַח 1 K. 2, 10. 11, 43. Is. 43, 17.—2 Macc. 12, 45. Hom. Il. 11. 241. Soph. Electr. 509.

κοίμησις, εως, ἡ, (κοιμάω,) a sleeping, sleep; meton. rest, repose, John 11, 13.—Plut. Symp. 8. 7. 4. Plato Conv. 183. a.

κοινός, ἡ, ὅν, 1. common, shared alike by all; Acts 2, 44 εἶχον ἅπαντα κοινά. 4, 32. Tit. 1, 4. Jude 3.—Wisd. 7, 3. Hdian. 7. 8. 13. Xen. An. 3. 1. 43.

2. In the Levitical sense, common, not set apart and sacred; hence ceremonially i. q. unlaful, unclean, profane. Mark 7, 2 κοινὰς χερεὶ, τοῦτ' ἐστὶν ἀνόμοις. [v. 5.] Acts 10, 14 οὐδέποτε ἐφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11, 8. Rom. 14, 14 ter. So 1 Macc.

1, 47. 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, unholy, unconsecrated; Heb. 10, 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγγασμένος, i. e. unconsecrated, common, and therefore having no atoning efficacy. Rev. 21, 27 in later edit.

κοινῶω, ὦ, f. ὴσω, (κοινός,) to make common, to communicate with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, to make common, i. e. to render unlaful, unclean, to defile, ceremonially, c. acc. Matt. 15, 11 bis. 18. 20 bis, τὰ κοινῶντα τὸν ἄνθρ. κτλ. Mark 7, 15 bis. 18. 20. 23. Heb. 9, 13. Also to regard as common, to call unclean, Acts 10, 15. 11, 9. (Hesych. μὴ κοῖνον· μὴ ἀκάθαρτον λέγει.) Hence genr. to profane, to desecrate, to pollute, c. acc. Acts 21, 28 τὸν ἅγιον τόπον. Absol. Rev. 21, 27 Rec.

κοινωνέω, ὦ, f. ἴσω, (κοινωνός,) to have in common with others, to partake of or in a thing or person.

1. Of things, c. gen. to partake of any thing; Heb. 2, 14 κεκοινῶνῃκε σαρκὸς καὶ αἵματος. (2 Macc. 5, 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22.) With dat. to partake in any thing; Rom. 15, 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινῶνῃσαν τὰ ἐσθῆ. 1 Tim. 5, 22. 1 Pet. 4, 13. 2 John 11. Rom. 12, 13 ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες, sharing in the necessities of the saints, i. e. aiding them. So Wisd. 6, 23. Plut. Arat. 8. Dem. 1436. 11.

2. Of persons, to partake with any one, c. dat. et ἐν, Gal. 6, 6 κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς, let him that is taught share with his teacher in all good things, i. e. let him communicate to his teacher of his good things. With eis Phil. 4, 15.—So dat. of pers. and gen. Pol. 2. 42. 5. Æl. V. H. 3. 17; dat. and eis Act. Thom. § 26.

κοινωνία, ας, ἡ, (κοινωνέω,) a partaking, sharing, i. e.

1. participation, communion, fellowship, Acts 2, 42. 1 Cor. 1, 9. 10, 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ. 2 Cor. 6, 14. 8, 4 κ. τῆς διακονίας, a part, share, in transmitting this alms. 13, 13 κ. τοῦ ἁγίου πνεύματος. Gal. 2, 9 δεξιὰ κοινωνίας the right hand of fellowship, the pledge of communion. Eph. 3, 9 Rec. Phil. 1, 5 κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2, 1. 3, 10. Philem. 6. 1 John 1, 3 bis. 6. 7.—Jos. Ant. 2. 5. 1 κ. τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Plato Soph. 252. b.

2. communication to others, distribution,

genr. Hdian. 1. 10. 3.—In N. T. meton. a *contribution*, a collection of money in behalf of poorer churches, Rom. 15, 26. 2 Cor. 9, 13. Heb. 13, 16. So Phavor. *κοινωνία* ἡ δημοσύνη.

κοινωνικός, ἡ, ὄν, (*κοινῶς*), *communicative, social*, Pol. 2. 41. 1.—In N. T. *communicating, ready to give, liberal*, 1 Tim. 6, 18. So Luc. Tim. 56 πρὸς ἄνδρα, οἶόν σε, ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

κοινωνός, οὗ, ὁ, ἡ, (*κοινός*), a *partaker, partner, companion*, absol. 2 Cor. 8, 23 ὑπὲρ Τίτου, κοινωνός ἐμός. Philem. 17. So Ecclus. 41, 18. Hdian. 2. 8. 5. Plato Rep. 333. b.—With gen. of pers. of whom one is the companion, *with* whom he partakes in any thing, Matt. 23, 30. 1 Cor. 10, 20. Heb. 10, 33. (Sept. for כִּבְיָן Is. 1, 23. Hdian. 4. 14. 4.) With dat. of pers. *to* or *with* whom one is partner, Luke 5, 10 κοινωνοὶ τῷ Σίμωνι. Comp. Xen. Mem. 2. 6. 24.—With gen. of thing, 1 Cor. 10, 18 κοινωνοὶ τοῦ θυσιαστηρίου, i. e. of the victims sacrificed. 2 Cor. 1, 7. 1 Pet. 5, 1. 2 Pet. 1, 4. So Ecclus. 6, 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 26.

κοίτη, ἡς, ἡ, (*κείμεαι*), a *lying down, for rest or sleep*, Hdot. 1. 10 ὥρη τῆς κοίτης bed-time.—Hence genr. and in N. T.

1. a *place of repose, a bed*; Luke 11, 7 τὰ παύδια μου ἐμοῦ εἰς τὴν κοίτην. So Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Cyr. 2. 3. 1.—Spec. *the marriage-bed*, and meton. for *marriage* itself, Heb. 13, 4. So Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θέλων μιᾶναι τὴν κοίτην τοῦ γεννήσαντος. Eurip. Med. 152.

2. a *lying with* a woman, *cohabitation*, whether lawful or unlawful. Rom. 13, 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for כִּבְיָן Lev. 18, 22. Num. 31, 17. 18. 35. So Wisd. 3, 13. 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154.—Hence from the Heb. meton. *emissio seminis* as necessary for conception; Rom. 9, 10 ἐξ ἐνὸς κοίτην ἔχουσα, *having conceived by one*. So Sept. εἰ θεώκε τις τὴν κοίτην αὐτοῦ ἐν σοὶ for Heb. כִּבְיָן כִּבְיָן Num. 5, 20. Lev. 18, 23; comp. Lev. 18, 20.

κοιτών, ὧνος, ὁ, (*κοίτη*), a *bed-chamber*; Acts 12, 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, *the king's chamberlain*, his chamber attendant, valet-de-chambre; see in Βλάστος. Sept. for כִּבְיָן Ex. 8, 3; כִּבְיָן 777 2 Sam. 4, 7.—Luc. Asin. 2. Diod. Sic. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

κόκκινος, η, ον, adj. (*κόκκος*), pr. referring to the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, *quercus coccifera*, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crimson or deep rose color; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rosenm. Bibl. Alterthumsk. IV. ii. p. 447. Plin. H. N. 9. 65. ib. 16. 12.—Hence *κόκκινος*, *coccus-dyed, crimson*; Matt. 27, 28 χλαμίδα κοκκίνην, for which in Mark 15, 17 πορφύραν. Heb. 9, 19. Rev. 17, 3. 4. 18, 12. 16. Sept. for כִּבְיָן Ex. 25, 4. 28, 5; כִּבְיָן Josh. 2, 18. 21. So Plut. Fab. Max. 15.

κόκκος, ου, ὁ, α *kernel, grain, seed*. Matt. 13, 31 κ. σινάπεως. 17, 20. Mark 4, 31. Luke 13, 19. 17. 6. John 12, 24 κ. τοῦ σίτου. 1 Cor. 15, 37.—Hdot. 4. 143. Plut. Mor. II. p. 3. See also in *κόκκινος*.

κολάζω, f. ἀσσομαι, (kindr. *κόλος*, *κολούω*), pr. *to curtail, to prune*, e. g. τὰ δένδρα Theophr. Caus. Pl. 5. 9. 11; trop. *to correct, to moderate*, Ael. V. H. 11. 3. Xen. Œc. 20. 12.—Hence in N. T. and genr. *to chastise, to punish*, c. acc. Acts 4, 21 πῶς κολάσονται αὐτούς. 2 Pet. 2, [4.] 9 κολάζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. n. So 2 Macc. 6, 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

κολακεία, ας, ἡ, (*κολάζω*), *flattery*, 1 Thess. 2, 5.—Jos. B. J. 4. 4. 1. Dem. 1099. 9. Plato Gorg. 466. a.

κόλασις, εως, ἡ, (*κολάζω*), a *curtailing, pruning*, e. g. *κόλασις τῶν δένδρων* Theophr. Caus. Pl. 2. 4. 4.—In N. T. *punishment*, Matt. 25, 46 εἰς κόλασιν αἰώνων. 1 John 4, 18 see in ἔχω no. 2. d. a. So Wisd. 16, 2. 24. Ael. V. H. 7. 15. Plato Rep. 380. b.

Κολασσαί, see Κολοσσαί.

κολαφίζω, f. ἴσω, (*κολαφος*, *κολάπτω*), *to smite with the fist, to buffet*, c. acc. Matt. 26, 67 et Mark 14, 65 ἐκολάφισαν αὐτόν. Genr. *to buffet, to maltreat*, c. acc. 2 Cor. 12, 7. Pass. 1 Cor. 4, 11. 1 Pet. 2, 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κορυνλίζω, Lob. ad Phryn. p. 175.

κολλλάω, ὦ, f. ἴσω, (*κόλλα* glue), *to glue together, to make cohere*, Luc. Hist.

conscr. 51. Plato Tim. 82. d.—In N. T. Mid. κολλάομαι, ὦμαι, and Pass. aor. 1 ἐκολλήσῃν with Mid. signif. Buttm. § 136. 1, 2; *to adhere, to cleave to*, pr. of things, c. dat. Luke 10, 11 τὸν κοινοῦτὸν τὸν κολληθέντα ὑμῖν. Prægn. in later edit. Rev. 18, 5 ἐκολλήθησαν αὐτῇ αἱ ἁμαρτίαι ἀπὸ τοῦ οὐρανοῦ. Sept. for כָּלָה Ps. 102, 6. Job 29, 10. (Anthol. Gr. I. p. 231.) Trop. of persons, *to join oneself unto*, c. dat. of thing, e. g. ἀμαρτίαι, *to follow, to accompany*, Acts 8, 29; τῷ ἀγαθῷ, *to cleave to*, Rom. 12, 9. Sept. and כָּלָה 2 K. 3, 3. With dat. of pers. *to join oneself to any one, to become his servant*, Luke 15, 15; *to follow, to cleave to*, e. g. *to a wife*, so Lachm. Matt. 19, 5; also τῇ πόρῃ 1 Cor. 6, 16 (Ecclus. 19, 2); τῷ κυρίῳ 17 (Sept. and כָּלָה 2 K. 18, 6); *to follow the side or party of any one, to associate with*, Acts 5, 13, 9, 26, 10, 28, 17, 34. Sept. and כָּלָה 2 Sam. 20, 2. So 1 Macc. 3, 2. Plut. de Amicor. mult. 4.

κολλούριον ν. κολλύριον, οὐ, τό, (dim. of κολλύρα coarse bread, cake,) pr. a small cake, cracknel, Sept. for כָּלָה 1 K. 14, 3 Alex.—In N. T. collarium, eye-salve, made up in small cakes, κολλύρα, Rev. 3, 18. So Arr. Epict. 3. 21. 21. Luc. Alex. 21 κολλύριον σκευαστὸν δὲ τοῦτό ἐστιν ἐκ πίττης βρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένου, καὶ κροῦ, καὶ μαστίχης, κτλ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

κολλυβιστής, οὐ, ὁ, (κόλλυβος a small coin, Aristoph. Pax 1196, 1200,) a money-changer, broker, i. q. κερματιστής, Matt. 21, 12. Mark 11, 15. John 2, 15. They had their seats in the porticos of the outer court of the temple; see more in κερματιστής. Comp. in art. τραπεζίτης, and Adam's Rom. Ant. p. 501; also Rabb. קַלְבִּיָּהּ Buxt. Lex. 2032.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phryn. p. 440.

κολλύριον, see κολλούριον.

κολοβός, ὦ, ἰ. ὦσω, (κολοβός, κόλος,) *to dock, to cut off*, as members of the body, c. acc. Sept. 2 Sam. 4, 12. Diod. Sic. 1. 78 fin.—In N. T. trop. of time, *to cut off, to make short*, Pass. Matt. 24, 22 bis, et Mark 13, 20 bis, κολοβωθήσονται αἱ ἡμέραι. So Heb. חֲסֵר Prov. 10, 27, Sept. διλογηθήσονται.

Κολοσσαί or Κολασσαί, ὦν, αἱ, Colosse, a city of Phrygia Major, situated near the Lycus some distance above (S. E.) of

its junction with the Meander; and not far from Hierapolis and Laodicea, east of the latter; Col. 1, 2. With these cities it was destroyed by an earthquake about A. D. 62. A modern village near the site is called *Konos* or *Chonæ*. See Roseam. Bibl. Geogr. I. ii. p. 204, 228. Pococke Descr. of the East, II. ii. p. 78. Hamilton's Res. in Asia Minor, I. p. 508, 510.

Κολοσσαείς, εὐς, ὁ, a Colossian; Plur. Κολοσσαείς, Colossians, only in the spurious subscription to the epistle.

κόλπος, οὐ, ὁ, the bosom, the lap, e. g. 1. Genr. *the bosom, breast*, of a man; John 13, 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining on Jesus' bosom*, i. e. next to him on the triclinium at supper, so that his head was near to Jesus' bosom; comp. in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. So Lat. in sinu recumbo Plin. Ep. 4. 22.—Trop. *to be in or on the bosom of any one, i. q. to be in his embrace*, to be cherished by him as the object of strong affection and care; comp. in Engl. *bosom-friend*, etc. John 1, 18 ὃν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16, 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, i. e. in intimate communion with Abraham, as one of his beloved children; for the Plur. see Æl. V. H. 13. 30. Winer § 27. 3; comp. Engl. *embraces*. So Josephus de Macc. § 13 [4 Macc. 13, 16] οὕτω γὰρ θάπτοντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχοντες εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֲבִיטָהּ נֶחְסֵהּ Dent. 13, 7, 28, 54, 56; comp. 2 Sam. 12, 3, 8. Is. 40, 11. So Ecclus. 9, 1. Plut. Cato Min. 33 ult. Γαβίνον, ἐκ τῶν Πομπηίου κόλπων ἀνθρωπων. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo."—Others refer Luke l. c. to a banquet in the kingdom of heaven, comp. Matt. 8, 11. Luke 13, 29; see in ἀνακλίνω no. 2. But the scene is here laid in ἔδης, and not in the Messiah's kingdom.

2. Spec. *the bosom* of an oriental garment, which falls down over the girdle, and is used for carrying things, as a sort of pocket. Luke 6, 38 δάσονται εἰς τὸν κόλπον ὑμῶν. Sept. and פִּי'י Is. 65, 6. Jer. 32, 18.—Luc. D. Mar. 12. 1. Pol. 3. 33. 2. Hdor. 6. 125. Comp. Hor. Sat. 2. 3. 172. Liv. 21. 18 "tunc Romanus, sinu ex toga facto."

3. Put for a bay, gulf, inlet of the sea, Acts 27, 39.—Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. Hell. 6. 2. 9.

κολυμβάω, ᾧ, f. ἤσω, *to dive, to swim*, absol. Acts 27, 43.—Hierocl. Facet. 1. Plut. Quæst. nat. 1. Plato Lach. 193. c.

κολυμβήθρα, ας, ἡ, (κολυμβάω,) *pr. a swimming-place; hence a pool, pond, any reservoir of water for swimming, bathing, fish, or the like*; genr. ἡ κολ. τοῦ Σιλωάμ John 9, 7. 11; a healing bath or pool, see Βηθεσδά, John 5, 2. 4. 7. Sept. for כִּיכְרִי 2 K. 18, 17. Is. 7, 3.—Diod. Sic. 11. 25. Plato Rep. 453. d.

κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts 16, 12; see Adam's Rom. Ant. p. 72 sq. Dict. of Antt. art. *Colonia*. Philippi is here so called, because Augustus had colonized thither many of the partisans of Antony, Dion Cass. 51. 4. p. 445.

κομάω, ᾧ, f. ἤσω, (κόμη,) *to have long hair, to wear the hair long*, 1 Cor. 11, 14. 15.—Jos. Ant. 4. 4. 4. Luc. D. Deor. 15. 1. Xen. Lac. 11. 3.

κόμη, ης, ἡ, *the hair, head of hair*, 1 Cor. 11, 15. Sept. for כְּרֶמֶת Num. 6, 5.—Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

κομίζω, 1. ἴσω, Att. f. ἴω, (κομέω,) *to take care of, to provide for*, Hom. Il. 24. 541; so of one fallen in battle, *to take up and bear away* Hom. Il. 13. 196; hence genr. *to take up, to carry off*, e. g. as booty Hom. Il. 2. 875. ib. 11. 738.—In N. T. genr.

1. *to bear, to bring*, trans. Luke 7, 37 κομίσασα ἀλάβαστρον μύρον.—1 Esdr. 4, 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

2. Mid. κομίζομαι, Att. f. κομοῖμαι, *to bear or bring to oneself, to take for oneself*, i. e. *to acquire, to obtain, to receive*; c. acc. Matt. 25, 27 ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. 5, 10. Col. 3, 25 κομίζεται ὁ ἡδίστος. Heb. 10, 36 κ. τὴν ἐπαγγελίαν. 11, 39. 1 Pet. 1, 9. 5, 4. 2 Pet. 2, 13; with παρά c. gen. Eph. 6, 8. So 2 Macc. 8, 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—Spec. *to receive back, to recover*, c. acc. Heb. 11, 19. Sept. for קָרַב Gen. 38, 20. So 2 Macc. 10, 1. Diod. Sic. 12. 80.

κομψότερον, adv. compar. (κόμψως,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better, to mend*, John 4, 52; see in ἔχω no. 5.—Arr. Epict. 3. 10. 13 κόμψως ἔχειν. Cic. ad Div. 16. 15 *belle habere*.

κονιάω, ᾧ, f. ἄσω, (κονία,) *to whiten, wash, to whiten, with lime*, Pass. Matt. 23, 27 τάφοις κεκοιταμένοις, *whited sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar; see Wetst. N. T. in loc. Acts 23, 3 τοῖχε

κεκοιταμένοις, *thou whited wall*, i. e. thou hypocrite, fair without and foul within. Sept. for כִּיכְרִי Deut. 27, 2. 4.—Diod. Sic. 19. 94. Plut. Cato Maj. 4 pen.

κοινορτός, οὔ, ὁ, (κονία, ὄρνυμι,) *dust*, pr. as excited, flying, Matt. 10, 14. Luke 9, 5. 10, 11. Acts 13, 51. 22, 23. Sept. for כִּיכְרִי Nah. 1, 3; כִּיכְרִי Deut. 9, 21.—Pok 5. 85. 1. Xen. An. 1. 8. 8.

κοπάζω, f. ἄσω, (κόπος,) pr. 'to be beat out, weary,' i. q. κοπιάω; hence *to relax, to abate, to cease*, intrans. e. g. of the wind, Matt. 14, 32. Mark 4, 39. 6, 51. Sept. for קָרַב Gen. 8, 1; קָרַב Jon. 1, 11. 12.—Ecclus. 23, 17. Hdor. 7. 191.

κοπετός, οὔ, ὁ, (κόπτομαι,) *lamentation, wailing*, as accompanied with beating the breast, and the like; Acts 8, 2. Sept. for קָרַב Gen. 50, 10. Zech. 12, 10. 11.—Dion. Hal. Ant. 11. 31. Plut. Fab. Max. 17.

κοπή, ης, ἡ, (κόπτω,) *slaughter, carnage*, Heb. 7, 1; in allusion to Gen. 14, 17 where Sept. for inf. קָרַב; Sept. for קָרַב Josh. 10, 20.—Judith 15, 7.

κοπιᾶω, ᾧ, f. ἄσω, (κοπία, κόπος,) pr. as Engl. *to be beat out*, i. e.

1. *to be weary, tired, to faint*, absol. Matt. 11, 28 δεῦτε πρὸς με πάντες οἱ κοπιῶντες. Rev. 2, 3; c. ἐκ John 4, 6 κ. ἐκ τῆς ὁδοπορίας. Sept. for קָרַב Is. 40, 41.—Jos. B. J. 3. 10. 2. Aristoph. Thesm. 795. Athen. 10. p. 416.

2. Spec. in N. T. *to weary oneself with labour*, like Heb. קָרַב, i. e. *to labour, to work hard, to toil*, absol. Luke 5, 5 δι' ὧν τῆς νυκτὸς κοπιῶσάντες οὐδὲν εὐρίσκον. Matt. 6, 28 et Luke 12, 27 τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ κήσει. Acts 20, 35. 1 Cor. 4, 12. Eph. 4, 28. 2 Tim. 2, 6. Trop. of a teacher who labours in the gospel, John 4, 38 bis. 1 Cor. 15, 10. 16, 16. Sept. for Heb. קָרַב Josh. 24, 13; קָרַב Ps. 127, 1. (Anthol. Gr. IV. p. 134. 2 μὴ τρέχει, μὴ κοπία.) With ἐν *to labour in*, trop. ἐν λόγῳ 1 Tim. 5, 17; ἐν κυρίῳ i. e. in the work of the Lord, Rom. 16, 12 bis; ἐν ὑμῖν among you, 1 Thess. 5, 12. (Comp. Ecclus. 6, 19.) With εἰς c. acc. of pers. upon or for whom, εἰς ἡμᾶς Rom. 16, 6; εἰς ὑμᾶς Gal. 4, 11. (Ecclus. 24, 34.) With εἰς final, as εἰς τοῦτο ὅτι 1 Tim. 4, 10; εἰς δ Col. 1, 29; εἰς κενόν in vain Phil. 2, 16. Sept. κ. εἰς κενόν for קָרַב Is. 65, 23. Jer. 51, 53.

κόπος, ου, ὁ, (κόπτω,) pr. *a beating*; then *wailing, grief*, as accompanied with beating the breast, i. q. κοπετός, Sept. for קָרַב Jer. 45, 3; also the being beat out, wea-

ness, Xen. An. 5. 8. 3.—Hence in N. T. *toil, labour, wearisome effort*, genr. John 4, 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. 1 Cor. 3, 8. 15, 58 ὁ κόπος ὑμῶν ἐν Χριστῷ. 2 Cor. 6, 5. 10, 15. 11, 23. 27. 1 Thess. 1, 3 ὁ κόπος τῆς ἀγάπης, *the labour of love, work of beneficence*, 2, 9. 3, 5. 2 Thess. 3, 8. Heb. 6, 10. Rev. 2, 2. 14, 13. Sept. for קָוָה Gen. 31, 42. So Ecclus. 14, 15. Arr. Epict. 2. 14. 2. Plut. de Superst. 7 mid.—Spec. *trouble, vexation*, in the phrase κόπους παρέχειν τινί, i. q. *to trouble, to vex* any one, Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. Sept. κόπος for קָוָה Job 5, 6. Jer. 20, 18. So κόπους παρέχειν Aristot. Probl. sect. 5. 38. Comp. πόνον παρέχειν Ecclus. 29, 4. Hdot. 1. 177; πράγματα παρέχειν Hdot. 1. 155, 175.

κοπρία, *as, ἡ, (κόπος,) pr. a dung-hill* Sept. for קָוָה 1 Sam. 2, 8. Arr. Epict. 2. 4. 4 sq.—In N. T. *dung, manure*, Luke 14, 35. 13, 8 Rec. Sept. for קָוָה 2 K. 9, 37. Jer. 25, 33. So Arr. Epict. l. c. Artemid. 2. 9.

κόπριον, *ον, τό, (κόπριος, κόπος,) dung, manure*; Plur. κόπρια Luke 13, 8 Grb.—Arr. Epict. 2. 4. 5. Plut. Pomp. 48 init. κοπρίων κόφινος.

κόπτω, *f. ψω, to strike, to beat, to cut by a blow*.

1. *to cut off or down*, e. g. branches of trees, c. acc. Matt. 21, 8. Mark 11, 8. Sept. for קָוָה Num. 13, 24.—Plut. Pericl. 33 mid. Xen. An. 4. 8. 2.

2. Mid. κόπτομαι, *to beat or cut oneself*, i. e. the breast and body in the loud expression of grief; hence, i. q. *to lament, to wail, to bewail*, absol. Matt. 11, 17. 24, 30. Luke 23, 27; c. acc. Luke 8, 52; with ἐπὶ τινα Rev. 1, 7; ἐπὶ τινί 18, 9. Sept. for קָוָה absol. 2 Sam. 1, 12; c. acc. Gen. 23, 2. 50, 10; ἐπὶ τινα for קָוָה 2 Sam. 11, 26; ἐπὶ τινί Zech. 12, 10.—So absol. Hdot. 6. 58. Jos. Ant. 7. 1. 6. Plato Phæd. 60. a. Act. κόπτειν τὴν Ξύραν Luc. Nigr. 2. Dem. 1156. 18.

κόραξ, *akos, ὁ, a raven*, Luke 12, 24. Sept. for קָוָה Gen. 8, 7.—Æl. H. An. 1. 35, 47. Hdot. 4. 15.

κοράσιον, *λου, τό, (dim. κόρη,) a girl, maiden, damsel*, Matt. 9, 24. 25. 14, 11. Mark 5, 41. 42. 6, 22. 28 bis. Sept. for קָוָה Ruth 2, 8. 22. 1 Sam. 25, 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like Germ. *Mädel*, Lob. ad Phryu. p. 73 sq.

κορβάν, *δ, indec. and κορβανῆς, ᾧ, δ, corban*, Heb. קָרְבָּן, i. e. *an offering, oblation, gift to God*; so Lev. 2, 1. 4. 13, where Sept. δάρον.—In N. T.

1. Pr. κορβάν, *something devoted to God*, Mark 7, 11 κορβάν, ὃ ἐστὶ δάρον, κτλ.—Jos. Ant. 4. 4. 4. οἱ κορβάν αὐτοὺς ὀνομάσαντες τῷ Σεφ. δάρον δὲ τοῦτο σημαίνει κτλ.

2. Spec. κορβανᾶς, *spoken of money offered in the temple, the sacred treasure*; hence by meton. *the treasury*, i. q. γαζοφυλάκιον q. v. Matt. 27, 6.—Jos. B. J. 2. 9. 4 τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέ, *δ, indec. Core or Kore*, Heb. קֹרֵי (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11; see Num. c. 16.

κορέννυμι, *f. κορέσω, Pass. perf. κεκόρεσμαι, aor. 1 ἐκορίστην, to sate, to satisfy, to fill with food and drink*; Pass. or Mid. *to be sated, to be full*, i. e. *to have eaten and drunk enough*; with gen. of thing, Pass. Acts 27, 38 κορεσθέντες δὲ τροφῆς. Trop. absol. 1 Cor. 4, 8.—Æl. V. H. 4. 9. Xen. Mem. 3. 11. 13; trop. Hdian. 1. 13. 10.

Κορίνθιος, *α, ον, Corinthian, a Corinthian*, Acts 18, 8. 2 Cor. 6, 11.

Κόρινθος, *ον, ἡ, Corinth, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. A lofty rock bore the citadel, called *Akrocorinth*. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Cæsar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18, 12. Here Paul resided for more than 18 months (Acts 18, 11. 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. See Cellarius Not. Orb. I. 949 sq. Neander Gesch. d. Apost. Zeitalters I. p. 270 sq. 311 sq. edit. 3.—Acts 18, 1. 19, 1. 1 Cor. 1, 2. 2 Cor. 1, 1. 23. 2 Tim. 4, 20.

Κορινθίλος, *ον, ὁ, Cornelius*, pr. n. of a Roman centurion at Cesarea, the first convert from the Gentiles, Acts 10, 1. 3. 7. 17. 21. 22. 24. 25. 30. 31.

κόρος, ου, ὁ, *corus*, Heb. כֹּר *cor*, the largest Hebrew dry measure, equal to the קֶרֶת, i. e. to ten baths or ephahs, Ez. 45, 14; and therefore containing about 11½ bushels or 88½ gallons; see in βάρος II, and comp. Bæckh's Metrol. Untersuch. p. 259 sq.—Luke 16, 7 ἐκατὸν κόρους σίτου. Sept. for כֹּר 2 Chr. 2, 10. 27, 5; for קֶרֶת Ez. 45, 13.

κοσμέω, ὦ, f. ἴσω, (κόσμος,) *to order, to arrange*, as an army, *to set in array*, *to draw up* Hom. Il. 14. 388.—In N. T.

1. *to put in order, to prepare*, e. g. lampes, *to trim*, c. acc. Matt. 25, 7 ἐκόσμυσαν τὰς λαμπράδας. So Sept. κοσμεῖν τὴν τράπεζαν for קָרַץ Ez. 23, 41.—Xen. Cyr. 8. 2. 6 τράπεζαν.

2. *to decorate, to adorn, to garnish*, c. acc. e. g. τὸν οἶκον as for a new dweller Matt. 12, 44. Luke 11, 25; a bride, νύμφην Rev. 21, 2; genr. 1 Tim. 2, 9. Luke 21, 5. Rev. 21, 19; Sept. for קָרַץ Jer. 4, 30. Ez. 16, 11. (Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4.) Also Matt. 23, 29 κοσμεῖτε τὰ μνημεῖα, *ye decorate the sepulchres*, i. e. with garlands and flowers, or by adding columns or other ornaments. So Diod. Sic. 11. 33. Xen. Hell. 6. 4. 7. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχαιῶν τάφον ἐστεφάνωσε.—Trop. *to adorn, to dignify, to display the worth and dignity of*; c. acc. Tit. 2, 10 τὴν διδασκαλίαν. 1 Pet. 3, 5 αἱ ἄγαι γυναῖκες... ἐκόσμου ἐαυτάς. So Ecclus. 48, 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

κοσμικός, ἡ, ὄν, (κόσμος,) *worldly, terrestrial*, opp. ἐπουράνιος. Heb. 9, 1 ἄγιον κοσμικόν, comp. v. 23. So Plut. Consol. ad Apoll. 34 κοσμικὴ διάταξις.—Trop. *worldly*, as conformed to this world, belonging to the men of this world; Titus 2, 12 ἐπιθυμίας κοσμικαῖς *worldly lusts*. So Clem. Alex. Pæd. 1. 1 ὁ λόγος... τῆς κοσμικῆς συνηθείας ἐξαρπάζων τὸν ἄνθρωπον.

κόσμος, ου, ὁ, ἡ, adj. (κόσμος,) *well-ordered, decorous, modest*, in a moral respect, 1 Tim. 2, 9 γυναῖκας ἐν καταστολῇ κοσμίᾳ. 3. 2 τὸν ἐπίσκοπον... κόσμον.—Pol. 8. 11. 7. Xen. Hi. 5. 1.

κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) pr. *lord of the world*, Schol. in Aristoph. Nub. 397 Σεσάγχωσις ὁ βασιλεὺς τῶν Λιγυπτιῶν, *κοσμοκράτωρ γεγονώς κτλ.*—In N. T. of Satan, *the prince of this world*, i. e. of worldly men; Plur. Eph. 6, 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels; comp. John 12, 31. 2 Cor. 4, 4. So Ignat. 1. 1 διάβολον, ἐν καὶ κοσμοκράτορα κα-

λοῦσιν. The Rabbins also have the epithet, רִישׁ קְרִיבוֹתָיִם; see Buxt. Lex. Ch. 2006.

κόσμος, ου, ὁ, (prob. κομῶ,) *order*, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καθίζειν. Pol. 1. 21. 11. Xen. CEC. 8. 20.—Hence in N. T.

1. *decoration, ornament*, 1 Pet. 3, 3 οὗχ ὁ ἔξωθεν... κόσμος. Sept. for קָרַץ Ex. 33, 4. 5. 6.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe, the world*, Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. So Plato Gorg. 63. p. 508. α, φασι δὲ οἱ σοφοί, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνείχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ διον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Græci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22.—Hence

a) Genr. *the world, the universe, the heavens and earth*, Matt. 13, 35 ἀπὸ καταβολῆς κόσμου. 24, 21 ἀπ' ἀρχῆς κόσμου. Luke 11, 50. John 17, 5. 24. Acts 17, 24. Rom. 1, 20. Heb. 4, 3. (2 Macc. 7, 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει.) Meton. *the universe, for the inhabitants of the universe*, 1 Cor. 4, 9 ζῆατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.—Trop. as in Engl. *a world of any thing, for an aggregate, congeries*. James 3, 6 ἡ γλῶσσα... κόσμος δόκιμος, *a world of iniquity*. Comp. Sept. Prov. 17, 6 τοῦ πιστοῦ διὰς ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) Synecd. *the earth, this lower world, as the abode of man*. a) Pr. Mark 16, 16 πορευθέντες εἰς τὸν κόσμον ἑπάνα. John 16, 21. 28. 21, 25. 1 Tim. 3, 16. 1 Pet. 5, 9. 2 Pet. 3, 6 ὁ τότε κόσμος. So ἔρχεσθαι εἰς τὸν κόσμον and the like, *to come or be sent into the world*, i. e. to be born John 1, 9; or to go forth into the world, to appear before men, John 3, 19. 6, 14. 1 Tim. 1, 15. Heb. 10, 5; also 1 John 4, 1. 2 John 7. John 3, 17. 1 John 4, 9. Hyperbolically, Matt. 4, 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1, 8. Comp. Luc. de Astrol. 12. β) Meton. *the world, for the inhabitants of the earth, men, mankind*; Matt. 5, 14 ὑμεῖς ὥστε τὸ φῶς τοῦ κόσμου. 13, 38 ὁ δὲ ἄνθρωπος ἐστὶν ὁ κόσμος. John 1, 29. 3, 16 οὕτω γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3, 6. 19. 1 Cor. 4, 13. 2 Cor. 5, 19. Heb. 11, 7. 2 Pet. 2, 5 ἀρχαῖον κόσμον. 1 John 2, 2

(Wisd. 10, 1. 14, 6. 14.) So hyperb. *the world for the multitude, every body*, Fr. *tout le monde*. John 7, 4 φανήσων σκανδὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12, 19. 14, 22. 18, 20. 2 Cor. 1, 12. 2 Pet. 2, 5 κόσμος δαεβῶν. Put also for *the heathen world*, i. q. τὰ ἔθνη, Rom. 11, 12. 15; comp. Luke 12, 30.

c) In the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, and irregular desires. It is thus nearly i. q. δ αἰὼν οὗτος, ἡγὴν ἐξῆστη, see fully in αἰὼν no. 2. b. α) Genr. and with οὗτος, John 12, 25 δ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τοῦτῳ, opp. εἰς ζωὴν αἰώνιον. 18, 36 bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κτλ. 1 Cor. 5, 10. Eph. 2, 2. 1 John 4, 17. Without οὗτος, 1 John 2, 15. 16. 17. 3, 17. Spec. the wealth and enjoyments and cares of this world, this life's goods; Matt. 16, 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον διον κερδήσῃ; Mark 8, 36. Luke 9, 25. 1 Cor. 3, 22. 7, 31. 33. 34. Gal. 6, 14. James 4, 4. 1 John 2, 17. β) Meton. for *the men of this world, worldlings*, as opp. to those who seek the kingdom of God; so with οὗτος, John 12, 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1, 20 σοφία τοῦ κ. τούτου. 3, 19. Gal. 4, 3. Col. 2, 8; as subject to Satan, John 12, 31 ὁ ἄρχων τοῦ κ. τούτου. 14, 30. 11. Without οὗτος, John 7, 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. 14, 17. 19. 27. 31. 16, 8. 17, 6. 9. 1 Cor. 1, 21. 2 Cor. 7, 10. Phil. 2, 15. James 1, 27. +

Κουάρτος, ου, δ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16, 23.

κούμμι, cumi, Heb. imperat. fem. קומי arise, expressed in Greek letters, Mark 5, 41.

κουστωδία, as, ἡ, Lat. *custodia, custody*; in N. T. meton. *a watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27, 65. 66. 28, 11.—Hesych. κουστωδία· βοήθεια στρατιωτικῇ.

κουφίζω, f. ἴσω, (κούφος,) *to be light*, intrans. Hes. Op. 461. Soph. Philoct. 735.—In N. T. trans. *to lighten*, e. g. a ship by throwing things overboard, c. acc. Acts 27, 28. Sept. for כִּפִּי Jon. 1, 5. So Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

κόφινος, ου, δ, *a basket, wicker-basket*, Lat. *cophinus*; Matt. 14, 20 δώδεκα κοφίνους πληρεῖς. 16, 9. Mark 6, 43. 8, 19.

Luke 9, 17. John 6, 13. Sept. for קִי Ps. 81, 5; קִי Judg. 6, 19. So Aristoph. Av. 1310. Plut. Pomp. 48 init. Xen. Mem. 3. 8. 6.—The *κόφινος* was proverbially the Jewish travelling-basket; comp. Juv. Sat. 3. 15 "Judeis, quorum cophinus scenumque supellex." 6. 542.

κράββατος, ου, δ, Lat. *grabatus*, *a small couch, bed, bedstead*, which might easily be carried about, or for travelling; called by the Greeks σκίμπος, σκιμπίδιον. Mark 2, 4. 9. 11. 12. 6, 55. John 5, 8. 9. 10. 11. 12. Acts 5, 15. 9, 33. Comp. Mark 1. c. with Luke 5, 18. 24.—Act. Thom. 50, 51. Arr. Epict. 1. 24. Poll. Onom. 10. 35. A Macedonian word, used only by very late writers, Sturz de Dial. Alex. p. 175. Lob. ad Phryn. p. 62. See in κλίση and Dict. of Antt. art. *Lectus*.

κράζω, f. κεκράξομαι, aor. 1 ἔκραξα, perf. 1 ἐκράγα with the signif. of the present, Buttm. § 113. 7, and n. 13. § 114 κράζω. Passow s. voc. This is strictly an onomatopæstic verb imitating the hoarse cry of the raven, *to croak*, Germ. *krächzen*; hence genr. and in N. T.

1. *to cry, to cry out*, intrans. e. g. of inarticulate cries, clamour, exclamation; so from fear, ἀπὸ τοῦ φόβου Matt. 14, 26; from pain Matt. 27, 50. Mark 15, 39 comp. v. 37. Rev. 12, 2; from abhorrence Acts 7, 57. Of demoniacs Mark 1, 26. 5, 5. 9, 26. Luke 9, 39. (Sept. for קָרַע 2 Sam. 13, 19. Jer. 25, 34.) Also in joy, by hyperb. Luke 19, 40 οἱ λίθοι κεκράξονται. Sept. for קָרַע Josh. 6, 16. Ps. 65, 14. So Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιον κεκράγγη. Luc. Tim. 11. Xen. An. 7. 8. 15.

2. Of any thing uttered with a loud voice, *to cry, to exclaim, to call aloud*; so followed by the words uttered, Mark 10, 48 ὁ δὲ πολλὰ μᾶλλον ἔκραξεν· ὑπὲρ Δαβὶδ κτλ. 15, 13. 14. Luke 18, 39. John 12, 13 καὶ ἔκραζον· ὡσαννὰ. Acts 19, 32. 34. 23, 6. al. So with φωνῇ μεγάλῃ Acts 7, 60; ἐν φωνῇ μεγάλῃ Rev. 14, 15. Followed by a tense or particip. of λέγω or the like; e. g. ἔκραξε λέγων Matt. 14, 30. Mark 3, 11. John 1, 15; ἔκραζον λέγοντες Matt. 8, 29. 27, 23; κράζων καὶ λέγων Mark 5, 7. Luke 4, 41; κράζοντες καὶ λέγοντες Matt. 9, 27. 21, 15; κράζας καὶ εἶπε Mark 9, 24; so with φωνῇ μεγάλῃ Rev. 6, 10. 7, 2. 10. 19, 17.

3. Of urgent prayer, entreaty, imprecation, *to cry, to cry out*; Rom. 8, 15 ἐν φῇ κράζομεν· ἀββὰ, ὁ πατήρ. Gal. 4, 6. Trop. James 5, 4 ὁ μισθὸς τῶν ἐργατῶν . . . κράζει (πρὸς κύριον) i. e. for vengeance.

Sept. for פָּרַץ Ps. 28, 1. 30, 9; פָּרַץ 2 Sam. 19, 28. Jer. 11, 11. 12. +

κραπάλη, ης, ἡ, (prob. ἀρπάλη, βαπάλη, ἀρπά(ω), pr. a seizure of the head; hence intoxication, debauch, and its consequences, giddiness, headache, nausea, Lat. *crapula*. Luke 21, 34 ἐν κραπάλῃ καὶ μέθῃ in revelling and drunkenness.—Hdian. 1. 17. 7, 22. Plut. de Adulat. et Amic. 20.

κρανίον, ου, τό, (dim. κρᾶνον), a skull, Lat. *cranium*, Matt. 27, 33. Mark 15, 22. Luke 23, 33. John 19, 17. Sept. for קְרָנִיָּה Judg. 9, 53. 2 K. 9, 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8. Plato Euthyd. 299. e.

κράσπεδον, ου, τό, (kindr. κροσσός, κρόσσαι), the edge, margin, skirt, e. g. of a mountain Xen. Hell. 4. 6. 8; of a garment Theocr. 2. 53.—In N. T. a fringe, Heb. כִּי־זָרָה Num. 15, 38 sq. where the Jews are directed to wear fringes on the corners of the outer garment; Matt. 9, 20. 14, 36. 23, 5. Mark 6, 56. Luke 8, 44. Sept. for כִּי־זָרָה Num. 1. c.

κραταιός, á, óν, (κράτος), strong, mighty, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. 5, 6. So Sept. and פִּיף Ex. 3, 19. Deut. 3, 24.—Esd. 8, 47. Pol. 2. 69. 8. Plut. M. Crass. 24.

κραταιόω, f. ὥσω, (κραταιός), to make strong, to strengthen, found only in Sept. the N. T. and later writers, for the earlier κραίνω, Passow s. v. Act. Sept. for פִּיף 1 Sam. 23, 16. 2 K. 15, 19.—In N. T. only Pass. to become strong, to grow strong, Luke 1, 80 et 2, 40 ἐκραταιοῦτο πνεύματι. Eph. 3, 16. 1 Cor. 16, 13. Sept. for פִּיף intr. 2 Sam. 10, 12. 2 Chr. 21, 4; פָּרַץ Ps. 31, 25. So 1 Macc. 1, 62.

κρατέω, ὦ, f. ἥσω, (κράτος), to be strong, mighty, powerful; hence to hold sway, to rule, absol. Hom. Od. 13. 275; c. gen. to rule over, Hom. Il. 1. 79, 288.—In N. T. genr. to be or become master of, i. e.

1. to lay hold of, to lay hands on, to take, to seize. a) Genr. and c. acc. e. g. a person, Matt. 14, 3 δὲ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτόν. 18, 28. 21, 46. 22, 6. 26, 4. 48. 50. 55. 57. Mark 3, 21. 6, 17. 12, 12. 14, 1. 44. 46. 49. 51. Acts 24, 6. Rev. 20, 2. So of an animal, Matt. 12, 11. Sept. genr. for יָרַח Cant. 3, 4. 2 Sam. 6, 6. So Palaeoph. 2. 7, 9. ib. 32. 2. Xen. An. 4. 7. 15; animals Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29. b) Spec. to lay hold of, to take by the hand or other member; with acc. of pers. and also gen. of the part, Buttm. § 132. 5. e, and n. 10. Mark 9, 27 Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς κτλ. (Test.

XII Patr. p. 590.) So with the acc. of pers. suppressed, κρατεῖν τῆς χειρὸς τινος, to take the hand of any one, to take by the hand, Matt. 9, 25. Mark 1, 31. 5, 41. Luke 8, 54; comp. Buttm. l. c. So Sept. and פִּיף Gen. 19, 16. 2 Sam. 1, 11. Once c. acc. of the part, Matt. 28, 9 ἐκράτησαν αὐτοῦ τοὺς πόδας. So Sept. for פִּיף Judg. 16, 26. c) Trop. c. gen. of thing, to lay hold of, to obtain, to win; Acts 27, 13 τῆς προζέσεως. Heb. 6, 18 κρ. τῆς προκειμένης ἐλπίδος. So Sept. Prov. 14, 18. Diod. Sic. 16. 20 κρ. τῆς προζέσεως.

2. to hold, to hold fast, not to let go, i. e. a) Of things, c. acc. Rev. 2, 1 δὲ κρατῶν τοὺς ἐπὶ τὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1, 16 where it is ἔχω. Rev. 7, 1 κ. τοὺς τεσσ. ἀνέμους ἵνα μὴ κτλ. Pass. Luke 24, 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. So Plut. Cato Min. 13. Luc. Amor. 44; c. gen. τῆς γλώττης Plut. de Lib. educ. 14. p. 22. b) Of persons, to hold in subjection, Pass. Acts 2, 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. Σατανίου. (Comp. Plut. Mor. II. p. 99.) So to hold one fast, i. e. to hold fast to him, to cleave to him, c. acc. e. g. in person Acts 3, 11 κρατοῦντος δι' αὐτοῦ τὸν Πέτρον κτλ. or in faith Col. 2, 19 τὴν κεφαλὴν i. e. Christ. c) Trop. e. g. of sins, to retain, not to remit, c. acc. John 20, 23 bis, see in δέω. Also to keep to oneself, e. g. τὸν λόγον Mark 9, 10. (Sept. κρατούμενα for enigmas Dan. 5, 12. Test. XII Patr. p. 683 ἐν ψυχῇ σου μὴ κρατήσης δόλου.) Genr. to hold fast in mind, to observe, c. acc. Mark 7, 3 κρατοῦντες τὴν παράδοσιν τῶν προσβυτέρων. v. 4. 8. 2 Thess. 2, 15. Rev. 2, 13. 14. 15. 25. 3, 11. (Test. XII Patr. p. 665 κρατεῖν τὸ θέλημα τοῦ θεοῦ.) Once c. gen. Heb. 4, 14 κρατομένης τῆς ὁμολογίας, let us hold fast our profession, not swerve from it; so Plut. de vit. Pudor. 18 κρατῶν τῆς παραινήσεως κτλ.

κρατίστος, η, ου, adj. superl. (κρανός, κράτος,) used as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, in addressing persons of rank and authority, Luke 1, 3 κράτιστε Θεόφιλε. Acts 23, 26. 24, 3. 26, 25.—Joa. Vit. 76. Longin. 39 init. So genr. Plut. de Tranq. An. 1. Xen. Cyr. 8. 3. 3.

κράτος, eos, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293.—In N. T.

1. might, vigour, power; Acts 19, 20 κατὰ κράτος, mightily, vehemently, see in κατὰ II. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1, 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, of his mighty power. Eph. 6, 10. Col.

1. 11. Sept. for קָרָא Is. 40, 26; comp. Sept. for קָרָא Ps. 89, 10.—Meton. *mighty*, collect. *mighty deeds*, Luke 1, 51 ἐποίησε κράτος ἐν βραχίονι κτλ. Comp. Heb. קָרָא Sept. ποιῶν δύναμιν Ps. 118, 16.

2. Spec. *power, dominion*. 1 Tim. 6, 16 φτιμὴ καὶ κράτος αἰώνιον. Heb. 2, 14. 1 Pet. 4, 11. 5, 11. Jude 25. Rev. 1, 6. 5, 13.—Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12. Plato Legg. 713. a.

κραυγάω, f. άσω, (κραυγή,) to cry, to cry out, i. q. κράζω, absol. Matt. 12, 19 οὐκ ἐρίσει, οὐδὲ κραυγάσει, see in ἐρίσω. 15, 22. John 11, 43 φωνή μεγάλη. ἐκραύγ. 18, 40. 19, 6. 15. Acts 22, 23. Sept. for קָרָא Ezra 3, 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phryn. p. 337.

κραυγή, ης, ή, (κράζω,) a cry, out-cry, e. g. as giving public notice, Matt. 26, 6. Rev. 14, 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, clamour, Acts 23, 9. Eph. 4, 31. (Pol. 2. 70. 6.) Of sorrow, wailing, Rev. 21, 4. Sept. for קָרָא Ex. 12, 30. (Xen. Hell. 6. 4. 16.) Of supplication, Heb. 5, 7; and so Sept. for קָרָא Job 34, 28.

κρέας, ατος, aos, τό, Plur. τὰ κρέατα, contr. κρέα Buttm. § 54; *meat, flesh*, sc. of animals slaughtered, Rom. 14, 21. 1 Cor. 8, 13. Sept. for קָרָא Ex. 12, 8. Deut. 12, 15.—Luc. Prom. v. Cauc. 10. Xen. Mem. 4. 3. 10.

κρείσσων v. -ττων, onos, ό, ή, compar. (pr. κραισσω, κρατός,) used as comparat. of αγαθός, better, Buttm. § 68. 1. Passow s. v. Comp. in κραιστος.

1. better, more useful, more profitable, only Neut. τὸ κρείσσον, 1 Cor. 7, 9. 11, 17. 12, 31. Phil. 1, 23. Heb. 11, 40. 12, 24. 2 Pet. 2, 21. As adv. 1 Cor. 7, 38. Sept. for קָרָא Ex. 14, 12. Prov. 25, 25.—Arr. Epict. 1. 29. 13. Thuc. 4. 10.

2. better in value or dignity, nobler, more excellent; Heb. 1, 4 τοσοῦτον κρείττων γε-νόμενος. 6, 9. 7, 7. 19. 22. 8, 6 bis. 9, 23. 10, 34. 11, 16. 35. 1 Pet. 3, 17. Sept. for קָרָא Judg. 8, 2. Prov. 8, 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

κρεμάννυμι, f. κρεμάσω, Pass. aor. 1 ἐκρεμάσθην, to hang up, to suspend; Mid. κρέμαμαι after the form ἵσταμαι, to hang, to be suspended, intrans. A pres. form κρεμάω is found only in very late writers, Passow s. v. Buttm. § 114.

1. Act. with acc. impl. and with ἐπὶ c. gen. Acts 5, 30 et 10, 39 κρεμάσασθαι (αὐτὸν) ἐπὶ ξύλου. Pass. c. eis Matt. 18, 6.

Absol. Luke 23, 39. Sept. c. ἐπὶ for קָרָא, Act. Gen. 40, 19. 22. Pass. Esth. 5, 14. 7, 10.—Luc. Asin. 39. Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

2. Mid. Acts 28, 4 κρεμάνεον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand. With ἐπὶ ξύλου Gal. 3, 13. Trop. c. ἐν, Matt. 22, 40 see in ἐν no. 3. c. a. Sept. κρεμάνεος for קָרָא Deut. 21, 23. 2 Sam. 18, 10; trop. Deut. 28, 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1; c. ἐκ Xen. Mem. 3. 10. 13. Trop. Philo T. II. ed. Mang. p. 420 ὃν αὶ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο.

κρημνός, οὔ, ό, (κρεμάννυμι,) a steep place, precipice, pr. overhanging, Matt. 8, 32. Mark 5, 13. Luke 8, 33. Sept. for קָרָא 2 Chr. 25, 12.—Diod. Sic. 1. 33. Plato Legg. 944. a.

Κρής, ητός, ό, a Cretan, Acts 2, 11. Tit. 1, 12 Κρήτες δὲ ψεύσται, quoted from Epimenides, see in γαστήρ; comp. Pol. 4. 8. 11.—Æl. V. H. 1. 10 οἱ Κρήτες εἰσι τοξεύειν αγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, ητος, ό, Crescens, pr. n. of a Christian at Rome, 2 Tim. 4, 10.

Κρήτη, ης, ή, Crete, now Candia, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet ἑκατόμπολις, Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars; see in Κρής and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1, 5. Acts 27, 7. 12. 13. 21.

κρίδι, ης, ή, barley, Rev. 6, 6. Sept. for קָרָא Deut. 8, 8.—Palæph. 4. 1. Xen. An. 1. 2. 22.

κρίθινος η, on, (κριθή,) of barley, as ἄρτοι κρίθινοι barley loaves John 6, 9. 13. Sept. for קָרָא 2 K. 4, 42.—Pol. 54. 9. 15. Xen. An. 4. 5. 26, 31.

κρίμα, ατος, τό, (κρίνω,) judgment, i. e.

1. The act of judging, giving judgment, i. q. κρίσις, spoken only in reference to future reward and punishment. John 9, 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἤλθον for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4, 17. So of the judgment of the last day, Acts 24, 25 τὸ κρίμα τὸ μέλλον ἵστασαι. Heb. 6, 2. Meton. for the office or power of judgment Rev. 20, 4. So Heb. קָרָא Sept. κρίσις Lev. 19, 15. Deut. 1, 17. Heb. Ez. 21, 32.

2. judgment rendered, decision, award.

a) Genr. Matt. 7, 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. 5, 16. Plur. Rom. 11, 33 τὰ κρίματα αὐτοῦ, *the judgments of God, his ordinances, acts of his providence*, par. all. with αἱ δόδοι αὐτοῦ. Sept. for עֲשֵׂהֶם Zech. 8, 16. Ps. 17, 2. Plur. of God Ps. 19, 10. 119, 75. So Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις. Plut. de Stoic. repugn. 27. b) Offender, *condemnation, sentence*, implying also *punishment as a certain consequence*, Matt. 23, 13 διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Mark 12, 40. Luke 20, 47. 23, 40. 24, 20. Rom. 2, 2. 3 τὸ κρίμα τοῦ Θεοῦ. 3, 8. 13, 2. 1 Cor. 11, 29. 34. Gal. 5, 10. 1 Tim. 3, 6. 5, 12. James 3, 1. 2 Pet. 2, 3. Jude 4. Rev. 17, 1. 18, 20 see in ἐκ no. 1. b. Sept. and עֲשֵׂהֶם Deut. 21, 22. Jer. 4, 12. So Eccles. 21, 5.

3. From the Heb. a *law-suit, cause*, something to be judged, e. g. κρίματα ἔχειν, *to have law-suits, to go to law*, 1 Cor. 6, 7. Sept. and עֲשֵׂהֶם Job 23, 4. 31, 13.

κρίνον, ου, τό, a *lily*, Matt. 6, 28. Luke 12, 27. Sept. for קָדִישׁ Cant. 2, 16. 4, 5. —Theophr. C. Pl. 6. 6. 3. Plut. de rect. rat. aud. 15.

κρίνω, f. ὠᾶ, aor. 1 ἐκρίνα, perf. κέκρικα, Pass. aor. 1 ἐκρίσθην, i. q. Lat. *cerno* by transp. of the vowel, pr. *to separate*, Hom. Il. 2. 362. ib. 5. 501; *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11; *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to decide, to judge*, i. e. *to form or give an opinion after separating and considering the particulars of a case*.

1. *to judge* in one's own mind, as to what is right, proper, expedient, i. q. *to decide, to determine*; so with the infin. Acts 15, 19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κτλ. 3, 13 κρίνασθαι ἐκείνου ἀπολύειν, i. e. *having decided in his own mind, not judicially*. 20, 16. 25, 25. 1 Cor. 2, 2. 5, 3. Tit. 3, 12. With τοῦ c. inf. Acts 27, 1 ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κτλ. (3 Macc. 1, 6. Xen. An. 3. 1. 7.) With acc. and infin. Acts 21, 25 κρίνασθαι μηδὲν τοιοῦτον τηρεῖν αὐτοὺς. So infin. εἶναι impl. comp. Matth. 534. n. 1. Acts 13, 46 καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, *and judge yourselves unworthy of eternal life*. 16, 15. 26, 8. Rom. 14, 5 bis, ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, *one man judgeth one day to be above another; another judgeth every day sc. to be alike*, for so we must supply from the force of the antithesis, comp. Matth. 534. 3. (So c. inf. Arr.

Epict. 3. 29. 50. Xen. An. 1. 9. 5, 20; inf. impl. Wisd. 2, 22. Jos. Ant. 4. 8. 2 κριθείητε εὐδαιμονίστατοι. Xen. An. 3. 1. 12.) With acc. of thing, *to determine on, to decree*, Rev. 16, 5 ὅτι ταῦτα ἔκρινας. Acts 16, 4 τὰ δόγματα τὰ κεκριμένα. (Isocr. Paneg. p. 50. a. Pol. 3. 6. 7.) With accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14, 13 ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. 1 Cor. 7, 37 τοῦτο κέκρικεν, τοῦ τηρεῖν κτλ. So τοῦτο ὅτι, 2 Cor. 5, 14.

2. *to judge*, i. e. *to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable; so with acc. of pers.* John 8, 15 ἐγὼ οὐ κρίνω σὺ δένα. Rom. 2, 1. 3. 3, 7. 14, 3. 4. 10. 13. Col. 2, 16; with acc. of thing, 1 Cor. 10, 15. (Xen. Vect. 5. 11.) Absol. Matth. 7, 1 bis. 2 bis. Luke 6, 37 bis. John 8, 16. 26. Rom. 2, 1 bis. 1 Cor. 4, 5. Pass. 1 Cor. 10, 29. With interrog. e. g. εἰ, Acts 4, 19; genr. 1 Cor. 11, 13. (So εἰ Thuc. 4. 130; πότερον Xen. Cyr. 4. 1. 5.) With an adjunct of manner, e. g. κρίνειν κρίσιν John 7, 24, comp. Butt. 131. 4; κρ. πρὸ δικαίου Luke 12, 57; ὁρῶς Luke 7, 43 (Arr. Epict. 2. 16. 6); κατ' ὄψιν John 7, 24; κατὰ σάρκα 8, 15.—Spec. *to condemn*, c. acc. Rom. 2, 27. 14, 22. James 4, 11 ter. 12. So Sept. and עֲשֵׂהֶם Job 10, 2.

3. *to judge*, in a judicial sense, viz. a) *to sit in judgment on a person, to put on trial, to try*, c. acc. John 18, 31 κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts 23, 3. 24, 6. 1 Cor. 5, 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 16.) Pass. κρίνομαι, *to be judged, to be tried, to be on trial*; Acts 25, 10 οὐ μὲν δὲ κρίνεσθαι. Rom. 3, 4. (Sept. for עֲשֵׂהֶם Ps. 51, 6.) With περί τιως for anything Acts 23, 6. 24, 21; ἐπί τινοι for, Acts 26, 6; ἐπὶ τιως before any one Acts 25, 9. 20. So Dem. 407. 20. Xen. Hell. 1. 7. 7; c. περί ib. 3. 5. 25; c. ἐπὶ τιως comp. Max. Tyr. 9. 4. Wetstein N. T. II. p. 120.—Spoken in reference to the gospel dispensation, *to the judgment of the great day*, e. g. of God as judging the world through Christ, John 5, 22. 8, 50. Acts 17, 31 κρίνειν τὴν οἰκουμένην. Rom. 3, 6 πῶς κρίνει ὁ θεὸς τὸν κόσμον. 2, 16 τὰ κρυπτά. 1 Cor. 5, 13. James 2, 12. 1 Pet. 1, 17. 2, 23. Rev. 11, 18. 20, 12. 13. Of Jesus as the Messiah and Judge, John 5, 30. 16, 11. 2 Tim. 4, 1 ὁ Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. 4, 5. Rev. 19, 11 Figuratively of the apostles, Matt. 19, 28. Luke 22, 30. 1 Cor. 6, 2. 3; ἐν ὑμῖν κρίνεται ὁ κόσμος 1 Cor. 6, 2; comp. in βασι-

λέγει no. 2. a. Wisd. 3, 8. Eccclus. 4, 15. So c. ἐν Diod. Sic. 19, 51. b) In the sense to pass judgment upon, to condemn, c. acc. John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον. κτλ. Luke 19, 22. Acts 13, 27. As implying also punishment, 1 Cor. 11, 31. 32. 1 Pet. 4, 6. (Genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33.) So of the condemnation of the wicked and including the idea of punishment as a certain consequence, i. q. to condemn, to punish, c. acc. e. g. of God as judge, Acts 7, 7 καὶ τὸ θεῖον ... κρίνῃ ἐγώ, quoted from Gen. 15, 14 where Sept. for יִשְׁפֹּט. Rom. 2, 12. 2 Thess. 2, 12. Heb. 13, 4 καὶ μοιχοὺς κρινεῖ ὁ θεός. Rev. 6, 10. 18, 8. ib. v. 20 see in ἐκ no. 1. b. 19, 2. Of Jesus, John 3, 17 οὐ ... ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12, 47 bis. 48 bis. James 5, 9. Sept. and וְיִשְׁפֹּט Is. 66, 16. Ez. 38, 22. c) Once from the Heb. i. q. to vindicate, to avenge, Heb. 10, 30 κύριος κρινεῖ τὸν λαὸν αὐτοῦ, the Lord will avenge his people i. e. by punishing their enemies, quoted from Deut. 32, 26 or Ps. 135, 14 where Sept. for יִשְׁפֹּט; also Gen. 30, 6. Ps. 54, 3.

4. Mid. or Pass. κρίνομαι, to have a controversy with any one, to contend, e. g. a) Genr. c. dat. Matt. 5, 40 τῷ θέλοντί σοι κριθῆναι. Sept. for יִרֶי Jer. 2, 9. Job 9, 3; Mic. 6, 1. So Hdot. 3. 120. Aristoph. Nub. 66. b) Before a court, i. q. to go to law, to have a law-suit; so c. μετά τινος with 1 Cor. 6, 8; ἐπὶ τινος before any one 1 Cor. 6, 1. 6. Sept. c. μετά τινος for Heb. עַל יָרִיב Ecc. 6, 10; c. πρὸς τινα for עַל יָרִיב Job 31, 13. Comp. Eurip. Med. 609. Plut. Symp. 1. 2. 3.

κρίσις, εως, ἡ, (κρίνω,) pr. separation, trop. division, dissension, Hdot. 5. 5. ib. 7. 26; decision, i. e. the decisive moment, crisis, turn of affairs, Pol. 9. 5. 4. ib. 16. 4. 8. —In N. T. judgment, i. e.

1. Genr. judgment, opinion, formed and expressed. John 7, 24 τὴν δικαίαν κρίσιν κρίνατε. 8, 16. Comp. in κρίνω no. 2. —Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

2. judgment in a judicial sense, i. e. a) The act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως the day of judgment, Matt. 10, 15. 11, 22. 24. 12, 36. Mark 6, 11. 2 Pet. 2, 9. 3, 7. 1 John 4, 17; ὥρα κρίσεως Rev. 14, 7; κρίσις μεγάλης ἡμέρας Jude 6; also simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12, 41. 42. Luke 10, 14. 11, 31. 32. Heb. 9, 27. So John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, now is this

world judged. 16, 8. 11. John 5, 27 et Jude 15 κρίσιν ποιῶν i. q. κρίνειν, comp. John 5, 30 and in κρίνω no. 3. a. Meton. for the office and power of judgment, John 5, 22. Sept. for וְיִשְׁפֹּט Lev. 19, 15. Deut. 1, 17. Is. 28, 6. —Luc. Abdic. 11. Hdtian. 1. 11. 12. Xen. An. 6. 6. 20.

b) judgment given, sentence pronounced, genr. John 5, 30. 2 Pet. 2, 11 βλασφημιῶν κρίσιν, also Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. sentence of punishment, condemnation, e. g. to death Acts 8, 33, quoted from Is. 53, 8 where Sept. for וְיִשְׁפֹּט as also Jer. 39, 5; see in αἶψα no. 4. b. (Ael. V. H. 13. 37. Diod. Sic. 1. 82 pen.) Usually implying also punishment, as a certain consequence, e. g. from God, δίκαια of κρίσις αὐτοῦ, his judgments, punishments, Rev. 16, 7. 19, 2. 18, 10 comp. v. 8. 2 Thess. 1, 5 comp. v. 6. So Sept. and וְיִשְׁפֹּט Jer. 1, 16. Of Christ as Judge of the world condemning the wicked, judgment, condemnation, e. g. Matt. 23, 33 κρίσις τῆς γενέτης. Mark 3, 29. John 5, 29 ἀνάστασις κρίσεως. John 3, 19. 5, 24. Heb. 10, 27. James 2, 13 bis, see in κατακαυχόμεαι. 5, 12 comp. v. 9. 2 Pet. 2, 4.—Trop. of moral judgment, condemnation; 1 Tim. 5, 24 τῶν ἀνθρώπων αἱ ἀμαρτίαι προδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, i. e. some men's sins are manifest, leading on to condemnation, i. e. accusing them, crying for condemnation; in others, they follow after, are only known afterwards.

3. Meton. a judgment-seat, tribunal, put for a court of justice, judges, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16, 18. 2 Chr. 19, 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14, 38. B. J. 2. 20. 5; see Krebs. Obs. p. 19.—Matt. 5, 21. 22 ὁσὸς ἔσται τῇ κρίσει. Comp. Sept. and וְיִשְׁפֹּט Job 9, 32. 22, 4.

4. From the Heb. right, rectitude, justice, what is just and conformable to law, Matt. 23, 23. Luke 11, 42 παρίρχετε τὴν κρίσιν. So Sept. and וְיִשְׁפֹּט Deut. 32, 4. Gen. 18, 25. Jer. 22, 15.—Spec. the law, statutes, i. e. the divine law, the religion of Jehovah as revealed in the Gospel, Matt. 12, 18. 20, quoted from Is. 42, 1. 3. 4, where Sept. and וְיִשְׁפֹּט. See Gesen. Comm. on Is. 1. c.

Κρίσιμος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18, 8. 1 Cor. 1, 14.

κριτήριον, ου, τό, (κριτής,) a *criticism*, *rule of judging*, Arr. Epict. 1. 11. 9 sq.—In N. T. a *judgment-seat, tribunal*, put for a court of justice, judges. a) Genr. James 2, 6 *ἐλκουσιν ὑμᾶς εἰς κριτήρια*. So Sept. Judg. 5, 10. Susann. 49. Pol. 16. 27. 2. Plato Legg. 767. b. b) Meton. a *law-suit, cause*, before a tribunal, 1 Cor. 6, 2. 4. Others take it as in lett. a.

κριτής, οὔ, δ, (κρίνω,) a *judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

1. Genr. James 2, 4 *κριταὶ διαλογισμῶν ποιεῖν*, see in *διαλογισμός*. Matt. 12, 27. Luke 11, 19. In an unfavourable sense James 4, 11. Sept. for יִשְׁרָאֵל 1 Sam. 24, 16. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

2. In a judicial sense, one who sits to dispense justice, diff. from δ *δικαστής* where see fully; Matt. 5, 25 bis. Luke 12, [14.] 58 bis. 18, 2. 6. Acts 18, 15. 24, 10. Of Christ the final Judge, Acts 10, 42 *κριτής τῶν ζώντων καὶ νεκρῶν*. 2 Tim. 4, 8. James 5, 9 comp. v. 8. Of God, *κριτὴ Σεφ πάντων* Heb. 12, 23. James 4, 12. Sept. for יִשְׁרָאֵל Ezra 7, 4; *כֹּהֵן* Deut. 16, 18. Job 9, 24; of God Ps. 7, 12. 50, 6.—Diod. Sic. 1. 92. Xen. Hell. 4. 4. 3.

3. From the Heb. i. q. a *leader, ruler, chief*, Heb. *כֹּהֵן*, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13, 20. Comp. Judg. 2, 16 sq. Heb. Lex. art. *כֹּהֵן* no. 2.—Jos. Ant. 6. 5. 4.

κριτικός, ὁ, ὢν, (κριτής,) *skilled in judging, quick to discern and judge* of any thing, c. gen. Heb. 4, 12 *κριτικός ἐνθυμήσεων* κτλ.—Luc. de Saltat. 74. Plato Polit. 292. b.

κρούω, f. *σω*, to *knock, to rap*, e. g. at a door for entrance, c. acc. τὴν θύραν Luke 13, 25. Acts 12, 13; absol. Matt. 7, 7. 8. Luke 11, 9. 10. 12, 36. Acts 12, 16. Rev. 3, 20. Sept. for כֹּהֵן Judg. 19, 22. Cant. 5, 13.—Judith 14, 14; κ. τὴν θύραν Aristoph. Eccl. 317. Plato Prot. 310. a. Xen. Conv. 1. 11. The more usual Attic phrase was *κόπτειν τὴν θύραν*, Lob. ad Phryn. p. 177.

κρυπτή, ἡς, ἡ, (κρυπτός,) a *crypt, vault, secret cell*; Luke 11, 33 *εἰς κρύπτην τίθει*—Athen. 5. p. 205. a. Juvenal. 5. 106 *crypta*.

κρυπτός, ὁ, ὢν, (κρύπτω,) *hidden, concealed*, and therefore *secret*, Matt. 10, 26 *οὐδὲν ἔστι ... κρυπτόν δ' οὐ γνωσθήσεται*. Mark 4, 22. Luke 8, 17. 12, 2; *ἐν τῷ κρυπτῷ*, in *secret*, where one cannot be seen of others, Matt. 6, 4 bis. 6 bis. 18 bis;

ἐν κρυπτῷ, in *secret*, privately, John 7, 4. 10. 18, 20. 1 Cor. 4, 5 *τὰ κρυπτά τοῦ σκότους*, the *secret works of darkness*. 2 Cor. 4, 2 see in *ἀσχύνη* no. 3. Sept. for חֲסִיּוֹת Jer. 49, 9. (Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10.) Trop. *τὰ κρυπτά τινος*, the *secrets of one's heart*, secret thoughts, Rom. 2, 16. 1 Cor. 14, 25. 1 Pet. 3, 4 *ὁ κρυπτός τῆς καρδίας ἄνθρωπος*, i. e. the internal man. Rom. 2, 29 *ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος*, a Jew at heart.—Eccclus. 1, 30. 4, 18.

κρύπτω, f. *ψω*, to *hide, to conceal*; Mid. or Pass. *to hide oneself, to be hid*; Pass. aor. 2 *ἐκρύβην* as Pass. *to be hid*, Matt. 5, 14. Luke 19, 42; and with Mid. signif. *to hide oneself* John 8, 59. 12, 36. Buttm. § 113. n. 6. § 136. 1, 2. Comp. Lob. ad Phryn. p. 317 sq.—Matt. 5, 14 *οὐ δύναται πόλις κρυβῆναι*. 13, 35. v. 44 *ὃν εὐρὺν ἔκρυψε*. [25, 18.] 1 Tim. 5, 25. Heb. 11, 23. Rev. 2, 17 *τοῦ μάννα τοῦ κεκρυμμένου*, of the *hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven, Ex. 16, 33 sq. Rev. 11, 19; comp. Heb. 9, 4. 11. Others unnecessarily suppose an allusion to the Jewish tradition, that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp. Wetst. N. T. and Schættg. Hor. Heb. in loc. With *ἐν τινι*, Matt. 13, 44 *θησαυρὸν κεκρυμμένον ἐν τῷ ἀγρῷ*. 25, 25; trop. Col. 3, 3. With *εἰς τι* Rev. 6, 15; *ἀπό τινος* *to hide from*, John 12, 36 *Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν*, *hid himself from them*. Luke 18, 34. 19, 42. Rev. 6, 16; so John 8, 59 *Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ*, i. e. *Jesus hid himself and afterwards went out of the temple*; or we may render *ἐκρύβη* adverbially, *he secretly went out*, comp. in *ἀποσταλμάς*. Part. perf. *κεκρυμμένος*, *hidden*, as adv. *secretly*, John 19, 38, see Buttm. § 123. 6. Sept. for חֲסִיּוֹת Gen. 3, 8. 10; *חֲסִיּוֹת* Gen. 4, 13.—Hdian. 1. 14. 7. Plato Legg. 958. e; c. *ἐν* Hdian. 3. 4. 14; *εἰς* Diod. Sic. 4. 33; *ἀπό* Hom. Od. 23. 110.

κρυσταλλίζω, f. *ισω*, (κρύσταλλος,) *to be as crystal, clear and sparkling*, Rev. 21, 11.

κρύσταλλος, ου, ὁ, (κρύος, *κρυσταίνω* to freeze,) *crystal*, pr. any thing congealed and pellucid, e. g. *ice* Sept. for יָרֵיִךְ Job 6, 16. Plato Tim. 59. e.—In N. T. prob. *rock-crystal*, Rev. 4, 6. 22, 1. So Diod. Sic. 2. 52 init. Strabo 15. p. 717. Comp. Plin. H. N. 37. 9.

κρυφαῖος, α, ον, (κρύπτω,) *hidden, secret*, Matt. 6, 18 bis Lachm. ἐν τῷ κρυφαίῳ, for ἐν τῷ κρυπτῷ Rec. Sept. for ἡδύς Jer. 23, 24.—Xen. Hi. 10. 6.

κρυφή, adv. (κρύπτω,) *secretly*, not openly, Eph. 5, 12. Sept. for ἡδύς Deut. 28, 57.—Soph. Ant. 85. Xen. Conv. 5. 8. Comp. Butt. § 115. n. 3.

κτάομαι, ὦμαι, ἴ. ἴσομαι, Mid. depon. *to get for oneself, to acquire, to procure*, by purchase or otherwise; perf. κέκτημαι as pres. *to have got, to possess*, see Butt. § 113. 7; so c. acc. Matt. 10, 9. Luke 12, 12 πάντα ὅσα κτῶμαι. 1 Thess. 4, 4 τὸ ἐαυτοῦ σκεῦος κτᾶσθαι, *to acquire his own vessel* i. e. a wife, in the oriental manner by purchase; see in σκεῦος no. 3. With an adjunct of price, e. g. gen. Acts 22, 28; διὰ c. gen. 8, 20; ἐκ c. gen. 1, 18 οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κτλ. i. e. was the occasion of purchasing; comp. Rom. 14, 15. 1 Tim. 4, 16. With ἐν c. dat. trop. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *through your patience gain your own souls*, secure your salvation; comp. Matt. 10, 22 et 24, 13. Sept. for ἡδύς Gen. 4, 1. 25, 10.—Ecclus. 51, 28. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

κτῆμα, ατος, τό, (κέκτημαι,) *a possession, property*, any thing acquired and possessed, estate; Matt. 19, 22 et Mark 10, 22 ἦν γὰρ ἔχων κτήματα πολλά. Acts 2, 45. 5, 1 comp. v. 3 where is χωρίον. Sept. for ἡδύς Job 20, 29; ἡδύς Prov. 23, 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

κτῆνος, εος, ουσ, τό, (κτάομαι,) pr. i. q. κτῆμα, *a possession, property*; spec. in Plur. *flocks and herds* of every kind, Pol. 12. 4. 14. Xen. An. 4. 5. 25.—In N. T. *a beast, domestic animal*, e. g. as bought or sold Rev. 18, 13; as yielding meat 1 Cor. 15, 39; as used for riding or burden Luke 10, 34. Acts 23, 24. Sept. for ἡδύς Ex. 9, 20; ἡδύς Num. 20, 8; ἡδύς Gen. 13, 2. 7; ἡδύς Gen. 30, 44.—Hdian. 4. 15. 13 of horses and camels. Luc. Asin. 13.

κτῆτωρ, ορος, ό, (κτάομαι,) *a possessor, owner*, Acts 4, 34 κτήτορες χωρίων.—Diod. Sic. VI. p. 196.

κτίζω, ἴ. ἴσω, (kindr. κτάομαι,) pr. *to people and till a land*, Hom. Il. 20. 216; *to found a city*, Hom. Od. 11. 263. Diod. Sic. 1. 12. Plato Prot. 322. b.—In N. T. *to found, to create, to form*, e. g. of God as creating the universe or any of its parts, c. acc. Mark 13, 19 ἥς ἔκτισε ὁ Θεός. Eph. 3, 9.

Col. 3, 10. 1 Tim. 4, 3. Rev. 4, 11. 10, 6; absol. Rom. 1, 25; Pass. 1 Cor. 11, 9. Rev. 4, 11. Of Christ, Pass. Col. 1, 16 bis. Sept. for ἡδύς Deut. 4, 32. Ps. 89, 13. (Wisd. 11, 17. Ecclus. 17, 1. Aeschyl. Suppl. 172.) Trop. of a moral creation, renovation, Eph. 2, 10 κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργοις ἀγαθοῖς. v. 15. 4, 24. So Sept. and ἡδύς Ps. 51, 12.

κτίσις, εως, ἡ, (κτίζω,) *a founding of cities* Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 18.—In N. T. *creation*, i. e.

1. The act of creating, Rom. 1, 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8, 7.

2. Genr. *a created thing*, and collect. *created things*; Rom. 1, 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8, 39. Heb. 4, 13. So Wisd. 2, 6. Ecclus. 49, 16.—Spec. and collect. a) *creation in general*, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10, 6. 13, 19. 2 Pet. 3, 4. Col. 1, 15 πρωτότοκος πάσης κτίσεως. Rev. 3, 14. So Rom. 8, 19. 20. 21. 22. Spec. the visible creation, Heb. 9, 11. So genr. Judith 9, 12. 16, 14. b) Meton. for *man, mankind*, Mark 16, 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1, 23. Trop. 2 Cor. 5, 17 et Gal. 6, 15 καινὴ κτίσις *a new creature* in a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4, 24.

3. Spec. *an ordinance, institution*, 1 Pet. 2, 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, i. e. every institution among men, as government, magistrates, etc.

κτίσιμα, ατος, τό, (κτίζω,) *a place founded, a colony*, Strabo 7. p. 315.—In N. T. *a created thing, creature*, 1 Tim. 4, 4. James 1, 18. Rev. 5, 13. 8, 9. So Wisd. 9, 2. 13, 5.

κτιστής, οῦ, ό, (κτίζω,) *the founder of a city*, Diod. Sic. 11. 66 fin. Plut. Camill. 1.—In N. T. *a creator*, spoken of God, 1 Pet. 4, 19. So Ecclus. 24, 8. 2 Macc. 1, 24.

κυβεία, ας, ἡ, (κύβος cube, die,) *dice-playing*, Athen. 10. p. 445. a. Xen. Mem. 1. 3. 2. Ael. 1. 20.—In N. T. trop. *gambling, sleight, artifice*; e. g. ἐν κυβείᾳ ἀνθρώπων, *through the sleight of men*, Eph. 4, 14. So Rabb. ἡδύς Buxt. Lex. Chald. 1984. Theodoret. κυβείαν γὰρ τὴν πανουργίαν καλεῖ.

κυβερνήτης, εως, (κυβερνάω,) pr. *a steering, pilotage*, Plato Rep. 488. b.—In N. T. *a governing, direction*, put for concr. *governors, directors*, in the primitive churches, 1 Cor. 12, 28. Sept. for ἡδύς Prov. 11, 14. So Plut. Phocion 2 pen. Pind. Pyth. 10. 112.

κυβερνήτης, ου, ό, (κυβερνάω, Lat. gubernare,) *the governor of a ship*, i. e. the *steersman, pilot*, Lat. gubernator, who had the

sole direction of the ship, Acts 27, 11. Rev. 18, 17. See Potter's Gr. Antt. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כִּי־עַיִן Ez. 27, 8. 27. 28.—Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

κυκλεύω, f. εἶσω, (κύκλος,) *to encircle, to surround, to compass, as besiegers a city or camp, c. acc.* Rev. 20, 9 Lachm. for Rec. κυκλώ.—Strabo 6. p. 283.

κυκλόθεν, adv. (κύκλος,) *from around, round about,* Rev. 4, 3. 4. 8; c. gen. Rev. 5, 11 Rec. Sept. for כִּי־מִן־עַיִן Judg. 8, 34. 1 K. 4, 24.—Lys. 283. 14. Dio Chrys. Or. 6. 216. Comp. Lob. ad Phryn. p. 9.

κύκλος, ου, δ, *a circle, in N. T. only in dat. κύκλῳ as adv. around, round about, comp.* Buttm. § 115. 4. Mark 3, 34 περιβλεψάμενος κύκλῳ. 6, 36. Luke 9, 12. Rom. 15, 19; c. gen. Rev. 4, 6 κύκλῳ τοῦ θρόνου. 5, 11 Grb. 7, 11. Sept. for כִּי־בֵּין Gen. 23, 17. Ex. 30, 3; c. gen. for inf. הֵלֵךְ Josh. 6, 3.—Hdian. 1. 15. 5. Xen. Hell. 6. 17; c. gen. Xen. Cyr. 4. 5. 5.

κυκλώω, ᾶ, f. ᾶσω, (κύκλος,) *to encircle, to surround, c. acc.* John 10, 24. Acts 14, 20. Of besiegers, *to surround, to compass, c. acc.* Rev. 20, 9. Pass. Luke 21, 20 *κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ.* Heb. 11, 30. Sept. for כִּי־בֵּין 1 K. 7, 15; חֲזַק־הָאֵל Ez. 29, 3.—Pol. 1. 17. 13. Æl. H. An. 2. 8. Thuc. 4. 32.

κυλίω, f. ἴσω, *a later form i. q. κυλίνδω,* Buttm. § 114; *to roll, c. acc.* e. g. λίθους Sept. for כִּי־בֵּין Josh. 10, 18; πῖνον Luc. Hist. consecr. 2.—In N. T. Mid. *to roll oneself, to wallow,* Mark 9, 20 ἐκυλίετο ἀφρίζων. So Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

κύλισμα, ατος, τό, (κυλίω,) pr. something *rolled, a wheel, Symm. for כִּי־בֵּין Ez. 10, 13.—In N. T. a wallowing-place, i. q. κυλίστρα,* 2 Pet. 2, 22 ἵε... εἰς κύλισμα βορβόρον, see in βόρβορος. So Poll. Onom. I. 183; comp. κυλίστρα Xen. Eq. 5. 3.

κυλλός, ῆ, ὄν, (kindr. κοίλος,) pr. *benumbed, e. g. the hand as held out in begging, Aristoph. Eq. 1083; also of the limbs, as κυλλοποδίων of Vulcan, Hom. Il. 18. 371.—Hence genr. and in N. T. crippled, lame, espec. in the hands,* Matt. 15, 30. 31. 18, 8. Mark 9, 43. So Aristoph. Av. 1379. Hipp. de Off. med. 6. p. 14. Poll. On. 4. 188. See Kypke I. p. 79.

κύμα, ατος, τό, (κύω,) *a wave, billow,* Matt. 8, 24. 14, 24. Mark 4, 37. Acts 27, 41. Jude 13. Sept. for כִּי־בֵּין Job 38, 11. Is. 48, 18.—Pol. 10. 10. 3. Plato Tim. 43. b.

κύμβαλον, ου, τό, (κύμβος,) *a cymbal,* 1 Cor. 13, 1. Sept. for כִּי־בֵּין 1 Chr. 13, 8.—Luc. Alex. 9. Xen. Eq. 1. 3.

κύμινον, ου, τό, *cummin, cuminum sativum* Linn. Heb. כִּמְזִי, Germ. Kümmel, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany; Matt. 23, 23. Sept. for כִּמְזִי Is. 28, 25. 27.—Theophr. H. Pl. 7. 3. 2, 3. Comp. Plin. H. N. 20. 57. Celsii Hierob. I. p. 516 sq.

κυνάριον, ου, τό, (dim. κύων,) *a little dog, puppy,* Matt. 15, 26. 27. Mark 7, 27. 28.—Arr. Epict. 2. 22. Plato Euthyd. 27. p. 298. d. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phryn. p. 180.

Κύπριος, ου, δ, *a Cyprian, Cypriot, from Cyprus,* Acts 4, 36. 11, 20. 21, 16.

Κύπρος, ου, ῆ, *Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Vennus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. It was governed by a proconsul; see in ἀντίπατος. Acts 11, 19. 13, 4. 15, 39. 21, 3. 27, 4. Comp. Cellar. Notit. Orb. II. p. 225 sq. Pococke Descr. of the East, II. i. p. 210 sq. Roemnm. Bibl. Geogr. III. p. 378 sq.*

κύπτω, f. ψω, *to bend forwards, to stoop down, absol.* Mark 1, 7. John 8, 6. 8. Sept. for כִּי־בֵּין 1 Sam. 24, 9. 1 K. 1, 16. 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναίος, ου, δ, *a Cyrenian, from Cyrene in Africa, spoken of Jews born or residing there,* Matt. 27, 32. Mark 15, 21. Luke 23, 26. Acts 6, 9. 11, 20. 13, 1.

Κυρήνη, ης, ῆ, *Cyrene, a large and powerful city of Libya Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. Acts 2, 10. See 1 Macc. 15, 23. Jos. Ant. 14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Roemnm. Bibl. Geogr. III. p. 367.*

Κυρήνιος, ου, δ, *Cyrenius, Lat. Quirinius, Luke 2, 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure*

family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria; and as such took a census of the whole province with a view to taxation, which was completed in A. D. 8, according to the usual chronology, Acts 5, 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was perhaps a mere enrolment of persons (see in ἀπογραφή), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus or Varrus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus, either as a commissioner, or as his procurator, and is therefore called ἡγέμων, just as Volumnius had before been procurator and was called ἡγέμων, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined as procurator with Cyrenius himself, and so was called ἡγέμων, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but it does relate that he had been before sent into the east as imperial commissioner; Tacit. l. c. comp. 2. 42, and Jos. Ant. 18. 1. 1. The hypothesis is therefore a probable one, and is favoured also by the mode of expression in Luke: *This census took place FIRST (as the first) under Cyrenius.* See Ideler Chronol. II. p. 394 sq. Credner Beitr. z. Einl. in N. T. I. p. 230 sq. Münster Stern d. Weissen 88 sq.—Others take *πρότερον* for compar. *πρότερα*, and render *before Cyrenius*; but without sufficient authority; see Tholuck Glaubwürdigk. p. 182 sq. Huschke üb. d. Census, p. 89 sq.

κυρία, as, ἡ, (fem. of κύριος,) *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1. 5; comp. in κύριος I. 3. So Epict. Ench. 40 αἱ γυναῖκες κυρίαὶ καλοῦνται ἐπὶ τρεσσερακαίδεκα ἐτών. Genr. Sept. for רַבָּה Gen. 16, 4. 2 K. 5, 3. Xen. Hell. 3. 1. 12.—Others regard it as a fem. pr. n. *Cyria*, which was not unusual among the Greeks; comp. Gruteri Inscript. p. 1127. no. XI. Lücke Comm. in Joh. III. p. 351. ed. 2.

κυριακός, ὁ, ὢν, (κύριος,) *pertaining to the Lord, to the Lord Jesus Christ*; e. g. *κυριακὸν δείπνον* the *Lord's supper* 1 Cor. 11, 20; *κυρ. ἡμέρα* the *Lord's day* Rev. 1,

10.—Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

κυριεύω, f. εὔσω, (κύριος,) *to be lord over any person or thing, to have dominion over*, c. gen. Luke 22, 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14, 9. 2 Cor. 1, 24. Part. ὁ κυριεύων, a *lord, potentate*, 1 Tim. 6, 15 κύριος τῶν κυριευόντων *Lord of lords*; comp. in βασιλεύς no. 1. Trop. of things, Rom. 6, 9. 14 ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. 7, 1. Sept. for בָּשָׂא Judg. 9, 2. Is. 19, 4.—Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

κύριος, ου, ὁ, (κύριος,) *lord, master, owner*.

I. Generally: 1. *The possessor, owner, master*, e. g. of property, Matt. 20, 8 ὁ κύριος τοῦ ἀμπελῶνος. 21, 40. Gal. 4, 1. Sept. ὁ κύριος τοῦ ταύρου Heb. בָּשָׂא Ex. 21, 28. 29. 34. (Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44.) So the *master or head of a house*, Mark 13, 35 κύριος τῆς οἰκίας. Matt. 15, 27. (Sept. and בָּשָׂא Ex. 22, 7.) The *master or possessor of persons, servants, slaves*, Matt. 10, 24. 24, 45 δούλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κτλ. v. 46. 48. 50. Acts 16, 16. 19. Rom. 14, 4. Eph. 6, 5. 9. Col. 3, 22. 4, 1. al. Sept. for רַבִּי Judg. 19, 11. Gen. 24, 9 sq. (Luc. Nigr. 26. Diod. Sic. 4. 63. Xen. Conv. 6. 1.) Spoken of a *husband*, 1 Pet. 3, 6 ὡς Ζάββα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. Sept. for רַבִּי Gen. 18, 12. So Plut. Mor. II. p. 210.—With gen. of thing, and without the art. *lord, master of any thing*, as having absolute authority over it, e. g. κύριος τοῦ Σεβασμοῦ Matt. 9, 38. Luke 10, 2; κ. τοῦ σαββάτου Matt. 12, 8. Mark 2, 28. So Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φυνὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

2. Of a *supreme lord, sovereign*, e. g. the Roman emperor Acts 25, 26. So Philo Leg. ad Cal. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. Brut. 30.—Of the heathen gods, 1 Cor. 8, 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. gods superior and inferior. So Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

3. As an honorary title of address, especially to superiors, as Engl. *Master, Sir*; Fr. *Sieur, Monsieur*; Germ. *Herr*; e. g. from a servant to his master Matt. 13, 27. Luke 13, 8; a son to his father Matt. 21, 30; to a teacher, master, Matt. 8, 25. Luke 9, 54, (comp. in ἐπιστάτης,) and so doubled Matt. 7, 21. 22. Luke 6, 46; to a person of dignity and authority, Mark 7, 28. John 4, 11. 15. 19. 49; to the Roman procurator Matt. 27, 63. Also in the respectful intercourse of common life, John 12, 21. 20, 15.

Acts 16, 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and וְיָיָא Gen. 19, 2. 23, 6. 11. 15. al.—Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

II. Spec. of God and Christ.

1. Of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יְהוָה, *Jehovah*. With the art. *ὁ κύριος*, Matt. 1, 22. 5, 33. Mark 5, 19. Luke 1, 6. 28. Acts 7, 33. Heb. 8, 2. 10. James 4, 15. al. smp. Without the art. *κύριος* Matt. 27, 10. Mark 13, 20. Luke 1, 58. Acts 7, 49. Rom. 4, 8. Heb. 7, 21. 1 Pet. 1, 25. al. smp. So Sept. for יְהוָה, *ὁ κύρ.* Job 1, 7; *κύρ.* Gen. 11, 5. 18, 23; *κύρ.* Is. 49, 14; *κύρ.* 1 K. 22, 6; *יְהוָה, κύρ.* Ps. 73, 28; *κύρ.* 1 K. 2, 26; *יְהוָה, κύρ.* 1 Sam. 23, 7; *κύρ.* Gen. 21, 2. 6; *יְהוָה, κύρ.* Job 8, 3; *κύρ.* Num. 23, 8; *יְהוָה, κύρ.* Job 6, 4. 14.—With adjuncts, without the art. *ε. g. κύριος ὁ θεός* *tuos* Matt. 4, 7. 10. 22, 37. Luke 1, 16. al. Sept. for יְהוָה, *κύριος* Is. 25, 8. Ez. 4, 14; (so Judith 8, 14. 16.); *κύριος σαβῶς* Rom. 9, 29. James 5, 4. Sept. and Heb. *יְהוָה, κύριος* 1 Sam. 15, 2. Is. 1, 9. So *κύριος παντοκράτωρ* 2 Cor. 6, 18, and *κύριος ὁ θεός παντοκράτωρ* Rev. 4, 8. 11, 17. al. Sept. for *יְהוָה, κύριος* 2 Sam. 7, 8. Nah. 2, 14. Also *κύριος τῶν κυριεύοντων* *Lord of lords* 1 Tim. 6, 15, comp. in *βασιλεύς* no. 1. Further, *κύριος οὐρανοῦ καὶ γῆς* Acts 17, 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11, 25 *πατήρ, κύριε τοῦ οὐρανοῦ καὶ γῆς*. Luke 10, 21. Comp. Heb. *יְהוָה, κύριος* Sept. *κύριος ὁ θεός τοῦ οὐρανοῦ* 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 5.

2. Of the Lord Jesus Christ.

a) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. *ῥαββί*, and *ἐπιστάτης*, comp. Matt. 17, 4 with Mark 9, 5 and Luke 9, 33; comp. also John 13, 13. 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. *ὁ κύριος* THE *Lord* emphat. Matt. 21, 3 *ὁ κύριος αὐτῶν χεῖραν ἔχει*. 28, 6. Luke 7, 13. 10, 1. John 4, 1. 20, 2. 13. Acts 9, 5. 1 Cor. 9, 5. al. smp. With adjuncts, *ε. g. ὁ κύριος καὶ ὁ διδάσκαλος* John 13, 13. 14; *ὁ κύριος Ἰησοῦς* Luke 24, 3. Acts 1, 21. 4, 33. al. b) As the *Supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1, 22; *Lord* of all, *ὁ γὰρ αὐτός κύριος πάντων* Rom. 10, 12; comp. 9, 5. 1 Cor. 15, 25 sq. Heb. 2, 8. 8, 1. Rev. 17, 14. With the art. *ὁ κύριος* Mark 16,

19. 20. Acts 8, 25. 19, 10. 2 Cor. 3, 17. Eph. 5, 10. Col. 3, 23. 2 Thess. 3, 1. 5. 2 Tim. 4, 8. James 5, 7. al. smp. So c. gen. of pers. *ὁ κύριός μου*, Matt. 23, 44. Eph. 6, 9. Heb. 7, 14. Rev. 11, 8. Without the art. *κύριος* Luke 1, 76. 2 Cor. 3, 16. 17. Col. 4, 1. 2 Pet. 3, 10. For *ἐν κυρίῳ* see below.—With adjuncts, *ε. art. ὁ κύριος Ἰησοῦς* or *Ἰησοῦς ὁ κ.* 1 Cor. 5, 5. 11, 23. Rom. 4, 24; *ὁ κύρ. ἡμῶν Ἰησοῦς* Heb. 13, 20; *ὁ κ. ἡμῶν Χριστός* once Rom. 16, 18; *ὁ κ. Ἰησοῦς Χριστός*, or *Ἰ. Χρ. ὁ κύρ.* Acts 16, 31. Rom. 13, 14. al. Rom. 1, 4. 1 Cor. 1, 9. al. *ὁ κύρ. ἡμῶν Ἰ. Χρ.* 1 Cor. 1, 2. 10. Gal. 6, 18. al. smp. *Ἰ. Χρ. ὁ κύρ. ἡμῶν* Eph. 3, 11. 1 Tim. 1, 2. 2 Pet. 1, 2. So without the art. *κύριος Ἰησοῦς* Rom. 10, 9. 1 Cor. 12, 3. Phil. 2, 19. al. *Χριστός κύριος*, the Messiah, Luke 2, 11; *κύριος Ἰησοῦς Χριστός*, or *Ἰ. Χρ. κύριος*, Rom. 1, 7. 2 Cor. 1, 2. Phil. 1, 2. al. 2 Cor. 4, 5; *κύριος ἡμῶν Ἰ. Χρ.* Gal. 1, 3.—Spec. in the phrase *ἐν κυρίῳ*, in the *Lord*, without the art. found only in the usage of Paul except once Rev. 14, 13, and to be explained from the fact, that believers are represented as *one* with Christ; as members of his body Eph. 5, 30, comp. 1 Cor. 12, 27; or also of one spiritual body of which Christ is the Head Col. 3, 19, comp. Eph. 2, 20; and are therefore *in* Christ; see espec. in *ἐν* no. 1. c. a. Hence *ἐν κυρίῳ* is: α) in the *Lord*, after verbs of rejoicing, trusting, and the like, *γενρ.* Phil. 3, 1. 1 Cor. 1, 31. Phil. 2, 19. β) in or by the *Lord*, by his authority, Eph. 4, 17. 1 Thess. 4, 1. γ) in or through the *Lord*, through his aid and influence, by his help, 1 Cor. 15, 58. 2 Cor. 2, 12. Gal. 5, 10. Eph. 2, 21. Col. 4, 17. δ) in the *work of the Lord*, in the gospel-work, Rom. 16, 8. 13. 1 Cor. 4, 17. 9, 2. Eph. 6, 21. 1 Thess. 5, 12. ε) As marking condition, one in the *Lord*, i. e. united with him, his follower, a Christian, Rom. 16, 11. Phil. 4, 1. Philem. 16. ζ) As denoting manner, in the *Lord*, i. e. as becomes those who are in the *Lord*, Christians, Rom. 16, 2. 23. 1 Cor. 7, 39. Eph. 6, 1. Phil. 2, 29. Col. 3, 18. +

κυριότης, *τις*, ἡ, (*κύριος*.) *lordship*, *dominion*, for *concr. lords*, *princes*, *rulers*, Eph. 1, 21. Col. 1, 16. 2 Pet. 2, 10. Jude 8.—Not found in classic writers.

κυρώω, ὦ, f. ὥσω, (*κύρος*.) *to make valid*, *sure*, *to confirm*, *c. acc.* *ε. g. διαθήκη* Gal. 3, 15. 2 Cor. 2, 8 *κυρώσαι εἰς αὐτὸν ἀγάπην*. Sept. Pass. for *ἔσθω* Gen. 23, 20.—Jos. Ant. 10. 11. 6. Pol. 1. 11. 1, 3. Thuc. 8. 69.

κύων, κυνός, δ, ἡ, a dog; Plur. οἱ κύνες, dogs; Luke 16, 21. 2 Pet. 2, 22. Sept. for כִּיָּן Ex. 22, 31. Judg. 7, 5. (Æl. H. An. 8. 9. Xen. Mem. 2. 7. 13.) In the east dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offal and even corpses; comp. 1 K. 14, 11. 16, 4. 21, 19. Ps. 59, 6. 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us; 1 Sam. 17, 43. 2 K. 8, 13. The Jews called the heathen dogs, just as Mohammedans do Christians at the present day; comp. Schœtgen Hor. Heb. p. 1145. See Rosenm. Bibl. Alterthk. IV. ii. p. 95. —Trop. for an impudent, shameless person, including the idea of uncleanness; so Phil. 3, 2, where it is spoken of Judaizing teachers, comp. Is. 56, 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) So in the proverb, Matt. 7, 6 μὴ δότε τὸ ἅγιον τοῖς κυσὶ, lit. give not that which is holy unto dogs, i. e. genr. proffer not good and holy things to those who will spurn and pervert them.—Plur. also for Sodomites, catamites, Rev. 22, 15; so Sept. and כִּיָּן Deut. 23, 19, comp. v. 18.

κῶλον, ου, τό, (perh. κέλλω,) a limb, member, of the human body Eurip. Phœn. 1185 [1201]. Apollodor. Bibl. 3. 5; of an animal Diod. Sic. 3. 28.—In N. T. Plur. τὰ κῶλα, the limbs, for the carcass, corpse, as in Engl. the bones, Heb. 3, 17. So Sept. for כִּיָּן Num. 14, 29. 32. Is. 66, 24.

κωλύω, f. ὤσω, (κῶλος, kindr. καλάζω, κολούω,) pr. to cut short; hence genr. to hinder, to prevent, to restrain, pr. with acc. of pers. and gen. of thing, Acts 27, 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for כִּיָּן 1 Sam. 25, 26. (Pol. 2. 8. 8. Xen. Ag. 2. 2.) With acc. of pers. and inf. Acts 8, 36 τί κωλύει με βαπτισθῆναι. 16, 6. 24, 23. 1 Thessa. 2, 16. Heb. 7, 23; acc. impl. Luke 23, 2. 1 Tim. 4, 3. Matt. 19, 14; inf. impl. Mark 9, 38. 39. 10, 14. Luke 9, 49. 11, 52. 18, 16. Acts 11, 17. Rom. 1, 13. 3 John 10; absol. Luke 9, 50. (Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4; acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικοὺς δρῶντες ὁμνῶν. Xen. Mem. 2. 6. 26; inf. impl. Xen. Hell. 7. 5. 26; absol. Xen. An. 4. 2. 25 ult.) With acc. of thing, 1 Cor. 14, 39 καὶ τὸ λαλεῖν γλώσσας μὴ κωλύετε. 2 Pet. 2, 16. (Hdian. 3. 1. 13. Xen. Mem. 4. 5. 5.) With acc. of thing and τοῦ c. inf. Acts 10, 47 μήτι τὸ ὕδωρ κωλύσαι ... τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 10. Winer § 45. 4. b.—By Hebr. with acc.

of thing and ἀπὸ c. gen. of pers. Luke 8, 29 ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for כִּיָּן Gen. 23, 6; כִּיָּן 2 Sam. 13, 13.

κῶμη, ης, ἡ, (κείμας, κοιμάω,) a village, hamlet, country-town, without walls, opp. to a fortified city.

1. Genr. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9, 35. 10, 11. Luke 8, 1. 13, 22; ἀγροὶ καὶ κῶμαι fields and villages Mark 6, 36. Luke 9, 12; κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark 6, 56; ἡ κῶμη, αἱ κῶμαι, simply, Matt. 14, 15. 21, 2. Mark 6, 6. 11, 2. Luke 5, 17. 9, 6. 52. 56. 10, 38. 17, 12. 19, 30. 24, 13. 28. John 11, 1. 30. So John 7, 42 of Bethlehem, i. e. before the time of Rehoboam, who fortified it, 2 Chr. 11, 6. Meton. villages for the inhabitants of villages Acts 8, 25. Sept. for כִּיָּן 1 Chr. 27, 25. Cant. 7, 12. So Pol. 2. 17. 9 φέκουν κατὰ κώμας δεικνίστους. Xen. Cyr. 3. 3. 28.—Spec. Mark 8, 27 αἱ κῶμαι Καισαρείας, the villages of Caesarea, i. e. lying around and dependent upon it. Sept. Plur. for כִּיָּן Josh. 15, 45. 17, 11; כִּיָּן Josh. 15, 31 sq. 19, 6 sq.

2. Apparently of a large town or city, perhaps without walls, or partly in ruins, e. g. the northern Bethsaida (Julias), Mark 8, 23. 26 bis; comp. v. 22. Sept. for כִּיָּן Josh. 10, 37. 15, 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσα τε ἡ πόλις κατεσκόφη· καὶ ... παντός τε κόσμου καὶ τιμῆς ἀφαιρεθέν, τὸ Βυζάντιον κῶμη δουλεύειν Περσείοις δῶρον ἐδόθη.

κωμπολις, εως, ἡ, (κῶμη, πόλις,) a village-city, town, i. e. a large village or town like a city, but without walls, Mark 1, 38.—Strabo 13. p. 887. b, καὶ τὸ Ἰλιον, δὲ νῦν ἐστὶ, κωμπολις τις ἦν.

κῶμος, ου, δ, a revel, carousal, Lat. comissatio, a merry-making or rioting after supper, the guests often sallying into the streets with torches, music, frolic, and songs in honour espec. of Bacchus; Rom. 13, 13. Gal. 5, 21. 1 Pet. 4, 3.—2 Macc. 6, 6. Diod. Sic. 17. 72. Xen. Cyr. 7. 5. 25. Comp. Adam's Rom. Ant. p. 434. Dict. of Ant. art. Comissatio.

κῶνωψ, ωπος, δ, ἡ, a gnat, culex, as found in acid wine and vinegar, Matt. 23, 24; see in κάμηλος.—Aristot. H. An. 5. 19 οἱ δὲ κῶνωπες ἐκ σκωλήκων, οἱ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλίδος. Plut. adv. Stoic. 28; genr. Hdol. 2. 95. Comp. Buxt. Lex. 1516.

Κῶς, ἡ, gen. Κῶ, acc. Κῶν and Κῶ, Buttm. § 37. n. 2; Cos or Co, now Stancho or Stanchio, a small and fertile island of

the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21, 1 *eis τὴν Κῶν*.—1 Macc. 15, 23 *eis Κῶ*. Jos. Ant. 14. 7. 2. See Strabo 14. p. 657.

Κωσάμ, *δ*, indec. *Cosam*, prob. Heb. קוֹסָם, pr. n. of a man Luke 3, 28.

κωφός, *ή, όν*, (κόπτω), pr. *blunted, dull*, e. g. a weapon comp. Hom. Il. 11. 390.—In N. T. trop. of the senses and faculties.

1. As to the tongue, the speech, *blunted, lame, dumb*; Matt. 9, 32. 33 *ἐλάλησεν ὁ κωφός*. 12, 22 bis. 15, 30. 31. Luke 1, 22. 11, 14 bis, *δαμόνιον κωφόν*, comp. in *διδάσκει*. Sept. for עֵבֶר Hab. 2, 18.—Hdot. 1. 34 comp. 85. Xen. Cyr. 7. 2. 20.

2. As to the hearing, *blunted, dull, deaf*; Matt. 11, 5 *καὶ κωφοὶ ἀκούουσι*. Mark 7, 32 comp. v. 33. v. 37 *τοὺς κωφοὺς ποιεῖ ἀκούειν*. 9, 25 *πνεῦμα ἀλαλον καὶ κωφόν*, see in *διδάσκει*. Luke 7, 22. Sept. and עֵבֶר Ps. 38, 14. Is. 35, 5. 43, 8.—Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ.

λαγχάνω, f. *λήξομαι*, aor. 2 *ἔλαχον*, perf. *ἐλάχα*.

1. *to obtain by lot, to have fall to one's lot*; c. gen. Luke 1, 9 *ἔλαχε τοῦ θυμιάσαι*, the different portions of the daily service being assigned by lot, see Wetst. N. T. in loc. Matth. § 328. So c. gen. Plut. de Fac. in orbe Lun. 20; absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34.—Spec. *to lot, to distribute by lot, to cast lots*, with *περί* c. gen. John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἴσται*. So absol. Diod. Sic. 4. 63 *ἔλαχον, καὶ συνέβη τῇ κλήρῳ λαχεῖν Θησία*.

2. Genr. *to obtain, to receive*, c. acc. Acts 1 17 *ἔλαχε τὸν κλῆρον*, see in *κλήρος* no. 2. 2 Pet. 1, 1. Comp. Matth. l. c. p. 637.—3 Macc. 6, 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, *ου, ός*, *Lazarus*, pr. n. a) The brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11, 1. 2. 5. 11. 14. 43. 12, 1. 2. 9. 10. 17. b) The poor man in our Lord's parable, Luke 16, 20. 23. 24. 25. Hence the modern *Lazaretto*.

λάτρυα, adv. (*λαθεῖν, λανθάνω*), *secretly, privately*; Matt. 1, 19 *λάτρυα ἀπολῦσαι*. 2, 7. John 11, 28. Acts 16, 37. Sept. for רָחַץ Deut. 13, 7; עָבַד 1 Sam. 18, 22.—Diod. Sic. 14. 75. Xen. Hell. 4. 8. 16.

λαίλαψ, *απος, ή*, *a storm, tempest*, of wind with rain, Mark 4, 37. Luke 8, 23. 2 Pet. 2, 17. Sept. for רָחַץ Jer. 35, 32; רָחַץ Job 21, 18.—Pol. 30. 14. 6. Plut. Timol. 28.

λάκω, see *λάσκω*.

λακτίζω, f. *ίσω*, (λάξ), *to kick, to strike with the heel*, e. g. *πρὸς κέντρα* Acts 9, 5.

26, 14; see in *κέντρον* no. 2.—Luc. Hermot. 33. Xen. Mem. 2. 2. 7.

λαλέω, *ω, f. ήσω*, *to speak, to talk*, pr. to use the voice, without any necessary reference to the words spoken, and thus differing from *εἰπεῖν* and *λέγειν*; see Tittm. de Syn. N. T. p. 79, 80. So espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 *παιδάριον ὦν, δεινότατος λαλεῖν ἔδόκειν εἶναι*. Plut. de Garrul. 1; also of monkeys, *to chatter, to babble*, Plut. de Placit. Philosophor. 5. 20; of birds, *to twitter, to chirp*, Mosch. 3. 113. Theocr. 5. 34. Comp. Heb. רָחַץ and רָחַץ, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

1. Pr. of persons, *to speak, absol.* Matt. 9, 33 *ἐλάλησεν ὁ κωφός*. 12, 22. 15, 31. Mark 5, 35 *ἔτι αὐτοῦ λαλοῦντος*. Luke 7, 15. Acts 18, 9. James 1, 19. al. ssep. Sept. for רָחַץ 1 Sam. 3, 9. 10. Is. 1, 2. (Luc. de Domo 3 ult. Hdian. 2. 4. 14 *ἔτι λαλοῦντα τὸν... φωνεῖουσι*.) With an adv. John 18, 23 *εἰ κακῶς ἐλάλησα*. 1 Cor. 13, 11 *ὡς νήπιος ἐλάλων*. So ὁρῶς Mark 7, 35; οὕτως Acts 7, 6. Heb. 6, 9; *στόμα πρὸς στόμα mouth to mouth*, i. e. face to face, 2 John 12. (Sept. for רָחַץ רָחַץ Num. 12, 8; ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. with dat. *παρήσσια boldly*, openly, John 7, 26. Acts 2, 6 *ἰδίᾳ διαλέκτω*. 6, 10. 1 Cor. 13, 1; genr. *γλώσσαις λαλεῖν* see in *γλώσσα* no. 2. d. Also with a prep. e. g. *εἰς ἄρα* 1 Cor. 14, 9 see in *ἀήρ*; *ἐκ* c. gen. of manner or source Matt. 12, 34; *ἐκ τῶν ἰδίων λαλεῖ*, John 8, 44; *ἐν* c. dat. 1 Cor. 12, 3 *ἐν πνεύματι*. 3. *λαλῶν*. With a particip. of manner, Luke 1, 64 *καὶ ἐλάλει εὐλογῶν*. 2 Cor. 11, 23.—In various constructions marking the person (or thing)

to or of whom one speaks, e. g. a) With dat. of pers. *to speak to or with* any one, Matt. 12, 47 (ἡτροῦντές σοι λαλήσαι. Luke 1, 22. John 9, 29. 19, 10. Acts 7, 38. Rom. 7, 1. (Sept. and רָצַף Gen. 18, 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρήγησίν John 7, 13. Eph. 5, 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together; ἐν c. dat. 1 Cor. 14, 6. 21; περὶ τινος Luke 2, 38. With particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14, 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. 23, 1. 28, 18. Luke 24, 6. al. ssep. So Sept. for רָצַף רָצַף Gen. 17, 3. 34, 8; רָצַף רָצַף Gen. 22, 42. See Heb. Lex. art. רָצַף no. 1. b) With μετά τινος, *to speak with*, John 4, 27. 9, 37 ὁ λαλῶν μετά σου. With λέγων, Mark 6, 50 ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. 21, 9 λέγων. Sept. for רָצַף רָצַף Num. 11, 17; רָצַף רָצַף Gen. 35, 13. c) With πρὸς τινα, *to speak to*, found only thrice except in Luke's writings (1 Thess. 2, 2. Heb. 5, 5. 11, 18; see below). Acts 4, 1 λαλοῦντων δι' αὐτῶν πρὸς τὸν λαόν. 21, 39. Sept. for רָצַף רָצַף Gen. 18, 27. 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke 1, 19. Acts 11, 20; λέγων Acts 8, 26. 26, 31. 28, 25. With λέγων impl. Heb. 5, 5. 11, 18. So Sept. for רָצַף רָצַף c. רָצַף impl. 1 K. 21, 5. 2 K. 1, 1; comp. Gen. 41, 17. Ex. 32, 7. See Heb. Lex. art. רָצַף Piel no. 1. c. d) With περὶ τινος, *to speak about or of* any one, John 8, 26. 12, 41. Sept. for רָצַף רָצַף Ez. 33, 30. e) With acc. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 4 and 8; comp. in Engl. *to talk nonsense*, i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12, 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John 8, 20 ῥήματα. Rom. 15, 18 ἢ. 1 Cor. 9, 8 ταῦτα. 14, 9. 2 Cor. 12, 4. 1 Tim. 5, 13. So Mark 2, 7 λαλεῖ βλασφημίας. Acts 6, 13 ῥήματα βλασφ. John 8, 44 τὸ ψεῦδος. Jude 15. 16. Sept. and רָצַף Ex. 4, 12. (Luc. Dem. monax 51 ὁλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων. Plut. de Garrul. 23. Xen. Cyr. 1.4. 1.) With other adjuncts added, e. g. acc. et dat. of pers. Matt. 9, 18. John 14, 25. 15, 11. (Sept. Gen. 28, 15.) Or also dat. of manner, Mark 8, 32 τὸν λόγον παρήγησιν ἐλάλει. 1 Cor. 14, 2; δὲ c. gen. of manner 1 Cor. 14, 9; ἐν c. dat. of manner 2 Cor. 11, 17; ἐν Χριστῷ i. e. by his authority 2 Cor. 12,

19. Also τὴ κατὰ τινα i. e. according to 2 Cor. 11, 17; τὴ μετὰ τινος Eph. 4, 25 (Sept. Gen. 31, 29); τὴ περὶ τινος Luke 2, 33; τὴ πρὸς τινα Acts 11, 14. Luke 24, 44; πρὸς τὸ οὗς Luke 12, 3. Sept. for רָצַף רָצַף Gen. 18, 19.

2. As modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. a) Of one teaching, for *to teach, to preach*, absol. Luke 5, 4. 1 Cor. 14, 34. 35. 1 Pet. 4, 11; with an adv. John 12, 50. Acts 14, 1. Eph. 6, 20; with ἀπό v. ἐκ c. gen. of source or occasion John 7, 17. 18. 12, 49; ἐκ c. gen. of manner, John 3, 31; with a dat. of manner, γλῶσσαις λαλεῖν, Mark 16, 17. Acts 2, 4. al. see in γλῶσσα no. 2. d. Also with an adjunct of pers. *to whom*, e. g. dat. John 15, 22. 1 Cor. 3, 1; adv. παρήγησιν John 18, 20; ἐν c. dat. of manner Matt. 13, 10 διατρίβειν παραβολαῖς λαλεῖς αὐτοῖς. 13, 34; ἐν τῷ ὀνόματι τινος Acts 4, 17. 5, 40, see in ἐν II. 3. c. β. So περὶ τινος Luke 9, 11; πρὸς τινα Acts 11, 20. Further, with an acc. of the thing taught; absol. John 3, 11. 8, 30. 40. 18, 30. Acts 16, 14. 20, 30. Tit. 2, 1; and so in reference to the doctrines of Jesus, John 8, 28. 38. 12, 50. Acts 5, 20. 17, 19. 1 Cor. 2, 6. 7; λαλεῖν καὶ διδάσκειν Acts 18, 25. With pers. *to whom*, e. g. dat. Mark 2, 2 ἐλάλει αὐτοῖς τὸν λόγον. 4, 33. John 6, 63. Acts 8, 25; also with ἐν c. dat. of manner John 16, 25; λέγων Matt. 13, 3; τὴ πρὸς τινα Acts 3, 22. 1 Thess. 2, 2 λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. b) Of those who *tell, relate, declare, announce* any thing, John 1, 37; πρὸς τινα et adv. Luke 2, 20; περὶ τινος John 9, 21. (So c. dat. Theophr. Char. 7 or 24.) With acc. of thing, Acts 4, 30. Matt. 26, 13; acc. of thing and dat. of pers. Acts 23, 28, and with λέγων impl. Matt. 13, 33. Also περὶ τινος Luke 2, 17. Acts 22, 10; κατ' ὃν τρόπον 27, 25; παρά τινος Luke 1, 45. c) Of prophecy, predictions, for *to foretell, to declare*, 2 Pet. 1, 21. James 5, 10. Acts 3, 24. 26, 22; πρὸς τινα Acts 28, 25; with acc. of thing, Luke 24, 25 οἷς by attr. for δ. Acts 3, 21; acc. et dat. of pers. John 16, 1. 4. So of a divine promise, Luke 1, 55. 70. d) Of what is said with authority, for *to direct, to charge, to prescribe*, c. dat. Mark 16, 19; acc. et dat. John 15, 11; acc. et eis et περὶ Heb. 7, 14. For *to publish, to promulgate*, authoritatively, Heb. 3, 5. 9, 19. e) Trop. *to speak by writing*, by letter, 2 Cor. 11, 17 βία. Heb. 2, 5. 2 Pet. 3, 16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς. Of one

dead who *speaks, exhorts*, by his example and faith, Heb. 11, 4.

3. Meton. of things as speaking, e. g. a) Of a law, *to speak, to prescribe*, Rom. 3, 19. b) Of the expiatory blood of Jesus, Heb. 12, 24 *κρείττον λαλοῦντι παρὰ τὸν Ἀβελ, speaking better than the blood of Abel*, since this latter cried only for vengeance, Gen. 4, 10. c) In the imagery of the Apocalypse, spoken of a voice, Rev. 1, 12, 4, 1. 10, 4; of thunders, which are said *λαλεῖν τὰς ἐαυτῶν φωνάς* Rev. 10, 3, 4; of a beast, Rev. 13, 5. 11. 15. So Heb. *נָחָשׁ*, Sept. *εἶπεν*, of the serpent, Gen. 3, 1. 4. +

λαλιά, *ais, ē, (λαλίω), a talking, gossip*, Aristoph. Nub. 931; *talkativeness*, Plut. de rect. rat. aud. 18. Plato Def. 416.—In N. T. *speech, utterance*, i. e. a) A manner of speaking, *a dialect*, Matt. 26, 73. Mark 14, 70. Sept. for *נִבְּרָה* Cant. 4, 3. b) Meton. what is uttered, *a saying, words*, John 4, 42. 8, 43. Sept. for *נִבְּרָה* Job 33, 1; comp. Sept. Is. 11, 3. So Pol. 32. 9. 4.

λαμά or *λαμμά*, *lama*, i. e. Heb. *מַה* or *מַהֲ*, *why? wherefore?* Matt. 27, 46 et Mark 15, 34, from Ps. 22, 2 where Sept. *lami*.

λαμβάνω, f. *λήφομαι*, aor. 2 *ἔλαβον*, perf. *εἰλόφα*; *to take, and also to receive*.

1. *to take, to lay hold of, to grasp, to seize, to take and keep hold of*.

a) Pr. with the hand, to or with oneself; c. acc. expr. or impl. a) Genr. c. acc. Matt. 14, 19 *καὶ λαβὼν τοὺς πέντε ἄρτους*. 25, 1 *λαβοῦσαι τὰς λαμπάδας*. 26, 26. 52. 27, 6. 30. 48. Mark 9, 36. Luke 22, 17. John 12, 3. 13. 13, 4. 12. 30. 1 Cor. 11, 23. Rev. 5, 8. 22, 17; with *ἐκ τινος* added, John 16, 14. Rev. 5, 7. Sept. for *נִבְּרָה* Gen. 18, 8. Num. 16, 17. 18; *נִבְּרָה* Josh. 6, 4. Is. 2, 4. (Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.) Trop. *τιμὴν ἐαυτῷ* λ. Heb. 5, 4; *δύναμιν* Rev. 11, 17. (Xiphilin. Galb. p. 187 *νομίμων οὐκ εἰληφέναι τὴν ἀρχήν, ἀλλὰ δεδῶσθαι αὐτῇ*.) Part. *λαβών* is often used before other verbs by a species of pleonasm, in order to express the idea more fully and graphically, comp. in *ἀνίστημι* II. 1. a. Passow in *λαμβάνω* ult. Matt. 13, 31 *ὃν λαβὼν ἄνθρωπος ἔσπειρεν*. v. 33; acc. impl. Luke 24, 43. Acts 16, 3. So Sept. Josh. 2, 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. 8) Of taking food or drink, c. acc. John 19, 30. Acts 9, 19 *καὶ λαβὼν τροφήν*. 1 Tim. 4, 4; absol. Mark 15, 23. So Heb. *נִבְּרָה*, see Heb. Lex. also Plut. Pomp. 2 pen. γ) *to take to or with any one*, c. acc. e. g.

Matt. 16, 5 *ἐπελάβοντο ἄρτους λαβεῖν*. v. 7. 25, 4. John 18, 3; also c. *μετ' ἐαυτῶν* Matt. 25, 3. (Xen. Cyr. 2. 4. 22.) Spec. *λαμβάνειν γυναῖκα to take a wife, to take as a wife*, Mark 12, 19. 20. 21. 22. Luke 20, 28 sq. Sept. for *נִבְּרָה* Gen. 6, 2. 11, 29. So Jos. Ant. 1. 16. 3. Plut. T. Gracch. 1. Xen. Cyr. 8. 4. 16. 8) *to take upon oneself, to bear, trop.* Matt. 10, 38 *τὸν σταυρόν*. 8, 17 *τὰς ἀσθενίας ἡμῶν*, quoted from Is. 53, 4 where Heb. *נִבְּרָה*, Sept. *φέρειν*. e) *to take up, to gather up*, Matt. 16, 9. 10 *πόσους κοφίνους ἐλάβετε*, comp. Mark 8, 19. 20. Trop. *λαμβάνειν τὴν ψυχὴν*, opp. *τίσῃμι*, John 10, 17. 18. So pr. Xen. Oec. 8. 2. ib. 9. 10.

b) *to take out from a number, to choose, c. acc.* Acts 15, 14 *λαβεῖν ἐξ ἐθνῶν λαόν*. Pass. Heb. 5, 1.—Sept. Amos 2, 11. Pol. 5. 63. 1. Xen. An. 1. 1. 6.

c) *to take, i. e. to seize, to lay hold of, with the idea of force, violence.* a) Pr. c. acc. Matt. 21, 35 *καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδωκαν κτλ.* v. 39. Mark 12, 3. 8. John 19, 1; absol. 2 Cor. 11, 20. (Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.) So in hunting or fishing, *to take, to catch*, Luke 5, 5; trop. 2 Cor. 12, 16 *ἔδωκα ὑμᾶς ἔλαβον*, comp. Matt. 4, 19. So Palaeoph. 28. 3. Xen. Cyr. 1. 4. 9.

β) Trop. of any strong affection or emotion, *to seize, to come or fall upon any one*, c. acc. e. g. *ἐκστασις ἔλαβεν πάντας* Luke 5, 26; *φόβος* 7, 16; *πειρασμός* 1 Cor. 10, 13. Sept. for *נִבְּרָה* Ex. 15, 15. (2 Macc. 9, 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.) So of an evil spirit, demon, Luke 9, 39; comp. Jos. Ant. 4. 6. 5.

d) *to take away*, e. g. from any one by force, c. acc. Matt. 5, 40 *καὶ τὸν χιτῶνά σου λαβεῖν*. Rev. 3, 11 *ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου*. 6, 4 *ἐκ v. ἀπὸ τῆς γῆς*. Sept. for *נִבְּרָה* Gen. 27, 35. 31. 1.—Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up a person, i. e. to receive him as a friend or guest into one's house or society, i. q. δέχομαι.* a) Genr. c. acc. John 19, 27 *ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια*. 2 John 10 *εἰς οἰκίαν*. John 6, 21 *εἰς τὸ πλοῖον*. (Hom. Od. 7. 255.) Trop. of a teacher or the like, *to receive, to acknowledge, to embrace and follow his instructions*, John 1, 12. 5, 43. 13, 20. 14, 17. So of doctrine, *to receive, to embrace*, e. g. *τὸν λόγον* Matt. 13, 20. Mark 4, 16; *τὴν μαρτυρίαν* John 3, 11. 22. 33. 1 John 5, 9; *τὰ ῥήματα* John 12, 48. 17, 8. β) From the Heb. *λαμβάνειν πρόσωπόν τινος, to accept the person of any one*, Heb. *נִבְּרָה* *נִבְּרָה*, pr.

spoken of a king or judge who receives or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13, 10; hence to favour any one, both in a good and bad sense, see Heb. Lex. art. $\lambda\epsilon\upsilon\gamma\epsilon\iota$ no. 3. b. In N. T. only in a bad sense, to accept one's person, i. q. to be partial towards him, absol. Luke 20, 21; c. gen. Gal. 2, 6 $\pi\rho\sigma\omega\pi\omicron\upsilon\sigma\iota\varsigma$ $\alpha\upsilon\tau\omicron\upsilon$ $\epsilon\pi\iota$ $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota$. So Sept. for $\lambda\epsilon\upsilon\gamma\epsilon\iota$ Ps. 82, 2. Lev. 19, 15.

f) Trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν i. q. to begin, Heb. 2, 3. (Æl. V. H. 2. 28. Hdian. 7. 11. 1.) ἀφορμὴν λαμβ. to take occasion, Rom. 7, 8. 11. (Diod. Sic. 4. 32 $\kappa\alpha\iota\rho\acute{o}\nu$.) θάρσος λαμβ. to take courage, i. q. θάρρειν, see in θάρσος, Acts 28, 15; ἱκανὸν λαμβ. to take security, Acts 17, 9; λήξην λ. to forget, 2 Pet. 1, 9. (Æl. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφὴν τινος λ. to take the likeness or form of any one, to liken oneself to him, Phil. 2, 7; εἶραν λαμβ. to make trial of, i. e. to attempt, Heb. 11, 29; (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54;) or also i. q. to have trial of, to experience, Heb. 11, 36. (Xen. Ec. 17. 1.) συμβουλίαν λαμβ. to take counsel, i. q. to consult, Matt. 12, 14. 27, 1. 7. 28, 12; ὑπόδειγμα τινα λαμβ. to take any one as an example, James 5, 10; ὑπόμνησιν λαμβ. to recollect, to remember, 2 Tim. 1, 5; χάραγμα τινος λαμβ. to take or adopt the mark of any one, Rev. 14, 11; and with ἐπὶ c. gen. 14, 9. 20, 4.

2. to have given me, to receive, to obtain, to partake of.

a) Genr. and absol. Matt. 7, 8 $\pi\acute{\alpha}\varsigma$ γὰρ δ αἰτῶν λαμβάνει. 10, 8. John 16, 24. 1 Cor. 4, 7; with acc. Matt. 20, 9 $\theta\lambda\alpha\sigma\tau\omicron\nu$ ἀνὰ θηράριον. v. 10. 25, 16 $\pi\acute{\epsilon}\nu\tau\epsilon$ $\tau\acute{\alpha}\lambda\alpha\upsilon\tau\alpha$ λαβόν. Mark 10, 30. 11, 24. John 4, 36. Acts 3, 3. Rom. 4, 11. 1 Cor. 9, 24. Gal. 3, 14. Phil. 3, 12 comp. in καταλαμβάνω no. 2. Heb. 11, 35. James 1, 12. 1 Pet. 4, 10. Rev. 4, 11. (Æl. V. H. 9. 31. Xen. Cyr. 3. 3. 7.) With $\epsilon\kappa$ τινος partitively, see in $\epsilon\kappa$ no. 1. d. John 1, 16. Rev. 18, 4 $\epsilon\kappa$ τῶν πληγῶν αὐτῆς ἵνα μὴ λάθῃτε. (Palæph. 52. 3.) With an adjunct of the source added, e. g. ἀπὸ c. gen. from, 1 John 2, 27; παρὰ c. gen. from any one Acts 2, 33. James 1, 7. Rev. 2, 27; (Hdian. 4. 7. 3;) or spoken of conatu, John 5, 34. 41 $\delta\epsilon\lambda\alpha\nu$ παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44; ὑπὸ c. gen. 2 Cor. 11, 24 ὑπὸ Ἰουδαίων . . . $\theta\lambda\alpha\sigma\tau\omicron\nu$ (πληγὰς), comp. Luc. Cronos. 16. Xen. Cyr. 1. 3. 16.

b) Of an office or dignity, to receive, to

obtain, either as committed or transmitted, c. acc. e. g. ἐπισκοπὴν Acts 1, 20; κλήρω v. 25; ἐπατεῖαν Heb. 7, 5; βασιλείαν Luke 19, 12. 15; c. παρὰ τινος Acts 20, 24. So Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2.—Also of a successor in office, λαβεῖν διάδοχον Acts 24, 27, comp. διαδέχομαι. So Lat. *successorem accipere* Plin. Ep. 9. 13.

c) Spec. to receive tribute, rent, i. q. to collect, to exact, c. acc. Matt. 17, 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21, 34. Heb. 7, 8; so c. ἀπὸ τινος Matt. 17, 25. 3 John 7.—Xen. Mem. 1. 6. 3; παρὰ τινος Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) Trop. to receive instruction, i. q. to be instructed, to learn, absol. Rev. 3, 3 $\mu\eta\mu\acute{o}\nu\epsilon\upsilon\epsilon$ οὐν πῶς εἰληφας καὶ ἥκουσας.—Diod. Sic. 2. 29 $\beta\epsilon\beta\alpha\iota\omega\varsigma$ ἕκαστα λαμβάνουσιν, i. e. *μανθάνουσιν*.

e) Trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, to receive commandment, παρὰ τινος John 10, 18. 2 John 4; περί τινος Col. 4, 10; πρὸς τινα Acts 17, 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. to be reconciled, Rom. 5, 11; κρίμα λαμβ. to receive condemnation, i. q. to be condemned, Matt. 23, 13. James 3, 1; c. dat. reflex. Rom. 13, 2; οἰκοδομὴν λαμβ. to receive edification, i. q. to be edified, 1 Cor. 14, 5; παραγγελίαν λαμβ. to receive a charge Acts 16, 24; περιτομὴν λαμβ. i. q. to be circumcised John 7, 23. +

Δάμεχ, δ, indec. Lamech, Heb. $\delta\alpha\mu\epsilon\chi$, pr. n. of a patriarch, the father of Noah, Luke 3, 36; see Gen. 5, 25 sq.

λαμμᾶ, see λάμα.

λαμπάς, ἄδος, ἡ, (λάμπω, Heb. $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$), a light, e. g. a torch, lamp, or lantern; genr. Acts 20, 8 $\lambda\alpha\mu\pi\acute{\alpha}\delta\epsilon\varsigma$ ἱκαναί. Rev. 4, 5. (Sept. for $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$ Gen. 15, 17. Ex. 20, 18.) Prob. a torch, Rev. 8, 10. John 18, 3. Sept. and $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$ Judg. 15, 4. 5. So Hdian. 4. 2. 20. Plato Ax. 372. a.—Also a lamp, fed with oil, Matt. 25, 1. 3. 4. 7. 8. Sept. and $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$ Judg. 7, 16. 20. On the form of ancient lamps see Dict. of Antt. art. *Lucerna*.

λαμπρός, ὁ, ὄν, (λάμπω,) shining, bright, radiant, e. g.

1. Pr. of a star, Rev. 22, 16 δ ἀστὴρ δ λαμπρὸς δ πρωῒνός. So Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7.—Of raiment, radiant, and hence white, spoken of angels Acts 10, 30. Rev. 15, 6. 19, 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23, 11; comp. Mark 15,

17. etc. (Pol. 10. 4. 8. Diod. Sic. 1. 91.) Hence *splendid, sumptuous*, of raiment, James 2, 2. 3 ἐσθῆς λαμπρά. Also genr. Rev. 18, 14 τὰ λαμπρά, *costly things*. So Diod. Sic. 20. 7. Xen. Conv. 1. 4.

2. Spec. *clear, limpid*, Rev. 22, 1 ποταμὸν λαμπρὸν ἕς κρύσταλλον.—Æschyl. Eum. 695. Xen. Hell. 5. 3. 19.

λαμπρότης, ἥ, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts 26, 13. Sept. for עֲלֵי Is. 60, 3; חֵדָּן Dan. 12, 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

λαμπρῶς, adv. (λαμπρός,) *splendidly, sumptuously*, Luke 16, 19.—Jos. Ant. 6. 1. 3. Plut. Pomp. 46. Plato Tim. 27. b.

λάμπω, f. ψω, (comp. Heb. נָצַח, see Heb. Lex.) *to give light, to shine, to be bright*; c. dat. Matt. 5, 15 λάμψει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Absol. 17, 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17, 24. Acts 12, 7. 2 Cor. 4, 6 ἐκ σκότους φῶς λάμψαι. Trop. Matt. 5, 16. 2 Cor. 4, 6. Sept. for עֲלֵי Prov. 4, 18; חֵדָּן Dan. 12, 3.—Plut. Symp. 6. 7. 2 pen. Xen. Mem. 4. 7. 7.

λανθάνω, f. λήσω, aor. 2 ἔλαθον, *to be hid, concealed, unknown*; absol. Mark 7, 24 οὐκ ᾔδυνῆζεν λαθεῖν. Luke 8, 47. (Æl. V. H. 4. 20 init.) With acc. of pers. *to be hid as to any one*, i. e. *from him, to escape his notice*, Lat. *latere alique*; Acts 26, 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. 3, 5. 8; see Matth. 13, 35, comp. Buttm. 131. 2. So Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13.—Joined with the participle of another verb it has the force of an adverb, i. q. *secretly, unawares*; Heb. 13, 2 ἔλαθόν τινες ξενισσάντες ἀγγέλους. Buttm. 144. n. 6. Winer 158. 4. So Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

λαφευτός, ἥ, ὄν, (λαφεύω; λᾶς, ξίω,) *stone-hewn, rock-hewn*, of a sepulchre hewn in the rock, Luke 23, 53; comp. in λατομίω.—Sept. Deut. 4, 49. Aquil. Num. 21, 20. 23, 14.

Λαοδίκεια, as, ἥ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus some distance above its junction with the Meander, south of Hierapolis and west of Colosse. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 62 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. See Strabo 12. p. 578. Plin. H. N. 5. 29. Rosenm. Bibl. Geogr. I. ii. p. 205, 228.

O. v. Richter p. 521. Hamilton's Res. in Asia Minor, I. 514 sq.—Col. 2, 1. 4, 13. 15. 16. Rev. 1, 11. [3, 14.]

Λαοδικεύς, ἑως, ὁ, a *Laodicean*, Col. 4, 16. Rev. 3, 14.

λαός, οὗ, ὁ, *people, the people* at large, the mass, not like δῆμος a body politic.

1. Pr. and genr. *a people, nation, tribe*, i. e. *the mass of any people*; Luke 2, 10 ἦντι ἔσται παντὶ τῷ λαῷ. Rev. 5, 9. Plur. Luke 2, 31. Acts 4, 25 quoted from Ps. 2, 1 where Sept. for עַמִּי. Sept. for עַם Job 36, 31. Ez. 20, 41. So Hom. Od. 6. 194. Hdol. 5. 42. Strabo 14. p. 984. a.—Spec. of the Jews as the people of God's choice, only Sing. Matt. 1, 21. 2, 4. 6. Mark 7, 6. Luke 2, 32. John 11, 50. Heb. 7, 5. al. smp. So Sept. and עַם Ex. 1, 20. 8, 1. Deut. 2, 4. al. smp.—Trop. of Christians as God's spiritual Israel, Sing. Tit. 2, 14. Heb. 2, 17. 4, 9. 13, 12.

2. In a more limited sense, *the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7, 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8, 47. 9, 13 εἰς πάντα τὸν λαὸν τούτων *for all this multitude*. 18, 43. 23, 27 πλῆθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3, 9. 11. 12. 5, 37. 18, 10. So Hom. Il. 18. 502. ib. 23. 728.—Spec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2, 47. 21, 30. 36; of Galilee Matt. 4, 23. 9, 35. Sept. and עַם Gen. 19, 4. 23, 7. 12. 13. (Hom. Od. 13. 156. Plut. Romul. 26.) As distinguished from magistrates and the higher classes, Matt. 26, 5 ἵνα μὴ ἐξουβόλος γίνῃται ἐν τῷ λαῷ. 27, 25. 64. Mark 11, 32. Luke 19, 48. 20, 6. 23, 13. Acts 6, 12. al. Sept. and עַם Ex. 18, 22. 26. Josh. 6, 8. 10. +

λάρυγξ, γγγος, ὁ, *larynx, the throat, gullet*, as an organ of the voice, Rom. 3, 13, quoted from Ps. 5, 10 where Sept. for לִּינָה.—Ecclus. 6, 5. Aristoph. Ran. 575 [583]. Eurip. Cycl. 157. On the diff. between λάρυγξ and φάρυγξ; see Lob. ad Phryn. pp. 65, 470.

Λασαία, as, ἥ, *Lasea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27, 8.

λάσκω, f. λασίω, *to sound, to ring*, Hom. Il. 14. 26. ib. 20. 377; in aor. 2, *to crack, to knock, to snap*, in breaking, Hes. Theog. 694. Hom. Il. 13. 616.—In N. T. and later, *to crack open, to burst*, intrans. Acts 1, 18 δάκρυς μέσος, *he burst asunder in the midst*, i. e. Judas having hanged him-

self (Matt. 27, 5), the rope broke and the fall caused the bursting of the abdomen. So Act. Thom. § 33 δ δὲ δράκων φωνήσας ἐλάτῃσιν. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθη.

λατομέω, ὤ, f. ἤσω, (λᾱς, τέμνω,) to cut stone, to hew in stone, e. g. μνημεῖον, δ ἐλατόμωσεν ἐν τῇ πέτρᾳ Matt. 27, 60. Mark 15, 46. Sept. and 𐤇𐤒𐤓 Is. 22, 16. Deut. 6, 11. —Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

λατρεία, ας, ἡ, (λατρεύω,) service, pr. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503.—In N. T. service of God, worship, John 16, 2. Rom. 9, 4. 12, 1. Heb. 9, 1. 6. Sept. and 𐤇𐤒𐤓 Ex. 12, 26. 26. Josh. 22, 27.—Plut. de Adulat. et Amic. 12. Plato Phædr. 49. p. 244. e.

λατρεύω, f. εὔσω, (λατρίς one hired,) to work for hire or as a slave, to serve, Palæph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύω ib. § 41.—In N. T. in respect to God, to serve, to worship. a) Genr. c. dat. Matt. 4, 10 et Luke 4, 8 κύριον τὸν Θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke 1, 74. 2, 37. Acts 7, 42. 24, 14. 27, 23. Rom. 1, 9. Phil. 3, 3. 2 Tim. 1, 3. Heb. 9, 14. 12, 28. Rev. 22, 3; absol. Acts 26, 7. Sept. and 𐤇𐤒𐤓 Deut. 6, 13. 10, 12. Josh. 24, 15. Once of idol-worship, Rom. 1, 25 ἐλάτρευον τῇ κτίσει κτλ. Sept. and 𐤇𐤒𐤓 Deut. 4, 28. Judg. 2, 11. 13. So Eurip. Ion 152. Plut. de Pyth. orac. 26. b) Spec. of an external ritual worship, i. q. to serve as priest, to officiate, c. dat. τῇ σκηνῇ Heb. 8, 5. 13, 10; and so in the celestial temple Rev. 7, 16. Also genr. for to offer sacrifice, to worship, absol. Heb. 9, 9. 10, 2; comp. Sept. and 𐤇𐤒𐤓 Ex. 2, 12. 7, 16.

λάχανον, ου, τό, (λαχαίνω,) pr. 'a plant in tilled ground;' hence a garden-plant, herb, vegetable. Matt. 13, 32 μείζον τῶν λαχάνων πάντων. Mark 4, 32. Luke 11, 42. Rom. 14, 2. Sept. for 𐤇𐤒𐤓 1 K. 21, 2; 𐤇𐤒𐤓 Gen. 9, 3.—Luc. Philopseud. 8. Plato Rep. 372. c.

Λεββαῖος, ου, δ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10, 3; see in Ἰούδας no. 4.

λεγεών, ὄνος, δ, Lat. legio, a legion, the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Rom. Ant. p. 366 sq. Dict. of Ant. art. Legio.—In N. T. a legion, for an indefinitely great number, e. g. of angels Matt. 26, 53; of demons Mark 5, 9. 16. Luke 8, 30. So Rabb. 𐤇𐤒𐤓, Buxt. Lex. Chald. 1123.

λέγω, f. ξω, primarily to lay, Germ. *legen*; Pass. or Mid. to lie, Germ. *liegen*. E. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102; to lay together, to collect, Lat. *lego, colligo*, Hom. Il. 23. 239. Od. 24. 72; Mid. to gather for oneself, to choose, to pick out, Hom. Il. 21. 27. Od. 24. 108. Also to lay down or before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite and connected words, to discourse; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for 𐤇𐤒𐤓.—In N. T.

1. to lay before, to relate, e. g. παραβολήν, to put forth, to propound, with acc. and dat. of pers. Luke 18, 1 ἔλεγε δὲ καὶ παραβολὰς αὐτοῖς. 13, 6; with πρὸς τινα Luke 12, 41. 14, 7. So of events or the like, to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9, 21; πρὸς τινα 24, 10.—Palæph. 7. 2. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσονται. Xen. Mem. 3. 6. 13.

2. to say, to speak, to discourse, see above; genr. and construed:

a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. a) Followed by the words uttered, Matt. 1, 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων Ἰωσήφ κτλ. 8, 2. Mark 6, 2. Luke 2, 13. 12, 54. John 1, 29 καὶ λέγει Ἰδε ὁ ἄμωδός τοῦ Θεοῦ. v. 36. Acts 4, 16. Rom. 9, 25. Heb. 1, 6. 8, 13. James 3, 23. al. ssep. (Xen. Conv. 4. 1.) So with ὅτι before the words quoted, Matt. 9, 18. Mark 2, 12 λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν. 3, 21. Luke 4, 41. 23, 5. John 8, 33. Acts 2, 13. 6, 11. Rom. 3, 8. al. ssep. Comp. Butt. § 139. m. 58, 61. (Palæph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. 𐤇𐤒𐤓, as introducing the exact words, q. d. in these words, e. g. Matt. 5, 2 ἐδίδασκεν αὐτοὺς, λέγων μακάριοι κτλ. 6, 31 μὴ οὖν μερμηρίσσητε, λέγοντες τί φάγομεν κτλ. 9, 30. 12, 38. 16, 7. Mark 1, 7. 24. 11, 31. Luke 4, 35. 36. 7, 39. 20, 5. John 4, 31. 51. Acts 2, 13. 40. 24, 2. Heb. 12, 26. Rev. 6, 10. al. ssep. but not found in the acknowledged epistles of Paul. Sept. and 𐤇𐤒𐤓 Gen. 1, 22. 2, 16. Lev. 1, 1. al. ssep. So Palæph. 7. 7. β) With acc. of thing or person, e. g. the thing spoken, Matt. 21, 16 ἀκούετε τί οὗτοι λέγουσιν; Mark 11, 23. Luke 8, 8 ταῦτα λέγων. John 5, 34. Rom. 10, 8. Eph.

6. 12 al. sasp. Hence τὰ λέγομενα Luke 18, 34. Acts 8, 6. (Hdian. 4. 14. 7 *ἔλεξε τοῦτο*. Xen. An. 7. 7. 43.) With acc. of person spoken of, but only in attraction with *ὅτι*, see Buttm. § 151. I. 6. Winer § 63. 4. a. John 8, 54 *ὁ πατήρ... ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν*, 9, 19. Comp. Xen. Conv. 4. 46 *λέγουσιν τε τοὺς φίλους, οὕτως εἰσι*. γ) With acc. and inf. comp. Matth. § 537. p. 1056. John 12, 29 *ἔλεγε βροτῶν γεγονῆναι*. Matt. 16, 13. Luke 11, 18. Acts 4, 32. 5, 36. Rom. 15, 8. 2 Tim. 2, 18; *εἶναι* impl. Rev. 2, 20. So Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. δ) With *ὅτι* instead of the accus. and inf. comp. in *ὅτι* no. 3. Buttm. § 141. n. 2. Winer § 45. 2. Mark 9, 11. Luke 9, 7. John 4, 20 *καὶ ὑμῖς λέγετε, ὅτι ἐν Ἱερουσολέμοις κτλ.* 1 Tim. 4, 1. So with *ὅτι* and the apodosis impl. in the phrase *σὺν λέγεις*, Matt. 27, 11. John 18, 37; comp. Luke 22, 70 *ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι*. So Xen. Cyr. 1. 3. 17. ε) With an adv. or adverbial phrase, John 13, 18 *καὶ καλῶς λέγετε*. (Xen. Mem. 2. 7. 11.) Rom. 3, 5 et Gal. 3, 15 *λ. κατ' ἀνθρώπων*. Metaph. Rev. 18, 7 *ἐν τῇ καρδίᾳ αὐτῆς λέγει*, and Matt. 3, 9 *λέγειν ἐν ἑαυτοῖς, to say in one's heart, in or among themselves, i. e. to think*, comp. in *εἶπον*, no. 1. ζ. Heb. Lex. 723 no. 2.

b) With a further adjunct of the person to whom one speaks, in the dat. or with *μετὰ, πρὸς*; and also of whom, with *ἐκ, περί, ὑπέρ*. The adjunct of the object is then always present or implied, in some one of the preceding constructions. α) With dat. of pers. e. g. with the words uttered, Matt. 8, 26 *καὶ λέγει αὐτοῖς· τί δεῖλοί ἐστε κτλ.* 14, 4. Mark 2, 5. 14. 2 John 10, 11. al. sasp. So with dat. of thing personified Matt. 21, 19. Rev. 6, 16. Also with *ὅτι* before the words quoted, comp. above in lett. a. δ. Luke 8, 49. John 4, 42. So too *καὶ ἔλεγε αὐτῷ* or the like is put after other verbs of speaking, like *ἔλεγον*, comp. in lett. a. a. Mark 9, 31. 14, 61 *ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ.* κτλ. With an acc. of thing, John 16, 7. 2 Thess. 2, 5. Rev. 2, 7; acc. of pers. of whom, as object, John 8, 27. Phil. 3, 18. With *ὅτι* instead of acc. et inf. Matt. 16, 18. John 16, 26. With an adverbial construction of manner, as Mark 3, 23 *ἐν παραβολαῖς ἔλεγεν αὐτοῖς*. 4, 2. 12, 28. With *περί τινος* Matt. 11, 7. β) With *μετ' ἄλλῃ ᾠῳ*, with one another, followed by the words spoken, John 11, 56. γ) With *πρὸς* c. acc. of pers. to whom, e. g. with the words uttered, Mark 10, 26. Luke 14, 7. John 4, 15. Heb. 7, 21. (Xen. Cyr.

1. 3. 14.) With *ὅτι* of citation, Luke 4, 21; with an acc. of thing, 11, 53; with *περί τινος* 7, 24.—Further with an adjunct of person of whom one speaks: δ) With *ἐκ* c. acc. of, concerning any one, genr. Eph. 5, 32; with the words uttered, Acts 2, 25; with an acc. of thing Luke 22, 65. So Xen. Mem. 1. 5. 1. ε) With *περί* c. gen. of pers. with the words uttered, John 1, 48. Matt. 11, 7; with acc. of thing Acts 8, 34. John 1, 22. 9, 17. Tit. 2, 8; with *ὅτι* for inf. Luke 21, 5. ζ) With *ὑπέρ σεαυτοῦ*, to speak for oneself, Acts 26, 1.

c) Meton. of things, e. g. α) A voice, *φωνὴ λέγουσα* Matt. 3, 17. Rev. 6, 6; c. dat. Acts 9, 4. Rev. 16, 1; dat. of manner Acts 26, 14. β) A writing, scripture, *ἡ γραφή*, with the words quoted John 19, 37. James 4, 5. 6; *τί* Rom. 4, 3. Gal. 4, 30; with *ἡ γραφή* impl. Gal. 3, 16. Eph. 4, 8. So Hdot. 1. 124. ib. 8. 22. γ) A law, *ὁ νόμος*, c. acc. 1 Cor. 9, 8; absol. v. 10. 14, 34. δ) Genr. *ὁ χρηματισμός* Rom. 11, 4; *ἡ δικαιοσύνη*, as personified, 10, 6.

d) Trop. for to mean, to have in mind, to mean to say, comp. above in lett. a. e. Heb. Lex. 723 no. 2; so c. imper. Gal. 5, 16; c. acc. of thing, 1 Cor. 10, 29 *συνειδήσω δὲ λέγω κτλ.* 1, 12. Gal. 3, 17; acc. of pers. John 6, 71 *ἔλεγε δὲ τὸν Ἰούδαν*. Mark 14, 71.—Jos. Ant. 6. 5. 5. Luc. D. Deor. 3. 1. Xen. Ec. 17. 8.

3. Spec. for to say, to speak, as modified by the context, where the particular sense lies not so much in *λέγω* per se, as in the adjuncts, e. g. α) Before questions, for to ask, to inquire, followed by the words spoken, Matt. 9, 14. Mark 5, 30. 14, 14. Luke 7, 20. John 7, 11 *καὶ ἔλεγον· ποῦ ἐστίν ἑκείνος*; Rom. 10, 19; c. dat. of pers. Mark 6, 37. Luke 16, 5. 22, 11. With *εἰ whether*, Acts 25, 20; c. dat. of pers. 21, 37. b) Before replies, for to answer, to reply, followed by the words spoken, e. g. after a direct question, Matt. 17, 25. John 18, 17; c. dat. of pers. Matt. 18, 22. 20, 7. 21; also with *ὅτι* of citation Matt. 19, 8. John 20, 13; preceded by *ἀποκριθεὶς* Mark 8, 29. Luke 3, 11. Without a preceding question, with dat. of pers. and the words spoken, Matt. 4, 10. 26, 35. Luke 16, 29. John 2, 4; with *ἀποκριθεὶς* etc. Mark 9, 19. Luke 11, 45. c) In affirmations, for to affirm, to maintain, to declare, e. g. with the words uttered, Mark 14, 31 *ὁ δὲ ἐκ περιστερῶν ἔλεγε μᾶλλον· ἰδὼν κτλ.* Gal. 4, 1. 1 John 2, 4; with acc. and inf. Matt. 22, 23. Luke 24, 23 *οἱ λέγουσιν αὐτὸν ᾧ*. 23, 2; acc.

impl. James 2, 14. 1 John 2, 6. 9; with *εἰ* instead of acc. et inf. Matt. 17, 10. Rom. 4, 9. With a dat. of pers. in the phrases λέγω σοι v. ὑμῖν, ἀμήν λέγω ὑμῖν, and the like, in solemn affirmations, genr. Matt. 11, 22. Mark 11, 24. Luke 4, 25; c. ἀμήν Matt. 5, 18, 25, 12. al. ἀμήν, ἀμήν, John 1, 52, 3, 3, 8, 51. al. comp. in ἀμήν no. 3. So in the middle of a clause, Matt. 11, 9 ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. Luke 7, 14, 11, 51, 15, 10. With *εἰ* for acc. c. inf. Matt. 3, 9. Mark 9, 13. Luke 4, 24. John 3, 11. d) Of teaching, for to teach, to inculcate, so with the proposition taught, Matt. 15, 5; c. acc. Acts 1, 3; acc. et infin. Acts 21, 21; acc. impl. 15, 24; acc. et dat. of pers. Matt. 10, 27. John 8, 16, 16, 12. So absol. Xen. Conv. 4, 13. e) Of predictions, to foretell, to predict, c. acc. c. dat. Mark 10, 32; acc. Luke 9, 31; dat. John 13, 19. f) Of what is spoken with authority, to command, to direct, to charge, absol. Matt. 23, 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. So c. acc. Luke 6, 46; acc. et dat. Mark 13, 37. John 2, 5; dat. of pers. and imperat. Matt. 5, 44 ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε κτλ. 8, 4, 20, 8. Mark 5, 41, 6, 10. Luke 5, 24. John 2, 7, 8; c. dat. et inf. Rev. 13, 14; c. inf. Rom. 2, 22; with ἵνα Acts 19, 4. (So c. inf. Xen. An. 1, 3, 8. ib. 7, 1, 40.) Also to charge, to exhort, c. dat. Acts 5, 38; c. dat. et inf. Acts 21, 4; c. τοῦτο et inf. Eph. 4, 17. g) Of calling out, i. q. to call, to exclaim, etc. Matt. 25, 11 λέγουσιν· κύριε, κύριε, ἀνοίξον ἡμῖν. Luke 13, 25. Acts 14, 11. h) Trop. to say or speak by writing or message, e. g. with the words written, Luke 1, 63 ἔγραψε, λέγων κτλ. 20, 42; c. acc. 1 Cor. 7, 6, impl. Philem. 21; acc. et dat. 1 Cor. 15, 51; c. dat. 1 Cor. 6, 5, 10, 15, 2 Cor. 6, 13; with *εἰ* for acc. and inf. Gal. 5, 2; τοῦτο εἰ 1 Thess. 4, 15; with an adv. or the like, 2 Cor. 7, 8, 11, 16. Phil. 4, 11. So Sept. and חֲבֵלָה 2 K. 10, 6. Jos. Ant. 13, 4, 1. Hdol. 3, 40.

4. to call, to name, i. q. καλέω, pr. to speak of as being or being called so and so; always with two accns. one the direct object, and the other an epithet or predicate; so Matt. 19, 17 τί με λέγεις ἀγαθόν; Mark 15, 12 ὃν λέγετε βασιλεία τῶν Ἰουδαίων. Luke 20, 37. John 5, 18, 15, 15. Acts 10, 28. al. Pass. Matt. 13, 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11, 24. Part. λεγόμενος, called, named, Matt. 2, 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9, 9 ἀνθρώπον μαρταίων λεγόμενον. 26, 3, 14. Mark 15, 7. John 4, 5, 9, 11, 22, 1. Acts 3, 2. Eph. 3, 11; also surnamed, Matt. 4, 18 Σίμωνα τὸν

λεγόμενον Πέτρον. 10, 2, 4, 11. (Eedr. 8, 41. Jos. Ant. 12, 3, 2. Palæph. 7, 6. Plato Phædr. 272. b.) With the idea of translation into another language, e. g. fully, John 1, 39 ῥαββί, δὲ λέγεται ἑρμηνευόμενον, διδάσκαλε. 19, 17 ὅς λέγεται ἑβραϊστί, Γολγοθᾶ. Acts 9, 36. Simply, John 4, 25 Μεσσίας, δὲ λεγόμενος Χριστός, i. e. in Greek. 11, 16 Θωμᾶς δὲ λεγόμενος Δίδυμος. 20, 16 ῥαββουνί, δὲ λέγεται διδάσκαλε, comp. 1, 39. +

λείμμα, atos, τό, (λείπω,) a remnant, remainder, what is left, meton. of pers. Rom. 11, 5. Sept. for יִתְּי Josh. 13, 12; חֲרָבָה 2 K. 19, 4.—So genr. Plut. Nicias 17. Hdol. 1, 119.

λείος, a, ον, Lat. lavis, smooth, level, even, opp. τραχύς. Luke 3, 5 εἰς ὁδοὺς λείας, quoted from Is. 40, 4 where Heb. תְּרַבְּבִי, Sept. εἰς πῆδια.—Æl. V. H. 3, 1. Xen. Mem. 2, 1, 20 λείη ὁδός. Plato Legg. 718. e.

λείπω, f. ψω, to leave, to forsake, c. acc. Hdian. 1, 10, 2. Xen. Ven. 3, 3.—In N. T.

1. Pass. to be left, forsaken of any thing, i. e. to be destitute of, to lack; c. gen. James 1, 5 εἰ δέ τις ὑμῶν λείπεται σοφίας. 2, 15. Comp. Butt. § 132, 10. a. With ἐν μηδενί James 1, 4, i. e. to be wanting in nothing, i. q. τίλειος, δολόκληρος.—Comp. Jos. Ant. 9, 11, 2 οὐδὲ μᾶς ἀρετῆς ἀπελείπετο.

2. Intrans. to fail, to lack, to be wanting, c. dat. of pers. Luke 18, 22 εἰ ἐν σοὶ λείπει. Tit. 3, 13. Part. τὰ λείποντα Tit. 1, 5.—Wisd. 19, 4. Pol. 13, 2. 2. Hdol. Sic. 1, 5. Plato Legg. 728. a. On the derivation of the intrans. from the transitive signif. see Passow s. v.

λειτουργέω, ᾧ, f. ἴσω, (λειτουργός,) pr. to do public service, to serve the public, at one's own expense, intrans. Dem. 833, 25. Xen. Mem. 2, 7, 6.—In N. T. genr. to serve, to minister, e. g.

1. Publicly in religious worship, as the priests of the O. T. absol. Heb. 10, 11; of christian teachers, c. dat. τῷ κυρίῳ Acts 13, 2. Sept. for כִּי יְיָ Num. 18, 2. Deut. 10, 8.—Dion. Hal. Ant. 2, 22. Plut. an seni sit ger. Resp. 17 τῷ Πυθίῳ λειτουργοῦντα.

2. Spec. in a more private sense, to minister to any one, to supply pecuniary aid, c. dat. Rom. 15, 27.—Test. XII Patr. p. 689 οὐκ οἰκτεῖται λειτουργοῦντα αὐτῷ ἐν καφῶ. Plut. l. c. 17 ὥς λειτουρηγκότη (σοι) πόλιν χρόνον.

λειτουργία, as, ἡ, (λειτουργός,) public service, public office, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as

a part of the system of finance, *Æl.* V. H. 6. 6. Dem. 1209. 2; Plato Legg. 949. c; comp. Xen. CEC. 2. 6. Böckh Staatshaush. der Ath. I. p. 480, comp. II. p. 62. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. *Leitourgia*.—In N. T. genr. *service, ministry, official charge*, e. g.

1. Of the public ministrations of the Jewish priesthood; Luke 1, 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ*. Heb. 8, 6. 9, 21. Trop. of the ministry of a christian teacher in bringing men to the faith, Phil. 2, 17 *λειτουργία τῆς πίστεως ὑμῶν*. Sept. and רבנות Ex. 38, 21. Num. 8, 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

2. In a wider sense, *friendly service, kind office*, genr. Phil. 2, 30. (Luc. Saltat. 6. Plut. an seni sit ger. Resp. 6.) Spoken of *alms*, i. e. public collections in the churches, 2 Cor. 9, 12.

Λειτουργικός, ἡ, ὡν, (*λειτουργός*), *pertaining to the public service*, e. g. of the temple, Sept. σκεῦη λ. for כְּלֵי מִזְבֵּחַ Num. 4, 12; כְּלֵי עֲבֹדָה Num. 4, 26.—In N. T. Act. *ministering*, rendering service to others, Heb. 1, 14 *λειτουργικὰ πνεύματα, εἰς διακονίαν κτλ.* See on the ministry of angels Ps. 34, 8. 91, 11 sq. Matt. 18, 10. Luke 1, 19, 2, 9. 13. Acts 12, 7. 27, 23. Philo de Gigant. p. 286.

Λειτουργός, οὗ, ὁ, (*λαῖτος* v. *λείτος*, *λαός, ἔργον*), *a public servant, minister*, such as in Athens performed or administered the *λειτουργίας* at their own expense; see in *λειτουργία*, and the authorities there cited.—In N. T. *a minister, servant*, viz.

1. Genr. e. g. τοῦ Θεοῦ, Rom. 13, 6. Heb. 1, 7 *ὁ ποιῶν τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα*, quoted from Ps. 104, 4 where Sept. for רִבְרִיב; comp. 1 K. 10, 5. So Ecclus. 10, 2. Philo de Charitat. 3. p. 700. d. Plut. de defect. Orac. 13.—Spec. Phil. 2, 25 *λειτουργῶν τῆς χρείας μου*, *a minister for my wants*, i. e. one who ministers to my wants.

2. Spec. of *a priest in the Jewish sense*, Heb. 8, 2 *τῶν ἁγίων λειτουργός*. So Sept. and רבנות Neh. 10, 39. Jer. 33, 21. Of Paul as *a minister of Christ*, of the gospel, Rom. 15, 16 *εἰς τὸ εἶδαι με λειτουργῶν* 'I. X. εἰς τὰ ἔθνη.—Philo Allegor. 3. 46. p. 86. a. λ. τῶν ἁγίων.

Λέντιον, ου, τό, Lat. *linetum*, *a linen cloth*, e. g. *a towel, apron*, worn by servants and persons in waiting, John 13, 4. 5.—Galen. de Comp. Med. 9. Sueton. Calig. 26 'succinctos *linetis*.' See Adam's Rom. Ant. p. 449.

λεπίς, ἰδος, ἡ, (*λέπος, λέπω*), *a scale, flake*, e. g. from the eyes Acts 9, 18. Sept. of fish, for רִשְׁתִּיָּהוּ Lev. 11, 9. 10.—Of fish Plut. de Solert. anim. 28 bis. Diod. Sic. 20. 91 of thin plates, laminae.

Λέπρα, as, ἡ, (*λεπρός*), *leprosy*, in which the skin becomes *scaly*; see Jahn § 188 sq. Matt. 8, 3. Mark 1, 42. Luke 5, 12. 13. Sept. for צַרְעָה Lev. 13, 2. 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οὗ, ὁ, (*λέπος, λεπός*), pr. 'scaly, scabby'; hence *a leper*, one diseased with leprosy, Matt. 8, 2. 10. 8. 11, 5. Mark 1, 40. Luke 4, 27. 7, 22. 17, 12. Σίμων ὁ λεπρός, *Simon the leper*, who had been a leper, Matt. 26, 6. Mark 14, 3. Sept. for צַרְעָה Lev. 13, 44. 45; צַרְעָה 2 Sam. 3, 29. 2 K. 7, 3.—Jos. Ant. 3. 11. 4. Aristoph. Achar. 723.

Λεπτόν, οὗ, τό, (*λεπτός, λέπω*), the name of the smallest Jewish coin, like Engl. *mile*. Its value was half a *κοδράντης* q. v. or the eighth part of an *δραχμή* q. v. It was therefore equal to about one fifth of one cent, or three eighths of one farthing. Mark 12, 42. Luke 12, 59. 21, 2.—Pr. *λεπτὸν κέρμα* Alciph. I. Ep. 9; *λεπτὸν νόμισμα* Pollux On. 9. 92.

Λεὺτ' or Λευίς, acc. Λεῦν, Winer § 10. 1, Levi, Heb. לֵוִי (a joining), pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7, 5. 9. Rev. 7, 7.

2, 3. Two of the ancestors of Jesus, Luke 3, 24. 29.

4. One of the apostles, *Λεῦς*, the son of Alpheus, called also Matthew, Mark 2, 14. Luke 5, 27. 29; comp. Matt. 9. 9.

Λευίτης, ου, ὁ, *a Levite*, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3, 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple-service. Luke 10, 32. John 1, 19. Acts 4, 36. See Num. 1, 50 sq. 4, 1 sq. 8, 5 sq. Jos. Ant. 9. 13. 8.

Λευιτικός, ἡ, ὡν, *Levitical*, pertaining to the Levites, Heb. 7, 11.

Λευκαῖνω, f. ἀνῶ, (λευκός), *to whiten, to make white*, e. g. τὰς στολὰς Rev. 7, 14; absol. Mark 9, 3. Sept. for לָבֵן Ps. 51, 9. Is. 1, 18.—Hom. Od. 12. 172. Eurip. Cycl. 17.

ΛΕΥΚΟΣ, ἡ, ὄν, (Λεύσσω, λύκη, Lat. luceo,) pr. *light*, emitting light, *shining*, *glistening*, *radiant*; hence *radiant white*.

1. Pr. of raiment, espec. that of angels, Mark 16, 5. John 20, 12. Acts 1, 10. Rev. 3, 4. 5. 18. 4, 4. 6, 11. 7, 9. 13. 19, 14. Luke 9, 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐφ' αστράπτων. Matt. 17, 2 λευκά ὡς τὸ φῶς. 28, 3 et Mark 9, 3 λ. ὡσεὶ χιόν, comp. Dan. 7, 9 where Sept. for יָרִיף. Of a throne Rev. 20, 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμον λευκὸν ἥλιος ὤς.

2. Genr. *white*, e. g. hair Matt. 5, 36. Rev. 1, 14; a stone Rev. 2, 17; a cloud 14, 14; a horse 6, 2. 19, 11. 14; a field ripe for the harvest John 4, 35. Sept. for יָרִיף Lev. 13, 3. 4. Zech. 1, 8. 6, 3.—Hom. Il. 10. 437. Hsian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, ὄντος, ὁ, *a lion*, Heb. 11, 33. 1 Pet. 5, 8. Rev. 4, 7. 9, 8. 17. 10, 3. 13, 2. Sept. for לָוִי 1 Sam. 17, 34. 36. 37; לָוִי Judg. 14, 5. 8. 9. So Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for *a hero*, *powerful deliverer*, Rev. 5, 5 ὁ λέων ὃν ἐκ φυλῆς Ἰούδα, comp. Neh. 2, 13. Jer. 49, 18. Also proverbially for great danger; 2 Tim. 4, 17 ἐγγύστην ἐκ στόματος λέοντος, i. e. from imminent danger of life; see Ps. 22, 22. Jer. 2, 15; comp. Dan. 6, 22 sq.

Λήθη, ης, ἡ, (λαμβάνω,) *forgetfulness*, *oblivion*, e. g. λήθη λαμβάνειν i. q. *to forget*, 2 Pet. 1, 9; comp. in λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. An. 4. 35. Xen. Mem. 1. 2. 21.

Λητός, οὗ, ὁ, ἡ, *a trough*, e. g. for drinking, watering, Sept. for טַרְטָן Gen. 30, 39. 42. Hom. Hymn. in Merc. 104.—In N. T. *a wine-trough*, *wine-vat*, viz.

1. The upper vat or *press*, Heb. טַרְטָן, into which the grapes were cast and trodden by men, Rev. 14, 19. 20 bis. 19, 15. Sept. for טַרְטָן Neh. 13, 15. Is. 63, 2. So Diod. Sic. 3. 63. Anacr. 52. 4.—It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat; see Kæmpfer Amœnitatt. p. 377. d'Arvieux Mem. III. p. 327 sq. At the present day on Mount Lebanon the grapes are trodden out in baskets; Biblioth. Sacra, 1846, p. 385 sq.

2. The lower vat or *trough*, dug in the rock or earth as above, Matt. 21, 33, i. q. ὑπολήθιον Mark 12, 1; comp. also Is. 5, 2 where Heb. כַּרְתָּ, Sept. προλήθιον. Sept. λητός for כַּרְתָּ Prov. 3, 10. Joel 2, 24.—Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

λήρος, ου, ὁ, *idle talk*, Luke 24, 11.—Æschin. 34. ult. Xen. An. 7. 7. 41.

ληροτής, οὗ, ὁ, (λήρῃ, ληίζομαι,) *a plunderer*, *robber*, Matt. 21, 13 σπῆλαιον ληστῶν. 26, 55. Mark 11, 17. 14, 48. Luke 10, 30. 36. 19, 46. 22, 25. John 10, 1. 18, 40. 2 Cor. 11, 26. Matt. 27, 38. 44 et Mark 15, 27, comp. Luke 23, 33 κακούργοι. Trop. John 10, 8, comp. in κλέπτῃς. Sept. σπῆλαιον ληστῶν for יִצְרָיִל Jer. 7, 11.—Hsian. 1. 10. 3. Xen. Hell. 6. 4. 35.

λήψις, εως, ἡ, (λαμβάνω,) *a receiving*, *receipt*, only Phil. 4, 15, for which see in δόσις no. 2.—Ecclus. 41, 19. 42, 7. Plato Rep. 332. a, ἡ ἀπόδοσις καὶ ἡ λήψις.

λίαν, adv. *much*, *very*, *exceedingly*; so with a verb, Matt. 2, 16 ἐνυμῶν λίαν. 27, 14. Luke 23, 8. 2 Tim. 4, 15. 2 John 4. 3 John 3. Sept. for לִיָּא Gen. 4, 5. 1 Sam. 11, 15. (Æschin. 6. 21. Xen. An. 6. 1. 28.) With an adj. Matt. 4, 8 ὁπος ὑψηλὸν λίαν. 8, 28. Mark 9, 3. Sept. for לִיָּא Gen. 1, 31. (Paleph. 28. 1. Xen. Ag. 5. 4.) With other adverbs, Mark 1, 35 πρῶτ' ἐννυχον λίαν, see in ἐννυχος. 6, 51. 16, 2. (Luc. Pisc. 34.) For the phrase οὐ ὑπὲρ λίαν 2 Cor. 11, 5. 12, 11, see in ὑπερλίαν.

λίβανός, οὗ, ὁ, (Heb. תְּבַבִּי,) pr. *arbor thurifera*, the tree which produces frankincense, growing chiefly in Arabia; Hdot. 4. 75. Lob. ad Phryn. p. 187 sq. Comp. Plin. H. N. 32. 30 sq. Celsii Hierob. I. p. 231 sq. Rosenm. Bibl. Alterthk. IV. i. p. 153 sq. —Later and in N. T. *frankincense*, i. q. λιβανωτός, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex. 30, 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2, 11. Rev. 18, 13. Sept. for Heb. תְּבַבִּי Ex. 1. c. Lev. 2, 1. 5, 11.—Diod. Sic. 5. 41. Hsian. 4. 8. 20. Theophr. H. Pl. 9. 1. 2, 6.

λίβανωτός, οὗ, ὁ, (λίβανός,) pr. *frankincense*, Ael. V. H. 11. 5. Hsian. 5. 5. 12.—In N. T. meton. *a censor* for burning incense, *thuribulum*; Rev. 8, 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Διβερτίνος, ου, ὁ, Lat. *libertinus*, *a Libertine*, *a freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. Dict. of Ant. arts. *Ingenui*, *Libertus*. In N. T. Acts 6, 9 τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Διβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jewa, who

having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. they and their descendants as Roman *freed-men*. The term *Λιβερτῖνοι* thus became for them a sort of proper name, at least among the Jews at Jerusalem. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, *Leg. ad Cai.* p. 1014. c, or *Opp.* II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, *Annal.* 2. 85; comp. *Sueton. Tiber.* 36. See *Læsner Obs.* in *N. T.* p. 180. —Some read by conject. *Λιβυστῖνων*, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts 2, 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica; and towards the west Libya Cyrenaica, so called from its chief city Cyrene, and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. *Plin. H. N.* 5. 5. *Jos. Ant.* 14. 7. 2. Comp. in *Κυρήνη*. *Rosenm. Bibl. Geogr.* III. p. 361, 367.

Λιθάξω, f. ἄσω, (λίθος,) to stone, to pelt with stones, in order to wound or kill, c. acc. *John* [8, 5.] 10, 31. 32. 33. 11, 8. *Acts* 5, 26. 14, 19. 2 *Cor.* 11, 25. *Heb.* 11, 37. Sept. and *ἔρξ* 2 *Sam.* 16, 6. 13.—*Intrans.* *Pol.* 10. 29. 5. *Strabo* 15. p. 705 λ. ἐπὶ σκοπόν.

Λιθῖνος, η, ον, (λίθος,) stone, of stone, made of stone; *John* 2, 6 ὑδρίαὶ λίθιναι. 2 *Cor.* 3, 3. *Rev.* 9, 20. Sept. for *ἱεῖς* *Gen.* 35, 14. *Ex.* 31, 17.—*Luc. Demon.* 67. *Xen. An.* 3. 4. 7, 9.

Λιθοβολέω, ᾧ, f. ἵσω, (λίθος, βάλλω,) to throw stones at any one, to stone, in order to wound or kill, i. q. *Λιθάξω*, c. accus. *Matt.* 21, 35. 23, 37. *Mark* 12, 4. *Luke* 13, 34. *Acts* 7, 58. 59. 14, 5. As a Mosaic punishment, *John* 8, 5; comp. *Lev.* 20, 10 et *Deut.* 22, 22, also v. 21 where Sept. and *ἔρξ*. *Heb.* 12, 20, comp. *Ex.* 19, 13 where Sept. and *ἔρξ*. Sept. also for *ἔρξ* *Lev.* 20, 27. 24, 14. 16.—*Plut. Platon. Quæst.* 7. *Dio Cass.* 999. 7.

Λίθος, ον, ὁ, a stone, small or large.

1. Pr. e. g. of small stones, *Matt.* 4, 3 ἵνα οἱ λίθοι οὗτοι ἄποσι γίνωνται. v. 6. 7, 9.

Mark 5, 5. al. Sept. and *ἱεῖς* 1 *Chr.* 12, 2. 2 *Chr.* 1, 15. (*Xen. An.* 5. 2. 14.) Of stones for building, *Matt.* 24, 2. *Mark* 13, 1 ἵδε ποταμοὶ λίθοι. v. 2. *Luke* 19, 44; here for the size and beauty of the stones with which the temple was built, see *Jos. Ant.* 15. 11. 3. *B. J.* 5. 5. 1 sq. *Ezra* 5, 8 where Sept. λίθοι ἐκλεκτοὶ for *ἱεῖς* *ἱεῖς*. (*Xen. Mem.* 3. 1. 7.) Of a mill-stone λ. μυλῖκος *Mark* 9, 42. *Rev.* 18, 21. (*Hdian.* 3. 1. 14.) Of a stone for covering the mouth of a sepulchre, *Matt.* 27, 60. 66. 28, 2. *Mark* 15, 46. *Luke* 24, 2. *John* 11, 38. al. Sept. and *ἱεῖς* *Gen.* 29, 2. 3. 8. 10. (*Luc. de Luctu* 19.) Of stone tablets 2 *Cor.* 3, 7; comp. *Ex.* 31, 1. 4. Of idols carved in stone, i. e. statues of marble, *Acts* 17, 29; so Sept. and *ἱεῖς* *Deut.* 4, 28. 28, 36. Of precious stones, e. g. λίθος τίμιος *Rev.* 17, 4. 18, 12. 16. 21, 11. 19; trop. 1 *Cor.* 3, 12; λίθος ἰσσωπῆς *Rev.* 4, 3. 21, 11. Sept. and *ἱεῖς*, λ. τίμ. 2 *Sam.* 12, 30. 1 *K.* 10, 2. 11; λ. σμ. *Ex.* 35, 25. *Ex.* 10, 1. So *Jos. Ant.* 10. 2. 2. *Hdian.* 4. 8. 21.

2. Trop. spoken a) Of Christ, as ὁ λίθος ἀποργωναιῖος, *Eph.* 2, 20. 1 *Pet.* 2, 6; see in ἀποργωναιῖος. As ὁ λίθος ζῶν 1 *Pet.* 2, 4, see in ζῶν no. 1. c. As ὁ λίθος προσκόμματος, the stone of stumbling, *Rom.* 9, 32. 33. 1 *Pet.* 2, 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer; comp. *Is.* 8, 14 et ibi *Geen. Comm.* b) Of Christians, as λίθοι ζῶντες 1 *Pet.* 2, 5, see in ζῶν no. 1. c. +

λιθόστρωτος, ου, ὁ, ἡ, adj. (λίθος, στρώννυμι,) stone-strowed, paved, Sept. for *ἱεῖς* *Esth.* 1, 6. 2 *Chr.* 7, 3. *App. Bell. Civ.* 3. 26 ἐν λιθοστρώτῳ πῦλαι. *Arr. Epict.* 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήσῃ] οἰκήσῃ, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, *Plin. H. N.* 36. 60, 64. *Suston. Cas.* 46. *Adam's Rom. Ant.* p. 529.—In *N. T.* *Neut.* τὸ λιθόστρωτον, the Pavement, *John* 19, 13, as pr. name of a place (τόπος) in Jerusalem, where Pilate gave sentence against Jesus; in Aramaean *Gabbatha* (ridge), see in γαββαθᾶ. It was just without the prætorium; and there Pilate set up his tribunal or seat in public, before all the people, as was not unusual; see *Jos. B. J.* 2. 9. 3. ib. 2. 14. 8. Not improbably there may have been on this spot an elevated space or permanent platform paved with marble for this very purpose; whence the

name. Suetonius relates (l. c.) that Julius Cæsar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the prætorium.—Others suppose the similar pavement in the outer court of the temple to be meant, Sept. 2 Chr. 7, 3. Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple.—See Wetstein N. T. in loc. Krebs Obs. in N. T. p. 158.

λυκμάω, ὦ, f. ἴσω, (λυκμός,) to winnow grain; in the East this is done by throwing it up with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. CEC. 18. 2, 6; see Bibl. Res. in Palest. II. p. 277, 371. Hence, to scatter, to disperse, Sept. Is. 17, 13. Amos 9, 9. Wisd. 11, 19.—In N. T. trop. Matt. 21, 44 et Luke 20, 18 ἐφ' ὃν δ' ἂν πέσῃ (ὁ λίθος), λυκμήσει αὐτόν, *i. e.* shall scatter him to the winds, *i. e.* crush him in pieces, make chaff of him; comp. Sept. for Chald. ܠܝܬܐ Aph. Dan. 2, 44; ܠܝܬܐ Job 27, 21.

λιμὴν, ἑνος, ὁ, a haven, harbour, port, Acts 27, 12 bis. v. 8 see in art. Καλοὶ λιμένας. Sept. for ܠܝܬܐ Ps. 107, 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

λίμνη, ης, ἡ, (λείβω,) pr. water left standing or stagnant; hence a pool, lake, e. g. the lake of Genesareth, Luke 5, 1 παρὰ τὴν Ἁ. Γεννησαρέτ. 5, 2, 8, 22. 23. 33. Of a lake of burning sulphur, e. g. γέννα q. v. Rev. 19, 20. 20, 10. 14 bis. 15. 21, 8; comp. in ᾄδης. Sept. for ܠܝܬܐ Ps. 107, 35. 114, 8.—Diod. Sic. 2. 4. Xen. Hell. 3. 2. 19.

λιμός, οὔ, ὁ, (λείπω, λείψαι,) also Dor. ἡ λιμός in Mss. Luke 15, 14. Acts 11, 28, comp. Lob. ad Phryn. p. 188; pr. failure, want of food; hence hunger, famine.

1. Of single persons, hunger, 2 Cor. 11, 27 ἐν λιμῷ καὶ δίψει. Luke 15, 17. Rom. 8, 35. Sept. for ܠܝܬܐ Lam. 5, 10.—So λιμός ἡ δίψα Luc. Tox. 58. Xen. Mem. 1. 4. 13.

2. Of cities or countries, famine, scarcity of grain, Matt. 24, 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13, 8. Luke 4, 25. 15, 14. 21, 11. Acts 7, 11. 11, 28. Rev. 6, 8. 18, 8. Sept. for ܠܝܬܐ Gen. 12, 10. Ruth 1, 1. al.—Diod. Sic. 1. 84 init. Xen. Cyr. 7. 5. 7.

λίνον, ου, τό, flax, the plant, Sept. for ܠܝܬܐ Ex. 9, 31. Xen. Ath. 2. 11, 12.—In N. T. and genr. what is made of flax, linen, e. g. raiment, Rev. 15, 6 ἐνδεδυμένοι λίνον καθάρων. Sept. and ܠܝܬܐ Is. 19, 9. So Hom. Il. 9. 661. Od. 13. 73.—Put also

for the wick of a lamp, *i. e.* a strip of linen; Matt. 12, 20 λίνον τυφόμενον οὐ σβέσει, *the smoking wick he will not quench*, *i. e.* the faint and just expiring light he will not extinguish, quoted from Is. 42, 3 where Sept. and ܠܝܬܐ. Sense: the Messiah will comfort the oppressed, and not add to their sorrows.

Λίνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. 4, 21.

λιπαρός, ὁ, ὄν, (λίπος,) fatty, oily, ointed, Hom. Od. 15. 352. Xen. Mem. 2. 1. 31; fat, e. g. ܠܝܬܐ Xen. Cyr. 1. 4. 11, ἡ γῆ Sept. Neh. 9, 35; full, fresh, ruddy, e. g. the goddess Θείμς, Hes. Theog. 901; λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29.—In N. T. trop. of things, espec. as belonging to ornament and luxury, bright, precious, sumptuous; Rev. 18, 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλωτο. So Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

λίτρα, as, ἡ, Lat. libra, a pound, in weight; John 12, 3 λαβοῦσα λίτραν μύρον. 19, 39. So Pol. 22. 26. 19. Plut. Poplic. 15.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to nearly 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Bæckh Metrolog. Untersuch. p. 160 sq. 170 sq. Dict. of Antt. art. Libra. Rabb. ܠܝܬܐ, Buxt. Lex. 1138 sq.

Δύψ, λιβός, ὁ, pr. n. for the south or south-west wind, Africus, Pol. 10. 10. 1. Hdot. 2. 25. Sept. for ܠܝܬܐ Ps. 78, 26.—In N. T. meton. the south, the southern quarter, Acts 27, 12. Sept. for ܠܝܬܐ Gen. 13, 14; ܠܝܬܐ Num. 2, 10. So Pol. 9. 27. 5.

λογία, as, ἡ, (λέγω,) a collection, e. g. of money, 1 Cor. 16, 1. 2. Suid. λογίαν· τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

λογίζομαι, f. ἵσταιμι, Mid. depon. (λόγος,) aor. 1 ἐλογισάμην; also Pass. aor. 1 ἐλογίσθην Mark 15, 28. al. and fut. 1 λογισθήσομαι Rom. 2, 26, in the Passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. So too even pres. λογίζομαι is sometimes Passive, Rom. 4, 4. 5. 24. 9, 8; see Winer § 39. 7. c. Buttm. Ausf. Sprachl. § 113. n. 7.—Pr. to reason, *i. e.* to use the reason; hence to reckon, to count, to compute, espec. in numerical calculations, Hdot. 7. 28. Luc. D. Mort. 4. 1.—Hence in N. T.

1. to reckon or count to any one, pr. to put to one's account; c. dat. Rom. 4, 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. So Dio Chrysost. 48. p. 534. b,

οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀσελμαμάτων τὰς εὐχὰς λογίζονται. *Æl. H. An.* 3. 11 ult. *Dem.* 1148. 20.—*Trop.* to count to any one, to impute, to attribute, pr. c. dat. of pers. and acc. of thing, but often in the Pass. construction: a) *Genr.* *Rom.* 4. 6 φθὶ δὲ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, to impute, to lay to one's charge, and with a negat. not to impute, i. e. to overlook, to forgive; *Rom.* 4. 8 μακάριος ἄνθρωπος ὃς οὐ μὴ λογίσσεται κύριος ἁμαρτιῶν, quoted from *Ps.* 32, 2 where *Sept.* for *ἔ* *ἔ* *ἔ*. 2 *Cor.* 5. 19 (comp. *Col.* 2. 13). 2 *Tim.* 4. 16. 1 *Cor.* 13. 5. *Sept.* and *ἔ* *ἔ* *ἔ*. 2 *Sam.* 19. 20. b) With εἰς τι, e. g. *Rom.* 4. 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. With ἡ πίστις or the like *Rom.* 4. 3. 22. *Gal.* 3. 6. *James* 2. 23; εἰς impl. *Rom.* 4. 10. 23. 24. Comp. *Gen.* 15. 6 where *Sept.* and *ἔ* *ἔ* *ἔ*. So 1 *Macc.* 2. 52.

2. to reckon, to reason, to think, to consider; absol. *Mark* 11. 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς. With *ἐν* *Heb.* 11. 19. [*John* 11. 50]; τοῦτο *ἐν* 2 *Cor.* 10. 7. With acc. of thing, to think upon, to consider, *Phil.* 4. 8 ταῦτα λογίσεσθε. So *Wisd.* 2. 1. *Isocr.* p. 79. b. *Xen. Hi.* 1. 11; c. *ἐν* *Xen. Hell.* 2. 4. 28; ταῦτα *Thuc.* 7. 73.—*Spec.* to reason out, to think out, to find out by thinking, c. acc. 2 *Cor.* 3. 5 οὐκ ἱκανοὶ ἔσμεν ἀφ' ἑαυτῶν λογισασθαι τι κτλ. Comp. *Sept.* and *ἔ* *ἔ* *ἔ* *Jer.* 11. 19. 50. 45. So *Liban.* 44. p. 914. d, ἀφ' ἑαυτῶν αὐτὰ λογίζομενοι καὶ σκοποῦντες οἱ δικασταὶ κτλ.

3. to reckon, to count, to judge, to suppose, as the result of reasoning, c. acc. et inf. *Rom.* 3. 28 λογίζομεθα γάρ, δικαιоῦσθαι πιστεῖ ἀνθρώπων. *Phil.* 3. 13. 2 *Cor.* 11. 5. *Rom.* 6. 11. 14. 14. With *ἐν* instead of acc. et inf. *Rom.* 8. 18 λογίζομαι γάρ, *ἐν* οὐκ ἄξια κτλ. and with τοῦτο *ἐν* 2. 3. 2 *Cor.* 10. 11; absol. 1 *Pet.* 5. 12. *Sept.* and *ἔ* *ἔ* *ἔ* *Is.* 53. 4. (*Hdian.* 2. 11. 14. *Diod. Sic.* 13. 112. *Xen. Mem.* 3. 9. 6; c. *ἐν* *Hdian.* 3. 8. 6.) *Genr.* to reason, to judge, absol. 1 *Cor.* 13. 11 ὡς νήπιος ἐλογίζομην. With εἰς τινα 2 *Cor.* 12. 6. Also i. q. to purpose, 2 *Cor.* 10. 2 λογίζομαι τολμήσας. *Sept.* and *ἔ* *ἔ* *ἔ* *Neh.* 6. 2. So *Xen. An.* 2. 2. 13.

4. to reckon as or for any thing, to count, to regard, to hold, c. acc. et *ὡς* 1 *Cor.* 4. 1 οὕτως ἡμᾶς λογίσεσθω ἀνθρώπος, ὡς ὑπηρέτας *Xp.* 2 *Cor.* 10. 2 ult. *Rom.* 8. 36 quoted from *Ps.* 44. 23 where *Sept.* and *ἔ* *ἔ* *ἔ*, as also *Am.* 6. 5. (So c. dupl. acc. *Wisd.* 5. 4. 15. 15.) With εἰς c. acc. for or as any

thing, see *eis* no. 3. a. *Acts* 19. 27 *eis* οὐδὲν λογιζόμεθα. (*Wisd.* 9. 6.) *Rom.* 2. 26. 9. 8 τὰ τέκνα... λογίζεσθαι εἰς σπέρμα, where λογίζεσθαι is either Pass. or we may supply δὲ θεός, ἡ γραφή, or the like. *Sept.* for *ἔ* *ἔ* *ἔ* 1 *Sam.* 1. 13. With μετὰ c. gen. to reckon with or to, i. e. to count as; *Mark* 15. 28 et *Luke* 22. 37 μετὰ ἀνδρῶν ἐλογίσθη, quoted from *Is.* 53. 12 where *Sept.* for *ἔ* *ἔ* *ἔ* *Niph.* So *Heb.* *עַם* *ἔ* *ἔ*, *Sept.* προσλογίσεσθαι μετὰ, *Ps.* 88. 5.

Λογικός, ἡ, ὄν, (λόγος,) reasonable, rational, pertaining to the reason, mind, understanding, not material or physical; *Rom.* 12. 1 λογικὴ λατρεία, comp. *John* 4. 23 et *Rom.* 7. 25. 1 *Pet.* 2. 2 τὸ λογικὸν ἄδολον γάλα, i. e. rational (spiritual) and pure nourishment for the soul.—*Test. XII Patr.* p. 547 προσφέρουσι κυρίῳ λογικὴν προσφορὰν. *Arr. Epict.* 1. 1. 4 ἡ δύναμις ἡ λογικὴ i. e. reason. *Plato Locr.* 99. e.

Λόγιον, ου, τό, (neut. of λόγος,) pr. something uttered, effatum; e. g. from God, an oracle, a divine communication; so of oracles in the O. T. *Acts* 7. 38; espec. those relating to the Messiah, *Rom.* 3. 2. So through Christ, the doctrines of the gospel, *Heb.* 5. 12. 1 *Pet.* 4. 11. *Sept.* for *ἔ* *ἔ* *ἔ* *Ps.* 12. 7.—*Diod. Sic.* 2. 14. *Hdod.* 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος,) Att. learned, erudite, i. q. πολυίστωρ, *Dion. Hal. Ant.* 1. 7. *Hdod.* 2. 77.—In N. T. skilled in speech, eloquent, an orator, i. q. λεκτικός, *Acts* 18. 24 ἀνὴρ λόγιος. So *Jos. Ant.* 17. 6. 2. *Luc. Pseudol.* 24. *Epict. Ench.* 44. *Plut. Cic.* 49. See *Lob. ad Phryn.* p. 198.

Λογισμός, ου, ὁ, (λογίζομαι,) pr. reckoning i. e. the art, arithmetic, *Xen. Mem.* 4. 7. 8.—In N. T. reasoning, thought, cogitation, e. g. of conscience *Rom.* 2. 15. (*Genr.* *Wisd.* 9. 14. *Dem.* 127. 24. *Plato Tim.* 34. a.) *Spec.* thought, imagination, conceit, 2 *Cor.* 10. 5 λογισμοὺς καθαιρούντες. *Sept.* for *ἔ* *ἔ* *ἔ* *Prov.* 6. 18. *Jer.* 11. 19.

Λογομαχέω, ᾶ, ῥ, ἡ, (λόγος, μάχη,) to strive about words, to dispute about trifles, 2 *Tim.* 2. 14.

Λογομαχία, as, ἡ, (λογομαχέω,) word-strife, dispute about trifles, 1 *Tim.* 6. 4.

Λόγος, ου, ὁ, (λέγω,) word, as spoken, any thing spoken; also reason, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. See *Passow* s. v.

I. Word, both the act of speaking and the thing spoken, Lat. *oratio*.

1. Pr. word, not in the grammatical sense

like *ἔπος* and *ῥῆμα*, but as uttered by the living voice, *a speaking, speech, utterance*, Lat. *vox*. Matt. 8, 8 *μόνον εἰπὲ λόγον*. Luke 7, 7. 23, 9. 1 Cor. 14, 9. Heb. 12, 19. al. Sept. for *דְּבַר* Gen. 44, 18. (Hdian. 8. 6. 16. Hdot. 1. 61. Xen. Cyr. 6. 4. 5.) So *εἰπὲν λόγον κατὰ τινος*, *to speak a word against any one*, Matt. 12, 32; *εἰς τινα* id. Luke 12, 10. (Jos. Ant. 15. 3. 9.) Also *ὁ λόγος τοῦ θεοῦ*, *the word of God*, his omnipotent voice, decree, 2 Pet. 3, 5. 7. Sept. and *דְּבַר* Ps. 33, 6; comp. Gen. 1, 3. Ps. 148, 5.

2. *word*, *emphat.* i. e. *a saying, declaration, sentiment uttered*, Lat. *dictum, effatum*. a) Genr! John 6, 60 *σκληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20, 20. Matt. 7, 24 *ὅστις ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10, 14. Luke 4, 22. al. Sept. and *דְּבַר* Prov. 4, 4. 20. (Æl. V. H. 14. 15 *τοὺς Σωκράτους λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15, 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, i. e. in v. 3 sq. 19, 22 comp. v. 21. Mark 7, 29 comp. v. 28. John 2, 22. 4, 50. 7, 40 comp. v. 37. 10, 19. Acts 5, 24. Tit. 3, 8. Rev. 19, 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12, 38. Acts 20, 35. Rom. 13, 9. 1 Cor. 15, 54. 1 Tim. 3, 1. Sept. and *דְּבַר* 1 K. 2, 4. With gen. of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9, 9; *λ. τῆς ὁρκωμοσίας* Heb. 7, 28. Also *ὁ λόγος τοῦ προφήτου*, etc. *the word, declaration, of the prophet*, i. e. the prediction, prophecy, Luke 3, 4. John 12, 38. Acts 15, 15. 2 Pet. 1, 19. Rev. 1, 3. Spec. *a proverb, maxim*, John 4, 37. So Æl. V. H. 1. 19. Plato Symp. 195. b. b) In reference to religion, religious duties, i. q. *doctrine, precept*; Acts 18, 15 *εἰ δὲ ζήτημά ἐστι περὶ λόγου κτλ.* 15, 24. Tit. 1, 9. Heb. 2, 2; *λόγος τῆς πίστεως* 1 Tim. 4, 6; *λόγος δικαιοσύνης* (see in *ἄπειρος*) Heb. 5, 13; *λόγος ἀνθρώπων* 1 Thess. 2, 13. 2 Tim. 2, 17; of a teacher John 15, 20. Sept. and *דְּבַר* Ex. 34, 27. 28. (1 Macc. 2, 83. 34.) Espec. of God, *λόγος τοῦ θεοῦ*, *the word of God, divine declaration, oracle*; John 10, 35 *πρὸς οὗς ὁ λ. τοῦ θεοῦ ἐγενέτο*. 5, 38. As announcing good, *the divine promise*, Rom. 9, 6. Heb. 4, 2; (Sept. and *דְּבַר* Ps. 33, 4. 56, 5;) or evil, Heb. 4, 12. Rom. 3, 4 from Ps. 51, 6 where Sept. and *דְּבַר*. Rom. 9, 28 from Is. 10, 22. 28, where Sept. for *דְּבַר*. (Bar. 2, 1.) In relation to duties, *a precept*, John 8, 55. 5, 24. Mark 7, 13. Sept. and *דְּבַר* Ex. 35, 1. So of the divine declarations, precepts, oracles, relating to

the instructions of men in religion, *the word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, *THE GOSPEL* itself. Luke 5, 1 *ἀκούειν τὸν λόγον τοῦ θεοῦ*. John 17, 6. Acts 4, 29. 31. 8, 14. 1 Cor. 14, 36. 2 Cor. 4, 2. Col. 1, 25. 1 Thess. 2, 13. Tit. 1, 3. Heb. 18, 7; with *τοῦ θεοῦ* impl. Mark 16, 20. Luke 1, 2. Acts 10, 44. Phil. 1, 14. 2 Tim. 4, 2 *κήρυξεν τὸν λόγον*. James 1, 21. 1 Pet. 2, 8. Rev. 12, 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1, 13. 2 Tim. 2, 15; *λ. τῆς ζωῆς* Phil. 2, 16; *λ. τῆς σωτηρίας* Acts 13, 26; *λ. τῆς βασιλείας* Matt. 13, 19, and with *τῆς β.* impl. v. 20 sq. Mark 4, 14; *λ. τοῦ εὐαγγελίου* Acts 15, 7; *λ. τοῦ σταυροῦ* 1 Cor. 1, 18; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 20, 32. In the same sense of Christ, *ὁ λόγος τοῦ Χρ.* John 5, 24. 14, 23. 24. Col. 3, 16; *λ. τοῦ κυρίου* Acts 8, 25; *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 14, 3.

3. *word, words*, i. e. *talk, discourse, speech*, Lat. *sermo*, the act of discoursing, a holding forth, harangue. a) Pr. and genr. Matt. 22, 15 *ὅπως αὐτὸν παραδείσωσιν ἐν λόγῳ*. Luke 9, 28. Acts 14, 12 *ὁ ἡγούμενος τοῦ λόγου*. 2 Cor. 10, 10; *ἐν λόγῳ* *in word*, in discourse, James 3, 2. 1 Tim. 4, 12; *ἐν λόγῳ καλακείας*, *in flattering words*, 1 Thess. 2, 5; *διὰ λόγου*, *by word*, by discourse, orally, Acts 15, 27. 2 Thess. 2, 2. 15. In anthith. *λόγος* and *ἔργον*, *word* and *deed*, Col. 3, 17. 2 Cor. 10, 11; comp. in *ἔργον* no. 2. b. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) So *λόγος* and *δύναμις* 1 Cor. 4, 19. 20. 1 Thess. 1, 5. Also *περὶ οὗ πο- λὺς ἡμῖν ὁ λόγος* *of whom we have much to say*, Heb. 5, 11. With a gen. 1 Tim. 4, 5 *διὰ λόγου θεοῦ καὶ ἐντεύξεως* *through the word of God and supplication*, i. e. through prayer to God, comp. v. 4. So genr. Jos. Ant. 4. 8. 24. Hdian. 1. 4. 1. Dem. 319. 9; c. *περὶ* Palaeoph. 21. 2. — Spec. a) Of teachers, *discourse, teaching, preaching, instruction*. Matt. 7, 28 *ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους*. 26, 1. Luke 4, 32. 36. John 4, 41. Acts 2, 41. 13, 15. 20, 7 *παρέειπε τὸν λόγον*. 1 Cor. 1, 17. 2, 1. 4. 1 Tim. 5, 17 *ἐν λόγῳ καὶ διδασκαλίᾳ*. 1 Pet. 3, 1. So in anthith. *λόγος* and *ἔργον* Luke 24, 19. Acts 7, 22; comp. above. (Xen. Mem. 2. 3. 6.) Also *ὁ λόγος ἀληθείας* 2 Cor. 6, 7. James 1, 18; *ὁ λ. καταλλαγῆς* 2 Cor. 5, 19 comp. v. 18. β) Of those who relate any thing, *a narrative, story*, John 4, 39. Acts 2, 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *a history, treatise*, i. e. a book of narration *περὶ τινος* Acts 1, 1. So Dion. Hal. Ant. 1. 74. Æl. V. H. 7. 14.

Xen. Ag. 10. 3. γ) In the sense of *conversation, colloquy*, Luke 24, 17. (Æl. V. H. 13. 31. Xen. Ag. 3. 5.) Hence *answer, reply*, Matt. 5, 37.

b) Meton. *the power of speech, utterance, delivery, eloquence*; 2 Cor. 11, 6 ἰδιότης τῷ λόγῳ. 1 Cor. 12, 8. Eph. 6, 19.—Isocr. p. 27. b. Plato Rep. 376; i. q. δύναμις λόγων Hdtan. 7. 5. 10.

c) Meton. for the subject of discourse, a *topic, matter, thing*, e. g. a) Genr. Matt. 19, 11. Luke 1, 4 ἵνα ἐπεγγῆς περὶ τῶν κατήχθης λόγων τῶν ἀσφάλειαν. Acts 8, 21 comp. v. 12. Sept. and ἡγῆσιν. e. g. 2 Sam. 3, 13. 11, 18. So Pol. 8. 14. 5. Hdtot. 1. 21. Plato Apol. 34. e. β) Spec. *matter of dispute, discussion, a question*, e. g. judicial, Acts 19, 38 (Dem. 942. 17); moral, Matt. 21, 24 ἐρωτήσω ὑμᾶς κατὰ λόγον ἕνα. So Diog. Laert. Stilpo II. 11 θρωστον τινα λόγων ἐρωτήσας.

4. *word*, i. e. *talk, rumour, report*; Matt. 28, 15 καὶ διεφθέρθη ὁ λόγος αὐτοῦ κατὰ. Mark 1, 45. John 21, 23; with περὶ τινος Luke 5, 15. 7, 17. Acts 11, 23. Sept. and ἡγῆ 1 K. 10, 6. So Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7; c. περὶ ib. 6. 6. 13.—Hence for *mere talk, pretence, show*, Col. 2, 23 λόγων μὲν ἔχοντα σοφίας. So Diod. Sic. 13. 4, opp. ἀλήθεια. Dem. 93. ὁ λόγος ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which manifests itself in speech, Lat. *ratio*; Dem. 783. 2 μηδέποτε ἐκ λόγων ταῦτα σκοπεῖν. Arr. Epict. 1. 12. 26. Plato Phædr. 270. c, ὁ ἀληθὴς λόγος.—In N. T.

1. *a reason, ground, cause*. Matt. 5, 32 παρεκτός λόγου πορνείας. Acts 10, 29. Sept. ἐπὶ λόγον for Heb. ἡגללך 2 Sam. 13, 22. (Pol. 28. 11. 7. Xen. An. 6. 2. 10.) Spec. κατὰ λόγον i. q. *with reason, reasonably*, for good cause, Acts 18, 14. So 3 Macc. 3, 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.

2. *reason, reasons*, as demanded or given, i. e. *a reckoning, account*. a) Pr. συνάγειν λόγον μετὰ τινος *to take up an account with any one*, i. e. *to reckon with*, Matt. 18, 23. 25, 19; ἀποδοῦναι λόγον, *to render an account*, e. g. τῆς οἰκονομίας Luke 16, 2; also Phil. 4, 15. 17, see in δόσις. So Diod. Sic. 1. 49. Luc. Abdic. 8. Plut. Camill. 13. b) Trop. *account*, i. e. *the relation and reasons of any transaction, an explanation*; so ἀποδιδόναι v. δίδόναι λόγον, *to give account*, e. g. τῆς συστοφῆς Acts 19, 40; with περὶ τινος Matt. 12, 36. Rom. 14, 12; absol. Heb. 13, 17. 1 Pet. 4, 5. So λόγος

αἰεῖν περὶ τινος 1 Pet. 3, 15; also Heb. 4, 13 πρὸς τὸν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. מִן־דָּבָר Dan. 6, 3. So Diod. Sic. 1. 37 ἀποδιδ. λόγον περὶ. Dem. 227. 26 διδόναι λόγον. Xen. CEC. 11. 22. c) Trop. λόγον ποιοῦμαι, *to make account of*, i. e. *to regard, to care for*; Acts 20, 24 σθένος λόγον ποιούμαι, i. e. *I make account of none of these things, am not moved by them*. So Jos. Ant. 2. 5. 8. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 6. 2. 26 τῶν ἄλλων μείων μοι λόγος. +

III. With the art. ὁ Λόγος, *the Word, the Logos*, only in the writings of John, John 1, 1 ter. 14. 1 John 1, 1. [5, 7.] Rev. 19, 13. It here stands for the divine pre-existent nature of the Messiah, which “became flesh and dwelt among us” as Jesus Christ, the God-man; John 1, 14. This use of ὁ λόγος by John may perhaps be accounted for from the following considerations. In the O. T. *the word of Jehovah* (דְּבַר־יְהוָה, Sept. ῥῆμα v. λόγος) sometimes appears as personified, or at least is used for Jehovah himself; Gen. 15, 1. 4. 5. 7-9. 1 K. 13, 9. 17. 19, 9. 11 sq. Among the later Jews this usage became more definite and frequent, especially in the Chaldee Targums; in which *the word of Jehovah* (Chald. דְּבַר־יְהוָה) is often put where the Hebrew reads דְּבַר־יְהוָה, or עֲבֹד־יְהוָה *God*; so Gen. 19, 24. 20, 3. Ex. 17, 16. Lev. 26, 12. Is. 45, 11. al. See Buxtorf Lex. Chald. 125. In like manner *the wisdom of God* (חֵכְמָתִי, σοφία) appears in the O. T. as personified, Prov. 8, 12. 22-31; also Eccles. c. 24. Wisd. 7, 21 sq. Later Jewish writers identify or at least connect this σοφία with ὁ λόγος τοῦ Θεοῦ; so Eccles. 1, 5 Complut. πηγή σοφίας λόγος Θεοῦ ἐν ὑψίστοις, comp. Philo de Profugis § 20. p. 466. This λόγος also appears as personified and as the agent in creation, Wisd. 9, 1. 18, 15. More developed is this doctrine of a λόγος τοῦ Θεοῦ in Philo; whether from any reference to the νοῦς or λόγος of Plato is uncertain; see Plato Phileb. p. 30. b. Epinom. p. 986. Of this hypostasis Philo speaks as ὁ δεύτερος Θεός, ὃς ἐστὶν ἐκείνου [Θεοῦ] λόγος, Fragm. in Euseb. Præp. Evang. 7. 13, also in Phil. Opp. ed. Mang. II. p. 625. He calls him ὁ πρεσβύτατος τοῦ θεοῦ λόγος, as also ὁ πρωτόγονος αὐτοῦ λόγος, and ὁ πρωτόγονος υἱός; de Prof. § 20. p. 466; de Somn. 1. 37. p. 597; de Agricult. § 12. p. 195. b. Of him he also says: λόγος δὲ ἐστὶν εἰκὼν Θεοῦ, δι’ οὗ σύμπας ὁ κόσμος ἐξημουργεῖτο, de Monarch. 2. 5. p.

823. b; comp. Col. 1, 15. 16. 2 Cor. 4, 4. Heb. 1, 2. 3. It would hence appear, that in the Jewish philosophy of that age there was much subtle speculation respecting this divine *Word*, *לִּוְיָ*, *λόγος*; and therefore the apostle John, in the very beginning of his Gospel, sets out with declaring the real and true Logos, in opposition to the unreal and false hypostasis of a prevailing philosophy, perh. of the Gnostics; John 1, 1 *ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος*, comp. v. 14. See genr. Lücke, Tholuck, Wetstein, on John 1, 1. Bleek Hebräerbr. II. p. 41. Neander Gesch. d. Apostol. Zeitalt. ed. 2, II. p. 503. [Engl. II. p. 64.] Hagenbach's Dogmengesch. I. § 40 sq. Dörner Lehre von d. Person Christi, 1845, Th. I. Dähne Gesch. Darstell. der Jüd. Alexandr. Religionsphilos. I. p. 114 sq.—Some here take *ὁ λόγος* for *ὁ λεγόμενος* the promised, i. q. *ὁ ἐρχόμενος*; others for *ὁ λέγων*, the teacher; but both these interpretations are without any philological support.

λόγχη, *ης, ἡ*, the point of a weapon, pr. the triangular iron head of a lance or javelin Hdot. 7. 69. Xen. An. 4. 7. 16.—In N. T. a lance, spear, John 19, 34. Sept. for *נֶחֱשׁ* Neh. 4, 13. 16. So Plut. Pyrrh. 33 fin. Xen. An. 2. 2. 9.

λοιδορέω, *ᾶ, f. ἡσω*, (λοιδόρος,) to rail at, to revile, c. acc. John 9, 28 *ἐλοιδορήσαν αὐτόν*. Acts 23, 4. Pass. 1 Cor. 4, 12. 1 Pet. 2, 23. Sept. for *רִיב* Deut. 33, 8.—Diod. Sic. 20. 33. Xen. An. 3. 4. 49.

λοιδορία, *ας, ἡ*, (λοιδορέω,) a railing, reviling, 1 Tim. 5, 14. 1 Pet. 3, 9 bis, *λοιδορίαν ἀντὶ λοιδορίας*. Sept. for *רִיב* Prov. 20, 3.—Luc. Tim. 55. Xen. Hi. 1. 14.

λοιδορος, *ου, ὁ, ἡ*, adj. railing, reviling; as Subst. a railer, reviler, 1 Cor. 5, 11. 6, 10. Sept. for *רִיב* Prov. 25, 25.—Luc. Fugit. 27. Plut. Mor. II. p. 15 ult.

λοιμός, *ου, ὁ*, a pestilence, plague, Matt. 24, 7 et Luke 21, 11 *λοιμοὶ ἔσονται*. Sept. for *רָעָה* Jer. 27, 6. 28, 8. So *Æl. V. H.* 6. 10. Plato Conv. 201. d.—Trop. of a malignant and mischievous person, a pest; Acts 24, 5 *εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν*. Sept. for *בִּצְלוֹ* 1 Sam. 2, 12; *רָעָה* Ps. 1, 1; *רָעָה* Ez. 7, 21. So Dem. 794. 5; also *pestis* Cic. in Catil. 2. 1.

λοιπός, *ἡ, ὁν*, (λείπω,) left, remaining, other, e. g.

1. Plur. Matt. 25, 11 *αἱ λοιπαὶ παρβENOI*. Acts 2, 37 *τοὺς λοιποὺς ἀποστόλους*. Rom. 1, 13. 2 Cor. 12, 13. 2 Pet. 3, 16. al. Ab-

sol. *οἱ λοιποὶ*, the rest, the others, Matt. 22, 6. Mark 16, 13. Luke 18, 9. Rom. 11, 7. Rev. 2, 24. Neut. *τὰ λοιπὰ* Mark 4, 19. Luke 12, 26. 1 Cor. 11, 34. Sept. for *וְהַיְוֹשִׁי* Josh. 13, 27. 2 K. 1, 18; *וְהַיְוֹשִׁי* Josh. 17, 2; *וְהַיְוֹשִׁי* Ezra 4, 7.—Luc. Vit. Auct. 27. Hdian. 4. 2. 20. Plato Polit. 289. d; *τὰ λ.* Xen. Ag. 2. 22.

2. Adverbially: a) Gen. *τοῦ λοιποῦ χρόνου*, pr. for the rest of the time, i. e. in future, henceforth, Gal. 6, 17. Comp. Buttm. § 132. 5. b. Herm. ad Vig. p. 706. So Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. b) Neut. acc. *τὸ λοιπόν*, for the rest, as to the rest; spoken of time, henceforward, henceforth, 1 Cor. 7, 29. Heb. 10, 13. (Plut. Mor. II. p. 64. 4. Xen. An. 2. 2. 5.) Also further, still further; Matt. 26, 45 et Mark 14, 41 *καθεύετε τὸ λοιπὸν καὶ ἀναπαύεσθε; do ye sleep on still further and take your rest?* (Jos. Ant. 2. 6. 7 *οἱ μὲν οὖν ἄλλοι τοῦ κατ' αὐτοὺς ἀπηλλαγμένοι θεοῦ, ἐν τῇ περὶ τὸν Βενιαμὴν φρονιτῇ τὸ λοιπὸν ἦσαν*. ib. 18. 8. 3 pen. comp. Plato Phædr. 256. c.) Others in Matt. and Mark I. c. render henceforth, with or without irony; but against the next clause, espec. in Mark.—Spec. *τὸ λοιπὸν* in a transition, at the beginning of a clause, as to the rest, furthermore, finally, Eph. 6, 10. Phil. 3, 1. 4, 8. [1 Thess. 4, 1.] 2 Thess. 3, 1. c) Acc. *λοιπόν*, also *ὁ δὲ λοιπὸν* 1 Cor. 4, 2, as to the rest, further, furthermore, finally, 1 Cor. 1, 16. 4, 2. 2 Cor. 13, 11. 1 Thess. 4, 1. 2 Tim. 4, 8. Acts 27, 20. So Palæph. 52. 7. Arr. Epict. 1. 24. 1. *Æl. V. H.* 8. 14. +

Λουκᾶς, *ᾶ, ὁ*, Luke, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys and came with him to Rome; comp. Acts 16, 10. 40. 28, 16. He is probably the same who is called *ὁ ἱατρός* Col. 4, 14; but must not be confounded with *Λούκιος Lucius* in Acts 13, 1.—2 Tim. 4, 11. Philem. 24. Col. 4, 14.

Λούκιος, *ου, ὁ*, Lucius, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13, 1. Rom. 16, 21.

λουτρόν, *ου, τό*, (λούω,) a bath, place for bathing, Hdian. 3. 6. 19. Xen. Ath. 2. 10; water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. a washing, ablution, i. e. the act, spoken of baptism Eph. 5, 26. Tit. 3, 5. So Act. Thom. § 25; pr. Sept. for *וְהַיְוֹשִׁי* Cant. 4, 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

λούω, f. σω, *to bathe, to wash*, but only a person or the whole body; not merely the hands and face, which is expressed by νίπτω. So c. acc. Acts 9, 37 λούσαντες δὲ αὐτήν. Acc. impl. et ἀπό, Acts 16, 33 λούσας [αὐτοὺς] ἀπὸ τῶν πληγῶν. Pass. John 13, 10. 2 Pet. 2, 22. Heb. 10, 23 λελουμένοι τὸ σῶμα ὕδατι καθαρόν, where for the acc. comp. Buttm. § 131. 7. § 134. n. 2. Sept. for ὕδατι Lev. 8, 7. Ruth 3, 3. So Luc. Luct. 11. Plato Phæd. 115. a. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. 1, 5 λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κτλ. Comp. Sept. and ὕδατι Is. 1, 16.

Λύδδα, ης, ἡ, *Lydda*, a large village situated ten or twelve miles southeast from Joppa, Acts 9, 32. 35. 38.—Jos. Ant. 20. 6. 2 Λύδδα κόμη, πόλεως τοῦ μεγέθους οὐκ ἀποδίδουσα. Heb. לוד Lod 1 Chr. 8, 12; called also by the Greeks *Diospolis*. See Reland Palest. p. 877. Bibl. Res. in Pal. III. p. 49 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi, a dealer in purple, Acts 16, 14. 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus; of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T. but not the province itself.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasture; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14, 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicē*, in the *Lycaonic dialect*, Acts 14, 11; see in Λυκαονία. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27, 5.

λύκος, ου, ὁ, *a wolf*, Matt. 10, 16. Luke 10, 3. John 10, 12 bis. Sept. for λύσι Is. 11, 6. (Xen. Mem. 2. 7. 14.) Trop. of a rapacious and violent person, wolf-like, Matt. 7, 15. Acts 20, 29. So Act. Thom. § 25; comp. Sept. and λύσι Zeph. 3, 4.

λυμαίνομαι, Mid. depon. (λύμα,) pr. *to stain, to disgrace*, by insult, indignity i. e. *to insult, to treat with indignity, to maltreat*, c. acc. Hdot. 8. 28; c. dat. Hdot. 9. 79.—In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 8, 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν. Sept. for ἠὲ Jer. 48, 18. Am. 1, 11. So Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

λυπέω, ὦ, f. ἦσω, (λύπη,) *to grieve, to distress, to make sad*; Pass. or Mid. *to be grieved, to be sad, sorrowful*. So c. acc. 2 Cor. 2, 2. 5 bis. 7, 8 bis. Pass. or Mid. Matt. 14, 9. 17, 23 ἐλυπήθησαν σφόδρα. 18, 31. 19, 22. 26, 22. 37. Mark 10, 22. 14, 19. John 16, 20. 21, 17. 2 Cor. 2, 2. 4. 6, 10. 7, 9 ter. 11. 1 Thess. 4, 13. 1 Pet. 1, 6. Sept. for ἠὲ Deut. 15, 10. Jon. 4, 1; 2 Sam. 19, 2. So Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8.—Spec. *to aggrieve, to offend*, c. acc. Eph. 4, 30. Pass. Rom. 14, 15 εἰ δὲ βρώματα δὲ ἀδελφός σου λυπεῖται. So Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

λύπη, ης, ἡ, *grief, sorrow*, John 16, 6. 20. 21. 22. Luke 22, 45. Rom. 9, 2. 2 Cor. 2, 1. 3. 7. 7, 10 bis. 9, 7. Phil. 2, 27 bis. Heb. 12, 11. Sept. for ἠὲ Gen. 42, 38; 1 Pet. 1, 6. So Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8.—Meton. *cause of grief, grievance, trouble*, 1 Pet. 2, 19. So Sept. Prov. 31, 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3, 1; see fully in Ἀβιληνή.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλιάρχος, commanding in Jerusalem, Acts 23, 26. 24, 7. 22.

λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pr. of or from any tie or constraint; spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7, 27.—Comp. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102.

λυσiteléō, ὦ, f. ἦσω, (λυσitelής; λύω, τέλος,) pr. 'to pay or make good expenses incurred;' hence *to make oneself useful, to be useful, profitable, better*; so impers. 3 pers. pres. Luke 17, 2 λυσιτελεῖ αὐτῷ . . . ἡ κτλ. i. e. *it were better for him*.—Ecclus. 29, 11. Xen. Cyr. 2. 4. 12; gener. Ael. V. H. 13. 39. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, also τὰ Λύστρα, gen. ων, *Lystra*, a city in the southern part of Lycaonia in Asia Minor; so ἡ Λ. Acts 14, 6. 21. 16, 1; τὰ Λ. Acts 14, 8. 16, 2. 2 Tim. 3, 11. Pliny refers it to Lycaonia, 5. 32;

but Ptolemy assigns it to Isauria, 5. 4; comp. in Ἰκόνιον. Perh. at the modern *Bir Kiliisseh*; see Hamilton's Res. in Asia M. II. p. 317-320.

λύτρον, ον, τό, (λύω,) *loosing-money, a ransom*, the price paid for the release of any one; trop. Matt. 20, 28 et Mark 10, 45 δοῦμαι τὴν ψυχὴν αὐτοῦ λύτρον ἀπὸ πολλῶν, *to give his life a ransom for the deliverance of many*, i. e. from the consequences of sin and guilt. Sept. for פְּדוּתָא Lev. 25, 24. 51; חֲבִיבָה Ex. 30, 12. Num. 35, 31. 32.—Hdian. 4. 6. 12. Thuc. 6. 5. Plato Rep. 393. d.

λυτρόω, ὦ, f. ὥσω, (λύτρον,) *to ransom, to let go free for a ransom*, Diod. Sic. 19. 78 ult. Plato Theat. 165. e.—In N. T. only Mid. λυτρόδομαι, f. ὥσομαι, *to release by payment of ransom*, i. e. *to ransom, to redeem, to deliver*; trop. c. acc. Luke 24, 21 λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans and genr. from their present fallen state. Also with ἀπὸ, Tit. 2, 14 λ. ἡμᾶς ἀπὸ πασῆς ἀνομίας, i. e. from the power and consequences of iniquity. Pass. aor. 1 λυτρώσθην in Pass. sense, c. ἐκ 1 Pet. 1, 18. Sept. for פְּדוּתָא Is. 44, 22 sq. also for יָצַח Ps. 119, 134; ἐκ Ps. 130, 8.—1 Macc. 4, 11; pr. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

λύτρωσις, εως, ἡ, (λυτρόδομαι,) *a ransoming*, Plut. Arat. 11.—In N. T. trop. *redemption, deliverance*, from evils, Luke 1, 68. 2, 38; from sin and its consequences, Heb. 9, 12. Sept. for פְּדוּתָא Lev. 25, 48; פְּדוּתָא Ps. 111, 9. 180, 7.

λυτρωτής, ου, δ, (λυτρόδομαι,) *a redeemer, deliverer*, Acts 7, 35 τοῦτον δ θεός... λυτρωτὴν ἀπέστειλεν. Sept. for פְּדוּתָא Ps. 19, 15. 78, 35.—Act. Thom. §§ 10, 57.

λυχνία, as, ἡ, (λύχνος,) *a light-stand, lamp-stand, candlestick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phryn. p. 313 sq. Matt. 5, 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4, 21. Luke 8, 16. 11, 33. Heb. 9, 2. Sept. for חֲנִיכָה Ex. 25, 31. Lev. 24, 4. So Eccles. 26, 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Symbolically in the Apocalypse, of a christian church Rev. 1, 12. 13. 20 bis. 2, 1. 5; of a christian teacher or prophet Rev. 11, 4, in allusion to Zech. 4, 2 sq. where Sept. and חֲנִיכָה.

λύχνος, ου, δ, *a light*, i. e. portable, as *a candle, lamp, lantern*; Matt. 5, 15 οὐδὲ καλοῦσι λύχνον. Mark 4, 21. Luke 8, 16.

11, 33. 36. 12, 25 ἵστωσαν ὑμῶν... οἱ λύχνους καίόμενοι *let your lamps stand burning*, i. e. be ye ready, watch. (Comp. Matt. 25, 7 sq.) Luke 15, 8. 2 Pet. 1, 19. Rev. 18, 23. 22, 5. So ὁ λύχνος τοῦ σώματος, for the eye, Matt. 6, 22. Luke 11, 34. Sept. for חֲנִיכָה Ex. 25, 37. Zech. 4, 2. (Arr. Epict. 2. 17. 27. Diod. Sic. 3. 12 pen. Plato Conv. 218. b.) Trop. of John the Baptist as a distinguished teacher, John 5, 35; of the Messiah, τὸ ἀρνίον, Rev. 21, 23. Comp. Sept. and חֲנִיכָה Ps. 119, 105. Prov. 6, 23.

λύω, f. ὥσω, 1. *to loose, to loosen*, what is fast, bound, i. q. *to unbind, to untie*; spoken of a ligature or any thing fastened by it. a) Genr. and c. acc. Mark 1, 7 λύσαι τὰν ἑλάντα τῶν ὑποδημάτων αὐτοῦ. Luke 8, 16. John 1, 27. Acts 7, 33. 13, 25. (Sept. for חֲנִיכָה Ex. 3, 5. Hdian. 1. 11. 12 τὴν ζώνην.) Trop. τὸν δεσμὸν τῆς γλώσσης, the impediment, Mark 7, 35; τὰς ὁδούς τοῦ Σαδδουκαίου Acts 2, 24, see in ὁδὸν no. 2. (Comp. Ael. H. An. 12. 5.) Here belongs also the phrase δ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς Matt. 16, 19 bis. 18, 18 bis, i. e. *whatsoever ye shall loose on earth*; see fully in δέω no. 1. b) Of animals tied, e. g. τὸν πᾶλον Mark 11, 2. 4. 5. Luke 19, 30. 31. 33 bis. Absol. Matt. 21, 2; ἀπὸ τῆς φατνῆς Luke 13, 15. Sept. for פְּדוּתָא Job 39, 5. So Xen. An. 3. 4. 35. c) Of a person swathed in bandages, grave-clothes, e. g. Lazarus, John 11, 44.

2. Of persons bound or confined, *to let go loose, to set free*, c. acc. e. g. prisoners, Acts 24, 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24, 26. Rev. 9, 14. 15. 20, 3. 7 ἐκ τῆς φυλακῆς. Trop. Luke 13, 16. 1 Cor. 7, 27 λέλυσαι ἀπὸ γυναικός, i. e. *art thou free from a wife*, in antith. with δέδεσαι. Sept. for חֲנִיכָה Ps. 105, 20. 146, 7.—Plut. M. Anton. 15. Xen. Cyr. 3. 2. 12; ἐκ δεσμῶν Plato Rep. 360. c.

3. *to loosen, to dissolve*, i. e. *to sever, to break, to break up*; c. acc. e. g. τὰς σφραγίδας Rev. 5, 2. 5. Acts 27, 41 ἡ δὲ πρύμνα ἐλύετο, *but the stern was broken up*, went to pieces, from the violence of the waves. (Plut. Pyrrh. 6 τὴν ἐπιστολήν. Id. Dion 53 τὸν τάφον.) Trop. of an assembly, τὴν συναγωγὴν Acts 13, 43. So Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορῇ.—Hence

4. Of any thing built up, an edifice, *to break down, to demolish, to destroy*, c. acc. John 2, 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2, 14. Trop. 1 John 3, 8. Also of the world

10, 24; of the Pharisees Matt. 22, 16; of John the Baptist Matt. 9, 14. Mark 2, 18. Luke 5, 33. John 3, 25; of Jesus Matt. 5, 1. Mark 8, 27. Luke 8, 9. John 3, 22. al. sæpiss. Spec. the twelve apostles, Matt. 10, 1. 11, 1. 20, 17. Luke 9, 1. Plur. emphat. for *true disciples*, John 13, 35. 15, 8. After Christ's death the term *disciple* takes the broader sense of *follower*, *believer*, i. q. Christian, Acts 6, 1. 2. 11, 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. +

μαθήτρια, *as, ἡ, μαθήτης*,) a female disciple, i. e. a female Christian, Acts 9, 36.—Diod. Sic. 2. 52. Diog. Laert. Speus. 4. 2. Mæris, *μαθήτρις*, ἀττικῶς *μαθήτρια*, ἀλ-ληνικῶς.

Μαθουσάλα, *δ, indec. Mathusala*, Heb. מֵתוּשָׁלַח (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years; see Gen. 5, 21 sq.—Luke 3, 37.

Μαϊνάν, *δ, indec. Mainan*, pr. n. of an ancestor of Jesus, Luke 3, 31.

μαίνομαι, *f. μανοίμαι*, Mid. depon. to be mad, to rave, spoken of persons who so speak and act as to seem out of their senses, absol. John 10, 20. Acts 12, 15. 26, 24. 25. 1 Cor. 14, 23.—Sept. Jer. 29, 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

μακαρίζω, *f. ἰσω, (μάκαρ)* Att. fut. ἰώ, Buttm. § 95. 9; to pronounce happy, to call blessed, c. acc. of pers. Luke 1, 48. James 5, 11. Sept. for מָשַׁח Gen. 30, 13. Is. 3, 11.—Diod. Sic. 13. 58. Xen. Mem. 1. 6. 9.

μακάριος, *α, ον*, (collateral form of poet. μάκαρ,) happy, blessed, e. g. of God 1 Tim. 1, 11. 6, 15. Genr. Matt. 5, 3 sq. Luke 1, 45. 6, 20 sq. Rom. 4, 7. al. sæp. With μάλλον, Acts 20, 35 *μακάριον ἐστὶ μάλλον*, more blessed is it. Compar. μακαριώτερος, happier, 1 Cor. 7, 40. Sept. for מְבָרַךְ Ps. 1, 1. Deut. 33, 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. +

μακαρισμός, *οὔ, δ, (μακαρίζω)* a pronouncing happy, blessedness; hence λέγειν τὸν μακαρισμὸν τινος, i. q. μακαρίζειν, Rom. 4, 6. 9. Gal. 4, 15 *τίς οὖν ἦν ὁ μ. ὑμῶν*, how ye then called yourselves blessed.—Plut. Solon 27 fin. Plato Rep. 591. d. On nouns ending in σμος, see Lob. ad Phr. p. 511.

Μακεδονία, *as, ἡ, Macedonia*, a country lying north of Greece proper, joining S. on Thessaly and Epirus; E. on Thrace and the Ægean; W. on the Adriatic and Illyricum; and N. on Dardania and Mæsia. It was the original kingdom of Philip and

Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in Θεσσαλονίκη, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great later provinces, Macedonia and Achaia; see in Ἀχαΐα. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica.—Acts 16, 9. 10. 12. 18, 5. 19, 21. 22. 20, 1. 3. Rom. 15, 26. 1 Cor. 16, 5 bis. 2 Cor. 1, 16 bis. 2, 13. 7, 5. 8, 1. 11, 9. Phil. 4, 15. 1 Thess. 1, 7. 8. 4, 10. 1 Tim. 1, 3.

Μακεδών, *ὄνος, δ, a Macedonian*, Acts 16, 9. 19, 29. 27, 2. 2 Cor. 9, 2. 4.

μάκελλον, *ου, τό*, Lat. *macellum*, i. e. a meat-market, shambles, where also all kinds of provisions were exposed for sale, 1 Cor. 10, 25.—Luc. Diss. c. Hes. 7. Plut. Quæst. Rom. 54. See Adam's Rom. Ant. p. 569. Dict. of Antt. art. *Macellum*.

μακράν, *adv. (μακρός)*, strictly for μακρὰν ὁδόν, a long way, Buttm. § 115. 4; i. e. as in Engl. a great way, far, far off. Luke 15, 20 *μακρὰν ἀπέχοντος*. Acts 22, 21. So c. ἀπὸ τινος, Matt. 8, 30 *ἦν δὲ μακρὰν ἀπ' αὐτῶν*. Mark 12, 34. Luke 7, 6. John 21, 8. Acts 17, 27. Sept. for רַחֵק Josh. 9, 22. Judg. 18, 7. So Pol. 3. 45. 2. Xen. An. 3. 4. 42.—With the art. *οἱ μακράν*, those far off, those remote from God, i. e. the Gentiles as opp. of ἐγγύς the Jews, Eph. 2, 13. 17; comp. Is. 57, 19 where Sept. and רַחֵק; see in ἐγγύς no. 1. So *οἱ εἰς μακράν* Acts 2, 39, comp. in *εἰς* no. 4. See Buttm. § 125. 6.

μακρόθεν, *adv. (μακρός)*, from far, afar off; Mark 8, 3 *μακρόθεν ἤκουσιν*. 11, 13. Luke 18, 13. 22, 54. 23, 49. Sept. for רַחֵק Gen. 22, 4. 37, 17. 2 K. 2, 7. So Philo quod somn. a Deo mitt. p. 575. b. Æl. H. An. 2. 15. ib. 15. 12. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. ἀπὸ μακροῦ, from far, afar off, Matt. 26, 58 *ἠκούσθαι αὐτῶ ἀπὸ μακροῦ* (comp. Luke 22, 54). Matt. 27, 55. Mark 5, 6. 14, 54. 15, 40. Luke 16, 23. Rev. 18, 10. 15. 17. Sept. for רַחֵק 2 K. 19, 25; רַחֵק Ps. 138, 6. So Polemo Physiogn. 1. 6. Greg. Naz. Or. 25. p. 484. c. See Lob. ad Phr. p. 46 ult. Comp. the like use of Heb. רָחֵק, Heb. Lex. art. רָחֵק no. 3. h.

μακροθυμέω, *ῶ, f. ἥσω, (μακρός, θυμός)* pr. to be long-minded, i. e. slow to anger, passion, excitement. Hence

1. *to be long-suffering, forbearing, to bear patiently*; absol. 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ. With εἰς τινα 2 Pet. 3, 9; ἐπὶ τινι, Luke 18, 7 μακροθυμῶν ἐπ' αὐτοῖς, i. e. though he bear long with them, is slow to avenge them (comp. Ecclus. 32 or 35, 18). Matt. 18, 26, 29; πρὸς τινα 1 Thess. 5, 14. Sept. for מְרַחֵם לְפָנָיו Prov. 19, 11.—So c. ἐπὶ τινι Ecclus. 18, 11. 32 [35], 18; absol. 2 Macc. 6, 14. Plut. de Gen. Socrat. 23 pen.

2. *to wait patiently, to be patient*, absol. Heb. 6, 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. James 5, 7, 8; c. ἐπὶ τινι James 5, 7.—Artemid. 4. 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενосπονδεῖν.

μακροθυμία, as, ἡ, (μακροθυμέω,) *longanimity, slowness to anger, passion, excitement*, i. e. *long-suffering, forbearance, patient endurance*; genr. Rom. 2, 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; 9, 22. 2 Cor. 6, 6. Gal. 5, 22. Eph. 4, 2. Col. 3, 12. 1 Tim. 1, 16. 2 Tim. 3, 10. 4, 2. 1 Pet. 3, 20. 2 Pet. 3, 15. Sept. and מְרַחֵם לְפָנָיו Prov. 25, 15. Jer. 15, 15. So Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. Menand. p. 203.—Spec. *patient endurance of evil, patience*, Col. 1, 11. Heb. 6, 12. James 5, 10. So Sept. Is. 57, 15.

μακροθύμως, adv. (μακροθυμέω,) *patiently*, i. e. with indulgence, with clemency, Acts 26, 3.

μακρός, ὁ, ὄν, (μάκος, μήκος,) *long*, extended in space or time.

1. Of space, e. g. from one point to another; hence *far, far distant*; Luke 15, 13 et 19, 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for רְחֹקָה לְפָנָיו Prov. 7, 19. So Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42.—Acc. *μακράν* as Adv. see in its order.

2. Of time, e. g. μακρὸν χρόνον Hdian. 5. 3. 5.—In N. T. only Neut. Plur. μακρά as Adv. *long*, e. g. μακρά προσευχόμενοι *praying long*, making long prayers, Matt. 23, 14 [13]. Mark 12, 40. Luke 20, 47.—Jos. Ant. 6. 11. 10. Luc. Tim. 38. Plato Prot. 334. d.

μακροχρόνιος, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) pr. 'long-timed,' i. e. *long-lived*; Eph. 6, 3 ἵνα μ. γένῃ, quoted from Ex. 20, 12 et Deut. 5, 16 where Sept. for לְרַחֵם לְפָנָיו.

μαλακία, as, ἡ, (μαλακός,) *softness, trop. for timidity* Pol. 3. 79. 4; *delicacy, effeminacy*, Luc. D. Deor. 10. 6, 8. Plato Rep. 410. d.—In N. T. *weakness, disease*, e. g. of body, Matt. 4, 23 θεραπεύων πᾶσαν μαλακίαν. 9, 35. 10, 1. Sept. for רַחֲוָה Deut. 7,

15. 2 Chr. 16, 12.—Comp. μαλακίζεσθαι to be weakly, sickly, Ael. V. H. 3. 19; μαλακὸς ἔχειν Luc. D. Deor. 9. 1.

μαλακός, ὁ, ὄν, *soft*, pr. to the touch; spoken of raiment as made of soft materials, of fine texture, ἱμάτια μαλακά Matt. 11, 8 bis. Luke 7, 25. So Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακός. Xen. Mem. 2. 1. 30.—Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6, 9. So Dion. Hal. Ant. 7. 2. Plut. de capiend. ex inim. util. 4.

Μαλελεήλ, ὁ, indec. *Maleleel*, Heb. מַלְאֲלֵאֵל (praise of God) *Maḥalaleel*, pr. n. of the son of Cainan, Luke 3, 37; comp. Gen. 5, 12.

μάλιστα, adv. superl. (μάλα,) *most, most of all, especially*. Acts 20, 38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κτλ. 25, 26. 26, 3. Gal. 6, 10. Phil. 4, 22. 1 Tim. 4, 10. 5, 8. 17. 2 Tim. 4, 13. Tit. 1, 10. Philem. 16. 2 Pet. 2, 10.—Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

μᾶλλον, adv. comparat. (μάλα,) *more, rather*, Lat. *potius*; in various connections.

1. Genr. 1 Cor. 14, 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κτλ. v. 5. 2 Cor. 5, 8; before a gen. 1 Cor. 14, 18 πάντων ὧν μᾶλλον γλώσσαις λαλῶν. (Xen. An. 3. 12. 1.) Also πολλῶ μᾶλλον, *much more*, Matt. 6, 30. Mark 10, 48. Luke 18, 39. Rom. 5, 9. 10. 15. 17. 1 Cor. 12, 22. 2 Cor. 3, 9. 11. Phil. 2, 12. Heb. 12, 9. 25; πόσῳ μᾶλλον, *how much more*, Matt. 7, 11. 10. 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12. 24. Philem. 16. Heb. 9, 14; τοσοῦτ' μ. *so much the more* Heb. 10, 25; μᾶλλον καὶ μᾶλλον, *more and more*, Phil. 1, 9 ἵνα μ. καὶ μ. περισσεύῃ. (Diog. Laert. 9. 10. 2; ἔτι μ. Dion. Hal. Ant. 9. 6.) With ἢ or ἤπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. 18, 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κτησίν John 3, 19. Acts 4, 19. 5, 29. 27, 11. 1 Tim. 1, 4. 2 Tim. 3, 4; μᾶλλον ἤπερ John 12, 43. (Xen. Mem. 4. 4. 17; comp. Herm. ad Vig. p. 719.) So ellipt. where ἢ and its verb are to be supplied in thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2, 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾶν.—Intens. *the more, the rather, much more*. Matt. 27, 24 ἀλλὰ μᾶλλον θόρυβος γίνεται, i. q. μᾶλλον θορυβεῖται, comp. v. 23, i. e. but that there was the more a tumult. Mark 14, 31 comp. v. 29. Luke 5, 15. John 5, 18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτεῖναι, comp. v. 16. John 19, 8. Acts 5, 14. 9, 22. 22, 2 comp. 21, 40. 2 Cor. 7, 7. 12, 9. Phil. 1, 12. 3. 4. 1 Thess. 4, 1. 10. 2 Pet.

1, 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9, 12. 2 Cor. 3, 8 comp. v. 7.

2. Joined with a word in the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more*; Matth. 13. 458. So before ἡ, Acts 20, 35 μακάριόν ἐστι μᾶλλον δοῦναι, ἢ λαμβάνειν, *it is more blessed*. 1 Cor. 9, 15. Gal. 4, 27; before εἰ, Mark 9, 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κτλ.—So c. gen. Xen. Cyr. 3. 1. 30.

3. Emphat. with another comparative, either in form or sense; comp. Matth. 1. c. Winer 136. 3. n. 1. Mark 7, 86 μᾶλλον περισσώτερον. 2 Cor. 7, 13. Phil. 1, 23 πολλὰ γὰρ μᾶλλον κρίσιν. (Hidot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) Also with verbs of comparison, Matt. 6, 26 οὐχ ὑμῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11, 25 μᾶλλον ἐλόμενος. So μ. ἐλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

4. After a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10, 6 πορεύεσθε δὲ μᾶλλον κτλ. v. 28. 25, 9. Mark 5, 26. Luke 10, 20. Eph. 4, 28. Heb. 12, 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14, 13 μακρὲν οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5, 4. 1 Tim. 6, 2. 1 Cor. 7, 21 μή σοι μελέται· ἀλλ' εἰ καὶ ... μᾶλλον χρῆσαι. Impl. Mark 15, 11 ἵνα [μὴ τὸν Ἰησοῦν ἀλλά] μᾶλλον τὸν Β. ἀπολύσῃ αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5, 2. 6, 7 bis.

5. Intens. μᾶλλον δέ before an antithetic clause, *or rather, yea more*; Rom. 8, 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἔγερθεῖς; Gal. 4, 9. Eph. 5, 11.—Æl. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλαχος, ου, ὁ, *Malchus*, Heb. מַלְאָךְ (counsellor) *Mailuch*, pr. n. of a servant, John 18, 10.

μάμμη, ης, ἡ, *a grandmother*, 2 Tim. 1, 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis 19 fin. A word of the later Greek instead of the earlier μήνη, Lob. ad Phryn. p. 133 sq.

μαμωνᾶς, μαμμωνᾶς, ᾱ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. ܡܡܢܐ, ܡܡܢܐ, (r. ܡܡܢ,) pr. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16, 9. 11; and personified like Gr. πλούτος, Matt. 6, 24. Luke 16, 13.—Suid. μαμμωνᾶς· πλούτος γῆνις, χρυσός.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts 13, 1.

Μανασσῆς, ἡ, ὁ, acc. ἡ, *Manasses*, Heb. מְנַשֶּׁשֶׁת (making forget) *Manasseh*, pr. n.

1. The son of Joseph, adopted by Jacob, Rev. 7, 6.

2. A king of Judah, son of Hezekiah, r. 699–644 B. C. noted for his idolatry and cruelty, Matt. 1, 10 bis. See 2 K. c. 21. 2 Chr. c. 33.

μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn*.

1. Genr. by inquiry from others, or from teaching, study, observation, *to learn, to be taught*; absol. Matt. 9, 13 πορευθέντες δὲ μαθεῖτε, τί ἐστὶ κτλ. John 6, 45. 1 Cor. 14, 31. 1 Tim. 2, 11. 2 Tim. 3, 7; with ἀπὸ τινος Matt. 11, 29. With acc. of thing, Rom. 16, 17 ἢν ὑμῖς ἐμαθεῖτε. 1 Cor. 14, 35. Phil. 4, 9. 2 Tim. 3, 14; with ἀπὸ τινος Matt. 24, 32 et Mark 13, 28. 1 Cor. 4, 6 ἵνα ἐν ἡμῖν μαθεῖτε τὸ μὴ ὑπὲρ κτλ. in us, i. e. by our example. Also with acc. impl. John 7, 15; c. ἀπὸ τινος Col. 1, 7; ἀπὸ τινος 2 Tim. 3, 14. With acc. of person, *to learn any one*, i. e. his doctrines, precepts, Eph. 4, 20. Sept. c. acc. for מַלְאָךְ Pa. 119, 71. 78. Deut. 5, 1. So absol. Hdian. 8. 7. 8; c. inf. Æl. V. H. 3. 32; c. acc. Xen. Mem. 3. 9. 3; κ τινος Æl. 13. 6; ἀπὸ τινος Cyr. 2. 2. 6.—Spec. *to learn* by information, *to be informed*, c. ἐν Acts 23, 27; ἀπὸ τινος Gal. 3, 2. (Æl. V. H. 2. 42. Xen. Cyr. 6. 1. 31.) Also *to understand, to comprehend*, Rev. 14, 3. So Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

2. *to learn* by experience, i. q. *to do habitually, to be wont*, with an inf. expr. or impl. Phil. 4, 11 ἐγὼ γὰρ ἔμαθον ... αὐτάρκης εἶναι. 1 Tim. 5, 4. 13. Tit. 3, 14; c. acc. Heb. 5, 8 ἔμαθεν τὴν ὑπακοήν.—Xen. An. 3. 2. 25.

μανία, as, ἡ, (μαίνομαι,) *mania, madness*, Acts 26, 24.—Wied. 5, 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16, 31. 35; τὸ μάννα Num. 11, 6. Josephus ἡ μάννα Ant. 5. 1. 4.—In N. T. John 6, 31. 49. 58. Heb. 9, 4; symbolically Rev. 2, 17 see in κρίνω. Comp. Ex. 16, 31 sq. Jos. Ant. 3. 1. 6. Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, *manna Arabica*, is a sweet resin similar to honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or *Turfa*, *Tamarix gallica* *mannifera*. This the Arabs collect, and

regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting to more than five or six hundred pounds each year. It has been ascertained within the present century, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the *cimex* genus, called *coccus manniparus*; see Ehrenb. Symbol. Phys. Berl. 1829. But the characteristics of the modern manna correspond in scarcely a single particular with the ancient manna as described in the Old Testament; nor is it a possible supposition, that there could have been a supply of it sufficient for a host like that of Israel, amounting to at least two millions of persons. See genr. Bibl. Res. in Palest. I. p. 170, 550. Niebuhr's Arabien p. 145. Burckhardt's Trav. in Syr. p. 599 sq. Heb. Lex. art. מָן.

μαντεύομαι, f. *εύσομαι*, Mid. depon. (μάντις, μαντομαι,) to utter responses as from an oracle, to divine, to foretell, Acts 16, 16. Sept. for *εἰπε* Deut. 18, 10. 1 Sam. 28, 8. —*Æl.* V. H. 2. 17. Luc. D. Deor. 1. 2. Plato Tim. 72. b.

μαρῶν, f. *αὐῶ*, pr. to put out, to quench fire, Hom. H. Merc. 140. Pass. to go out, to die away, of fire, Hom. Il. 9. 912. Hence to make pine away, to dry up, cause to wither, Sept. for *שָׁחַח* Job 15, 30. Meleag. 104, in Anthol. Gr. I. p. 30. Pass. to wither, to fade away, pr. of roses Wisd. 2, 8; of the body, person, Jos. B. J. 6. 5. 1. —In N. T. Pass. trop. of a person in prosperity, to fade away, e. g. *ὁ πλούσιος* James 1, 11. So Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ ῥέμῃ μαραιομένη.

Μαρὰν Ἀδά, *Maran-atha*, Aramæan מרן מרן, i. q. κύριος ἔρχεται, the Lord cometh to judgment, 1 Cor. 16, 22. Buxt. Lex. Chald. 1248.

μαργαρίτης, ου, δ, (μάργαρος,) a pearl, Matt. 13, 45. 46 *ὅτι πολλόν τιμον μαργαρίτην*. 1 Tim. 2, 9. Rev. 17, 4. 18, 12. 16. 21, 21 bis. Trop. Matt. 7, 6 comp. in κύων. —*Æl.* H. An. 10. 13 *ὁ ἐν ταῖς γυναιξὶ θαυμαστός μαργαρίτης*. Theophr. Fragm. 2. 36. Comp. Plin. H. N. 9. 53, 54.

Μαρθὰ, ἥς, ἡ, *Martha*, a sister of Lazarus, Luke 10, 38. 40. 41. John 11, 1. 5. 19. 20. 21. 24. 30. 39. 12, 2.

Μαρία, ας, ἡ, or *Μαριάμ*, ἡ, indec. *Maria*, *Mary*, Heb. מִרְיָם (rebellion) *Miriam*, pr. n. of several females.

1. *Mary* the mother of Jesus, written

Μαρία Matt. 1, 16. 18. 2, 11. Mark 6, 3. Luke 1, 41. Acts 1, 14; *Μαριάμ* Matt. 1, 20. 13, 55. Luke 1, 27. 80. 34. 38. 39. 46. 56. 2, 5. 16. 19. 34.

2. *Mary*, *Μαρία*, the mother of James the Less and Joseph, sister to Jesus' mother (John 19, 25) and wife of Alphaeus or Clopas; see in Ἀλφάιος no. 1, and Ἰάκωβος no. 2. Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. Luke 24, 10. John 19, 25.

3. *Mary Magdalene*, i. e. of Magdala, *Μαρία*, Matt. 27, 56. 61. 28, 1. Mark 15, 40. 47. 16, 1. 9. Luke 8, 2. 24, 10. John 19, 25. 20, 1. 11. 16. 18.

4. *Mary*, *Μαρία*, a sister of Lazarus and Martha, Luke 10, 39. 42. John 11, 1. 2. 19. 20. 28. 31. 32. 45. 12, 3.

5. *Mary*, *Μαρία*, mother of John surnamed Mark, Acts 12, 12.

6. *Mary*, *Μαριάμ*, a christian female at Rome, Rom. 16, 6.

Μάρκος, ου, δ, *Marcus*, *Mark*, the writer of one of the four Gospels, pr. John surnamed Mark, Acts 12, 12. 25. 15, 37; the nephew of Barnabas Col. 4, 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second after separating from Paul, Acts 15, 39 comp. 12, 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. 4, 11; and is also affectionately called *son* by Peter, just as Timothy is by Paul, 1 Pet. 5, 13; comp. Acts 12, 12. 2 Tim. 1, 2.

μάρμαρος, ου, δ, ἡ, (μαρμαίρω,) stone, rock, Hom. Il. 12. 380. —Later and in N. T. i. q. Lat. *marmor*, *marble*, Rev. 18, 12. So Ep. Jer. 72. Diod. Sic. 3. 14.

μαρτυρ, see in *μάρτυς*.

μαρτυρέω, ᾶ, f. ἡσσω, (μάρτυς,) to witness, i. e.

1. to be a witness, to be able or ready to testify, c. dat. commodi, John 3, 28 αὐτοὶ ὑπὲς μοι μαρτυρεῖτε, ὅτι κτλ. Acts 22, 5. —Xen. Hell. 1. 1. 31.

2. to bear witness, to testify, to the truth of what one has seen, heard, known. a) Pr. and genr. with *πρὸς* c. gen. to bear witness of or concerning any person or thing; John 1, 7. 8 *ὅτι μαρτυρήσῃ πρὸς τοῦ φῶτος*. v. 15. 2, 25. 5, 31. 32. 8, 12. 14. 18. 15, 26. 21, 24; c. *ὅτι* 7, 7; c. *πρὸς* impl. 15, 27 comp. 26. 18, 23 μαρτύρησον πρὸς τοῦ κακοῦ, i. e. show it, prove it, by your testimony. With *ὅτι* as equiv. to acc. et inf. Winer § 45. 2. ult. John 1, 34 καὶ μαρτύρησας ὅτι οὗτός ἐστιν κτλ. 4, 44. 12, 17. 1 John 4, 14. Luke 11, 48; also c. dat.

comm. v. incomm. Matt. 23, 31 *μαρτυρεῖτε ἑαυτοῖς, ὅτι κτλ.* Rom. 10, 2 *μαρτυρῶ γὰρ αὐτοῖς, ὅτι ἤλθον θεοῦ ἔχουσιν.* Gal. 4, 15 *μαρτυρῶ ὑμῖν, ὅτι κτλ.* Col. 4, 13; *κατὰ τινοσ, 1 Cor. 15, 15 ἐμαρτύρησαμεν κατὰ τοῦ θεοῦ.* (So c. *ὅτι et dat.* Xen. Cyr. 8. 8. 1.) Followed by the words testified, after λέγων, εἶπε, *ὅτι* of quotation, or the like; John 1, 32 *καὶ ἐμαρτύρησεν Ἰωάννης λέγων· ὅτι κτλ.* 4, 39. 13, 21; c. *dat.* comm. Acts 13, 22. [Rev. 22, 18.] With an accus. expr. or impl. e. g. of a kindred or synon. noun, John 5, 32 *ἡ μαρτυρία ἦν μαρτυρεῖ περὶ ἐμοῦ,* comp. 1 John 5, 9. 10. So 1 Tim. 6, 13 *μ. τὴν καλὴν ὁμολογίαν.* (Arr. Epict. 4. 8. 32. Dem. 1131. 4.) With acc. of thing genr. *to testify any thing, to bear witness of or concerning any thing;* John 3, 11 *ὁ ἐωράκαμεν μαρτυροῦμεν.* v. 32. 1 John 1, 2. Rev. 1, 2 *ὁς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ.* 22, 20 *μαρτυρῶν ταῦτα,* in a causative sense, comp. v. 16; acc. *et dat.* Rev. 22, 16 *μαρτυρῆσαι ὑμῖν ταῦτα.* With an acc. impl. from the context, e. g. *τὰ περὶ ἐμοῦ* Acts 23, 11; *τοῦτο* or the like, John 19, 35 *καὶ ὁ ἐωρακὼς μεμαρτύρηκε.* Acts 26, 5. Heb. 10, 15. 1 John 5, 6. 7. 8. So genr. *Æl. V. H. 9. 11.* Dem. 1131. 23; c. acc. *et dat.* Arr. Epict. 4. 1. 145.—With a *dat.* of pers. or thing *to or for* whom, *in favour of* whom one bears testimony; John 3, 26 *ὃ σὺ μεμαρτύρηκας.* 5, 33. 18, 37. 3 John 3. 6; *dat.* impl. 2 Cor. 8, 3. 3 John 12 *μαρτυροῦμεν.* Pass. c. *ὑπὸ* Rom. 3, 21; c. *ὅτι* Heb. 7, 8. So Xen. Cyr. 8. 8. 1, 27. b) Trop. of God as testifying by his Spirit, by signs, miracles, works; c. *περὶ* John 5, 37. 8, 18. 1 John 5, 9. 10; *ὅτι* of quot. Heb. 7, 17; *τῷ λόγῳ, to, in favour of,* Acts 14, 3. Of the Scriptures and prophets, c. *περὶ* John 5, 39; with a *dat.* and inf. c. acc. Acts 10, 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) Also of one's deeds, works, c. *περὶ* John 5, 36 *τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ.* 10, 25. So Sept. Gen. 31, 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3. c) Emphat. *to testify strongly, to bear honourable testimony.* Pass. *to be well testified of, to have good witness;* c. *dat.* Acts 15, 8 *sedes ἐμαρτύρησεν αὐτοῖς κτλ.* Heb. 11, 4 *ἐπὶ τινι.* Pass. c. inf. Heb. 11, 4 *δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος.* v. 5. Hence genr. *to speak well of, to applaud,* c. *dat.* Luke 4, 22 *πάντες ἐμαρτύρουν αὐτῷ.* (Jos. Ant. 14. 10. 2. *Æl. V. H. 1. 30.*) Pass. *to be lauded, to be of good report,* Acts 6, 3; c. *ὑπὸ* Acts 10, 22. 16, 2. 22, 12. 3 John 12; c. *ἐν* 1 Tim. 5, 10. Heb. 11, 2; c. *διὰ* v. 39. So Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

3. Mid. *μαρτυρέομαι, οὔμαι,* only twice in N. T. a) With *dat.* Acts, 26, 22 *Rec. μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, bearing my testimony both to small and great.* Not thus found in Gr. writers; hence some read *μαρτυρόμενος.* b) Spec. *to call to witness, to invoke,* like *μαρτύρομαι,* so Dion. Hal. 7. 49 ult. *μαρτυρούμενος θεοῖς τε καὶ ἀνθρώποις.* Diod. Sic. 4. 54 *τῆς γυναικὸς τοῖς θεοῖς μαρτυρουμένης.* Hence in N. T. *to invoke, to obtest, to charge,* c. acc. impl. 1 Thess. 2, 12 *παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρούμενοι κτλ.* Sept. for *וְיָשִׁי* Gen. 43, 3. Lam. 2, 13.

μαρτυρία, as, ἡ, (μαρτυρέω,) *witness, testimony,* as borne, given; comp. in *μαρτύριον.*

1. Of judicial testimony, Mark 14, 56. 59 *οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.* Luke 22, 71. John 8, 17; *μαρτ. κατὰ τινοσ* Mark 14, 55. Sept. for *וְיָשִׁי* Prov. 25, 18.—Dem. 846. 24. Plato Legg. 937. a.

2. Genr. *testimony to the truth of any thing.* a) Pr. John 19, 35 *καὶ ὁ ἐωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία.* 21, 24. 1 John 5, 9 *τὴν μ. τῶν ἀνθρώπων.* 3 John 12. Also of a poet Tit. 1, 13. So Arr. Epict. 3. 22. 86. Diod. Sic. 3. 73 [72]. Plato Conv. 179. b. b) Spec. in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; genr. John 5, 34 *οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω.* 1 John 5, 10 *μ. ἐν ἑαυτῷ.* So from John the Baptist, John 1, 7. 19. 5, 36; from other teachers Rev. 11, 7. 12, 11 *διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν* i. e. the word, gospel, to which they testified. Acts 22, 18 *μ. περὶ ἐμοῦ.* Also from God, John 5, 32. 1 John 5, 9 bis. 10. 11. Of Christ's testimony respecting himself, John 3, 11. 32. 33. 5, 31. 8, 13. 14; also in the phrase *ἡ μαρτυρία τοῦ Ἰησοῦ,* the testimony of Jesus, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. *to the gospel;* Rev. 1, 2 *ὁς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ.* I. X. v. 9. 20, 4. 19, 10 *ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας, for the testimony of Jesus is the spirit of prophecy,* i. e. implies the prophetic spirit in those who are its ministers, and thus makes them fellow-servants with the angel. Also *ἔχουν τὴν μ. τοῦ Ἰησοῦ, to have and hold fast the testimony of Jesus,* Rev. 12, 17. 19, 10; impl. 6, 9; comp. John 14, 21 *et 2 John 9.* c) Emphat. *honourable testimony, good report,* 1 Tim. 3, 7. So Ecclus. 31 [34], 23. Jos. Ant. 6. 10. 1.

μαρτύριον, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. *μαρτυρία*. Thom. Mag. *μαρτύριον κρείττον ἢ μαρτυρία*.

1. Genr. *testimony*, 2 Cor. 1, 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4, 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning his resurrection. Heb. 3, 5 εἰς μ. τῶν λαληθησομένων, for testimony, for testifying. (Æl. V. H. 2. 5. Xen. Conv. 8. 34.) In reference to Jesus and his doctrines, e. g. from teachers, 2 Thess. 1, 10. Also τὸ μαρτύριον τοῦ Χριστοῦ, the *testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the *gospel*, 1 Cor. 1, 6. 2 Tim. 1, 8. 1 Cor. 2, 1 τὸ μ. τοῦ Θεοῦ id.—Genr. in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς, as a *testimony unto them*, Matt. 8, 4. 24, 14. Mark 1, 44. Luke 5, 14. 21, 13; also *against them* Matt. 10, 18. Mark 6, 11. 13. 9. James 5, 3, and so ἐπ' αὐτούς Luke 9, 5. Also 1 Tim. 2, 6 τὸ μαρτύριον καιροῖς ἰδίοις, the *testimony in due time*, i. e. to be made known in its time, in apposit. with the preced. participial clause, comp. Tit. 1, 3. Sept. for וְיָ דֵּעַ Deut. 31, 26. Josh. 22, 27. So Hdot. 8. 120. Xen. Hell. 1. 7. 4.

2. From the Sept. ἡ σκητὴ τοῦ μαρτυρίου, the *tabernacle of witness*, put for the *tabernacle of the congregation*, Heb. מִזְבֵּחַ לְהִתְכַּלֵּל, Acts 7, 44. Rev. 15, 5. So Sept. for מִזְבֵּחַ לְהִתְכַּלֵּל Ex. 29, 42. 44. 40, 22. 24, deriving מִזְבֵּחַ from מִזְבֵּחַ to testify, instead of from מִזְבֵּחַ to assemble; see Heb. Lex. art. מִזְבֵּחַ no. 2. a.

μαρτύρομαι, f. μαρτυροῦμαι, Mid. depon. (μάρτυς,) to call to witness, to invoke as witness, e. g. the gods Dem. 799. 6. Plato Phil. 12. b.—Hence in N. T. genr. to invoke, to obtest, to protest, to make an earnest and solemn appeal e. g. a) By way of affirmation, protestation, c. dat. et ὅτι, Acts 20, 26 μαρτύρομαι ὑμῖν ὅτι κτλ. q. d. I solemnly affirm, I call God to witness. Gal. 5, 3. So Jos. B. J. 3. 8. 3. Plut. Lysand. 6 πρὸς τινα. b) By way of exhortation, to obtest, to exhort solemnly, to charge, c. acc. et inf. Eph. 4, 17. Acts 26, 22 in some editions, see in μαρτυρέω no. 3. So Pol. 13. 8. 6. Thuc. 6. 80.

μάρτυς, υπος, ὁ, ἡ, a witness, dat. μάρτυρι, acc. μάρτυρα, Plur. dat. μάρτυσι. The nom. μάρτυρ belonged only to the Æolic dialect, and is not found in N. T. but became current in later ecclesiastical writers in the sense of *martyr*; see Buttm. Ausf. Sprachl. § 58. p. 230.

1. a witness, in a judicial sense; Matt. 18, 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 26, 65. Mark 14, 63. Acts 6, 13. 7, 58. 2 Cor. 13, 1. 1 Tim. 5, 19. Heb. 10, 28. Sept. for וְיָ Deut. 17, 6. Prov. 24, 28.—Dem. 1025. 22. Xen. Hell. 1. 7. 6.

2. Genr. a witness, one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2, 10 ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁρίσας κτλ. 1 Tim. 6, 12; μάρτυς ἐστὶν ὁ Θεός Rom. 1, 9. Phil. 1, 8. 1 Thess. 2, 5; μάρτυρα τ. Θεὸν ἐπικαλεῖν 2 Cor. 1, 23. So in allusion to those who are spectators at a public game, Heb. 12, 1. Sept. and וְיָ Gen. 31, 50; comp. Sept. Is. 43, 10. So Jos. Ant. 15. 5. 3. Luc. Phalar. 1. 1. Xen. Ag. 4. 5; in a public game, Longin. de Subl. § 14.—Espec. of those who witnessed the life, death, and resurrection of Jesus, who bear witness to the truth as it is in Jesus; Luke 24, 48 ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Acts 1, 8. 22. 2, 32. 3, 15. 5, 32. 10, 39. 41. 13, 31. 26, 16. 2 Tim. 2, 2 ἀφ' ἡκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. With a dat. Acts 22, 15. 1 Pet. 5, 1. So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11, 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1, 5. 3, 14; comp. John 1, 19. 14, 6.

3. a martyr, one who by his death bears witness to the truth; Acts 22, 20 Στεφάνου τοῦ μάρτυρός σου. Rev. 2, 13. 17, 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers; see Suicer Thes. Eccl. s. voc.

μασσόμαι, ᾠμαι, f. ἥσομαι, Mid. depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain, Rev. 16, 10.—Sept. Job 30, 4. Jos. B. J. 6. 3. 3. Luc. Ocypr. 122. In Gr. writers oftener μασάομαι, Theophr. H. Pl. 4. 9. Aristoph. Eq. 717.

μαστιγῶν, ᾠ, f. ᾠσω, (μάστιξ,) to scourge, c. acc. e. g. persons as criminals, Matt. 10, 17. 20, 19. 23, 34. Mark 10, 34. Luke 18, 33. John 19, 1; see in ἰμάς no. 2. Sept. for מַצְרֵי Ex. 5, 14. Deut. 25, 8. So Æl. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct, c. acc. Heb. 12, 6 μαστιγοῖ δὲ πάντα υἱὸν δὲν παραδέχεται, quoted from Sept. Prov. 3, 12 where Heb. מַצְרֵי, i. e. as a father. Sept. and מַצְרֵי Prov. 17, 10. So Tob. 13, 2. 5.

μαστιῶ, f. ἱξω, (μάστιξ,) to scourge, c. acc. e. g. a person as criminal Acts 22, 25.

Sept. for מַסְתִּיחַ Num. 22, 5.—Luc. Tim. 23. Plut. Alex. M. 42 ult.

μάστιξ, ἡ, *a whip, scourge*, see in *ἰμάς* no. 2; Acts 22, 24. Heb. 11, 36. Sept. for מַסְתִּיחַ 1 K. 12, 11. 14. So Luc. Anis. 44. Xen. An. 3. 4. 25.—Trop. *a scourge* from God, i. e. *disease, plague*; Luke 7, 21 ἀπὸ νόσου καὶ μαστίγων. Mark 3, 10. 5, 29. 34. Sept. for מַסְתִּיחַ Ps. 32, 10; 32, 39, 12. 89, 33. So Hom. Il. 12. 37. Æschyl. Theb. 606.

μαστός, οὐ, ὁ, (collat. *μαστός*), *the breast*, par; Luke 11, 27 μακάριοι οἱ μαστοὶ οὗ τοῦ ἡλίας. 23, 29. Rev. 1, 13. Sept. for מַסְתִּיחַ Job 3, 12. Cant. 1, 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

ματαιολογία, ας, ἡ, (*ματαιολόγος*), *vain talk, empty angling*, 1 Tim. 1, 6.—Porphy. de Abstin. 4. 16. Plut. de Lib. educand. 9 mid.

ματαιολόγος, ου, ὁ, ἡ, adj. (*μάταιος*, λέγω), *given to vain talking*; Subst. *a vain talker, empty wrangler*, Tit. 1, 10.—Athen. 617. a.

μάταιος, η, ον, (*μάτηρ*), *vain, empty, idle, fruitless*, Tit. 3, 9; πίστις 1 Cor. 15, 17; ἡσυχία James 1, 26; ἀνατροφή 1 Pet. 1, 18. So 1 Cor. 3, 20 ἐν εἰσὶ μάταιοι, quoted from Ps. 94, 11 where Sept. for מַסְתִּיחַ, as also Zech. 10, 2; for מַסְתִּיחַ Is. 31, 2. So Hdtian. 6. 7. 24. Xen. Vect. 4. 41. Plato Tim. 40. d.—From the Heb. *מָדָה*, *vanities, nothings*, for *idols*, idolatry, Acts 14, 15. Sept. and מַסְתִּיחַ 1 K. 16, 13. 2 K. 17, 15. Jer. 2, 5. 8, 19.

ματαιότης, ητος, ἡ, (*μάταιος*) *vanity, emptiness*; 2 Pet. 2, 18 *ὑπέρογκά γὰρ ματαιότητος φεγγόμενοι*. (Sept. for מַסְתִּיחַ Ps. 4, 3.) Spec. *frailty, transiency*; Rom. 8, 20 *τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη*. Sept. for מַסְתִּיחַ Ps. 39, 6. 62, 10. Ecc. 1, 2. 14.—From the Heb. *מָדָה* for *folly, perverseness, wickedness*, Eph. 4, 17. Sept. and מַסְתִּיחַ Ps. 26, 4. 119, 37. 144, 8. 11.

ματαιόω, ὦ, f. ὠσω, (*μάταιος*) pr. *to make vain*, Sept. for מַסְתִּיחַ Jer. 23, 16.—In N. T. from the Sept. only *Passa* to *become vain*, i. e. *foolish, perverse, wicked*; Rom. 1, 21 *ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*, in reference espec. to idolatry; comp. v. 23, and see in *μάταιος* fin. So Sept. and מַסְתִּיחַ 2 K. 17, 15. Jer. 2, 5; comp. Sept. for מַסְתִּיחַ 2 Sam. 13, 12. 26, 21.

μάτην, adv. (*μάτηρ*), *in vain, to no purpose, fruitlessly*; Matt. 15, 9 et Mark 7, 7

μ. δι' εἰσβολὰς με. Sept. for מַסְתִּיחַ Jer. 2, 30.—Hdtian. 1. 4. 7. Xen. Cœc. 7. 40.

Ματθαῖος, ου, ὁ, *Matthew*, (i. q. *Ματθαίας*), one of the apostles, the writer of the first Gospel, called also *Levi*, and originally a publican, δ *τελώνης*, Matt. 10, 3. 9. Mark 3, 18. Luke 6, 15. Acts 1, 13. Comp. Mark 2, 14. Luke 5, 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1, 15 bis.

Ματθάτ, ὁ, indec. *Matthai*, pr. n. of two men, Luke 3, 24. 29.

Ματθίας, α, ὁ, *Matthias*, (i. q. *Ματθαίας*), pr. n. of the apostle chosen in the place of Judas, Acts 1, 23. 26.

Ματθαθά, ὁ, indec. *Mattatha*, Heb. מַתְתָּה (gift of Jehovah), pr. n. m. Luke 3, 31.

Ματθαθίας, ου, ὁ, *Mattathias*, Heb. מַתְתָּה (gift of Jehovah) *Mattithiah*, pr. n. of two men, Luke 3, 25. 26.

μάχαιρα, ας, ἡ, *a large knife, slaughter-knife*, worn by Homer's heroes along with the sword, Il. 3. 271. Hdt. 2. 61. Æl. V. H. 8. 3.—In N. T. *a sword*, pr. for cutting; Matt. 26, 47 *μετὰ μαχαίρων καὶ ἐύλων*. v. 51 *ἀνίστασε τὴν μάχαιραν αὐτοῦ*. v. 52 tor. 55. Mark 14, 43. 47. 48. Luke 21, 24. 29, 36. 38. 49. 52. John 18, 10. 11. Acts 16, 27. Heb. 4, 12. Rev. 6, 4. 13, 10 bis. 14; trop. Eph. 6, 17. Sept. for מַסְתִּיחַ Gen. 34, 25. Judg. 3, 16. (Diod. Sic. 16. 94. Xen. An. 1. 8. 6.) Spec. *for the sword of justice*, i. e. of the executioner, Acts 12, 2. Rom. 8, 35. Heb. 11, 34. 37; *φορεῖν μάχαιραν*, *to bear the sword*, i. e. to have the power of life and death, Rom. 13, 4. So Æschin. 38. 11. Philostr. Vit. Apollon. 7. 16; comp. Sueton. Vitell. c. 15.—Meton. *the sword for war*, opp. *εἰρήνη*, Matt. 10, 34. Sept. and מַסְתִּיחַ Jer. 14, 13; מַסְתִּיחַ Sept. *πόλεμος* Lev. 26, 6.

μάχη, ης, ἡ, (*μάχομαι*) *a fight, battle*, Hdtian. 8. 5. 1. Xen. Cyr. 3. 3. 29.—In N. T. *strife, conflict, controversy*; 2 Cor. 7, 5 *ἐξῆλθεν μάχαι*. 2 Tim. 2, 23. Tit. 3, 9 *μάχαι νομικάς*, i. e. *strifes about the Mosaic law*. James 4, 1. Sept. for מַסְתִּיחַ Gen. 13, 7; מַסְתִּיחַ Prov. 15, 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

μάχομαι, f. *ιστομαι*, Mid. depon. *to fight*, pr. in war, battle, Hdtian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30.—In N. T. *to strive, to contend*, e. g. *physically in a private quarrel*, Acts 7, 26. (Sept. for מַסְתִּיחַ Ex.

21, 22. 2 Sam. 14, 6.) Also in words, to strive, to dispute, e. g. πρὸς ἀλλήλους John 6, 52; recipr. 2 Tim. 2, 24. James 4, 2. Sept. for כָּחַ Gen. 31, 36. Neh. 13, 25. So Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

μεγαλαυχέω, ᾧ, ἡ ᾧ, (μέγας, αἰχέω,) to boast largely, to play the braggart, James 3, 5.—2 Macc. 15, 32. Plut. Consol. ad Apoll. 6 pen. Diod. Sic. 15. 16.

μεγαλεῖος, α, ον, (μέγας, μεγάλη,) great, glorious, wonderful; e. g. τὰ μεγαλεῖα, great things, wonderful works, Luke 1, 49. Acts 2, 11. Sept. for מְגִלֵּי Ps. 71, 19.—Pol. 8. 3. 1. Xen. Mem. 4. 5. 2.

μεγαλειότης, ητος, ἡ, (μεγαλεῖος,) greatness, majesty, glory, e. g. τοῦ θεοῦ Luke 9, 43; τοῦ κυρίου 2 Pet. 1, 16; τῆς Ἀρτέμιδος Acts 19, 27. Sept. for מְגִלֵּי Jer. 33, 9.—1 Esdr. 1, 5. Jos. Ant. 8. 4. 3.

μεγαλοπρεπής, έος, οὖς, ὁ, ἡ, adj. (μέγας, πρέπω,) befitting a great man, magnanimous, Xen. Mem. 3. 10. 5.—In N. T. magnificence, most splendid, of things, 2 Pet. 1, 17 ὑπὸ τῆς μεγ. δόξης. So 2 Macc. 15, 13. Luc. D. Mar. 15. 1. Xen. Hi. 2. 2.

μεγαλύνω, ἰ, νῶ, (μέγας,) to make great, to enlarge.

1. Genr. c. acc. e. g. τὰ κρᾶσις τῶν ἱματίων Matt. 23, 5; τὸ ἔλεος μετὰ τινος, to show one great mercy, do him great kindness, Luke 1, 58. Sept. and Heb. מְגִלֵּי תִּפְּחָה Gen. 19, 19; comp. Ps. 57, 11.—Plut. Themist. 27. Thuc. 5. 98.

2. Spec. to magnify, to extol, to praise, c. acc. Luke 1, 46 τὸν κύριον. Acts 5, 13. 10, 46. 19, 17. 2 Cor. 10, 15. Phil. 1, 20. Sept. for מְגִלֵּי Ps. 34, 4. 2 Sam. 7, 26.—Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

μεγάλως, adv. (μέγας,) greatly, much; Phil. 4, 10 ἐκάρην μεγάλως.—Sept. 1 Chr. 29, 10. Pol. 4. 61. 5. Xen. Hi. 4. 5.

μεγαλωσύνη, ης, ἡ, (μέγας,) greatness, majesty, i. e. the divine majesty, meton. for God himself, Heb. 1. 3. 8, 1; also in ascriptions, Jude 25. Sept. for מְגִלֵּי Deut. 32, 3; מְגִלֵּי 1 Chr. 29, 11. Ps. 145, 6.—Test. XII Patr. p. 586; meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is μέγας.

μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου. Compar. μείζων, Superl. μέγιστος once 2 Pet. 1, 4. A double compar. is μείζοντερος 3 John 4, see under διαχρονότερος.—Great, large, pr. of physical magnitude.

1. Of men or animals, great in size, stat-

ure, John 21, 11 ἰχθύς. Rev. 12, 3 δράκων. v. 14. Of persons, i. q. full-grown, Heb. 11, 24 μέγας γενόμενος; and so μικρὸς καὶ μέγας, small and great, Acts 8, 10. 26, 22. Heb. 8, 11. Rev. 11, 18. Sept. for מְגִלֵּי Ez. 29, 3. 17, 3. Gen. 19, 11. So Palzeph. 40. 1, 2. Hdian. 2. 9. 6; of pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17.—Hence of age, ὁ μείζων, the greater, the elder, Lat. major natu, Rom. 9, 12, quoted from Gen. 25, 23 where Sept. for מְגִלֵּי. Comp. Xen. Ven. 9. 8.

2. Of things, great, e. g. a) In size, extent, Matt. 27, 60 λίθων. Mark 13, 2 οὐκίαν. Luke 12, 18. 16, 26 χάσμα. (Palzeph. 29. 5.) Luke 22, 12. Acts 10, 11. 1 Cor. 16, 9 εὐρύ. Rev. 8, 10. 11, 8. 14, 19. 18, 21. al. Trop. of guilt John 19, 11. Sept. for מְגִלֵּי Josh. 10, 2. 11; trop. 2 Sam. 13, 16. So Hdian. 3. 7. 5. ib. 4. 15. 14. b) In measure, e. g. tall, large, Luke 13, 19 δένδρον. Matt. 13, 32. Mark 4, 32; or long, Rev. 6, 4 μάχαιρα; or large, broad, Rev. 9, 14 πτόμας. 20, 1 θάλασσα. So Hdian. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χεῖρας. c) Of number or amount, Mark 5, 11 ἀγέλη. 1 Tim. 6, 6. Heb. 10, 35; trop. John 15, 13. Acts 4, 33 χάρις. James 4, 6. Sept. and מְגִלֵּי 1 K. 8, 68. 2 Chr. 7, 8. So Hdian. 7. 4. 9 πληθός. d) In price, cost, great, costly, splendid, Luke 5, 29 δοχή. 14, 16 δειπνον. 2 Tim. 2, 20. Heb. 9, 11. Sept. and מְגִלֵּי Gen. 21, 8. Jer. 52, 13. Of a day, celebration, great, solemn, John 7, 37. 19, 31; elsewhere of the day of judgment Acts 2, 20. Jude 6. Rev. 6, 17. 16, 14. So Sept. and מְגִלֵּי Mal. 4, 5. Joel 2, 11. 31. e) Trop. great in estimation, weight, importance; Matt. 22, 36. 38 ἐντολή. Eph. 5, 32 et 1 Tim. 3, 16 μυστήριον. 1 John 5, 9 μαρτυρία. 1 Cor. 9, 11. So μείζων greater, more important, Matt. 23, 19. 1 Cor. 13, 13. Heb. 11, 26; μέγιστος 2 Pet. 1, 4. Sept. for מְגִלֵּי 1 Sam. 22, 15. So Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

3. Trop. great in force, intensity, effect, e. g. a) As affecting the external senses, great, vehement, violent, Matt. 8, 24 σεισμός μέγας. Luke 21, 11. (Æl. V. H. 6. 9.) Mark 4, 37 λαλαψ. v. 39 γαλήνη. John 6, 18 ἄνεμος. (Dem. 1213. 27.) Rev. 11, 19 χάλασα. 16, 21. So likewise πᾶσις Matt. 7, 27; ῥῆγμα Luke 6, 49; φωνή Matt. 24, 31 (Hdian. 1. 8. 12); κραυγή Act. 23, 9. Rev. 14, 18; κράζειν μείζον adv. more vehemently, Matt. 20, 31 (Hdian. 2. 141. 4). Also υπερτός Luke 4, 38; κοπετός Acts 8, 2. Sept. Gen. 50, 10. b) As affecting the mind, causing emotion, e. g. Matt. 2, 10 χα-

ραν μεγ. 3 John 4. Mark 5, 42 ἔκτασιν μ. Luke 2, 9 φόβον. Rom. 9, 2 λίπη. Rev. 12, 12 θυμός μ. (Æschin. 63. 10 ὀργή. Xen. Cyr. 4. 2. 10 φόβος.) So of events, Matt. 24, 21 ἐλπίς. Luke 4, 25 λιμός. 21, 23. Acts 8, 1 διωγμός. James 3, 1 κρίμα. Rev. 16, 21 πληγή. (Sept. Job 2, 13. Æschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. 24, 24. Luke 21, 11. Acts 6, 8; δυνάμεις Acts 8, 13; δύναμις μ. Acts 4, 33. 8, 10. So μείζονα sc. ἔργα John 1, 51. 5, 20. 14, 12. Joined with θαυμαστός Rev. 15, 1. 3. 2 Cor. 11, 15 τί μέγα οὖν what wonder then? comp. v. 14. Sept. and לִיטָא Deut. 6, 22. 10, 21. 29, 3. So Dem. 1046. 10. Æschin. 79. 13.

4. Trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι the *great*, i. e. nobles, princes, Matt. 20, 25. Mark 10, 42. Matt. 5, 35 τοῦ μεγ. βασιλέως. (Æl. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4, 14 ἀρχιερέα μ. 10, 21. 13, 20. Of God, Tit. 2, 13. Rev. 19, 17; of Diana Acts 19, 27. 28. 34. 35. Genr. *great, distinguished*, Matt. 5, 19 οὗτος μέγας κληθήσεται. Mark 10, 43. Luke 7, 16 προφήτης. Acts 8, 9. So μείζων c. gen. Matt. 11, 11. Luke 7, 28. John 13, 16. 1 Cor. 14, 5; simply Matt. 18, 1. Luke 22, 24. 2 Pet. 2, 11. Sept. and לִיטָא 2 Sam. 7, 9. Neh. 11, 14. So Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10.—In a bad sense, *great, noted, ἡ πόρνη* Rev. 17, 1. 19, 2. So Æsch. 22. 28 πόρνος.

5. Implying censure, i. q. *too great, lofty, boastful, arrogant*. Rev. 13, 5 στόμα λαλοῦν μέγαλα καὶ βλασφημίας. So Sept. and Chald. לִיטָא Dan. 7, 8. 20. Heb. לִיטָא Sept. μεγαλορρήμων Ps. 12, 4.—Hom. Od. 22. 288 μέγα εἰπεῖν. Dem. 1124. 25 μέγα λαλεῖν. Plato Phæd. 95. b. +

μέγεθος, εὖς, οὖς, τό, (μέγας,) *greatness*, trop. Eph. 1, 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for לִיטָא Ex. 15, 16.—Æschin. 82. 16. Plato Polit. 290. d. So phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

μεγιστάνες, ὦν, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e. chiefs, nobles, princes, Mark 6, 21. Rev. 6, 15. 18, 23. Sept. for מַגִּישִׁים Jer. 14, 3. Nah. 2, 5; מַגִּישִׁים Jon. 3, 7; מַגִּישִׁים 2 Chr. 36, 18.—Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. dat. μεγιστάνι occurs once Ecclus. 4, 7.

μέγιστος, see in μέγας init. and no. 2. e.

μεθερμηνεύω, f. εὔσω, (μετά, ἑρμηνεύω,) *to interpret over* from one language into another, *to translate*; in N. T. only Pass. Matt. 1, 23 ὅτι μεθερμηνεύμενον. Mark 5, 41. 15, 32. 34. John 1, [39]. 42. Acts 4, 36. 13, 8.—Jos. c. Ap. 1. 10. Diod. Sic. 1. 11. Pol. 6. 26. 6.

μέθη, ης, ἡ, (kindr. μέθυ, comp. Germ. Meth.) *strong drinking, drunkenness, a drunken-frolic*, Luke 21, 34. Rom. 13, 13. Gal. 5, 21. Comp. in κραυγῇ. Sept. for גִּיטָא Ez. 23, 33. 39, 19.—Æl. V. H. 3. 14. Xen. Ag. 5. 1.

μεδίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεστίστανω 1 Cor. 13, 2; comp. Buttm. § 106. n. 5. § 112. 10.—*To set or move over* from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms, for which see in ἵστημι.

1. *to remove*, c. acc. 1 Cor. 13, 2 ὥστε ἄρη μεστίστανειν. Of persons, *to translate*, c. acc. et eis Col. 1, 13. Sept. for שָׁמַר Is. 54, 10. So Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce, to turn away*, c. acc. ὅχλον ἱκανόν Acts 19, 26. Sept. for גִּיטָא Is. 59, 15. So Xen. Hell. 2. 2. 5.

2. Of persons, *to remove* from office, e. g. a king, *to depose*, c. acc. Acts 13, 22, comp. 1 Sam. c. 16; a steward, *to dismiss*, Pass. Luke 16, 4 ὅταν μετασταθῇ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. Sept. for גִּיטָא 1 K. 15, 13.—So c. ἀπό Pol. 4. 87. 9.

μεθοδεῖα, ας, ἡ, (μεθοδεύω; μετά, ὁδός,) *art, artifice, wile*, only in N. T. Eph. 4, 14. 6, 11.—Hesych. μεθοδεῖας τέχνas. So μεθοδεύω to use artifice Pol. 38. 4. 10.

μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὅρος,) *bordering upon, border, frontier*, e. g. πόλεις Jos. B. J. 4. 11. 2; γῆ Thuc. 2. 27.—In N. T. Plur. neut. τὰ μεθόρια sc. χωρία, *the borders, confines*, Mark 7, 24 τὰ μ. Τύρου καὶ Σιδῶνος. So Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

μεθύσκω, f. ὕσω, (μέθυ, comp. in μέθη,) *to make drunk*; Mid. *to become drunk, to be drunken*, like Engl. *to get drunk*; hence *to carouse*; Pass. aor. 1 ἐμεθύσθη in Mid. signif. Buttm. § 136. 1, 2; comp. § 112. n. 6. Absol. Luke 12, 45 πίνειν καὶ μεθύσκεσθαι. John 2, 10. 1 Thess. 5, 7; c. dat. οἶνω Eph. 5, 18. Trop. ἐκ τοῦ οἶνου τῆς πορνείας Rev. 17, 2. Sept. Act. for גִּיטָא Jer. 51, 7. Hab. 2, 15; Mid. for גִּיטָא Prov. 4, 17.—Luc. de dea Syr. 22. Pol. 4. 57. 3. Plato Conv. 176. c; trop. ib. Legg. 649. d.

μέδυσος, ὁ, ἡ, adj. (μέδω,) *drunken*; Subst. *a drunkard*, 1 Cor. 5, 11. 6, 10. Sept. for מְדֻשׁ Prov. 23, 21; רֶבֶד Prov. 26, 9.—Luc. Tim. 55 μ. καὶ πάρονος. Plut. Cato Min. 24. Earlier writers used μέδυσος only of females, later ones also of men, Lob. ad Phryn. p. 151 sq.

μεδύνω, (μέδω,) only in pres. and imperfect; all other forms belonging to μεθύσκω q. v. Buttm. § 114.—*To be drunk, to get drunk*; hence to *carouse*; absol. Matt. 24, 49 μετὰ τῶν μεθύοντων, *with the drunken*. Acts 2, 15. 1 Cor. 11, 21. 1 Thessa. 5, 7. Trop. ἐκ τοῦ αἵματος Rev. 17, 6. Sept. for רֶבֶד 1 Sam. 1, 13. Job 12, 25; trop. οὐ ἀπὸ οἴνου for רֶבֶד Is. 51, 21. So AEL. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

μείζων, μειζότερος, see in μέγας init.

μέλαν, ανος, τό, (neut. of μέλας,) *black colour or dye, ink*; 2 Cor. 3, 3 ἐπιστολή ἐγγραμμένη οὐ μέλανι. 2 John 12. 3 John 13.—Dem. 313. 11. Plato Phædr. 276. c. See Plin. H. N. 35. 25. Dict. of Antt. art. *Atramentum*.

μέλας, ανα, ω, *black*; Matt. 5, 36 ὁρίξ. Rev. 6, 5. 12. Sept. for חֹהֵב Lev. 13, 37. Cant. 1, 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ὁ, *Meleas*, pr. n. m. Luke 3, 31.

μέλει, impers. see in μέλω.

μελετάω, ᾶ, f. ἥσω, (μέλω, μέλει,) *to care for, to take care of* anything, i. e. so as to be able to perform it, Hes. Op. 314, 441; comp. Tittm. de Synon. N. T. p. 176.—Hence in N. T. Lat. *meditare, to meditate, to revolve in mind*; c. acc. of thing, Mark 13, 11. 1 Tim. 4, 15 ταῦτα μελέτα. Acts 4, 25 τί ἐμελέτησαν κενά; quoted from Ps. 2, 1 where Sept. for חֲבִלָּה; also for חֲבִלָּה Ps. 119, 148. So Dem. 1129. 9. Xen. Mem. 1. 2. 21.

μέλι, ιτος, τό, *honey*, Lat. *mel*, Rev. 10, 9. 10. Matt. 3, 4 et Mark 1, 6 μέλι ἄγριον, see in ἄγριος. Sept. for מְדֻשׁ Judg. 14, 8. 18.—Diod. Sic. 19. 94. Xen. Hell. 5. 3. 19.

μελισσιος, ου, ὁ, ἡ, adj. (μέλισσα,) *of bees, made by bees*; Luke 24, 42 ἀπὸ μ. κηρίου *of bee-comb, honey-comb*.

Μελίτη, ης, ἡ, *Meliia*, now *Mallia*, an island of the Mediterranean, lying south of Sicily, Acts 28, 1. It was anciently a Carthaginian colony (Diod. Sic. 5. 12); and the Phenician language still exists there in a corrupt dialect; comp. Acts 28, 2. Gesen. Monum. Phœn. p. 11. Here Paul was

shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece; see Ἀδρίας and Acts 27, 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28, 11 sq.—There was another *Meliia*, a small island in the Adriatic Gulf, on the Illyrian coast, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island; comp. Acts 28, 11.

μέλλω, f. ἥσω, (kindr. μέλω,) impf. ἔμελλον and ἡμελλον Buttm. § 83. n. 5; *to be about to do or suffer* any thing, *to be on the point of*, constr. with an infin. of that which one is about to do or suffer, mostly the inf. *future* (in N. T. least of all), often inf. *present*, and rarely inf. *aorist*; which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Winer § 45. 8 pen. For the force of the inf. pres. and aor. after μέλλω, as implying duration or transiency, see Buttm. § 137. 5.

1. Genr. *to be about to do, etc.* a) So with inf. pres. Luke 7, 2 ἔμελλε τελευτῆν, *was about to die, was at the point of death*. John 4, 47. Acts 21, 27. 27, 33. With inf. *aorist*, Rev. 3, 2 ἡ μέλλει ἀποθανεῖν. 12, 4. So c. pres. 2 Macc. 9, 18. AEL. V. H. 1. 11; c. aor. Hdtan. 2. 10. 9. Thuc. 6. 31. b) Also as implying purpose, i. q. *to have in mind, to intend, to will*, c. inf. pres. Matt. 2, 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10, 1. John 6, 6. Acts 3, 3. 12, 6. Rev. 10, 4; c. inf. *aor.* Rev. 2, 10 ἰδοὺ μέλλει βαλεῖν. 3, 16. 23. With inf. *ful.* Acts 5. 7. 5; c. aor. AEL. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

2. Spec. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, destined to take place; so c. inf. pres. Matt. 11, 14 Ἡλίας ὁ μέλλων ἔρχεσθαι. 20, 22. Mark 10, 32. Luke 9, 31. 44. John 11, 51. Acts 28, 6. Rom. 4, 24. 8, 13. Heb. 1, 14. James 2, 12, Rev. 2, 10 ὁ μέλλεις πάσχειν. With inf. *aor.* Rom. 8, 18 τὴν μέλλουσαν δόξαν ἀποκαλύψῃνας. Gal. 3, 23. With inf. *ful.* Acts 11, 28 λιμὸν μέγαν μέλλειν ἵστασθαι. 24, 15. So c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3; c. aor. Xen. 6. 1. 40; c. fut. Xen. Mem. 2. 2. 5.—Hence particip. μέλλων, ονσα, ον,

impending, coming, future; Matt. 3, 7 ἀπὸ τῆς μελλούσης ὀργῆς. 12, 32. Rom. 5, 14. 1 Tim. 4, 8. Heb. 9, 11, 13, 14; τὰ μέλλοντα *things to come*, Rom. 8, 38. 1 Cor. 3, 22; εἰς τὸ μέλλον, *in future, hereafter*, Luke 13, 9. 1 Tim. 6, 19. So Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

3. Also, *may, can, will*, implying possibility, probability, what one hopes or fears; c. inf. pres. Matt. 24, 6. Luke 22, 23 ὁ τοῦτο μέλλων πράσσειν *who might or could do this*. Acts 20, 38. 1 Tim. 1, 16. With inf. fut. Acts 27, 10 θεωρῶ ὅτι μετὰ ὕβρεως . . . μέλλειν ἔσεσθαι τὸν πλοῦν. So c. pres. Xen. Cyr. 4. 3. 3; c. fut. Xen. An. 4. 7. 16.

4. *to be ever about to do a thing, i. e. to linger, to delay*. Acts 22, 16 καὶ νῦν τί μέλλεις;—Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. +

μέλος, εὐς, οὐς, τό, 1. *a limb, member of the body*; Matt. 5, 29, 30 ἐν τῶν μελῶν σου. Rom. 12, 4 bis. 1 Cor. 12, 12 bis. 14. 18. 19. 20. 22. 25. 26 quater. James 3, 5. 6. So Hdot. 1. 119. Æl. V. H. 14. 7. Plato Tim. 76. e.—Plur. τὰ μέλη, *the members*, collect. for *the body*, as the seat of the desires and passions, Rom. 6, 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαισύνης. v. 19 bis. 7, 5. 23 bis. Col. 3, 5. James 4, 1. 1 Cor. 6, 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐσιν . . . πόρνης μέλη, i. e. *your bodies are Christ's bodies, they belong to Christ and not to a harlot*.

2. Trop. *a member of the church*, of which Christ is the Head, 1 Cor. 12, 27. Eph. 5, 30; ἀλλήλων μέλη *members of one another*, i. e. as intimately united in christian fellowship, Rom. 12, 5. Eph. 4, 25.

Μελχί, ὁ, indec. *Melchi*, Heb. מֶלְכִי (my king) *Malchi*, pr. n. of two of Jesus' ancestors, Luke 3, 24. 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלְכִּי-עֶדֶק (king of righteousness), pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham; comp. Gen. 14, 18 sq. Jos. Ant. 1. 10. 2.—Heb. 5, 6. 10. 6, 20. 7, 1. 10. 11. 15. 17. 21.

μέλω, f. μέλωσ, *to be for care and concern to any one*; as ἀνθρώποις μέλω Hom. Od. 9. 30.—Hence in N. T. Impers. μέλει, impf. ἐμελε, imperat. μελέτω 1 Cor. 7, 21, *it is for care, it concerns*, with dat. of person; but so that it may usually be rendered personally, *he cares for, he taketh care of*. So pr. c. gen. of the object, Butt. § 132. 5. e. 1 Cor. 9, 9 μὴ τῶν βόων μέλει θεῶ; *doth God take care of oxen?* c. gen. impl.

1 Cor. 7, 21. So Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30.—With περί c. gen. Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός, i. e. *thou carest for no one*, art impartial. Mark 12, 14. John 10, 13. 12, 6. 1 Pet. 5, 7. So 1 Macc. 14, 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a Neut. nominat. Acts 18, 17 οὐδὲν τούτων Γαλλίῳ ἐμελεν, i. e. *none of these things was matter of concern to Gallio*, he cared for none of them; see Matth. § 348. n. 2; comp. Butt. § 129. 18. So Hom. II. 5. 490. Eurip. Hippol. 104.—With δε, Mark 4, 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10, 40. So c. ὡς Xen. Cyr. 3. 2. 13.

μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane, skin, parchment*, 2 Tim. 4, 13 φέρε . . . μάλιστα τὰς μεμβράνας.—Comp. Plin. H. N. 13. 21.

μέμφομαι, f. φوماί, Mid. depon. *to find fault with, to blame, to censure*, c. dat. Heb. 8, 8 μεμψόμενος γὰρ αὐτοῖς λέγει. Absol. Rom. 9, 19. Mark 7, 2 Rec.—Jos. c. Ap. 1. 20. Luc. D. Deor. 5. 3. Xen. Mem. 3. 5. 20.

μεμφίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα,) *finding fault with one's lot, repining, complaining*, Jude 16.—Plut. de cohib. Ira 13. Luc. D. Deor. 20. 4.

μέν, a conjunctive particle expressing affirmation or concession, *truly, indeed*, and at the same time pointing forward to something antithetic or different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark the protasis and apodosis. Where there is antithesis, μέν . . . δέ may be rendered *indeed . . . but*; in many instances, however, they merely mark transition, and cannot well be given in English. See genr. Butt. § 149. m. 11. Kühner § 322. Matth. § 622. Herm. ad Vig. p. 838 sq. The place of μέν is *after* the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16, 22), never at the beginning; see Winer § 65. 5.

1. Where there is a definite antithesis, and μέν retains its concessive power, *indeed*, e. g. a) Followed by δέ in the apodosis, so that μέν . . . δέ is i. q. *indeed . . . but*; Matt. 3, 11 ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὁπίσω μου ἐρχόμενος. 9, 37 ὁ μὲν περιεργάζετο πολλούς, οἱ δὲ ἐργάζαντο ὀλίγους. Mark 1, 8. John 16, 22. Acts 1, 5. Rom. 2, 7. 8. 1 Cor. 12, 20. Phil. 3, 1. Heb. 3, 5. 6. 1 Pet. 1, 20. al. sæpiss. Placed irregularly, i. e. before the word to which it refers, Acts 22, 3. Tit. 1, 15 Rec. Comp.

Winer l. c. note. (Sept. Job 42, 5. Æl. H. A. 2. 31. Xen. Mem. 1. 6. 11.) So too μέν γάρ and μέν οὖν, where each particle retains its own proper force, e. g. μέν γάρ ... δέ, for indeed ... but, Acts 13, 36 Δαβὶδ μέν γάρ ... ὁ δὲ ὁ θεὸς ἠγαγεν κτλ. for David indeed ... but. 23, 8. 25, 11. Rom. 2, 25. 1 Cor. 11, 7. Heb. 7, 18, al. Inverted Acts 28, 22. (Wisd. 7, 30. Xen. Mem. 1. 2. 5.) Also μέν οὖν ... δέ, where οὖν is illative and μέν refers to δέ, indeed therefore, then ... but, Acts 18, 14 sq. εἰ μέν οὖν ἦν ἀδικημά τι ... εἰ δὲ ζήτημα κτλ. 19, 28 sq. 1 Cor. 9, 25. Phil. 2, 23. So Xen. Mem. 4. 2. 40.

b) With some other particle in the apodosis, Buttm. l. c. Matth. l. c. Winer § 64. 2. e. fin. E. g. μέν ... ἀλλὰ Rom. 14, 20; μέν γάρ ... ἀλλὰ Acts 4, 16 sq. 1 Cor. 14, 17. (Luc. D. Deor. 8 pen. Xen. CEC. 3. 6.) μέν ... ὅπειτα John 11, 6 sq. James 3, 17; comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) μέν ... καὶ Acts 27, 21 sq. 1 Thess. 2, 18. (Luc. D. Deor. Marin. 8. 1.) μέν ... πλὴν Luke 22, 29. (Hdian. 6. 7. 11, 20.) So μέν οὖν ... καὶ Acts 26, 4 comp. v. 6; μέν οὖν ... τῶν Acts 17, 30.

c) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. 12, 9; or because the apodosis itself is omitted, e. g. a) Where the apodosis is obviously implied, Winer l. c. init. Matth. § 623. 6. Acts 19, 4 Ἰωάννης μέν ἱβάντισε βάπτισμα μετανοίας κτλ. supp. 'but not so Jesus.' Rom. 7, 12 ὥστε ὁ μέν νόμος ἄγιος, supp. 'but not this abuse of it,' comp. v. 7 sq. Col. 2, 23. Heb. 6, 16. So Soph. Antig. 1336. β) Where through a change of construction the writer neglects the apodosis, Winer l. c. Acts 1, 1 τὸν μέν πρῶτον λόγον κτλ. where the apodosis would regularly come in before v. 3, 'but in this second book;' but the writer neglects it and turns to something else. Rom. 1, 8. 10. 1. 2 Cor. 12, 12; μέν γάρ 11, 4. γ) Or sometimes the apodosis is as it were obliterated, and then μέν serves to insulate some person or thing, and so to exclude every thing else which might otherwise be expected, Lat. *quidem*, Buttm. l. c. So espec. with a pers. pron. as ἐγὼ μέν, I indeed, I at least, 1 Cor. 3, 4. Rom. 11, 13. 1 Thess. 2, 18; ἐγὼ μέν οὖν Acts 26, 9. Also μέν γάρ, as πρῶτον μέν γάρ Rom. 3, 2. 1 Cor. 11, 18. So Xen. Cyr. 1. 4. 12. Conv. 2. 5.

d) Vice versa, δέ sometimes stands in the apodosis without μέν in the protasis,

e. g. Luke 11, 47; οὐαὶ ὑμῖν, ὅτι ... οἱ δὲ πατέρες ὑμῶν κτλ. See Matth. § 238. 4.

2. Where the antithesis is less definite, so that μέν ... δέ serve to mark transition or are merely continuative; here the force of μέν cannot well be given in English, while δέ is to be rendered *but*, *and*, etc. Thus

a) Simpl. μέν ... δέ, Matt. 25, 33 στήσει τὰ μέν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐριφύα κτλ. he shall set the sheep on his right hand, but (and) the goats on his left. Luke 13, 9. 23, 56 comp. 24, 1. Acts 14, 12. Rom. 8, 17. 1 Cor. 1, 23. 2 Tim. 4, 4. Jude 8. Comp. Buttm. l. c. Matth. § 622. So 2 Macc. 3, 40 comp. 4, 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.

b) With οὖν, i. e. μέν οὖν, in Engl. only *therefore*, *then*, e. g. a) Followed by δέ, Mark 16, 19 ὁ μέν οὖν κύριος ἀνελήφθη ... ἐκείνοι δὲ ἐξελεῖσόντες κτλ. John 19, 24 sq. Acts 1, 6 sq. 2, 41 comp. 42. 5, 41 comp. 6, 1. 8, 4 sq. 9, 31 sq. 12, 5. 13, 4 comp. 6. 14, 3 sq. 15, 3 sq. 23, 18 sq. 25, 5 sq. β) Without δέ, where μέν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 842. n. 342. Acts 23, 22. 1 Cor. 6, 4. Heb. 7, 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Followed by καὶ, Acts 1, 18. 26, 4 comp. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea then*, *indeed*, *certainly*, *verily*, comp. Viger. p. 541 et Herm. p. 842. n. 343. Acts 26, 9. Heb. 9, 1. 1 Cor. 6, 7 ἥδη μέν οὖν ὁσως ἦν τινα ὑμῖν ἴσθιν, ὅτι κτλ. *now assuredly there is wholly a fault among you*, that etc. (Xen. Cyr. 8. 3. 37.) So ἀλλὰ μέν οὖν Phil. 3, 8; see in ἀλλὰ no. 2. d.

3. In clauses expressing partition or distribution: a) With the art. ὁ, ἡ, τό, or the relat. *ὅς*, *ἥ*, *ὅ*, Buttm. § 126. 2. 3. E. g. followed by δέ, as ὁ μέν ... ὁ δέ, the one ... the other, this ... that, Phil. 1, 16. 17. Heb. 7, 5. 6. 21 sq. also one ... another, and Plur. *some ... others*, Matt. 22, 5. 6. Acts 14, 4. 17, 32; ὁ μέν ... ἄλλος δέ, one ... another, Matt. 16, 14. John 7, 12. So *ὁς μέν ... ὁς δέ*, the one ... the other, Luke 23, 33. 2 Cor. 2, 16; *ὁς μέν ... ὁ δὲ ἀσθενῶν*, the one ... but the weak, Rom. 14, 2; also one ... another, Plur. *some ... others*, Matt. 13, 8. Acts 27, 44. Rom. 9, 21. Jude 22. 1 Cor. 12, 28 *ὁς μέν*, where the writer falls out of the construction and proceeds with *πρῶτον*, *δεύτερον*, *τρίτον*. Further, *ὁς μέν ... ἄλλος δέ*, one ... another, Matt. 13, 4 sq. Mark 4, 4. 5. 1 Cor. 12, 8 sq. Followed by καὶ, as *ὁς μέν ... καὶ ἕτερος*, one

... and another, Luke 8, 5 sq. b) With other pronouns, as ἐγὼ μὲν... ἐγὼ δέ ter 1 Cor. 1, 12; ἄλλος μὲν... ἄλλος δέ 1 Cor. 15, 39; τίς μὲν... τίς δέ Phil. 1, 15; τοῦτο μὲν... τοῦτο δέ, partly... partly, Heb. 10, 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702. c) With an adv. as ὡς μὲν... ἐκεῖ δέ Heb. 7, 8, comp. Buttm. § 149. m. 14. Genr. John 16, 9. 10. 11. +

μενοῦν, better μὲν οὖν, see in μὲν no. 1. a, b, and no. 2. b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342; comp. in μὲν init.

μενοῦνγε, i. q. μὲν οὖν but stronger, *yea then rather, yea indeed, yea verily*, comp. in μὲν no. 2. b. β; Luke 11, 28. Rom. 9, 20. 10, 18. Phil. 3, 8. Comp. Viger. p. 541. So Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage; Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in μενοῦν.

μέντοι conjunct. (μὲν, τοι enclit.) pr. i. q. μὲν affirmative or concessive, but stronger, *indeed then, truly, certainly, forsooth*, espec. in negative clauses and answers, see Buttm. § 149. m. 27. Kühner § 316. n. Matth. § 622. So Plato Phæd. p. 68. b. p. 73. d. Xen. Lac. 1. 1.—Hence in N. T.

1. *indeed then, indeed therefore*; or, the force of μὲν being lost in English, *therefore, then*, i. q. μὲν οὖν, see in μὲν no. 2. b; so followed by δέ, James 2, 8.—Xen. Hell. 4. 8. 5. Hi. 1. 25.

2. As marking exception or contrast, *yet, yet still, nevertheless, howbeit*, John 4, 27 οὐδεὶς μέντοι εἶπε· τί ζητεῖς; 7, 13. 12, 42 ὅμως μέντοι. 20, 5. 21, 4. 2 Tim. 2, 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5; ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμνηκα, Buttm. § 101. n. 9. § 112. 6; plupf. 3 plur. μεμνήκεισαν 1 John 2, 19, see Buttm. § 83. n. 7. Winer § 12. 8.

1. Intrans. *to stay, to remain, to abide, Lat. maneo*.

a) In a place, i. e. of persons remaining or dwelling in a place; so c. adv. Matt. 10, 11 κακεῖ μένατε. 26, 38. John 2, 12. With ἐν c. dat. of place Luke 8, 27 ἐν οἰκίᾳ οὐκ ἔμεινεν. John 7, 9. 8, 35. Acts 20, 15. 27, 31. 2 Tim. 4, 20; ἐν τῇ οἰκίᾳ impl. John 8, 35. Acts 16, 15. With μετὰ c. gen. of person Luke 24, 29, and with the notion of help John 14, 16. With παρὰ c. dat. of

pers. John 14, 25. Acts 18, 2. 20, and with the notion of help John 14, 17. Also καὶ ἑαυτὸν μένειν *to dwell by oneself* Acts 28, 16 comp. 30. With σύν c. dat. of pers. Luke 1, 56. Spec. i. q. *to lodge*, c. ποῦ John 1, 39. 40; ἐν c. dat. of place Luke 19, 5; παρὰ c. dat. of pers. John 4, 40. Acts 9, 43, comp. 10, 6. Sept. c. μετὰ for כִּשְׁתָּ Gen. 24, 55. So c. adv. 1 Macc. 11, 40. Xen. An. 1. 3. 11; ἐν Hdian. 4. 3. 10; μετὰ Plut. Mor. II. p. 25; παρὰ Ceb. Tab. 9.—Of things, with ἐπὶ c. gen. John 19, 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (Comp. Hdian. 4. 4. 9.) Trop. with ἐπὶ c. dat. 2 Cor. 3, 14.

b) In any state or condition, c. adv. 1 Cor. 7, 8. 40 ἐὰν οὕτω μείνῃ. With ἐν c. dat. John 12, 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. 7, 20. 24. 1 John 3, 14; c. ἐν impl. Phil. 1, 25 comp. 24. (Hdian. 2. 1. 15.) With dat. of pers. *to remain to one*, i. e. in his power, Acts 5, 4. (Sept. Dan. 4, 23; comp. Hdian. 3. 7. 6.) With a subet. or adj. implying condition or character; 1 Cor. 7, 11 μένητε ἀγαπῶς. 2 Tim. 2, 13 ἐκεῖνος πιστὸς μένει. Heb. 7, 3 μένει λερεὺς. Also things, John 12, 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts 27, 41 ἡ μὲν πῆρα ἔμεινεν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm, steadfast, Rom. 9, 11; opp. to κατακαίεσθαι 1 Cor. 3, 14. Part. μένον opp. πραΰν, i. e. *remaining* unsold, Acts 5, 4 οὐχὶ μένον, σοὶ ἔμμεν; comp. above. So Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to which* a person or thing remains, continues, endures; 1 Cor. 15, 6 αἱ πλείους μένουσιν ἕως ἄρτι. Matt. 11, 23 μέχρι τῆς σήμερον. John 21, 22. 23 ἐὰν αὐτὸν ζῆλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17, 10 ὅλιγον αὐτὸν δεῖ μέναι, i. e. retain his power, opp. πεσεῖν. John 12, 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9, 9. 1 Pet. 1, 25. (Sept. Ps. 9, 8. 112, 6. 9.) So εἰς ζωῆν αἰώνιον John 6, 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, and the like; 1 Cor. 13, 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13, 1. John 15, 16. Heb. 10, 34. 12, 27. 2 Cor. 3, 11.

c) Of the *relation* in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with* any one, i. q. *to be and remain united with* him, one with him, in heart, mind, will; e. g. with ἐν c. dat. of pers. John 6, 56 ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. 14, 10. 15, 4. 5. 6. 7. 1 John 2, 6. 3, 24. 4, 15. 16; μετὰ

τινος 1 John 2, 19. So to remain in any thing, is i. q. to remain steadfast, to persevere in it, e. g. with ἐν c. dat. John 8, 31 ἐν τῇ λόγῳ. 15, 9 et 1 John 4, 16 ἐν τῇ ἀγάπῃ. 1 John 2, 10 ἐν τῇ φωρί. 2 John 9 ἐν τῇ διδαχῇ. So 1 Tim. 2, 15 ἐὰν μείνωσιν ἐν πίστει. (2 Macc. 8, 1.) Vice versa, and in a like general sense, the same things are said to remain in a person, e. g. with ἐν c. dat. of pers. John 5, 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15, 11. 1 John 2, 14. 3, 17 πὼς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in ἔχω no. 2. d. β, ult.—In a kindred sense, spoken of divine gifts, privileges, with ἐνί τινα, John 1, 32. 33 τὸ πνεῦμα καταβαίνειν καὶ μένον ἐπ' αὐτόν. 1 John 3, 15 ἐν αὐτῷ. 3. Of evils, John 3, 36 ἡ ὀργὴ τοῦ 3. μένει ἐπ' αὐτόν. 9, 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. Trans. to stay for any one, to wait for, to await; c. acc. Acts 20, 5 οὗτοι ἔμενον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμά με καὶ θλίψεις μένουσι. Sept. for ἵπῳ? Is. 8, 17.—Dem. 50. 26. Xen. An. 4. 4. 20. +

μερίζω, f. ἰσω, (μερίς,) to part, to divide into parts, c. acc. Plato Parm. 131. c; Pass. Xen. An. 5. 1. 9.—Hence in N. T.

1. to divide out, to distribute, c. acc. e. g. τοὺς ἰχθύας Mark 6, 41. Sept. for πᾶν? Ex. 16, 9. Josh. 14, 5. So Hdian. 1. 17. 3.—Hence genr. to distribute, for to assign, to grant, to bestow; so of God Rom. 12, 3. 1 Cor. 7, 17. 2 Cor. 10, 13; genr. Heb. 7, 2. So Sept. Job 31, 2. Eccclus. 45, 20 or 28.

2. Mid. μερίζομαι τι μετὰ τινος, to divide any thing with another, to share with; Luke 12, 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. πᾶν πᾶν and Sept. Prov. 29, 24.—Dem. 913. 1; comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.

3. Trop. Pass. of persons, to be divided into parties and factions, to be disunited; Matt. 12, 25 bis. 26. Mark 3, 24. 25. 26. (Pol. 8. 23. 9.) Spec. 1 Cor. 1, 13 μεμέρισται ὁ Χριστός; is Christ divided? i. e. are there parts or divisions in Christ? 1 Cor. 7, 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένα, a wife and a virgin are divided, different, sc. in their interests. So Hdian. 3. 10. 6.

μέριμνα, as, ἡ, (μερίς, μερίζω,) care, anxiety, anxious thought, as dividing up and distracting the mind; Matt. 13, 22 et Mark 4, 19 μερίμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares. Luke 8, 14. 21, 34. 2 Cor. 11, 28. 1 Pet. 5, 7.—Sept. Ps. 55, 23. Æschyl. Eum. 360. Plut. de Virt. et Vit. 2.

μεριμνάω, ὦ, f. ἴσω, (μέριμνα,) to care; to be anxious, troubled, to take anxious thought; absol. Matt. 6, 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται κτλ. v. 31. Luke 12, 25. Phil. 4, 6. (Plato Rep. 607. c.) With dat. of that for which, Matt. 6, 25 μὴ μεριμνῶτε τῇ ψυχῇ ὑμῶν. Luke 12, 22; εἰς τὸ ἀδριαν Matt. 6, 34; περὶ c. gen. Matt. 6, 28. Luke 12, 26; περὶ c. acc. Luke 10, 41; ὑπὲρ c. gen. 1 Cor. 12, 25; πὼς Matt. 10, 19. Luke 12, 11. (Dem. 576. 23 μεριμνῶν τὰ δίκαια λέγειν.) With accus. of thing, pr. as to or for which one cares, Butt. ἡ 131. 7; hence to care for, to take care of, 1 Cor. 7, 32. 33. 34 bis, μεριμνᾷ τὰ τοῦ κυρίου... τὰ τοῦ κόσμου. Matt. 6, 34 τὰ ταῦτης. Phil. 2, 20 τὰ περὶ ὑμῶν. So Wisd. 12, 22. Xen. Cyr. 8. 7. 12 καὶ τὰ πολλὰ μεριμνῶν.

μερίς, ἰδος, ἡ, (μέρος,) a part, e. g.

1. Of a country, i. e. a division, province, Acts 16, 12; see in Macedonia. So Sept. and πᾶν? Josh. 18, 6. Comp. μεριδάρχης 1 Macc. 10, 65. Jos. Ant. 12. 5. 5.

2. Genr. a part assigned, portion, share, trop. Acts 8, 21 οὐκ ἔστι σοι μερίς... ἐν τῷ λόγῳ τούτῳ. Sept. and πᾶν? Gen. 31, 14. Deut. 12, 12. So pr. Plut. Agesil. 17. Dem. 1039. 22.—Also portion, lot, destiny, as assigned of God, Luke 10, 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. Sept. and πᾶν? Ecc. 3, 22. 9. 9. Dan. 4, 12.

3. As implying participation, fellowship. 2 Cor. 6, 15 τίς μερίς πιστῶ μετὰ ἀπίστου; Col. 1, 12 εἰς τὴν μερίδα τοῦ κλήρου, i. e. so as to be partakers of the inheritance, etc. Sept. for πᾶν πᾶν Deut. 10, 9. Ps. 50, 18.

μερισμός, οὗ, ὁ, (μερίζω,) partition, division, separation, Heb. 4, 12. So Plut. Rep. ger. Præc. 15. p. 85. Plato Legg. 903. b.—Also distribution, and so for gift, Heb. 2, 4 πνεύματος ἁγίου μερισμοῖς, comp. in μερίζω no. 1. So genr. Pol. 31. 18. 1.

μεριστής, οὗ, ὁ, (μερίζω,) a divider, distributor, Luke 12, 14.

μέρος, eos, ous, τό, (kindr. μείρομαι,) a part, e. g.

1. In respect to a whole, a part, a portion, piece. a) Genr. and absol. John 19, 23 bis, τέσσαρα μέρη κτλ. Rev. 16, 19. With gen. of the whole, Luke 15, 12 τὸ ἐπιβάλλον μέρος τῆς οὐσίας. 24, 42 ἰχθύος ὁποῦ μέρος. So c. gen. impl. Luke 11, 36 μὴ ἔχον τι μέρος σκοτεινῶν, sc. τοῦ σέματος, and so Eph. 4, 16. (In full Hdian. 8. 4. 27.) Acts 5, 2 supp. τῆς τιμῆς. 23, 6 supp. τοῦ συνεδρίου comp. v. 1, and so v. 9; or it may in v. 9 be rendered party. 19, 27 τοῦτο κινδυνεύει τὸ μέρος, this part, this branch of

labour, this our trade. So genr. Diod. Sic. 1. 28; c. gen. Hdn. 7. 12. 13. Xen. Cyr. 1. 6. 14; gen. impl. 8. 4. 29.—Hence often in adverbial signification, e. g. accus. μέ-ρος τι in some part, partly, 1 Cor. 11, 18; Buttm. § 131. 7. (Thuc. 2. 64.) ἀπὸ μέ-ρους, in part, partly, in some degree, 2 Cor. 1, 14. 2, 5. Rom. 11, 25. 15, 15. 24. (Diod. Sic. 13. 108.) ἐκ μέρους, in part, partly, i. e. imperfectly, 1 Cor. 18, 9 bis. 12. v. 10 τὸ ἐκ μέρους this in part, this piecemeal knowledge; also in particular, individually, 1 Cor. 12, 27; κατὰ μέρος particularly, in detail, Heb. 9, 5, see in καρδ II. 3. c. So Pol. 1. 4. 3. Thuc. 4. 26. b) Of a country, the earth, a part, tract, region; Matt. 2, 22 εἰς τὰ μέρη τῆς Γαλιλαίας. 15, 21. 16, 13. Mark 8, 10. Acts 2, 10; absol. 19, 1. 20, 2. So Eph. 4, 9 τὰ κατώτερα μέρη τῆς γῆς, see in κατώτερος. Sept. for תחת Neh. 3, 15. (Hdn. 2. 11. 8. ib. 6. 5. 15.) So of a ship, a part, side, quarter; John 21, 6 τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. and ימין Ex. 26, 35. So 1 Macc. 9, 12. c) Trop. a part of a general topic, a particular; Col. 2, 16 ἐν μέρει εὐρητής ἡ νοουμένης κτλ. in the particular of a festival, i. e. in respect of. Also ἐν τῷ μέρει τούτῳ, in this particular, in this respect, 2 Cor. 3, 10. 9, 3. 1 Pet. 4, 16. So Philo in Flacc. p. 989. d. Ael. V. H. 8. 3.

2. a part assigned, portion, share; Rev. 22, 19 ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος pr. each in his part or turn, by course, one after another, 1 Cor. 14, 27. (Pol. 3. 55. 8.) Also portion, lot, destiny, as assigned of God; Matt. 24, 51 καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. Luke 12, 46. Rev. 21, 8. Sept. for חלק Ecc. 5, 18; comp. in μερίς no. 2.—Soph. Antig. 147. Thuc. 1. 127.

3. As implying participation, fellowship; John 13, 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. Rev. 20, 6. Comp. in μερίς no. 3.

μεσημβρία, as, ἡ, (μέσος, ἡμέρα, Buttm. § 19. n. 1), mid-day, noon, Acts 22, 6. Sept. for מִצְחָרָה Gen. 43, 16. 25. So Hdn. 1. 17. 1. Xen. Hell. 5. 3. 1.—Meton. the mid-day quarter, the south, Acts 8, 26. So Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίας, in some Mss. for Μεσσίας.

μεσιτεύω, f. εὔσω, (μεσίτης,) to be a mediator, arbiter, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71; to mediate for any one, to intercede, Jos. Ant. 7. 8. 5.—In N. T. to intervene with any thing, i. e. to interpose; Heb. 6, 17 ὅρκῳ ἐμεσίρευσεν he interposed with an oath, i. e. between himself and the other party, by way of confirmation,

ratification, pledge. Comp. μεσίτης Jos. Ant. 4. 6. 7.

μεσίτης, ου, ὁ, (μέσος, εἰμι to go,) a go-between, a mediator, one who intervenes between two parties, e. g.

1. As an interpreter, internumitius, a mere medium of communication, e. g. Moses, Gal. 3, 19. 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

2. As an intercessor, reconciler; so of Christ, 1 Tim. 2, 5 μεσίτης θεοῦ καὶ ἀνθρώπων. Heb. 8, 6. 9, 15. 12, 24. Sept. for מְשִׁיחַ Job 9, 33.—Plut. Is. et Osir. 46. The earlier Greeks used μέσος δικαστής Thuc. 4. 83; or μεσιδύς Aristot. Polit. 5. 6. See Lob. ad Phryn. p. 121 sq.

μεσονύκτιον, ἰου, τό, (μεσονύκτιος; μέσος, νύξ,) midnight, Luke 11, 5. Acts 16, 25. 20. 7. Put for the midnight watch Mark 13, 35; comp. in φυλακή. Sept. for מִצְחָרָה יָמִיךָ Judg. 16, 3. Ruth 3, 8.—Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry; Lob. ad Phryn. p. 53.

Μεσοποταμία, as, ἡ, (μέσος, ποταμός,) Mesopotamia, pr. 'Mid-river,' the fertile tract of country lying between the rivers Euphrates and Tigris, extending from the northern mountains to Babylon and below, Acts 2, 9. 7, 2. The Hebrew name was מִצְרַיִם שְׁנֵי הַנָּהָרִים Syria of the two rivers Gen. 24, 10; also מִצְרַיִם הַשָּׁמַיִם the Plain of Syria, Gen. 25, 20. 28, 2. It now belongs to the Turkish dominion, under the name el-Jezirah, the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 183, 155. Ritter Erdk. Th. XI.

μέσος, ἡ, ὡν, (kindr. with μερά,) mid, middle, tiamia.

1. Adj. e. g. μέση ἡμέρα, mid-day, μέση νύξ mid-night, Acts 26, 13. Matt. 25, 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27, 17), μεσούσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. So Sept. Ex. 11, 4. 1 K. 3, 20. Esdr. 9, 41.—In an adverbial sense, Buttm. § 123. 6. Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19, 18. Acts 1, 18. With a gen. John 1, 26 μέσος δὲ ὑμῶν ἔστηκε in the midst of you, among you. Matt. 14, 24 τὸ δὲ πλοῖον ᾗθη μέσον τῆς θαλάσσης ἦν, the vessel was now mid-way of the lake. Comp. Buttm. § 132. 5. b. Matth. § 354. η. Sept. for מִצְחָרָה Gen. 15, 10. So Luc. Conv. 43; c. gen. Jos. B. J. 3. 8. 1. Hdn. 3. 9. 5.

2. Neut. τὸ μέσον as Subst. the middle,

the midst, only with prepositions. a) ἀνά μέσον, *in the midst of, among*, c. gen. of pers. or thing, Matt. 13, 25. Mark 7, 31. 1 Cor. 6, 5. Rev. 7, 17. See more in ἀνά no. 1. b) διὰ μέσον, *through the midst of*, c. gen. of pers. or place, Luke 4, 30. 17, 11. John 8, 59. Sept. for הֵיחָדָה Jer. 37, 4. So Plut. Solon 14. Xen. An. 1. 4. 4. c) εἰς μέσον, εἰς τὸ μέσον, *into the midst of an assembly, etc.* Mark 3, 8 ἔχειται εἰς τὸ μέσον. Luke 4, 35. 5, 19. Also by attraction in Mark 14, 60. Luke 6, 8. John 20, 19. 26; see in εἰς no. 4. Sept. for הֵיחָדָה Ex. 14, 23; הֵיחָדָה Ex. 11, 4. So Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. d) ἐκ μέσον, *out of the midst*, c. gen. of pers. *from among* Matt. 13, 49. Acts 17, 33. 23, 10. 1 Cor. 5, 2. 2 Cor. 6, 17. Sept. for הֵיחָדָה Ex. 7, 5; הֵיחָדָה Ex. 31, 13. Absol. αἶρεν ἐκ τοῦ μέσου *to take away from the midst, tollere e medio*, i. e. *to abolish, to destroy*, Col. 2, 14; also γίνεσθαι ἐκ μέσου id. neut. 2 Thess. 2, 7. So Xen. An. 1. 5. 14 ἐκ τοῦ μέσου ἐξίστασθαι. e) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. 14, 6 ὠρχήσατο ἐν τῷ μέσῳ i. e. *before Herod and his guests*. John 8, 9, comp. v. 2. (Xen. Cyr. 7. 5. 46.) With gen. of thing or place, Mark 6, 47 ἐν μ. τῆς θαλάσσης. Luke 21, 21. 22, 55. Acts 17, 22. Heb. 2, 12. Rev. 1, 13. 2, 1. [2, 7.] 4, 6. 5, 6. 6, 6. 22, 2. With gen. of pers. *in the midst of, among*, Matt. 18, 20. Luke 2, 46 ἐν μέσῳ τῶν διδασκάλων. 22, 27. 55. 24, 36. Acts 1, 15. 2, 22. 27, 21. 1 Thess. 2, 7. Phil. 2, 15. Rev. 5, 6. Also by attract. in Matt. 10, 16. 18, 2. Mark 9, 36. Luke 8, 7. 10, 3. John 8, 3. Acts 4, 7; see in ἐν no. 4. Sept. for הֵיחָדָה Gen. 1, 6. 23, 10; הֵיחָדָה Deut. 29, 11. So Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. f) κατὰ μέσον τῆς νυκτός, *about midnight*, Acts 27, 27. Sept. for הֵיחָדָה Josh. 1, 11. So Xen. An. 6. 2. 17 κατὰ μ. τῆς Θρησκείας, comp. Cyr. 5. 3. 52.

μεσότηχον, ου, τό, (μέσος, τοῖχος,) *a middle-wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2, 14. Some suppose here an allusion to the wall between the inner and outer courts of the temple; see in λερόν and Jos. B. J. 5. 5. 2; comp. Rev. 11, 1. 2.—Clem. Alex. 6. 13. Athen. 7. p. 281. d. τὸν... μεσότηχον.

μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. 8, 13. 14, 6. 19, 17.—Eustath. ad Il. 8. 68. Comp. μεσουρανίω Porph. de Abst. IV. 8. Strabo 2. p. 169. c.

μεσός, ὦ, f. ὥσα, (μέσος,) *to be in the middle, in the midst, mid-way*, intrans. John 7, 14 τῆς ἑορτῆς μεσοῦσης, i. e. *at the middle of the festival*.—Sept. Ex. 12, 29. Thuc. 5. 57. Xen. Hell. 2. 2. 24.

Μεσσίας, ου, ὁ, *Messias*, Heb. מָשִׁיחַ *Messiah*, i. e. *the Anointed*, to which Χριστός *Christ* corresponds in Greek; John 1, 42. 4, 25.

μεστός, ἡ, ὅν, *full, filled, stuffed*, with a gen. of that of or with which a person or thing is full, Buttm. § 132. 10. a. John 19, 29 bis, σκευὸς ὄξους μεστόν κτλ. 21, 11. James 3, 8. Sept. for מָלֵךְ Ez. 37, 1. Nah. 1, 10. So Hdtian. 5. 4. 4. Xen. An. 1. 4. 19.—Trop. Matt. 23, 28 μεστοὶ ἐστε ὑποκριταί. Rom. 1, 29. 15, 14. James 3, 17. 2 Pet. 2, 14. So Sept. Prov. 6, 34. Xen. Conv. 1. 13.

μεστόω, ὦ, f. ὥσω, (μεστός,) *to fill, Pass. to be filled, to be full*, c. gen. Acts 2, 13 γλεύκος μεμειωμένοι εἰσὶ.—3 Macc. 5, 10; trop. Soph. Antig. 780. Plato Legg. 649. b.

μετά, prep. (kindr. μέσος,) governing the genitive and accusative, in the poets also the dative; with the primary signif. *mid, amid*, Germ. mit, i. e. *in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Matth. § 587. Winer § 51. 5. h. p. 451. Buttm. § 147. n. 1. Tittm. de Synon. N. T. p. 176.

1. With the GENITIVE, implying companionship, fellowship. E. g.

1. *with*, i. e. *mid, amid, among*, in the midst of, as where one is said to sit, stand, or be *with* or *in the midst of* others, with gen. plur. of pers. or thing. Matt. 26, 58 ἐκάστη μετὰ τῶν ὑπηρετῶν. Mark 1, 13. 14, 54. 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24, 5. John 18, 5. Acts 20, 18. Rev. 21, 3. al. 1 John 4, 17. Comp. Matth. et Winer l. c.—Hom. Od. 10. 320. Eurip. Hec. 209. Xen. Hell. 4. 8. 16.

2. *with*, i. e. *together with, along with*.

a) Pr. and with gen. of pers. a) Where one is said to go, remain, sit, stand, or be *with* any one, in his company; so with a notation of place added, Matt. 5, 25 ἔως οὗ εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Luke 11, 7. 22, 21. John 3, 26. 11, 31. Rev. 3, 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with any one*, Luke 24, 29. 22, 28. John 6, 68. 1 Cor. 7, 13; trop. μένειν μετὰ τινος, *to continue on the side of any one, of his party*, 1 John 2, 19. So

εἶναι μετὰ τινος, *to be with any one*, i. e. in his company; Matt. 9, 15 ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος. Mark 5, 18. Luke 15, 31. John 7, 33. 2 Tim. 4, 11; also γενέσθαι μετὰ τινος id. Acts 7, 38. 9, 19; εἶναι impl. Mark 9, 8. John 18, 26; trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετὰ τινος, *οἱ μετὰ τινος, those with any one*, his companions, Matt. 12, 3. 4. Mark 16, 10. Luke 6, 3. 4. Tit. 3, 15. (Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.) Trop. *to be of one's side or party*. Matt. 12, 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) Also *to be present with any one for aid*, e. g. God, John 3, 2 ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ, 8, 29. Acts 7, 9. 2 Cor. 13, 11; εἶναι impl. Matt. 1, 23. Rom. 15, 33; trop. ἡ χεὶρ κυρίου Luke 1, 66. Acts 11, 21. Also Jesus, Matt. 28, 20; εἶναι impl. 2 Thess. 3, 16; the Holy Spirit John 14, 16. Also with εἶναι impl. *to be ever with any one*, i. e. to be ever bestowed, given, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16, 20. 24. 1 Cor. 16, 23. 24. Heb. 13, 25. 2 John 3. Rev. 22, 21. β) Where one is said *to do or suffer any thing with another*, implying joint or mutual action, influence, suffering; Matt. 2, 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5, 41. 12, 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18, 23. Mark 3, 6. 7. Luke 5, 29. 30. John 11, 16. 19. 18. Acts 24, 1. Rom. 12, 15 bis. 1 Thess. 3, 13. Heb. 13, 23. Rev. 3, 20. al. (Hdian. 3, 4, 12. Xen. Cyr. 2. 1. 12.) So where *with* is equivalent to *and*, as often in English, i. e. where *καὶ* might stand; Matt. 22, 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples *and* the Herodians. 2, 11. 19, 10. 1 Cor. 16, 11. γ) With gen. of a pers. pron. after verbs of *having or taking with oneself*; Matt. 15, 30 ἔχοντες μετ' ἐαυτῶν χυλοὺς κτλ. 25, 3. Mark 14, 33. 2 Tim. 4, 11. So Diod. Sic. 20. 4. δ) Where the accompaniment implies only nearness, contiguity; Matt. 21, 2 καὶ πόλιν μετ' αὐτῆς. Rev. 14, 1. Acts 2, 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, *in thy presence, near thy person*; quoted from Ps. 16, 11 where Sept. for ἡμεῖς ἔσμεν. ε) After the verb ἀκολουθεῖω, *to follow*, Luke 9, 49 οὐκ ἀκολουθεῖ μετ' ἡμῶν. Rev. 6, 8. 14, 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353; comp. Matth. § 403. p. 738. So Dem. 608. 13. ζ) After verbs compounded with σύν, instead of the more usual dative, Matt. § 405. Acts 1, 26 συγκα-

τενηφίσθη μετὰ τῶν ἀποστόλων. 2 Cor. 8, 18. Gal. 2, 12. Matt. 17, 3. 20, 2. So Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) Trop. with gen. of thing, e. g. α) As expressing the state or emotion of mind which accompanies the doing of any thing, *with* which one acts; Matt. 28, 8 ἐξελθούσαι ταχὺ μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 3, 5. Luke 14, 9. Acts 20, 19. 24, 3. Eph. 4, 2 bis. 2 Thess. 3, 12. 1 Tim. 2, 9. Heb. 10, 22. al. ssep. Comp. Matth. 1. c. So 1 Macc. 7, 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15. β) As marking an external action, circumstance, or condition *with* or *by* which another action or event is accompanied, e. g. Matt. 14, 7 μετ' ὄρκου ὁμολόγησεν αὐτῇ. 24, 31 ἀποστέλει τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. Matt. 27, 66 *together with* the watch. Mark 6, 25. 10, 30 comp. Winer l. c. p. 451. Luke 9, 39. 17, 20. Acts 5, 26. 13. 17. 14, 23. 24, 18. 2 Cor. 8, 4. 1 Tim. 4, 14. Heb. 5, 7. 7, 21. al. ssep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to *καί*, as in English; comp. above in α. β, ult. Eph. 6, 23 εἰρήνη . . . καὶ ἀγάπη μετὰ πίστεως κτλ. Col. 1, 11. 1 Tim. 1, 14. 2, 15. 3, 4. 2 Tim. 2, 10. Heb. 9, 19. al. γ) With gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in α. γ. Matt. 24, 30 μετὰ δυνάμεως καὶ δόξης. Mark 14, 43 ὄχλος πολλὸς μετὰ μαχαίρων κτλ. John 18, 3. Acts 26, 12; comp. 9, 2 et 22, 5. So Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἴνου ἐλθεῖν. δ) After the verb μίγνυμι *to mingle*, Matt. 27, 34 ξξος μετὰ χολῆς μεμιγμένον. Luke 13, 1 ὃν τὸ αἷμα Πιλάτος ἐμίξε μετὰ τῶν θυσιῶν αὐτῶν. So Plato Tim. p. 35. α, μίγνυς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἐν. The more usual construction is with the dat. Matth. § 403. b; comp. Hdian. 5. 5. 16.

c) From the Heb. μετὰ is sometimes put like מֵת, מֵה, where the common Greek construction is different, espec. after verbs and nouns implying joint or mutual action, influence, suffering, where in Engl. also we say *with*; e. g. α) After words implying accord or discord, Luke 23, 12 ἐγένοντο δὲ φίλοι . . . μετ' ἀλλήλων. (So e. dat. Xen. Mem. 2. 1. 33.) Rom. 12, 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22, 45; c. dat. Job 5, 23. Eccclus. 6, 6.) Heb. 12, 14. John 3, 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6, 6. 7. Rev. 2,

16 *πολεμήσω μετ' αὐτῶν*. 11, 7. 12, 17. 13, 7. Here the dat. is more common, Matth. § 404. c. β) After *μοιχεύω*, *πορνεύω*, and the like; Rev. 2, 22 *τοὺς μοιχεύοντας μετ' αὐτῆς*. 17, 2. 18, 3. 9; also 14, 4. So Heb. מֵתָא c. רַחֵם Jer. 23, 17; c. ז Sept. *ἐν* Ez. 16, 17. Heb. Lex. מֵתָא no. 1. The common construction is c. accus. see under these verbs. γ) After words signifying participation, fellowship; 2 Cor. 6, 15. 16 *τίς μερὶς πιστῶ μετὰ ἀπίστου κτλ.* John 13, 8 *οὐκ ἔχεις μέρος μετ' ἐμοῦ*. 1 John 1, 3. 6. 7. Commonly c. dat. as *τί σοι καὶ ἐμοί* Matt. 8, 29; comp. Matth. § 389. i. a. Also *λογίζεσθαι μετὰ τινος*, to be reckoned, with any one; Mark 15, 28 et Luke 22, 37 *καὶ μετὰ ἀνόνων ἐλογίσθη*, quoted from Is. 53, 12 where Heb. רַחֵם מֵתָא, Sept. *ἐν*. So c. dat. Hdot. 8. 136. δ) After verbs implying to speak or talk with any one; Mark 6, 50 *καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν*. Rev. 4, 1; also John 6, 43. 16, 19. So מֵתָא c. מֵתָא Sept. *μετὰ* Gen. 31, 29; c. רַחֵם Sept. *πρὸς* Gen. 23, 8. 42, 30. For the more usual dat. see in *λαλέω*, *διαλέγω*, etc. ε) *ποιεῖν τι μετὰ τινος*, to do with any one, i. e. to or towards him, corresponding to Heb. מֵתָא מֵתָא; Luke 1, 72 *ποιῆσαι θεὸς μετὰ τῶν πατέρων*. 10, 37. Acts 14, 27. 15, 4. So Heb. and Sept. Gen. 24, 12. Sept. *ἐν* Gen. 40, 14. Also *μεγαλύνειν τι μετὰ τινος* Luke 1, 58, for Heb. מֵתָא מֵתָא; see in *μεγαλύνω*. For the more usual acc. or dat. see in *ποιέω* no. 2. d.

II. With the ACCUSATIVE, *μετὰ* strictly implies motion *towards the middle, into the midst* of any thing, Hom. II. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing; see Passow *μετὰ* C. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. Of succession in place, *after, behind*; once, Heb. 9, 3 *μετὰ τὸ δεύτερον καταπίτασμα*.—Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. Of succession in time; e. g. with a noun of time, Matt. 17, 1 *μετ' ἡμέρας ἕξ after six days*. 25, 19 *μετὰ δὲ χρόνον πολύν*. Mark 8, 31. Acts 12, 4. 28, 11. Gal. 1, 18. So *μετ'* οὐ πολλὰς ἡμέρας Luke 15, 13; οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1, 5; comp. in οὐ, and Winer § 23. 5. n. (Paléph. 5. 3. Hdian. 5. 6. 2. Ael. V. H. 9. 21.) With a noun of person, Acts 5, 37 *μετὰ τούτου ἀνέστη Ἰούδας*. 19, 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an

event or point of time; Matt. 1, 12 *μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος*. Mark 13, 24. Luke 9, 28. John 13, 27. 2 Pet. 1, 15. So Hdian. 4. 9. 3.—Also *μετὰ ταῦτα v. τοῦτο after these things, after this*, Mark 16, 12. Luke 5, 27. John 3, 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) With an adj. Luke 22, 58 *μετὰ βραχύ*, see in *βραχύς* no. 1. Acts 27, 14 *μετὰ οὐ πολὺ*. (Jos. 1. 12. 2.) With an infin. c. art. Matt. 26, 32 *μετὰ δὲ τὸ ἐγερθῆναι με*, i. e. *after that I am risen again*. Mark 1, 14. Luke 12, 5. Acts 1, 3. 1 Cor. 11, 25 *μετὰ τὸ δευπνήσαι*. Heb. 10, 26. So Hdian. 2. 9. 6.

NOTE. In composition *μετὰ* implies: a) Fellowship, partnership; as *μεταδίδωμι*, *μετέχω*, *μεταλαμβάνω*. b) Proximity, contiguity; as *μεθόριον*. c) Motion or direction *after*, as *μεταπέμπομαι*. d) Sequence in time; as *μετέπειτα*. e) Transition, transposition, change, *over, away*, Lat. *trans*; as *μεταβαίνω*, *μετατίσθαι*, *μεδίσθημι*. +

μεταβαίνω, f. *βήσομαι*, (βαίνω,) to go or pass over from one place to another, to remove; e. g. *ἐξ οἰκίας εἰς οἰκίαν* Luke 10, 7; trop. John 5, 24. 1 John 3, 14. So Luc. Vitar. Auct. 5 *ἐς ἄλλο [σῶμα] μεταβήσεται*. Trop. 2 Macc. 6, 9. 24. Plut. Thes. 5.—Hence genr. to pass over or away, to depart, c. ἀπὸ Matt. 8, 34; *ἐκ ἐπὶ πρὸς* John 13, 1; c. adv. Matt. 11, 1 *μετέβη ἐκεῖθεν*. 12, 9. 15, 29. 17, 20 bis. John 7, 3. Acts 18, 7. So Pol. 21. 10. 12. Plato Crat. 438. a.

μεταβάλλω, f. ἀλῶ, (βάλλω,) to throw, or turn over, e. g. with a plough c. acc. Xen. Œc. 16. 13; to turn about, Hom. II. 8. 94; to change, Diod. Sic. 1. 12.—In N. T. Mid. to change oneself, to change one's mind, Acts 28, 6. So Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. Hell. 2. 3. 31.

μετάγω, f. ἔω, (ἄγω,) to lead over from one place or country to another, to transfer, Pol. 5. 1. 9. Diod. Sic. 20. 3 fin.—In N. T. to move or turn about, from one place to another, James 3, 3. 4.

μεταδίδωμι, f. δῶσω, (δίδωμι,) to give to any one as his share, to share with, i. e. to impart, to communicate; c. dat. Luke 3, 11 *ὁ ἔχων δύο χιτῶνας, μεταδόντω τῷ μὴ ἔχοντι*. Eph. 4, 28. Part. absol. *ὁ μεταδίδους*, one who distributes alms, an officer of the primitive church, Rom. 12, 8. With acc. and dat. Rom. 1, 11 *ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν*. 1 Thess. 2, 8.—So c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1; c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition, a setting in another place. Hence*

1. *Pr. translation, removal from one place or state to another, Heb. 11, 5.—Diod. Sic. 1. 23.*

2. *mutation, change; Heb. 7, 12 νόμον μετάθεσις. 12, 27.—2 Macc. 21, 24. Thuc. 5. 29.*

μεταίρω, f. ἀρῶ, (αἶρω,) *pr. to lift away, to take away, from one place to another, Dem. 395 ult. Sept. for ἡῤῥῃ 2 K. 25, 11.—In N. T. intrans. or with ἐαυτὸν impl. to take oneself away, i. e. to go away, to depart; Matt. 13, 53 μετήρην ἐκείθεν. 19, 1. Comp. Buttm. § 113. n. 1. § 130. n. 2. So Aquil. Gen. 12, 8 καὶ μετήρην ἐκείθεν for רָחַל עָזְרָה, Sept. ἀπίστη.*

μετακαλέω, ᾧ, f. ἐσω, (καλέω,) *to call away from one place to another, Sept. Hos. 11, 1. Æschin. 49. 30; to call back, to recall, Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. Mid. to call away to oneself, to call for, to invite, c. acc. Acts 7, 14 μετεκαλίσασαο τὸν πατέρα αὐτοῦ Ἰακώβ. 10, 32. 20, 17. 24, 25. So Achill. Tat. 4. p. 243 καὶ δέεται τὸν τοῦ στρατοπέδου ἱατρὸν μετακαλίσασσάαι.*

μετακινέω, ᾧ, f. ἦσω, (κινέω,) *to move from one place to another, to move away, to remove; Pass. trop. Col. 1, 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, not moved away from the hope, not fallen away, not wavering.—Pr. Hdot. 1. 51. Luc. Contempl. 6. Xen. Eq. 7. 6.*

μεταλαμβάνω, f. λήφομαι, (λαμβάνω,) *to receive with others, to take a share of any thing, to partake of, to share; c. gen. 2 Tim. 2, 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6, 7. 12, 10. Spec. τροφῆς μεταλαμβάνειν, to partake of food, to take food, Acts 2, 46. 27, 33. 34. So Æl. V. H. 9. 5. Xen. Hell. 3. 5. 2.—Hence genr. to take, to have, c. acc. Acts 24, 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2. So Pol. 2. 16. 15 καιρὸν.*

μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking of any thing; 1 Tim. 4, 3 εἰς μετάληψιν, i. e. to be partaken of, enjoyed.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς. Plato Parm. 131. a.*

μεταλλάσσω v. ττω, f. ξω, (ἀλλάσσω,) *to exchange one thing for another, c. acc. et ἐν, Rom. 1, 25; eis v. 26.—Plut. Cic. 31 τὰ ἱμάτια. So c. eis Diod. Sic. 4. 51. Plato Polit. 291. b.*

μεταμέλωμαι, f. ἥσομαι, *Pass. depon. (μῆλω, μελόμαι,) Pass. aor. 1 μετεμελήθη, Buttm. § 113. 4 and n. 5; pr. to transfer or*

change one's care; hence, to change one's mind or purpose, after having done any thing; Matt. 21, 29 ὕστερον δὲ μεταμελήσεις. v. 32. Heb. 7, 21 quoted from Ps. 110, 4 where Sept. for עָנַן. Oftener with the idea of regret, sorrow, to repent, to feel sorrow, remorse; Matt. 27, 3 of Judas. 2 Cor. 7, 8 bis.—1 Macc. 11, 10. Diod. Sic. 15, 9. Xen. Cyr. 4. 6. 5.

μεταμορφῶω, ᾧ, f. ὥσω, (μορφῶω,) *to transform, to transfigure, e. g. ἐαυτὸν Æl. V. H. 1. 1. Athen. 8. p. 334. c.—In N. T. Mid. to change one's form, to be transfigured, Matt. 17, 2. Mark 9, 2. (Æl. V. H. 14. 8.) Trop. to be transformed in mind and heart, Rom. 12, 2 μεταμορφουῖσθε τῇ ἀνακνώσει τοῦ νοῦς. 2 Cor. 3, 18.*

μετανοέω, ᾧ, f. ἦσω, (νοέω,) *pr. to perceive afterwards, to have an afterview; hence to change one's view, mind, purpose; Sept. for עָנַן Zech. 8, 14. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow; genr. Luke 17, 3 καὶ ἐὰν μετανοήσῃ, ἄφεσις αὐτῷ. v. 4; with ἐπὶ c. dat. 2 Cor. 12, 21. So Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.—In a religious sense, implying sorrow for unbelief and sin, and the turning from them unto God and the gospel of Christ; absol. Matt. 3, 2 μετανοείτε, ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4, 17. 11, 20. Mark 1, 15. 6. 12. Luke 13, 3. 5. 15, 7. 10. 16, 30. Acts 2, 38. 3, 19. 17, 30. 26, 20 μετανοεῖτε καὶ ἐπιστρέφετε ἐπὶ τὸν Θεόν repent and turn to God, i. e. from idolatry. Rev. 2, 5 bis. 16. 21. 3, 3. 19. 16, 9. Prægn. c. ἀπὸ, Acts 8, 22 μετανοήσαντες ἀπὸ τῆς κακίας repent [and turn] from this evil; see in ἀπὸ no. 1. b. ζ. With ἐκ, Rev. 2, 21 ἐκ τῆς πορνείας. v. 2. 9, 20. 21. 16, 11. Sept. c. ἀπὸ for ὑπὸ עָנַן Jer. 8, 6. (Jos. Ant. 7. 7. 8, c. περὶ.) As attended with acts of external sorrow, penance, Matt. 11, 21 ἂν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. 12, 41. Luke 10, 13. 11, 32; comp. Jonah 3, 5–10. For εἰς in Matt. 12, 41 et Luke 11, 32, see in εἰς no. 3. e. a. So Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκὸς p. 611.*

μετάνοια, as, ἡ, (μετανοέω,) *change of mind or purpose, repentance; genr. Heb. 12, 17 μετανοίας γὰρ τόπον οὐχ εὔρε, he found no place for a change of mind, i. e. in his father Isaac; comp. Gen. 27, 34. 37 sq. So Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.—In a religious sense, repentance, penitence, implying sorrow for unbelief and sin, and a turning from them unto God and the gos-*

pel of Christ. Matt. 3, 8 καρπὸν ἀξίον τῆς μετανοίας. v. 11. 9, 13. Mark 1, 4. 2, 17. Luke 3, 3. 8. 5, 32 καλίσαις... ἀμαρτωλοὺς εἰς μετάνοιαν. 15, 7. 24, 47. Acts 5, 31 δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. 11, 18 τὴν μετάνοιαν εἰς ζωὴν. 13, 24. 19, 4. 20, 21 τὴν εἰς θεὸν μετάνοιαν. 26, 20. Rom. 2, 4. 2 Cor. 7, 9. 10. 2 Tim. 2, 25. Heb. 6, 1. 6. 2 Pet. 3, 9. So Wisd. 12, 19. Jos. Ant. 4. 6. 10 fin.

μεταξύ, adv. and prep. (μετά,) in the midst, between.

1. Adv. e. g. of place, *between*, Wisd. 18, 23. Hom. Il. 1. 156.—In N. T. only of time, *mean time*, *mean while*, e. g. ἐν τῷ μεταξύ (χρόνῳ), in the mean time, John 4, 31; comp. Buttm. § 125. 6. (Xen. Conv. 1. 14; fully Hdian. 3. 8. 20.) Also ὁ μεταξύ, pr. *intervening*, *intermediale*, put for *next following*, *next*, as Acts 13, 42 τὸ μεταξύ σάββατον, the next Sabbath; Buttm. l. c. So Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομώντος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλείων. Plut. Instit. Lacon. 42 οἱ μεταξύ Μακεδονικοὶ βασιλεῖς.

2. Prep. with gen. of place or pers. Matt. 23, 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11, 51. 16, 26. Acts 12, 6. So Jos. Ant. 7. 10. 4. Æl. V. H. 3. 1. Xen. Cyr. 7. 1. 10.—Trop. of pers. Matt. 18, 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts 15, 9. Rom. 2, 15 μεταξύ ἀλλήλων, *between one another*, i. e. in turn, alternately. So Plut. de Amic. et Adulat. 1.

μεταπέμψω, f. ψω, (πέμψω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15.—In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts 10, 5. 22. 29. 11, 13. 24, 24. 26. 25, 3. Pass. Acts 10, 29. Sept. for פָּתַחַ? Num. 23, 7. So 2 Macc. 15, 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

μεταστρέφω, f. ψω, (στρέφω,) to turn about, from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28.—In N. T. to turn into something else, to change, Pass. c. eis James 4, 9. Acts 2, 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, quoted from Joel 3, 4 [2, 31], where Sept. for פָּתַחַ? Niph. (1 Macc. 9, 41.) In a bad sense, to change for the worse, to pervert; c. acc. Gal. 1, 7 μεταστρέψαι τὸ εὐαγγέλιον. So Ecclus. 11, 31. Test. XII Patr. p. 688.

μετασχηματίζω, f. ἰσω, (σχηματίζω, σχῆμα,) to transform, to change the form or appearance of any thing, c. acc. Phil. 3, 21 δὲ μετασχηματίζει τὸ σῶμα τῆς ταπεινότη-

σεως. Mid. c. eis, to transform oneself into another shape or character, 2 Cor. 11, 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14; c. ὡς v. 15. So Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Plato Legg. 903. e. Mid. Test. XII Patr. p. 530.—Trop. to transfer figuratively, to apply metaphorically, c. eis τινα 1 Cor. 4, 6. So Plato Legg. 906. c.

μετατίδῃμι, f. τίσω, (τίδῃμι,) to transpose, to put in another place. Hence

1. to transport, to transfer, to translate; Pass. Acts 7, 16 καὶ μετετίθησαν εἰς Συχὲμ. Heb. 11, 5 bis, Ἐνῶχ μετετίθη sc. εἰς τὸν οὐρανὸν κτλ. comp. 2 K. 2, 11. So Sept. Gen. 5, 24. Diod. Sic. 17. 29. Plato Conv. 191. c.—Mid. to transfer oneself, to go over from one side or party to another; hence, with ἀπὸ and eis, to fall away from one to another, Gal. 1, 6. So 2 Macc. 7, 24. Athen. 7. p. 281. e. Pol. 3. 111. 8.—Trop. to transfer to another use or purpose, to pervert, to abuse, c. acc. Jude 4 τὴν χάριν τοῦ θεοῦ μετατίθεναι εἰς ἀσέβειαν, so as to pervert the grace of God unto licentiousness.

2. to change, by putting one thing in place of another; Pass. Heb. 7, 12 μετετιθέμενης τῆς ιερωσύνης, the priesthood being changed. So Plato Minos 316. c. τοὺς νόμους. Xen. Mem. 4. 4. 14.—Others, being transferred, as in no. 1.

μετέπειτα, adv. (ἔπειτα,) after then, i. e. thereafter, afterwards, Heb. 12, 17.—Judith 9, 7. Plut. C. Mar. 4. Plato Ep. 353. c.

μετέχω, f. μετέξω, (ἔχω,) aor. 2 μετέσχον, pr. to have with another, i. e. to partake of, to share in, to be a partaker; c. gen. Buttm. § 132. 5. d. 1 Cor. 9, 10. 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. 10, 21. 30 impl. Heb. 2, 14. 7, 13 φυλῆς ἑτέρας μετέσχεκεν, he had part in another tribe, belonged to another tribe. With ἐκ 1 Cor. 10, 17, comp. in ἐκ no. 1. d. β. So to partake of food, c. gen. γάλακτος Heb. 5, 13.—2 Macc. 5, 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

μετεωρίζω, f. ἰσω, (μετίωρος; μετά, ἑώρα, αἰώρα,) to lift on high, to raise in the air, Æl. H. An. 11. 33 ἐαυτὸν τοῖς πτεροῖς μετεωρίσας. Xen. Cyr. 6. 3. 5. Trop. to elate, as with pride, 2 Macc. 5, 17. Diod. Sic. 4. 70; also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν.—Hence in N. T. Pass. or Mid. μετεωρίζο-

μαί, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12, 29. So μετέωρος ταῖς διανοαῖς Pol. 3. 107. 6. ib. 5. 18. 5.

μετοικεσία, ας, ἡ, (μετοικέω, μετοικίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. 1, 11. 12. 17 bis. Sept. for מְגִלָּה 2 K. 24, 16. 1 Chr. 5, 22.—Leonid. Tar. 79, in Anthol. Gr. I. p. 175. See Munthe Obsas. p. 1.

μετοικίζω, f. ἴσω, (οἰκίζω, οἶκος,) Att. fut. ἴω, Buttm. § 95. 9; to cause to change one's abode, to make remove or migrate; hence to remove, to carry away, c. acc. Acts 7, 4 μετακίνησεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικισά ὑμᾶς ἐπέκεινα Βαβ. Sept. for מְגִלָּה 1 Chr. 5, 6. Am. 5, 27.—Diod. Sic. 11. 88 pen. Ael. V. H. 1. 11. Thuc. 1. 12.

μετοχή, ἡς, ἡ, (μετέχω,) participation, partnership, fellowship, 2 Cor. 6, 14; parallel with κοινωνία.—Psalt. Salom. 14, 4. Plut. Amator. 15. p. 485. Plato Ep. 345. a.

μέτοχος, ου, ό, ἡ, adj. (μετέχω,) partaking of; Subst. a partaker, Heb. 3, 1 κλήσεως ἐπουρανίου μέτοχοι. v. 14. 6, 4. 12, 8. So Anthol. Gr. IV. p. 263. Plato Phædr. 262. d.—Absol. a partner, companion, fellow, Luke 5, 7. Heb. 1, 9 quoted from Ps. 45, 8, where Sept. for מְתָרֵךְ. So Dem. 1411. 4.

μετρέω, ω, f. ἴσω, (μέτρον,) to measure, in any way, e. g. a) Of capacity, with an adjunct of manner, in the proverbial phrase φ v. ἐκ φ μέτροφ μετρεῖται, μετρηθήσεται, Matt. 7, 2 bis. Mark 4, 24 bis. Luke 6, 38 bis. Sept. for מִדָּה Ez. 16, 18. So Dem. 918. 11. Plut. Marcell. 25 pen. b) Of length or distance, as measured by the rule, κάλαμος, c. acc. Rev. 11, 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. v. 2. 21, 15. 16. 17. Sept. and מִדָּה Num. 35, 5. So Xen. Hell. 3, 2. 10. Mem. 4. 7. 2. c) Trop. for to estimate, to judge of, c. acc. 2 Cor. 10, 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. So Hdian. 1. 6. 2. Dem. 324. 24. Comp. metior Hor. Ep. 1. 7 fin.

μετρητής, ου, ό, (μετρέω,) pr. a measurer; then a metretes John 2, 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 72 ξίσται, and equal to $\frac{2}{3}$ of an Attic μέδιμος. Hence the μετρητής was equivalent to the Hebrew bath, or about 8 $\frac{1}{2}$ gallons. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. See in Báros II, and Bæckh Metrol. Untersuch. p. 200, 278, 284, 290.—Sept.

for מִדָּה 2 Chr. 4, 5. Pol. 2. 15. 1. Dem. 1045. 6.

μετριοπαδέω, ω, f. ἴσω, (μετριοπαδής; μέτριος, πάθος,) to be moderate in one's passions; hence to be gentle, indulgent, compassionate, c. dat. ἰωwards any one; Heb. 5, 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κτλ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. 12. 3. 2. So μετριοπαδής Dion. Hal. 8. 61.

μετρίως, adv. (μέτριος, μέτρον,) measuredly, moderately, i. e. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20.—In N. T. moderately, little, and οὐ μετρίως not a little, much, greatly, Acts 20, 12. So Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

μέτρον, ου, τό, measure, in the widest sense.

1. Pr. and genr. a) Of capacity, in the proverbial expression Matt. 7, 2. Mark 4, 24. Luke 6, 38 bis. Trop. measure of sins, Matt. 23, 32. Sept. for מִדָּה 2 Chr. 2, 10; מִדָּה Lev. 19, 36. Deut. 25, 14. So Hdot. 4. 198. Xen. An. 3. 2. 21. b) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. 21, 15 in later edit. 21, 17 μέτρον ἀνθρώπου, a man's measure, i. e. common, current, ordinary. Sept. for מִדָּה Ex. 26, 2. 8. Ez. 42, 16 sq; מִדָּה 2 K. 21, 13. So Xen. Mem. 4. 7. 2. c) Adverbially, ἐκ μέτρον by measure, i. q. μετρίως, i. e. moderately, sparingly, John 3, 34; see in ἐκ no. 3. h.

2. Meton. a measure, a portion as measured off or allotted, allotment, proportion; Rom. 12, 3 ὡς εἰς θεὸς ἐμίσητε μέτρον πίστεως. Eph. 4, 7. 13. 16. 2 Cor. 10, 13 bis, see in κανὼν.—Luc. Imag. 7. Plato Rep. 621. a, πλὴον μέτρον.

μέτωπον, ου, τό, (μετά, ὄψ,) the forehead, Rev. 7, 3. 9. 4. 13, 16. 14, 1. 9. 17, 5. 20, 4. 22, 4. Sept. for מִצְחָה Ex. 28, 33. 1 Sam. 17, 49.—Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

μέχρι, and **μέχρις**, (kindr. μήκος, μακρός,) the former also sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phryn. p. 14; a particle serving to mark a terminus ad quem, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the whole duration up to the limit, while μέχρι refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq.

1. Prep. with the genitive, ἕως, until, usque ad.

a) Of place, *unto, as far as to*; Rom. 15, 19 μέχρι τοῦ Ἰλλυρίκου. Sept. for חַדְרֵי Job 38, 11.—Palæph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*. a) With gen. of a subst. Matt. 13, 30 μέχρι τοῦ θερισμοῦ. Acts 10, 30. 20, 7. Rom. 5, 14 μέχρι Μωϋσέως, i. e. death reigned from Adam *until* Moses without there being any revealed law, but not so afterwards; comp. Tittm. l. c. 1 Tim. 6, 14. Heb. 3, 6. 14. 9, 10. Sept. for חַדְרֵי Ps. 105, 19. So Hdian. 1. 1. 5. Xen. Venat. 4. 11. β) μέχρις οὗ sc. χρόνου, *until what time*, i. e. *until*, as a Conjunct. with the Subjunctive, where the matter is uncertain, Mark 13, 30 μέχρις οὗ πάντα ταῦτα γένηται. See Buttm. § 146. n. 2. Matth. § 480. b. So Hdot. 4. 119; c. impf. Indic. Xen. An. 5. 4. 16. γ) μέχρι τῆς σήμερον, *until this day*, Matt. 11, 23. 28, 15. Here ἄχρι might properly have been used; but the writer employs μέχρι prob. as not looking at all beyond the present time; comp. Tittm. l. c. p. 35. So μέχρι τοῦ νῦν Palæph. 17. 2; μέχρι τῶνδε τῶν καιρῶν Diod. Sic. 4. 19.

c) Trop. of degree or extent; 2 Tim. 2, 9 κακοπαῶ μέχρι δεσμῶν. Heb. 12, 4 μέχρις αἵματος. Phil. 2, 8 μέχρι θανάτου. v. 30.—2 Macc. 13, 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

2. Conjunct. *until*, before a verb in the Subjunct. where the matter is either pres. or fut. and therefore uncertain, Buttm. § 146. n. 2. Eph. 4, 13 μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κτλ.—Xen. Hell. 1. 3. 11 περιμέναν . . . μέχρις ἑλθῇ. So c. impf. Indic. Thuc. 3. 10.

μή, a negative particle, *not*, expressing a *dependent* and *conditional* negative, i. e. depending on the manner in which one conceives of a thing, and therefore *subjective*; while οὐ expresses a direct negation, independently and absolutely, and is therefore *objective*. That is, μή implies that one conceives a thing *not to be*, while οὐ expresses that it *actually is not*; hence μή refers to the predicate, οὐ to the copula. The same distinction holds good in all the compounds of μή and οὐ. See Buttm. § 148. Kühner § 318. 3. Winer § 59. Herm. ad Vig. p. 796 sq. 802 sq. Matth. § 608. 5.

1. As a **NEGATIVE** particle, *not*, *non*, where the following special uses all flow from the general principles above stated. E. g. μή, and not οὐ, is used:

1. In all negative *conditions* and *suppositions*; in N. T. after εἰ and εἰ, Buttm.

§ 148. 2. b. E. g. εἰ μὴ, Matt. 5, 20 εἰ μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν κτλ. Mark 3, 27. Luke 13, 3. 5. Tit. 1, 6. al. see in εἰ II. 2. So εἰ μὴ, Matt. 24, 22 εἰ μὴ ἐκολοβάσθησαν αἱ ἡμέραι. Mark 2, 7. John 3, 13. Acts 21, 25. al. see in εἰ III. 2. e. With εἰ or εἰ implied, Mark 12, 19. Luke 10, 10. John 12, 47. 1 Cor. 13, 1. 2. 3. James 2, 14.—Sometimes εἰ is followed by οὐ, where οὐ then refers not to the condition, but to the verb alone, which it renders negative; as Matt. 26, 24 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθῃ, i. e. the *not being born* would have been better for him; here μὴ would have implied uncertainty as to his having been born. Mark 11, 26. Luke 14, 26. 18, 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear*, i. q. to condemn. John 10, 37 εἰ οὐ ποίω τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do*, i. q. to leave undone. 11, 8. James 2, 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 831. Comp. in οὐ no. 5.

2. After particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μὴ, Matt. 26, 5 ἵνα μὴ θάρσυνος γένηται. Luke 8, 10. John 3, 16. Acts 5, 26. Heb. 13, 17. al. So Matt. 5, 29. 30. Mark 4, 12. John 11, 50. al. see in ἵνα I. 1, and II. a. So ὅπως μὴ, Matt. 6, 18. Luke 16, 26. Acts 20, 16. 1 Cor. 1, 29.—Also before an infin. expressing *purpose*, either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, see below in no. 4.

3. After *relative* pronouns, as *ὅς, ὅστις, ὅσος*, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10, 14 *ὅς* εἰ μὴ δέξεται ὑμᾶς. 11, 6. Luke 8, 18. 1 Pet. 2, 9. Mark 6, 11 *ὅσος* ἂν μὴ δέξωνται ὑμᾶς. Luke 9, 5. Acts 3, 23 *ἥτις* ἂν μὴ ἀκούσῃ. Rev. 13, 15.—But οὐ is put after *ὅς, ὅστις*, where these refer to a definite antecedent, as Luke 14, 33; or where any thing is said actually not to be or to be done, as Matt. 10, 38. 13, 12. Mark 9, 40. Luke 14, 27.

4. With the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose; Buttm. § 148. 2. g. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus a) Inf. simpl. Matt. 22, 23 οἱ λέγοντες μὴ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke 2,

26. 20, 7. 21, 14. Acts 15, 19. 38. 23, 8. 25, 24. 27 *ἀλογόν μοι δοκεῖ... μή καὶ τὰς κατ' αὐτοῦ αἰτίας σημῶναι*. Rom. 13, 3 *ἔλεις δὲ μή φοβεῖσθαι τὴν ἐξουσίαν*. 1 Cor. 7, 1. 1 Tim. 1, 20. 2 Pet. 2, 21. After *δεῖ*, *ὀφείλω*, and the like, Buttm. l. c. Matt. 23, 23 *ταῦτα ἔδει ποιῆσαι, κακεῖνα μὴ ὀφείναι*. Luke 18, 1. Acts 27, 21. Rom. 15, 1. 1 Tim. 3, 3 *δεῖ οὖν ἐπίσκοπον... μὴ πάροπον, μὴ πλήκτην (εἶναι)*. v. 8. Tit. 1, 7. 2, 3. 9. 10. After *δυνάμει*, implying future purpose, Heb. 3, 12 *τίσι δὲ ὁμοσε μὴ ἐσσεύεσθαι κτλ.* see Herm. ad Vig. p. 805. After verbs of *commanding*, *entreaty*, e. g. with inf. pres. as continued, Acts 1, 4 *παρηγγελεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι*. 21, 4. Rom. 2, 21. 22. Eph. 3, 13 *διὰ αὐτοῦ μοι μὴ ἐκκαεῖν*. 2 Tim. 2, 14. (Comp. Luc. D. Mort. 1. 4.) With inf. aor. as transient, Matt. 2, 12. 5, 34. Luke 22, 40. Heb. 12, 19. By pleonasm after verbs implying a negative, e. g. of *denying*, Luke 20, 27 *οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι*. 23, 34. See Matth. § 534. n. 4. Winer § 67. 1. n. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4, 20 *οὐ δυνάμεθα δὲ εἶδομεν... μὴ λαλεῖν*, i. e. we cannot but speak. Buttm. § 148. n. 7. b. After *ὥστε*, in N. T. marking a result anticipated or supposed on the part of the speaker or writer; Matt. 8, 28 *ὥστε μὴ ἰσχύειν τινα παρελθεῖν*. Mark 3, 20. 1 Cor. 1, 7. 2 Cor. 3, 7. 1 Thess. 1, 8. So Xen. Conv. 4. 54. b) Infin. c. τοῦ, e. g. as dependent on a Subst. Rom. 11, 8 *ὀφθαλμοὶ τοῦ μὴ βλέπειν κτλ.* e. 1 Cor. 9, 6 *οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι*; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4, 42. 24, 16. Acts 10, 47 *ἔδωκε καλοῦσαι... τοῦ μὴ βαπτισθῆναι τούτους*. 14, 18. 20, 27. Rom. 11, 10. 1 Pet. 3, 10; also Luke 17, 1. Heb. 11, 5. James 5, 17. As marking purpose or result, where *ὥστε* might stand instead of τοῦ, comp. below in lett. d. Rom. 7, 3 *ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδι*. Comp. Winer § 45. 4. p. 379. b. Buttm. § 140. n. 10. c) Infin. c. τῷ, 2 Cor. 2, 12 *τῷ μὴ εἶρεῖν με Τίτον*, i. e. marking a cause as existing in the mind of any one. d) Infin. c. τὸ, where the infin. is then equivalent to a Subst. Rom. 14, 21 *καλὸν τὸ μὴ φαγεῖν κρέα*, i. q. if one would eat no meat, Buttm. § 148. 2. g. 1 Cor. 4, 6. 10, 2; preceded by τοῦτο, Rom. 14, 13. 2 Cor. 2, 1. 1 Thess. 4, 6 comp. v. 3. So with the prepositions *εἰς* and *πρὸς* as marking purpose or supposed

result; e. g. *εἰς τὸ μὴ* Acts 7, 19. 1 Cor. 9, 18. 10, 6. Heb. 11, 3. 1 Pet. 3, 7; *πρὸς τὸ μὴ* 2 Cor. 3, 13. 1 Thess. 2, 9. 2 Thess. 3, 8. With *διὰ* as marking the probable or supposed cause of any thing, Matt. 13, 5 *διὰ τὸ μὴ ἔχειν βάτος γῆς*. v. 6. Mark 4, 5. James 4, 2. So Ceb. Tab. 24.

5. With *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject; or, in general, where they imply supposition, condition, purpose, or any thing subjective; Buttm. § 148. 2. f. § 144. 2. Kühner § 318. 5. Winer § 59. 3. E. g. a) When the participle may be resolved into the construction with *εἰ*, *ἐάν*, or the like, comp. above in no. 1. Buttm. l. c. Luke 11, 36 *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὸ μέρος κτλ.* Rom. 5, 13. Gal. 6, 9 *καρῷ γὰρ ἰδίῳ περιποιησιν, μὴ ἐκλυόμενοι*. Col. 1, 23. 1 Pet. 3, 6. b) Where the participle, either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent; comp. above in no. 2. Buttm. l. c. E. g. *ὁ μὴ* c. part. Matt. 12, 30 *ὁ μὴ ὦν μετ' ἐμοῦ*, whosoever, i. q. if any one, where οὐ would only have referred to some particular and definite individual. Luke 11, 23. John 3, 18 *ὁ μὴ πιστεύων*, comp. Winer § 59. 1. John 10, 1. 12, 48. 1 Thess. 4, 13. al. Matt. 25, 29 *ἀπὸ τοῦ μὴ ἔχοντος*. Luke 3, 11. 19, 26. 27. Rom. 4, 20. James 4, 17. 1 Cor. 7, 37. Also *πᾶς μὴ* c. part. 1 Thess. 2, 12 *πάντες οἱ μὴ πιστευσάντες*. 1 John 3, 10. Matt. 3, 10. 13, 19 *παντὸς ἀκούοντος... καὶ μὴ συνιόντος*. John 15, 2. So genr. Matt. 9, 36 *ὥστε πρόβατα μὴ ἔχοντα ποιμένα*. 10, 28. Luke 12, 47. Acts 20, 22 *ἰδοὺ ἐγὼ... μὴ εἰδώς*, where the subject is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2, 14. 1 Cor. 7, 29 sq. 9, 21. 1 John 2, 4. al. Here too belong such phrases as *τὰ μὴ θέοντα*, *τὰ μὴ καθήκοντα*, i. q. *ἄτινα μὴ δεῖ*, etc. 1 Tim. 5, 13. Rom. 1, 28. (Ceb. Tab. 25.) *τὰ μὴ ὄντα*, i. q. *ἄτινα μὴ ἐστὶν*, Rom. 4, 17; trop. 1 Cor. 1, 28. Comp. Buttm. § 148. 2. f. Winer § 59. 4. p. 562. c) Where the part. with *μή* expresses the supposed or apparent cause or occasion of any thing, Buttm. § 144. 2. Matt. 1, 19 *Ἰωσήφ δὲ ὁ ἀπὸ αὐτῆς, δίκαιος ὦν καὶ μὴ ᾔετων κτλ.* 18, 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κτλ.* Mark 2, 4. 12, 24. Luke 5, 19. 9, 33. Acts 9, 26. 12, 19. 2 Cor. 3, 14. Heb. 4, 2. So Eurip. Herac. 283 or 284. d) Where the part. with *μή* expresses a supposed or apparent result, like *ὥστε μὴ* c. infin. comp. above in no. 4. a. Luke 7, 30.

Acts 20, 29 *εἰσελεύσονται* . . . *λύκοι βαρεῖς εἰς ὑμᾶς, μή φειδόμενοι τοῦ ποιμνίου*. 2 Cor. 4, 2. Phil. 1, 28. So Acts 9, 9 *ἦν ἡμέρας τρεῖς μή βλέπων, καὶ οὐκ ἔφαγεν*, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but *οὐκ ἔφαγε* relates a specific fact. Also with *καὶ* as equiv. to *δοτε*, comp. in *καὶ* no. 1. c. β. Luke 1, 20 *ἔση σιωπῶν, καὶ μή δυνατόν λαλῆσαι*. 13, 11. Acts 27, 15.

6. In all negative expressions of *wish*, *entreaty*, *command*, where *μή* then often stands at the beginning of a short independent clause, the idea of wishing and the like not being expressed, but retained in the mind; Buttm. § 148. 2. c. and n. 5. Herm. ad Vig. p. 802. Matth. § 608. n. 1. Thus to express a negative *wish*, *μή* is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: a) With the Optative, implying a negative *wish*, in the frequent exclamation *μή γένοιτο*, *may it not be!* let it not happen! Luke 20, 16. Rom. 3, 4. 6. 31. 1 Cor. 6, 15. Gal. 2, 17. (Arr. Epict. 1. 1. 13. ib. 1. 5. 10.) So Gal. 6, 14. 2 Tim. 4, 16 *μή αὐτοῖς λογισθῇ*. So Hom. Od. 1. 386. ib. 20. 344. b) With the Imperative always, (which never takes *οὐ*), usually with the Imp. *present* implying continued action, and forbidding what one is already doing; Buttm. § 148. 3. § 137. 5. Winer § 60. 1. Matt. 6, 16 *μή γίνεσθε ὁσπερ οὐκ οὐκρεῖσθε*. v. 19. 25. 17. 7. 24, 6 *ὁρᾶτε, μή σπορέσθε, beware, be not troubled*. Mark 9, 39. Luke 23, 28. John 2, 16. Acts 10, 15. 1 Pet. 4, 12. al. sēp. Imperat. 3 pers. pres. Rom. 6, 12 *μή οὖν βασιλευνὲς ἡ ἀμαρτία ἐν τῷ σῶματι ὑμῶν σώματι*. 14, 16. 1 Cor. 7, 12. 13. Col. 2, 16. 1 Tim. 6, 2. James 1, 7. al. Also Imper. impl. Luke 13, 14. John 18, 40. Gal. 5, 13. Rom. 12, 11. 16. 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3, 2 *τὰ ἔσω φρονεῖτε, μή τὰ ἐντὶ γῆς*. James 1, 22. 1 Pet. 3, 9. 2 Cor. 9, 7; *μή* . . . *ἀλλά* Luke 22, 42. John 6, 27. Phil. 2, 12.—Very rarely *μή* is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6, 3 *μή γνώτω ὁ ἀριστερά σου κτλ.* 24, 18. Mark 13, 15 *μή καταβάτω εἰς τὴν οἰκίαν*. v. 16. Luke 17, 31. Comp. Buttm. Winer, l. c. So Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73. c) With the Subjunctive in negative *entreaties*, *commands*, exhortations, where the action is to be expressed as transient and momentary; Buttm. l. c. and § 139. m. 4. Winer l. c. E. g. in 1 pers. plur.

Subj. *present*, when it stands as for 1 pers. Imperat. comp. above in lett. b. Gal. 5, 26 *μή γινώμεθα κεκόδοξοι*. 6, 9. 1 Thess. 5, 6. 1 John 3, 18; *aorist*, John 19, 24 *μή σχίσωμεν αὐτόν*. Buttm. § 139. m. 4. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1, 20 *μή φοβηθῇς*. 3, 9 *μή δόξητε λέγεσθαι*. 5, 17. 6, 13. 10, 5. 9. 10. Mark 5, 7. 14, 2. Rom. 10, 6. 1 Cor. 16, 11. Col. 2, 21. Heb. 3, 8. 10, 35. James 2, 11. al. sēp. So with *γενήσθ* or the like impl. Matt. 26, 5. Mark 14, 2.

7. Genr. in any construction, where the negation is from the nature of the case subjective, conditional, or a matter of supposition. Matt. 19, 9 *ὅς ἐάν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορνείᾳ*. Mark 13, 14 *δύμεν, ἢ μή δάμεν*; John 3, 18 *ὅτι μή πεπίστευκεν, because by the very supposition he has not believed*, comp. Herm. ad Vig. p. 804. (Luc. D. Marin. 5. 1.) Rom. 3, 8 *τί ἐστὶ κατὰ ὡς ἀμαρτωλὸς κρίνομαι; καὶ μή, κτλ.* hypothetically, *and why not rather?* Col. 2, 18 *ἀ μή ἐώρακεν ἐμβατεῖν*, i. e. into what he cannot possibly be supposed to have seen; here *οὐ* would have expressed that he had not seen them though he had the power. 1 Thess. 4, 5 *μή ἐν πάσει ἐπιθυμίᾳ*, where *μή* refers to the preceding infin. *κῆρσαι*. Rom. 14, 1.

8. Coupled with *οὐ*, in the order *οὐ μή*, as an intensive negative, (*μή οὐ* is in N. T. only interrog. see in no. III.) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pr. with the Indic. *future*, or more commonly with the Subj. *aorist*, Buttm. § 148. n. 6. § 139. m. 6. Kühner § 318. 7. Winer § 60. 2. Herm. ad Soph. CEd. Col. 853. a) With Indic. *ful.* Matt. 16, 22 *οὐ μή ἔσται σοι τοῦτο*. 26, 35 *οὐ μή σε ἀπαρηγόσωμαι*. Luke 22, 34. John 8, 12. 20, 35. Rev. 3, 5. 9, 6. al. So in emphatic interrogation, Luke 18, 7. John 18, 11. b) With Subj. *aorist*, e. g. aor. 1 Pass. Matt. 24, 2 *οὐ μή ἀφεθῇ ὁδε λίθος*. Luke 22, 16. 18. Heb. 8, 12. 1 Pet. 2, 6. al. Aor. 2 Act. and Mid. Matt. 5, 18. 20. 18, 3. Luke 1, 15. John 6, 37. Rev. 3, 3. 12. al. Mid. Mark 13, 19. So as strengthened by *οὐκ ἐν* Matt. 14, 25. Luke 22, 16; *οὐδέ* Matt. 24, 21. In emphatic interrog. John 11, 56. 18, 11.—Further, contrary to the doubtful rule of Dawes, with aor. 1 Act. Matt. 10, 23 *οὐ μή τελέσῃτε τὰς πόλεις κτλ.* Mark 9, 41. John 4, 14. 48. Acts 13, 41. Heb. 8, 11. 2 Pet. 1, 10; c. *οὐκ ἐν* Rev. 18, 14. Mid. Matt. 16, 28. Rom. 4, 8. See Buttm. § 139. m. 46, marg Winer § 60. 3. n.

II. As a CONJUNCTION, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative so as to imply a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. § 139. n. 50. Herm. ad Vig. p. 796. Matth. § 520. Construed variously:

1. With the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. l. c. Winer l. c. Rom. 2. So after verbs of *fearing* and the like, Acts 27, 17 φοβούμενοι τε μή εἰς τὴν Σύρην ἐκπέσωσι. 2 Cor. 12, 21, comp. v. 20. So c. φοβούμενος impl. 2 Cor. 12, 6. Or, out of the *Indicative*, the preced. verb may be a past tense; as Acts 23, 10 εὐλαβήσεis ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε.—After verbs of *foresight*, or *caution*, the prec. verb being in the present; Matt. 18, 10 ὁρᾶτε, μὴ καταφρονήσητε ἐνός πτλ. Mark 13, 5. 36. 2 Cor. 8, 20. Gal. 6, 1. Heb. 12, 15. 16. Rev. 19, 10 et 22, 9 ὅρα μή sc. ποιήσης τοῦτο.

2. With the *Optative*, where the preceding verb is in a past tense of the *Indicative*; see Buttm. Winer, l. c. So after a verb of *foresight*, Acts 27, 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγῃ, where however later editions read διαφύγῃ in Subj. see Winer § 60. 2.

3. With the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Winer § 60. 2. b. So Indic. pres. Luke 11, 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί. Indic. fut. Col. 2, 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ συλαγωγῶν.

4. With the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary; so c. acc. et infin. 2 Cor. 6, 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς. 13, 7. Buttm. § 148. n. 2. g.—Hom. Od. 9. 530.

III. As an emphatic INTERROGATIVE Particle, which has lost its own negative power, but serves to express a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Kühner § 345. 5. d. Matth. § 608. n. 3. Winer § 61. 3. b. Construed with the Indic. of all the tenses.

1. Simply, with the Indic. pres. Matt. 9, 15 μὴ δύνασθαι οἱ υἱοὶ τοῦ νυμφῶνος περσεῖν πτλ. John 3, 4. Acts 7, 28. 1 Cor. 12, 29. 30. James 2, 14; with ἐστὶ or the like impl. Rom. 3, 5. 9, 14. 1 Cor. 12, 29 sq.—

Indic. aor. Luke 22, 35 μὴ τινὸς ὑπερησάτε. John 7, 48. Rom. 11, 1; perf. John 7, 47; fut. Matt. 7, 9. 10. Rom. 3, 3.

2. Used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c. Rom. 10, 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they *not* heard? is it so then that they have *not* heard? v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath *then* Israel *not* known? is he then ignorant? 1 Cor. 9, 4. 5. 11, 22. So Xen. Mem. 4. 2. 12. +

μήγε, see in γέ no. 2. d.

μηδαμῶς, adv. (μηδαμός; μηδὲ ἀμός,) *by no means*, Acts 10, 14 et 11, 8 οὐδὲν καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in μὴ I. 6. a. Sept. for מִדְּאָמֹס Gen. 18, 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

μηδέ, conjunct. (μὴ, δέ,) differing from οὐδέ as μὴ from οὐ, and having the same general signification as μὴ; pr. *and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. Buttm. § 149. m. 15. Matth. § 609. Winer § 59. 6.

1. In a continued negation, at the beginning of a subsequent clause, *neither, nor*, mostly preceded by μὴ. Matt. 10, 14 ὅς ἐάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6, 11. Luke 16, 26. John 4, 15. Rom. 14, 21. 1 Tim. 1, 4; prec. μήπω Rom. 9, 11. So Hdian. 1. 10. 8. ib. 6. 2. 9.—Also in a continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in μὴ no. I. 6. b, c. So with *Imperat. pres. expr. or impl.* Matt. 6, 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν...μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13, 11 μὴ προμεριμνᾶτε...μηδὲ μελετᾶτε. Rom. 6, 13. Heb. 12, 5; μηδεῖς...μηδέ 1 Tim. 5, 22; aor. 1 Pass. 1 Pet. 3, 14. With *Subjunct. pres.* 1 pers. plur. in exhortations 1 Cor. 10, 8. 9. 1 John 3, 18; aor. 2 and 3 pers. Matt. 7, 6 μὴ δῶτε...μηδὲ βάλητε. Mark 13, 15. Col. 2, 21. 2 Tim. 1, 8; μηδέ...μηδέ Mark 8, 26; μηδεῖς...μηδέ Luke 3, 14. With an *Infinit.* depending on a verb of prohibition Acts 4, 18. 1 Tim. 1, 4.—Once in antithetic apodosis, with Imper. 2 Thess. 3, 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

2. In the middle of a clause, *not even*; Mark 2, 2 ὅστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν Σύραν. 1 Cor. 5, 11. Eph. 5, 3. Buttm. § 149. m. 15. Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. +

μηδεῖς, μηδεμία, μηδέν, (μηδέ, εἰς,) *not even one, no one*, i. e. no one whoever he

may be, from the indefinite and hypothetic power of μή, differing from οὐδεὶς as μή from οὐ; see in μή init.

1. Genr. Matt. 16, 20 ἵνα μηδενὶ εἰπωσιν. Mark 6, 8 ἵνα μηδὲν αἰρώσιν εἰς ὁδόν. John 8, 10. Acts 4, 21. 1 Cor. 1, 7. Heb. 10, 2. al. (Xen. Hell. 5. 4. 20.) With μή, μηκέτι, or μηδεὶς repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόησιν. Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. Acts 4, 17. 2 Cor. 6, 3. So Xen. Mem. 1. 2. 39.

2. In prohibitions, e. g. with Imper. pres. Luke 3, 13 μηδὲν πλῶν... πιάσαστε. 1 Cor. 3, 18. 21. Tit. 2, 15. James 1, 13; Imper. impl. Matt. 27, 19. Phil. 2, 3; with a double neg. Rom. 13, 8. (Luc. D. Deor. 24. 1.) With Subjunct. aor. Matt. 17, 9 μηδενὶ εἰπῆτε τὸ δράμα. Acts 16, 28. (Luc. D. Deor. 1. 2.) Matt. 8, 4 ὅρα, μηδενὶ εἰπῆς. So with a double neg. Mark 1, 44.

3. Neut. μηδέν, nothing. a) As adv. not at all, in no respect, e. g. μηδὲν διακρινόμενος Acts 10, 20. 11, 12. James 1, 6. After verbs of profit or loss, deficiency, or the like, Mark 5, 26 καὶ μηδὲν ὠφελήξεισα. Luke 4, 35. 2 Cor. 11, 5. Phil. 4, 6. Comp. Passow in μηδεὶς. (Luc. D. Deor. 1. 2. Xen. Œc. 11. 9.) So ἐν μηδενί in nothing, in no respect, 2 Cor. 7, 9. Phil. 1, 28. James 1, 4. b) Trop. μηδέν ὄν, being nothing, i. e. of no account, no weight of character, Gal. 6, 3. Comp. Buttm. § 129. 8. So Dem. 562. 23. +

μηδέποτε, adv. (μηδέ, ποτέ,) not even ever, never, 2 Tim. 3, 7.—Luc. adv. Indoct. 28. Xen. Cyr. 1. 6. 10.

μηδέπω, adv. (μηδέ, πῶς) even not yet, not yet, Heb. 11, 7.—Luc. pro Lapsu 15. Æschyl. Pers. 435.

Μῆδος, ου, ὁ, a Mede, Acts 2, 9. The country of Media, Μηδία, lay between the Caspian sea on the north and northeast, and Persia on the south, extending on the northwest and west to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia, Shirvân, Adzerbijân, Ghilân, Mazanderân, and Irak Ajami. See Strabo 11. p. 522 sq. Rosenm. Bibl. Geogr. I. i. p. 276.

μηκέτι, adv. (μή, ὅτι, like οὐκέτι,) no more, no further, no longer, in the general sense of μή, and construed in the same manner; see μή init. E. g. after ἵνα, comp. in μή I. 2. 2 Cor. 5, 15. Eph. 4, 14 ἵνα μηκέτι ὁμεν νήπιοι. With the Infin. comp. μή I. 4. Acts 4, 17. 25, 24 ἐπιβούρτες μὴ δεῖν ζῆν αὐτὸν μηκέτι. Eph. 4, 17. (Xen.

Mem. 4. 3. 8.) With an inf. after ὥστε Mark 1, 45. 2, 2; inf. et τοῦ Rom. 6, 6; εἰς τὸ μή c. inf. 1 Pet. 4, 2. With Participles, as expressing a cause, comp. μή I. 5. c. Rom. 15, 23 συνὶ δὲ μηκέτι τόπον ἔχων κτλ. 1 Thess. 3, 1. 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13, 34; comp. μή I. 5. d. So Luc. D. Mort. 6. 1.—In negative expressions of wish, entreaty, command, see μή I. 6; so with the Opt. implying a negative wish, Mark 11, 14 μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι. With the Imper. pres. John 5, 14 et 8, 11 μηκέτι ἡμάρτανε. Eph. 4, 28. 1 Tim. 5, 23. (Xen. Cyr. 3. 2. 13.) With the Subjunct. pres. 1 pers. plur. Rom. 14, 13; aor. 2 and 3 pers. Mark 9, 25. Matt. 21, 19. Comp. in μή I. 6. c.

μήκος, εος, ους, τό, length, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for מִקְוֶה Gen. 6, 15. al.—Æl. V. H. 3. 1. Xen. Œc. 19. 2.

μηκύνω, f. νῶν, (μήκος,) to make long, to extend, Xen. Mein. 3. 13. 5.—In N. T. Mid. μηκύνομαι to lengthen oneself, spoken of plants, to grow up, absol. Mark 4, 27. So Sept. Act. for מִקְוֶה Is. 44, 14.

μηλωτή, ἡς, ἡ, (μήλον,) a sheep-skin, as used for clothing, Heb. 11, 37. Sept. for מִלְוִי spoken of a prophet's mantle 1 K. 19, 13. 19. 2 K. 2, 8. 13. 14.—Poll. Onomast. 10. 176, 181. Clem. Rom. Ep. 1 ad Cor. 17.

μήν, a particle of strong affirmation, yea, assuredly; in N. T. only in the connection ἢ μήν, the usual formula with oaths; see in ἢ, and Buttm. § 149. m. 29.

μήν, μηνός, ὁ, 1. a month, Luke 1, 24. 26. 36. 56. 4, 25. Acts 7, 20. 18, 11. 19, 8. 20, 3. 28, 11. James 5, 17. Rev. 9, 5. 10. 15. 11, 2. 13, 5. 22, 2. Sept. for מִנְיָן Gen. 7, 11. 8, 4. 5.—Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

2. Meton. the new-moon, which was the first day of the month and a festival, Gal. 4, 10. So Heb. מִנְיָן Sept. νεομηνία Num. 28, 1. Ps. 81, 4. See Num. 10, 10. 28, 11 sq. 1 Sam. 20, 5. 24 sq. Winer Realw. art. Neumond.

μηνύω, f. ὤσω, to make known, to show, to disclose, pr. something before unknown; c. acc. Luke 20, 37. John 11, 57 εἰς τὴν τὴν γῆν ποῦ ἐστι, μηνύση. 1 Cor. 10, 28; c. dat. Acts 23, 30.—2 Macc. 3, 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

μὴ οὐ, see in μή III. 2.

μήποτε, neg. partic. (μή, ποτέ,) in the same general sense and uses as μή.

1. As a negative Particle, *not ever, never*, in no supposable case; Heb. 9, 17 *ἐπεὶ μήποτε ἰσχύει* [διαθήκη] *ὅτε* *ᾧ* *ὁ* *διαζήμενος*.—Luc. Fugit. 1. Xen. Mem. 1. 4. 6.

2. As a Conjunction, *that not ever, that never, lest ever*, i. e. *lest* at some time or other, indefinite, i. q. *lest perhaps*; comp. *μή* II. So after verbs implying *purpose*; with the *Subjunct.* and preceded by a future, a present or aorist, or an Indic. past tense; as in *ἴνα* I. 1. a, c, d. So c. fut. preced. Matt. 4, 6 *ἀποῦσί σε, μήποτε προσκόψῃς* κτλ. Luke 4, 11; pres. or aor. preced. Matt. 5, 25 *ἵσθι εὐνοῶν ... μήποτε σε παραδῶ* κτλ. 7, 6, 13, 29, 27, 64. Mark 4, 12. Luke 12, 58, 14, 8, 12; *ἵνα μήποτε* Luke 14, 29; præter. preced. Matt. 13, 15. Acts 28, 27. With the *Indic. fut.* Mark 14, 2 *μήποτε θόρυβος ἔσται τοῦ λαοῦ*, comp. in *μή* II. 3.—After verbs implying *fear* or *caution*, with the *Subjunct.* Matt. 15, 32. Luke 21, 34 *προσέχετε ἑαυτοῖς, μήποτε βαρυσώσιν* κτλ. Heb. 2, 1, 4, 1; with prec. verb impl. Matt. 25, 9. Acts 5, 39. (Xen. Cyr. 1. 6. 10.) With *Indic. fut.* Heb. 3, 12, comp. in *μή* II. 3.

3. As an Interrogative Particle; e. g. in a direct inquiry implying a negative answer, John 7, 26 *μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες*; *do the rulers then certainly know?*—Indirect, *whether perhaps, if perhaps*; with the *Opt.* Luke 3, 15 *διαλογιζομένων πάντων ... μήποτε αὐτὸς εἶη ὁ Χριστός*. With the *Subjunct.* 2 Tim. 2, 25. See Herm. ad Vig. p. 808. Matth. § 514. c.

μήπω, adv. (*μή*, *πω*), *not yet*, Rom. 9, 11. Heb. 9, 8. [Acts 27, 29.]—Plut. Mor. II. p. 81. 4. Xen. Mem. 4. 4. 28.

μήπως, conjunct. (*μή*, *πως*), *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, with the *Subjunct.* and preceded by the present, comp. in *μή* II. 1. 1 Cor. 9, 27 *ὕποπιάζω μου τὸ σῶμα ... μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι*. 2 Cor. 2, 7, 9, 4; preceded by an aor. Gal. 2, 2, comp. Winer § 60. 2. n.—After verbs implying *fear* or *caution*; e. g. with the *Indic. comp.* in *μή* II. 3. Gal. 4, 11 *φοβοῦμαι ὑμᾶς, μήπως ἐλεῖ κεκοπιᾶκα εἰς ὑμᾶς*. With *Subjunct.* Acts 27, 29. Rom. 11, 21 [ἀλέπετε] *μήπως οὐδὲ σοὺ φείσεται*. 1 Cor. 8, 9, 2 Cor. 11, 3, 12, 20 bis, where supply at the end *εὐρεθώσι*. (Hom. Od. 4. 775.) Once construed with both *Indic.* and *Subjunct.* 1 Thess. 3, 5 *ἐπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν*, i. e.

[fearing] *lest perhaps the tempter have tempted you and our labour be in vain*; see in Winer I. c.

μηρός, οὐ, ὁ, *the thigh*, Rev. 19, 16 *ἐχει ... ἐπὶ τῶν μηρῶν αὐτοῦ ὄνομα γεγραμμένον*, for which custom see Cic. Verr. 4. 48. Pausan. Eliac. extr. Hdot. 2. 106. Wetst. N. T. in loc. So Sept. for *ἡ* Gen. 24, 2. 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

μήτε, conj. (*μή*, *τε*), marking a continued negative, and referring commonly to a part or member of a proposition or clause, while *μηδέ* refers to a whole clause; pr. *and not, also not*; hence *neither, not even*. See Butt. § 149. m. 15. Kühner § 321. 2. Winer § 59. 7.

1. In a continued negation, at the beginning of a subsequent clause, after *μή*, *neither, nor*. Eph. 4, 27 *ὁ ἥλιος μὴ ἐπιδυένω ... μήτε δίδωτε τόπον τῷ διαβόλῳ*. 2 Thess. 2, 2. (Hdian. 4. 15. 19.) Repeated, *μήτε ... μήτε, neither ... nor*, before different parts of the same clause, Matt. 5, 34 sq. *μὴ ὁμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ... μήτε ἐν τῇ γῇ*, ... *μήτε εἰς Ἱερουσ.* κτλ. Acts 23, 8. 12. 21. 1 Tim. 1, 7. James 5, 12. al. So Xen. Lac. 15. 3.

2. Alone in the middle of a clause, *not even*, Mark 3, 20 *ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν*.—Xen. Lac. 10. 7. +

μήτηρ, ἑρος, τρός, ἡ, comp. Butt. § 47.

1. *a mother*, Matt. 1, 18. 2, 11. 13. 20. al. sæp. Trop. of one in the place of a mother, Matt. 12, 49. 50. Mark 10, 30. John 19, 27. Rom. 16, 13. Sept. for *μη* Gen. 2, 24. 44, 20.—Hdian. 1. 10. 11. Xen. Mem. 2. 2. 1; trop. Hom. II. 6. 429.

2. Genr. for *a parent*, ancestor, progenitrix. Gal. 4, 26 *ἡ δὲ ἐκὼν Ἱερουσ. ἐλευσίρα ἐστίν, ἥτις ἐστὶ* [Σάρρα] *μήτηρ πάντων ἡμῶν*, i. e. which represents Sarah our common mother; comp. v. 22. 24. 28. So Sept. and *XX* Gen. 3, 20.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17, 5 *βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων*. So Test. XII Patr. p. 539. p. 735. +

μήτι, neg. partic. (*μή*, *τι* indef.) *not at all, not perhaps*, see Butt. § 150. m. 6. In N. T.

1. As Negat. only in the connection *εἰ μήτι*, *if not perhaps, unless perhaps*, Luke 9, 13. 1 Cor. 7, 5. 2 Cor. 13, 5.—Also *μήτι γε*, i. q. *μήτι*, but stronger, *not at all then*, i. e. for Engl. *not to say then, much more then*, 1 Cor. 6, 3. Comp. Butt. I. c. Herm. ad Vig. p. 801.

2. As Interrog. *whether at all? whether perhaps? i. e. is or has perhaps?* but often not to be expressed in English. Matt. 7, 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; 12, 23. 26, 22. 25. Mark 4, 21. 14, 19 bis. Luke 6, 39. John 4, 29. 7, 31. 8, 22. 18, 35. 21, 5. Acts 10, 47. 2 Cor. 12, 18. James 3, 11; μήτι ἄρα 2 Cor. 1, 17. Sept. for ἤ Mal. 3, 8; ἤ Gen. 20, 8.

μήτιγε, see in μήτι no. 1.

μήτις, pron. interrog. (μή, τίς indef.) *whether any one? is or has any one?* John 4, 33. 7, 48. Comp. μή III.

μήτηρ, as, ἡ, (μήτηρ) *the matric, womb*, Luke 2, 23. Rom. 4, 19. Sept. for μητή Num. 3, 12; μητή I Sam. 1, 5. 6.—Æl. V. H. 10. 8. Plato Tim. 91. b, d.

μητραλόας, ου, ὁ, Att. μητραλοίας, (μήτηρ, δαυία) *a sister of his mother, a matricide*, 1 Tim. 1, 9; comp. Rom. 1, 30.—Thom. Mag. p. 695. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phædr. 62. p. 114. a.

μητρόπολις, εως, ἡ, (μήτηρ, πόλις) *metropolis*, 1 Tim. 6, 23 in the spurious subscription.—Xen. An. 5. 2. 3.

μία, see in εἷς.

μιαίνω, f. αὐῶ, Pass. perf. μερίσμαι Tit. 1, 15, Buttm. § 101. n. 8; id. 3 pers. sing. μερίσμαι Tit. 1, 15, Buttm. § 101. n. 7; Pass. aor. 1 ἐμίανθην, Buttm. § 101. 7; pr. *to colour, to tinge*, Hom. Il. 4. 141. Anthol. Gr. II. p. 153; *to stain, to pollute*, Hdian. 1. 15. Luc. Phalar. 1. 12.—In N. T. *to defile, to pollute*.

1. In the Levitical sense, Pass. John 18, 28 ἵνα μὴ μωσδεύωσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. Sept. for מצה Lev. 5, 3. 22, 5. 8.—Tob. 2, 9; comp. Plato Legg. 782. c.

2. In a moral sense, c. acc. Jude 8 σάρκα μὲν μιαίνουσι. Pass. *to be polluted, corrupt*, Tit. 1, 15 bis. Heb. 12, 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

μίασμα, ατος, τό, (μιαίνω,) pr. 'a colouring, staining'; Suid. Βαφή.—In N. T. *pollution, defilement*, in a moral sense; 2 Pet. 2, 20 τὰ μ. τοῦ κοσμοῦ. So Judith 9, 2. Dem. 1374. 11. Plato Euth. 4. c.

μασμός, ου, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense; 2 Pet. 2, 10 ἐν ἐπιθυμίᾳ μασμοῦ, i. e. in polluted desire, unclean lust. Buttm. § 192. n. 12.—Wisd. 14, 26. Plut. de ei ap. Delph. 20 fin.

μίγμα, ατος, τό, (μίγνυμι,) *a mixture*, John 19, 39 μίγμα σμύρνης καὶ αλόης.—Eccles. 38, 8. Plat. de profect. in Virt. 8 fin.

μίγνυμι, f. μίξω, *to mix, to mingle*, Lat. misceo, Germ. mischen; c. accus. et dat. and in Pass. c. dat. Rev. 8, 7 μεμυγμένα αἵματι. 15, 2. See Matth. § 403. b. So Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also c. acc. et μετὰ τινος, Luke 13, 1 ὡς τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. Matt. 27, 34. So Plato Tim. p. 35. b.

μικρός, ὁ, ὅν, *small, little*; comparat. μικρότερος, *smaller, less*; pr. opp. of μέγας large.

1. Of magnitude, Matt. 13, 32 μικρότερος πάντων τῶν σπερμάτων. Mark 4, 31. James 3, 5. So Palaeoph. 52. 1. Xen. Ec. 8. 11.—Of stature, Luke 19, 3 τῇ ἡλικίᾳ μικρὸς ἦν. Sept. for ἡγεῖ Ez. 17, 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up; Acts 8, 10 ἀπὸ μικροῦ ὥς μεγάλου. 26, 22. Heb. 8, 11. Rev. 11, 18. 13, 16. 19, 5. 18. 20, 12; comp. in μέγας no. 1.—In a compar. sense for *less, younger*, Lat. minor natu; Mark 15, 40 τοῦ Ἰακ. τοῦ μικροῦ, of James the less.

2. Of quantity, a little, 1 Cor. 5, 6 μικρὰ ζύμη. Gal. 5, 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 2, 8. Adv. μικρόν τι 2 Cor. 11, 1. 16. Sept. for ὡς Job 10, 20. Prov. 6, 10.—Also of space, Neut. μικρόν as adv. a little, προσελθὼν μικρόν Matt. 26, 39. Mark 14, 35. So Xen. Cyr. 4. 2. 6.

3. Of number, little, few, Luke 12, 32 τὸ μικρόν ποιμῖνον. Sept. for ὡς Gen. 30, 30. 47, 9.—Xen. Ec. 2. 8.

4. Of time, John 7, 33 μικρόν χρόνον. 12, 35. Rev. 6, 11. 20, 3. Hence absol. μικρόν sc. χρόνον, a little while, pr. acc. of time how long, John 13, 33. 14, 19. 16, 16 bis. 17 bis. 18. 19 bis. Heb. 10, 37. So μετὰ μικρόν, after a while, a little after, Matt. 26, 73. Mark 14, 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

5. Trop. of dignity, authority, little, lowly, humble; Matt. 10, 42 ἵνα τῶν μικρῶν τοίνυν, spoken of the disciples. 18, 6. 10. 14. Mark 9, 42. Luke 17, 2. Matt. 11, 11 ὁ δὲ μικρότερος ἐν. τ. β. Luke 7, 28. 9, 48.—Æl. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, ου, ἡ, Miletus, an ancient maritime city in the southern part of Ionia on the confines of Caria, south of the Meander, and about thirty miles distant from Ephesus. It was celebrated for a temple of Apollo, and as the birth-place of Thales and Anaximander. Miletus became the chief seat of commerce in Asia Minor. A few ruins now mark its probable site, near a village called Palatia or Palatch. See Plin. H. N. 5. 31. Strabo 14. p. 635. Rosenm. Bibl.

Geogr. I. ii. p. 187. — Acts 20, 15. 17. 2 Tim. 4, 20.

μῖλιον, ἰου, τό, a mile, Matt. 5, 41, i. e. the Roman *mille passuum*, *milliarium*, the mile of 1000 paces of 5 feet, whence its name. The Roman foot is estimated at 11.6496 inches English; by Bæckh at 131.15 lines French. This gives 1618 or 1619 yards as the length of the Roman mile; being 142 or 141 yards less than the English mile of 1760 yards. See Bæckh Metrol. Untersuch. p. 199. Dict. of Antt. art. *Milliare*. Adam's Rom. Ant. p. 503. — Pol. 34. 11. 8. Strabo 5. p. 332.

μιμέομαι, ἑ. ἡσσομαι, Mid. depon. (μῖμος,) pr. to mimic, but in a good sense, i. e. to imitate, to follow as an example, c. acc. 2 Thess. 3, 7 πῶς δεῖ μιμεῖσθαι ἡμᾶς. v. 9. Heb. 13, 7. 3 John 11. — Wisd. 4, 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

μιμητής, οὗ, ὁ, (μιμέομαι,) an imitator, follower; in N. T. only in the phrase μιμητῆς γίνομαι, to become an imitator, i. e. to imitate, i. q. μιμόμαι, 1 Cor. 4, 16. 11, 1. Eph. 5, 1. 1 Thess. 1, 6. 2, 14. Heb. 6, 12. 1 Pet. 3, 13. — Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

μνησέω, ἑ. μνήσκω, to put in mind of, to remind, Hom. Od. 12. 38. Il. 1. 407. — In N. T. only as Mid. depon. μνησέομαι, ἑ. μνήσσομαι, aor. 1 ἐμνήσθην both as Mid. and Pass. Buttm. § 136. 1, 2. § 113. n. 6; perf. part. μνησμένος 2 Tim. 1, 4, as pres. Buttm. § 114; comp. Matth. § 495.

1. to call to mind, to recollect, to remember, usually c. gen. Buttm. § 132. 10. d. Pres. Heb. 2, 6 ὅτι μνησθη αὐτοῦ, quoted from Ps. 8, 5 where Sept. for רָצַף. Heb. 13, 3. Aor. 1 as Mid. Matt. 26, 75 ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος. Luke 1, 64 ἐλπίους. v. 72. 23, 42. 24, 8. Acts 11, 16. 1 Cor. 11, 2. 2 Tim. 1, 4. 2 Pet. 3, 2. Jude 17. Heb. 8, 12 et 10, 17 τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι, i. e. I will pardon them, quoted from Jer. 31, 34 where Sept. for רָצַף מִלֵּךְ, and so Sept. for רָצַף Jer. 33, 8. (Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.) With ὅτι, Matt. 5, 23. 27, 63. Luke 16, 25. John 2, 17. 22. 12, 16; ὡς, Luke 24, 6 μνήσθητε, ὡς ἐλάλησεν ὑμῖν. So Ecclus. 7, 16 or 18. Xen. Cyr. 3. 1. 27.

2. Aor. 1 ἐμνήσθην as Pass. Buttm. § 113. n. 6. Matth. § 495. e; to be remembered, to be had in remembrance, followed by ἐνέπιον τοῦ θεοῦ, either for good, as prayers Acts 10, 31 comp. v. 4; or for punishment, Rev. 16, 19. Sept. for רָצַף Ez. 18, 22; comp. Num. 10, 9. Ps. 109, 14.

μισέω, ὦ, ἑ. ἡσσω, (μῖσος,) to hate; Pass. to be hated, odious.

1. Genr. to hate, c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit; Matt. 5, 43 μισήσεις τὸν ἐχθρόν σου. v. 44. 10, 22 ἵσους ἐμισε μου. Mark 13, 13. Luke 1, 71. John 7, 7 bis. 15, 18 bis. Eph. 5, 29. Tit. 3, 3. 1 John 2, 9. 11. al. Sept. for מִשֵּׂה Gen. 37, 3. Lev. 26, 17. (Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.) Spec. i. q. to persecute, Rev. 17, 16 οὗτοι μισήσουσι τὴν πόρνην. Sept. and מִשֵּׂה 2 Sam. 5, 8. 23, 18. — With acc. of thing, i. q. to detest, to abhor; John 3, 20. Rom. 7, 15 ὁ μισῶ, τοῦτο ποιεῖ. Heb. 1, 9. Jude 23. Rev. 2, 6 bis. 15. 18, 2. So Tob. 4, 15. Xen. Cyr. 4. 2. 37.

2. Spec. in antith. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. 6, 24 τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. Luke 14, 26. 16, 13. John 12, 25. Rom. 9, 13. So Sept. and מִשֵּׂה Gen. 29, 31. Deut. 21, 16. Mal. 1, 3. +

μισοδαποδοσία, ας, ἡ, (μισοδαποδότης,) pr. 'a paying off of wages;' hence recompense, requital, e. g. in the sense of reward Heb. 10, 35. 11, 26; also punishment Heb. 2, 2. — Constit. Apostol. 6. 11; comp. μισοδοσία Thuc. 8. 83.

μισοδαποδότης, ου, ὁ, (μισός, ἀποδίδωμι,) pr. 'a payer off of wages;' hence a requiter, rewarder, Heb. 11, 6. — Constit. Apostol. 6. 6.

μισθίος, ἰα, ὢν, (μισθός,) hired, salaried, e. g. παιδαγωγοί Plut. Lycurg. 16. — In N. T. as Subst. one hired, a hired servant, Luke 15, 17. 19. Sept. for רִצְיָה Lev. 25, 20. Job 7, 1. So Tob. 5, 11. Ecclus. 7, 20.

μισθός, οὗ, ὁ, 1. hire, wages, recompense, Matt. 20, 8. Luke 10, 7 ἀξίος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἔστω. Acts 1, 18 μισθὸς ἀδικίας, i. e. the wages of his crime. Rom. 4, 4. 1 Cor. 3, 8. 1 Tim. 5, 18. James 5, 4. 2 Pet. 2, 15 μισθὸς ἀδικίας, i. e. wages got by iniquity. Jude 11 μισθὸς, i. e. for hire or gain, comp. Buttm. § 132. 10. b, c. Sept. for רָצַף Gen. 30, 28. Mal. 3, 5; רָצַף Gen. 31, 7. — Æl. V. H. 8. 8. Xen. Mem. 1. 6. 5.

2. Spec. reward, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. v. 46. 6, 1. 2. 5. 16. 10, 41 bis. 42. Mark 9, 41. Luke 6, 23. 35. John 4, 36. 1 Cor. 3, 14. 9, 17. 18. 2 John 8. Rev. 11, 18. 22, 12. Sept. and רָצַף Gen. 15, 1. — Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

3. Spec. retribution, punishment, 2 Pet.

2, 13 *μισθός* δούκας.—2 Macc. 8, 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης δλίγῳ ἐπεκόμισσε *μισθῷ*.

μισθόω, ὦ, f. ὠσω, (*μισθός*), to hire out, to let out for hire, *Æl.* V. H. 6. 1. Diod. Sic. 12. 56.—In N. T. only Mid. *μισθόομαι*, οὔμαι, f. ὠσομαι, to let hire out to one-self, i. q. simply to hire, see Buttm. § 135. 8; c. acc. Matt. 20, 1 *μισθώσασθαι ἐργάτας*. v. 7. Sept. for *ῥῥῥ* Judg. 9, 4. 2 Chr. 24, 12. So *Æl.* V. H. 14. 17. Xen. An. 6. 4. 13.

μισθώμα, ατος, τό, (*μισθός*), hire, wages, rent, Sept. for *ῥῥῥ* Deut. 23, 19. *Æl.* V. H. 4. 12. Isocr. 145. c.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts 28, 30. So Philo, ἐν *μισθώματι* οἰκεῖν.

μισθωτός, οὔ, ὁ, (*μισθός*), one hired, a hired servant, hireling, Mark 1, 20. John 10, 12. 13 bis. Sept. for *ῥῥῥ* Ex. 12, 45. Lev. 19, 13.—Luc. de Merc. Cond. 36. Dem. 1199. 21. Plato Lys. 208. a.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts 20, 14. It was the birth-place of Sappho, Alcæus, Pittacus. Now called Castro. See Strabo 13. p. 617. Rosenm. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. Michael, Heb. מִיכָאֵל (who as God?) pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. 12, 7; see in ἀρχάγγελος.

μνᾶ, ᾶς, ἡ, Lat. *mina*, pr. a Greek weight, the 60th part of a talent, containing 100 δραχμαί, and larger than the Roman *libra* or pound nearly in the proportion of 4 to 3. The Roman *libra* is reckoned at nearest 11½ ounces avoirdupois; and the Greek *mina* at nearest 15½ ounces, or a little less than the English pound avoirdupois. See Bæckh Metrol. Untersuch. p. 122–124. Dict. of Antt. arts. *Mina*, *Libra*. Adam's Rom. Ant. p. 490. So 1 Macc. 14, 24. Hdor. 2. 180.—In N. T. *μνᾶ* is a sum of silver reckoned by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. Hence according to the value of the drachma under the Romans, the *μνᾶ* was equal to £3. 2s. 6d. sterl. or \$15; see in δραχμή and ἀργύριον no. 2. Luke 19, 13. 16 bis. 18 bis. 20. 24 bis. 25. So genr. Dem. 1231. 13. Xen. Mem. 2. 5. 2 sq.

μνᾶσθαι, see μνησθαι.

Μνάσων, ὄνος, ὁ, Mnason, pr. n. of a Christian, Acts 21, 16. For the construction see in art. ὄς II. A. 3. a. β.

μνεία, ας, ἡ, (*μνησθαι*), recollection, remembrance, Phil. 1, 3 ἐπὶ τῇ *μνείᾳ* ὑμῶν. So *μνείαν ἔχειν* to have remembrance of, i. q. to recollect, to remember, 1 Thess. 3, 6. 2 Tim. 1, 3. Also *μνείαν ποιῆσαι* to make remembrance of, i. e. to bear in mind, to make mention of, Rom. 1, 9. Eph. 1, 16. 1 Thess. 1, 2. Philem. 4. Sept. genr. for *ῥῥῥ* Is. 26, 8; *μν. ποιῆσαι* for *ῥῥῥ* Ps. 111, 4; for *ῥῥῥ* Job 14, 13.—*Æl.* V. H. 6. 1; *μν. ἔχειν* Isocr. p. 89. d. Plato Menex. 244. a; *μν. ποιῆσαι* *Æschin.* 23. 5. Plato Phædr. 254. a.

μνήμα, ατος, τό, (*μνησθαι*), pr. a memorial, monument, to keep in memory any person or thing, Hom. Od. 15. 126; hence sepulchral monument, cenotaph, Hom. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. a tomb, sepulchre, see in *μνημεῖον*, usually hewn in the rock; Mark 5, [3]. 5. Luke 8, 27. 23, 53 ἔθηκεν αὐτὸ (τὸ σῶμα) ἐν *μνήματι* λαβευτῷ. 24, 1. Acts 2, 29. 7, 16. Rev. 11, 9. Sept. for *ῥῥῥ* Ex. 14, 11. Ez. 37, 12; *ῥῥῥῥ* Ez. 32, 23. So Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.—On the Hebrew tombs see the next article.

μνημεῖον, ου, τό, (*μνησθαι*), pr. a memorial, monument, i. q. *μνήμα*, Xen. Ag. 6. 2; hence a sepulchral monument, cenotaph, Dem. 1125. 16. Thuc. 5. 11.—In N. T. meton. a tomb, sepulchre, Matt. 8, 28. 27, 52 καὶ τὰ *μνημεῖα* ἀνέψχησαν. v. 53. 28, 8. Mark 5, 2. al. So Matt. 23, 29 κοσμεῖτε τὰ *μνημεῖα*, and Luke 11, 47 οἰκοδομεῖτε τὰ *μνημεῖα*, i. e. ye adorn or build up (repair) the sepulchres of the prophets; see in κοσμέω no. 2, and κοινάω. Comp. 1 Macc. 13, 27. Jos. Ant. 13. 6. 6. Sept. for *ῥῥῥ* Gen. 23, 6. 9. 49, 30; *ῥῥῥῥ* Gen. 35, 20. So Plut. Lysand. 28, 29. Xen. Hell. 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. 23, 9 sq. or were hewn out by art in rocks on the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. On the ancient sepulchres around Jerusalem, see Bibl. Res. in Palest. I. p. 517, 523 sq. +

μνημῆ, ης, ἡ, (*μνησθαι*), remembrance, recollection; e. g. *μνημῆν ποιῆσαι*, to call to mind, to bear in recollection, 2 Pet. 1, 15. Sept. for *ῥῥῥ* Ps. 30, 5.—*Æl.* V. H. 5. 3. Diod. Sic. 1. 2 init. *μν. ποιῆσαι* Thuc. 2. 54.

μνημονεύω, f. εὔσω, (*μνήμων*, *μνησθαι*), to call to mind, i. e.

1. *to remember, to bear in mind*; absol. Mark 8, 18. With a gen. comp. Butt. § 132. 10. d. Luke 17, 32 *μνημονεύετε τῆς γυναικὸς Δωτ.* John 15, 20 *τοῦ λόγου.* 16, 4. 21. Acts 20, 35. Gal. 2, 10. Col. 4, 18. 1 Thess. 1, 3. Heb. 11, 16. 13, 7. Sept. for רָזַי Pe. 63, 7. So 1 Macc. 12, 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—With an accus. comp. Matth. § 247. n. 2. Winer § 30. 7. c. Matt. 16, 9 *τοὺς ἄρτους.* 1 Thess. 2, 9 *τὸν κόπον.* 2 Tim. 2, 8; also God is said *to remember sin*, i. e. *to punish it*, c. acc. Rev. 18, 5. Sept. for רָזַי Ex. 13, 8. Is. 43, 18. So 2 Macc. 9, 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—With εἶς Acts 20, 31. Eph. 2, 11. 2 Thess. 2, 5; πῶθεν Rev. 2, 5; πῶς 3, 3.

2. *to call to another's mind, to mention, to speak of*, c. περί, Heb. 11, 22 *περὶ τῆς ἐξόδου... ἐμνημόνευσεν.*—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

μνημόσυνον, ον, τό, (μνημόσυνος,) a memorial, monument, i. q. *μνημεῖον*, Hdot. 2. 186, 148.—In N. T. *genr. a memorial*, i. e. *any thing serving to keep a person or thing in remembrance*; Matt. 26, 13 *et* Mark 14, 9 *eis μνημόσυνον αὐτῆς for a memorial of her*, i. e. *in memory of her*, to her honourable remembrance. Acts 10, 4 *αἱ προσευχαὶ σου... ἀνέβησαν eis μν. ἐνώπιον τ.* 3. *thy prayers... are come up as a memorial, into remembrance, before God.* Sept. for רָזַי Ex. 17, 14; רָזַי Ex. 12, 14.—Ecclus. 10, 17. 24, 20.

μνηστεύω, f. εὐσομαι, (μνῆσμαι,) to ask in marriage, to woo, c. acc. Hom. Od. 18. 276. Xen. Hell. 6. 4. 37. Mid. id. Ael. V. H. 10. 15.—In N. T. *only Pass. pr. to be asked in marriage*; hence, *to be betrothed, affianced*, c. dat. of pers. Matt. 1, 18 *μνηστεύσει τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ.* Luke 1, 27. 2, 5. Sept. for Pu. שָׂרָא Deut. 22, 23. 25. 27. 28. So Artemid. 2. 12. Eurip. Elect. 313.

μογιλάλος, ον, ό, ή, adj. (μόγος, λαλέω,) speaking with difficulty, a stammerer, Mark 7, 32. Sept. for שָׁרָא tongue-tied Is. 35, 6. So Aëtius 8. 38. Phavor. μόλις τὸ φθέγμα διορσοῦν δυνάμενος.—Some Mss. read μογγιλάλος, (μογγός, λαλέω,) *speaking with a hoarse hollow voice.* This form is found in no lexicon.

μόγος, adv. (μόγος,) with difficulty, hardly, Luke 9, 39.—3 Macc. 7, 6. Luc. D. Mort. 6. 2. Xen. An. 3. 4. 48.

μόδιος, ον, ό, Lat. modius, the chief Roman measure for things dry, Matt. 5, 15.

Mark 4, 21. Luke 11, 33. It was equal to one-third of the Roman amphora, and to one-sixth of the Attic *medimnus*; and was therefore equivalent to two-ninths of an Attic *μετρητής*. Hence it is reckoned at 1 gall. 7.8576 pints Engl. or nearly *one peck*. See Boeckh Metrol. Untersuch. p. 200. Dict. of Antt. art. *Modius*. Adam's Roman Ant. p. 505.—Jos. Ant. 9. 4. 5. Dinarch. 95. 27.

μοιχαλὶς, ἴδος, ή, (i. q. μοιχεύω fem. of μοιχός,) an adulteress, Rom. 7, 3 bis. 2 Pet. 2, 14 *ὁφθαλμοὶ μετροὶ μοιχαλίδος, eyes full of an adulteress*, i. e. *gazing with desire after such persons.* Sept. for מִיחָלִית Prov. 30, 20. Hos. 3, 1. So Plut. Plac. Philosoph. 1. 7. p. 245. A late form, Lob. ad Phryn. p. 452.—Trop. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. chiefly of those who forsook God for idols, Sept. Ez. 16, 38. 23, 45. Mal. 3, 5; see in ζῆλος no. 2. In N. T. *genr. of those who neglect God and yield themselves up to their own lusts and passions*, James 4, 4; also γενεὰ πονηρὰ καὶ μοιχαλὶς, where *μοιχαλὶς* is in apposit. for *adulterous*, i. e. *faithless, apostate*, Matt. 12, 39. 16, 4. Mark 8, 38.

μοιχεύω, ώ, f. ήσω, (μοιχός,) to commit adultery with a woman; trop. c. acc. τὴν θάλασσαν, *to have dalliance with the sea*, to get possession of it covertly and without right, Xen. Hell. 1. 6. 15.—In N. T. *only Mid. μοιχεύομαι, ώμαι, genr. to commit adultery*, used of both man and woman; absol. Matt. 5, 32 bis. ποιεῖ αὐτὴν μοιχεύσαι καὶ δε... μοιχεύται. 19, 9 bis. Mark 10, 11. 12. Sept. for מִיחָלִית Jer. 3, 8. 9, 2.—Different is Thom. Mag. p. 619, μοιχεύτας ὁ ἀνὴρ, *μοιχεύεται δὲ ἡ γυνή.*

μοιχεία, as, ή, (μοιχεύω,) adultery, Matt. 15, 19. Mark 7, 21. John 8, 3. Gal. 5, 19. Sept. for מִיחָלִית Jer. 13, 27.—Wisd. 14, 26. Hdian. 5. 7. 6. Plato Rep. 443. a.

μοιχεύω, f. εὐσω, (μοιχός,) to commit adultery. a) Act. *genr. and absol.* Matt. 5, 27 *ὅς μοιχεύσει.* 19, 18. Rom. 13, 9. Mark 10, 19 *μή μοιχεύσης.* Luke 18, 20. James 2, 11 bis; all in allusion to Ex. 20, 13. Deut. 5, 17, where Sept. for מִיחָלִית. Luke 16, 18 bis. Rom. 2, 22 bis. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) With acc. *to commit adultery with any one*, Matt. 5, 28 *ἥδη ἐμοίχευσεν αὐτήν.* Sept. for מִיחָלִית Jer. 3, 9. (Luc. D. Deor. 6. 3. Plato Rep. 360. b.) Symbol. once c. μετά τινος, Rev. 2, 22; comp. in μοιχαλὶς fin. b) Mid. absol. *to commit adultery*, Lat. *mæchari*;

Pass. *anr.* 1 as Mid. Matt. 5, 32 John 8, 4. Lactim.

μοιχρός, οὐ, δ, *an adulterer*, Luke 18, 11. 1 Cor. 6, 9. Heb. 13, 4. Sept. for **ἡμέ** Job 24, 15. Prov. 6, 32. So **ÆL.** V. H. 10. 13. Xen. Mem. 2. 1. 5.—Trop. from the Heb. *one faithless towards God*, as an adulterer towards his wife, see in **μοιχαλῖς** fin. James 4, 4. So Sept. and **ἡμέ** Is. 57, 3.

μόλις, adv. (**μῶλος**, **μόλος**.) i. q. *μόγεις* but less Attic, Buttm. Ausf. Spr. § 16. n. 2; *with difficulty, hardly, scarcely*, Acts 14, 18. 27, 7. 8. 16. Rom. 5, 7. 1 Pet. 4, 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, δ, indec. *Moloch*, Heb. **מֹלֶךְ** (king) *Molek* Jer. 32, 35; also **מֹלֶךְ מִלְכָּם** *Milcom* 1 K. 11, 5. 2 K. 23, 13; and **מֹלֶךְ מַלְכָּם** *Malcam* Jer. 49, 1. 3; pr. n. of an idol of the Ammonites, to which the Hebrews from the time of Solomon onwards sacrificed infants in the valley of Hinnom, 1 K. 11, 7. 2 K. 23, 10. Jer. 7, 31. 32. 32. 35; comp. in **γένεα**. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Hence it has been held that Moloch represented the planet *Saturn*, which was regarded as a *καταδαίμων* to be appeased with human sacrifices. According to Jer. 32, 35 and 19, 5 *Moloch* would seem to be no other than *Baal* (**בַּעַל**), to whom also children were sacrificed in the region of Carthage and Numidia, prob. as the representative of the same planet. See Heb. Lex. arts. **מֹלֶךְ** and **בַּעַל** no. 5. Gesen. Comm. on Is. II. p. 343. Münter Relig. der Karthag. p. 19.—In N. T. only Acts 7, 43 *καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ*, comp. in **ἀναλαμβάνω** no. 2; quoted from Amos 5, 26 where Sept. **Μολόχ** for Heb. **מֹלֶךְ** 'your king,' i. q. **מֹלֶךְ**.

μολύνω, f. **νῶ**, *to soil, to stain, to defile*, Sept. for **ἡμέ** Gen. 37, 30. Luc. Anachar. 1.—In N. T. symbol. Rev. 3, 4 *οὐκ ἐμύλωνται τὰ ἱμάτια*. 14, 4. Metaph. 1 Cor. 8, 7 *ἡ συνειδήσις αὐτῶν... μολύνεται*, *their conscience is defiled*, i. e. by the feeling of wrong, is no longer pure. So Ecclus. 21, 28. Artem. 2. 26. Porph. de Abstin. 1. 42.

μολυσμός, οὐ, δ, (**μολύνω**.) *a soiling, stain*, Plat. Mor. V. p. 8.—In N. T. *defile-*

ment, pollution, in a moral sense, 2 Cor. 7, 1. Sept. for **ἡμέ** Jer. 23, 15. So Esdr. 8, 33. 2 Macc. 5, 27.

μομφή, ἡς, ἡ, (**μέμφομαι**.) *fault found, blame, complaint*, i. e. occasion of complaint, Col. 3, 13.—Eurip. Orest. 1068. Plato Ep. 323. b.

μονή, ἡς, ἡ, (**μένω**.) pr. *stay*, in a place Xen. An. 5. 1. 5.—In N. T. *an abode, dwelling, mansion*, John 14, 2. Spec. *ποιεῖν μονὴν παρὰ τινι*, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John 14, 23; comp. Rev. 21, 3. So pr. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

μονογενής, εὐς, οὐς, δ, ἡ, adj. (**μόνος**, **γένος**, **γίνομαι**.) *only born, only begotten*, i. e. *an only child*, Luke 7, 12 *μονογενὴς τῷ πατρὶ*. 8, 42 *συγγένη μου ἦν*. 9, 38. Heb. 11, 17. So Tob. 3, 15. 6, 9. Diod. Sic. 4. 73. Plato Crit. 113. d.—In John's writings spoken only of the Messiah, δ **Ἀδός** in the flesh, as *the only begotten Son of God* (Luke 1, 35) in the highest sense, as alone knowing and revealing the essence of the Father, John 1, 14. 18. 3, 16. 18. 1 John 4, 9. Others here *most dear, only beloved*, as Sept. for **ἡμέ** Pa. 22, 21. 35, 17.

μόνος, η, ον, *only, alone*. 1. Pr. Without others, without companions, e. g. of persons, Matt. 14, 23 *μόνος ἦν ἐκεῖ*. Mark 6, 47 *καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς*. 9, 2 *κατ' ἰδίαν μόνους*. v. 8. Luke 10, 40. John 8, 9. Rom. 11, 3. 16, 4. Heb. 9, 7. 2 John 1. al. Sept. for **ἡμέ** Gen. 2, 18. 32. 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John 8, 16; or as *destitute* of help from another John 8, 29. 16, 32. (ÆL. V. H. 9. 40.) Of things, Luke 24, 12 *τὰ δόξια κείμενα μόνα*, by themselves without the body of Jesus. John 12, 24 *δ κόκκος... μόνος μένει*, i. e. *sterile, barren*.—In an *adverbial* sense, of persons and things, comp. Buttm. § 123. 6. Matt. 4, 4 *οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος*. John 5, 44 *τὴν δόξαν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε*. Jude 4. Rev. 15, 4. (Xen. Mem. 4. 5. 9.) So after *εἰ μὴ*, Matt. 12, 4 *εἰ μὴ τοῖς ἱεροῖσι μόνους* (comp. Acts 11, 19). Matt. 17, 8. 24, 36. Luke 5, 21. Phil. 4, 15. Rev. 9, 4.

2. *alone* of many, *one* out of many; Luke 24, 18 *οὐ μόνος παροικεῖς Ἰερουσαλὴμ κτλ.* 1 Cor. 9, 6. 2 Tim. 4, 11.—Eurip. Alc. 460. Xen. Cyr. 1. 4. 27.

3. Neut. **μόνον** as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. 5, 47 *τοὺς ἀδελφοὺς ὑμῶν μόνον*. 9, 21 *ἐὰν μόνον ἀφωμαι τοῦ ἱματίου αὐτοῦ*. Mark 5, 36. Acts

18, 25. 1 Cor. 7, 39. Gal. 1, 23. Heb. 9, 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After *ei μή*, Matt. 21, 19 *ei μή φύλλα μόνον*. Mark 6, 8. Acts 11, 19. With negatives, e. g. *μή μόνον not only*, simply Gal. 4, 18. James 1, 22; in anthith. or gradation, c. *ἀλλά* Phil. 2, 12; with *ἀλλά καί, but also*, John 13, 9 *μή τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας κτλ.* (Hdian. 2. 5. 10.) *οὐ μόνον, not only*, comp. in *οὐ* no. 3; simply James 2, 24; in anthith. or gradation, c. *ἀλλά* Acts 19, 26; (Xen. Cyr. 1. 6. 16;) with *ἀλλὰ καὶ but also*, Matt. 21, 21. John 5, 18 *ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδιον ἔλεγε τὸν Θεόν*. 11, 52. Acts 21, 13. Rom. 1, 32. Heb. 12, 26. al. So Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. +

μονόφθαλμος, ου, ὅ, ἡ, adj. (*μόνος, ὁφθαλμός*), *one-eyed, having one eye*, Matt. 18, 9. Mark 9, 47.—Luc. Ver. Hist. 1. 3. The earlier Greeks said *ἐτερόφθαλμος*, Lob. ad Phryn. p. 136.

μονόω, ὦ, f. ὥσω, (*μόνος*), *to leave alone, Pass. to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5, 5.—Diod. Sic. 19. 39. Xen. Ven. 9. 9.

μορφή, ἡς, ἡ, *form, shape*, Mark 16, 12 *ἐν ἑτέρᾳ μορφῇ*. Sept. for מִצְבָּח Is. 44, 13. (Luc. Hermot. 27. Xen. OEc. 6. 16.) Phil. 2, 7 *μορφὴν δούλου λαβών* i. e. appearing in a humble and despised condition. (Comp. Test. XII Patr. p. 744 *τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως*, i. q. p. 644 *θεὸν ἐν σχήματι ἀνθρώπου*.) Also Phil. 2, 6 *ὅς ἐν μορφῇ Θεοῦ ὑπάρχων who being in the form of God*, i. e. as God, like God, where the force of the antithesis refers most naturally to the divine majesty and glory; so Sept. for יְהוָה Dan. 4, 33; comp. 5, 6. 9. 10. Or *μορφή* may here have the sense of *φύσις nature*; hence *ἐν μορφῇ Θεοῦ ὑπάρχων, being in the nature of God, of the same nature with God*; comp. Eurip. Bacch. 54 *μορφὴν ἣ ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν*. Plato Rep. 381. c, *θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει δὲ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ*.

μορφόω, ὦ, f. ὥσω, (*μορφή*), *to form, to fashion*, c. acc. Sept. for מִצְבָּח Is. 44, 13. Plut. Platon. Quæst. 2. 2.—In N. T. *Pass. to be formed*; trop. Gal. 4, 19 *ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν*, i. e. until Christ in his full form and life live in you; comp. 2, 20.

μόρφωσις, εος, ἡ, (*μορφόω*), pr. *a forming, training*, μ. τῶν δεινῶν Theophr. C. Pl. 3. 7. 4.—In N. T. *form, appearance*; either mere external form, 2 Tim. 3, 5 *ἐχον-*

tes μόρφωσιν εὐσεβείας; or *a prescribed form*, Rom. 2, 20 *ἔχων τὴν μ. τῆς γνώσεως*. Comp. genr. Test. XII Patr. p. 742 *ἰδεῖν τὴν μ. τῆς θύσεως αὐτοῦ*.

μοσχοποιέω, ὦ, f. ἥσω, (*μόσχος, ποιέω*), *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7, 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian Apis; comp. Ex. 32, 4 sq. where Sept. ἐποίησαν μόσχον.

μόσχος, ου, ὁ, pr. *a shoot of a plant*, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108; hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke 15, 23. 27. 30. Heb. 9, 12. 19. Rev. 4, 7. Sept. for צֶמֶד Ex. 32, 4. 8. 19; צֶמֶד Ex. 29, 10 sq. צֶמֶד Gen. 12, 16.—Æl. H. An. 14. 11. Plato Crat. 393. c. Hdol. 3. 28 of the god Apis, i. e. a young bullock.

μουσικός, ἡ, ὄν, (*μοῦσα*), *devoted to the muses*, i. e. to the liberal arts and sciences, *learned, a scholar*, Æl. V. H. 4. 15. Plato Soph. 253. b.—In N. T. *skilled in music, a musician*, Rev. 18, 22 *φωνὴ κιθαριῶν καὶ μουσικῶν καὶ αὐλητῶν*, perh. here *singers*. So 1 Macc. 9, 39. 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

μόχθος, ου, ὁ, (*μογέω, μόγος*), *toil, wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11, 27 *ἐν κόπῳ καὶ μόχθῳ*. 1 Thess. 2, 9. 2 Thess. 3, 8. Sept. for מִשְׁכָּב Deut. 26, 7. Ecc. 2, 18 sq.—Wisdom. 10, 10. Æschin. 80. 16. Xen. Conv. 8. 40.

μυελός, ου, ὁ, *marrow*, Heb. 4, 12.—Sept. Gen. 45, 18. Luc. Tim. 8. Plato Tim. 91. a.

μνέω, ὦ, f. ἥσω, (*μύω*), *to initiate, to instruct*, in things before unknown, Pass. Phil. 4, 12, parall. with μαρτάνω in v. 11.—Diod. Sic. 4. 7 *μνεῖν τοὺς ἀνθρώπους· τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ὑπὸ τῶν ἀπαιδευτῶν ἀγνούμενα*. Spec. to initiate into the heathen mysteries, Diod. Sic. 5. 48. Dem. 1351. 26.

μῦθος, ου, ὁ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 58; *a tale, story*, Hom. Od. 3. 94.—In N. T. *a myth, fable, legend*, a mythic tale, mythic discourse; 1 Tim. 1, 4, 7 *τοὺς δὲ βεβήλους καὶ γραβάδεις μύθους παραιτοῦ*. 2 Tim. 4, 4. Tit. 1, 14 *μὴ προσέχοντες ἰουδαϊκοῖς μύθοις*. 2 Pet. 1, 16. So Hdian. 1. 11. 6. Dem. 1219. 14. Plato Rep. 350. e.

μυκάμαι, ὤμαι, f. ἥσμαι, Mid. depon. (μύ,) onomatop. to moo, to low, pr. as the cow or ox, Hom. Il. 18. 580. Luc. D. Mar. 15. 2; to bellow Il. 21. 237; of other animals, Plut. de esu carn. 1. 1. Theocr. 26. 20.—In N. T. of a lion, to roar, Rev. 10, 3 *ὡς περ λέων μυκάται*. So Anthol. Gr. I. p. 246.

μυκτηρίζω, f. ἴσω, (μυκτήρ, μύζω, μύ,) to turn up the nose, to sneer at; hence to mock, to deride; Pass. Gal. 6, 7 *θεὸς οὐ μυκτηρίζεται*, i. e. God will not let himself be mocked. Sept. for מִצֵּי Job 22, 19. Ps. 80, 7.—1 Macc. 7, 34. Lys. Fragm. 36.

μυλικός, ἡ, ὄν, (μύλη,) belonging to a mill; e. g. λίθος μυλικός, a mill-stone, Mark 9, 42. Luke 17, 2 Lachm.

μύλος, ου, ὁ, (μύλη, μύλλω, μύω,) pr. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they are composed of two stones, of which the lower is fixed, and the upper is turned round upon it (Heb. כֹּבֵר rider), having a hole in the middle for receiving the grain, which is usually dropped in by hand. The grinding was and is mostly done by hand by female slaves, who sit or kneel at their work, and relieve each other. The grating sound of the mill is often heard at a distance. Larger mills were turned by an ass; whence the upper mill-stone was called *ὄνικος* Matt. 18, 6; or also *ὄνος*, Hesych. *ὄνος* · ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5; comp. Luc. Asin. 28, 42. See Bibl. Res. in Pal. II. p. 180 sq. 385, 471.—Hence in N. T.

1. a mill, Rev. 18, 22 *καὶ φωνὴ μύλου, the sound of the mill*, i. e. its grating sound, which marks the presence and prosperity of a household; comp. Jer. 25, 10. [Matt. 24, 41.] Sept. for מִיִּי Ex. 11, 5. Is. 47, 2.—Plut. de vitand. Ære alien. 7 mid. Hesych. l. c.

2. Synecd. a mill-stone, the upper one or rider; e. g. μύλος ὄνικος Matt. 18, 6. [Mark 9, 42.] Luke 17, 2; μ. μέγας Rev. 18, 21. Sept. for כֹּבֵר Judg. 9, 53. 2 K. 11, 21.—Anthol. Gr. III. p. 46, 51.

μύλων, ωνος, ὁ, (μύλη,) a mill-house, *pistrinum*, place where the mill is, Matt. 24, 41.—Luc. Asin. 42. Dem. 1111. 27. Thuc. 6. 22. See in μύλος.

Μύρα, ων, τά, *Myra*, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27, 5. See Strabo 14. p. 665, 666. Rosenm. Bibl. Geogr. I. ii. p. 192.

μυριάς, ἄδος, ἡ, (μυρίος,) a myriad, *ten thousand*, Acts 19, 19. Sept. for מֵיָאָר

Ezra 2, 64; מֵיָאָר Deut. 33, 17. So Æl. V. H. 2. 25. Xen. Cyr. 2. 1. 6.—Put as in Engl. for any indefinitely large number, Luke 12, 1. Acts 21, 20. Heb. 12, 22. Jude 14. Rev. 5, 11. 9, 16. So Sept. and מֵיָאָר Gen. 24, 60. 1 Sam. 21, 11.

μυρίζω, f. ἴσω, (μύρον,) to rub with ointment, to anoint, e. g. for burial, c. acc. Mark 14, 8 *προέλαβε μυρίσαι μου τὸ σῶμα*.—Aristoph. Plut. 529. Hdot. 1. 195.

μυρίος, α, ον, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. *μυριοί* id. Hom. Od. 8. 110.—In N. T. only Plur. *μυριοί*, *ten thousand*, pr. Matt. 18, 24 *μυρίων ταλάντων*. Sept. for עֶשְׂרֵי אֲלָפִים Esth. 3, 9; יָבֵר 1 Chr. 29, 7. So Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5.—Put as in Engl. for any indefinitely large number; 1 Cor. 4, 15 *ἐὰν μυρίους παιδαγωγούς ἔχητε*. i. e. ten thousand masters. 14, 19. So Jos. Ant. 5. 3. 2. Hdn. 2. 3. 14. Xen. Cyr. 5. 1. 13.

μύρον, ου, τό, (kindr. μύρω,) any aromatic balsam distilling of itself from a tree or plant; espec. *myrrh*, μύρρα, σμύrna, Æl. V. H. 12. 31, comp. Diod. Sic. 5. 41.—In N. T. *genr. ointment, unguent*, i. e. perfumed, Matt. 26, 7 *ἀλάβαστρον μύρου*. v. 9. 12. Mark 14, 3. 4. 5. Luke 7, 37. 38. 23, 56. John 11, 2. 12, 3 bis. 5. Rev. 18, 13. Opp. to *ἔλαιον*, Luke 7, 46 *ἐλαίῳ τὴν κεφαλὴν οὐκ ἠλείψας· αὐτὴ δὲ μύρῳ ἠλείψε μου τοὺς πόδας*, comp. Xen. below. Sept. for בִּיבִי יָבֵר Ps. 133, 2; יָבֵר Prov. 27, 9. Cant. 1, 2. So Æl. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. *ἔλαιον*.

Μυσία, ας, ἡ, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16, 7. 8. It formed part of the Roman proconsular Asia. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T. See Rosenm. Bibl. Geogr. I. ii. p. 173.

μυστήριον, ιου, τό, (μύστης, μνέω,) a mystery, i. e. something into which one must be initiated, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, not fully revealed.

1. Genr. Matt. 13, 11 *ἵνα ἰδόντες δέδοται γινώσκειν τὰ μυστήρια τῆς βασιλείας τοῦ οὐρανοῦ*, to know the mysteries (mysterious things) of the kingdom of heaven, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4, 11. Luke 8, 10. 1 Cor. 14, 2. Eph. 5, 32 *τὸ μυστήριον τοῦτο μέγα ἐστίν*.

2 Thess. 2, 7 τὸ μυστήριον τῆς ἀνομίας, the hidden wickedness, as yet unknown to Christians, opp. ἀποκαλύπτεσθαι in v. 8. (Jos. B. J. 1. 24. 1 κακίας μυστήριον.) Rev. 1, 20 τὸ μυστ. τῶν ἐπὶ τῶν ἀστέρων. 10, 7. 17, 5. 7.—Wisd. 2, 22. Hdan. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, τὰ μικρά Diod. Sic. 4. 14; the greater, Diod. Sic. 4. 25. Dem. 29. ult. Xen. Hell. 1. 4. 14.

2. Spec. the mystery of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3, 9 et Col. 1, 26 τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ. Eph. 6, 19 τὸ μ. τοῦ εὐαγγελίου. Col. 2, 2 τὸ μ. τοῦ θεοῦ. 4, 3 et Eph. 3, 4 τοῦ Χρ. 1 Tim. 3, 9 τῆς πίστεως. Rom. 16, 25. 1 Cor. 2, 7. 4, 1. 13, 2. Eph. 3, 3. Col. 1, 27. So of particular doctrines or parts of the gospel, Rom. 11, 25. 1 Cor. 15, 51. Eph. 1, 9. 1 Tim. 3, 16.

μωπαῖζω, f. αἶω, (μύωψ; μύω, ὄψ,) pr. to shut the eyes; then to contract the eyelids, to blink, to twinkle, like one who cannot see clearly; hence to see dimly, to be near-sighted, trop. 2 Pet. 1, 9.—Aristot. Probl. Sect. 31. Suid. ἐμώπασεν· ἄκροισ τοῖς ὀφθαλμοῖς προσέσχε, μωπαῖζω γὰρ τὸ καμμύω.

μώλωψ, ὤπος, ὁ, (kindr. μῶλος, μῶλυσ,) a stripe, weal, the mark of a stripe or blow; trop. 1 Pet. 2, 24 ὃ τῷ μώλωπι ἰδῆντε, i. e. collect. stripes, quoted from Is. 53, ὅ where Sept. for חַבְרֵי.—So pr. Luc. Philopsemd. 20. Plut. Aem. Paul. 19 fin.

μωμάομαι, ὦμαι, f. ἥσομαι, Mid. depon. (μῶμος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8, 20. Aor. 1 ἐμωμήσεν as Pass. 2 Cor. 6, 3 ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν, comp. Buttm. § 113. n. 6.—Wisd. 10, 14. Luc. D. Deor. 20. 2. Plato Prot. 346. c.

μῶμος, ον, ὁ, fault, i. e. fault-finding, blame, censure, Eccus. 18, 18. Plut. Reip. gerend. Præc. 27. p. 102.—In N. T. fault as found, a blemish, trop. stain, disgrace, 2 Pet. 2, 13 σπιλοι καὶ μῶμοι. So pr. Sept. for עָרַב of a bodily defect, Lev. 19, 16 sq. Deut. 15, 21. Anthol. Gr. I. p. 74, 75.

μωραίνω, f. αἶω, (μωρός,) pr. to make dull, sluggish, see in μωρός. Hence

1. Of impressions on the taste, Pass. to become insipid, tasteless, to lose its savour, e. g. salt, Matt. 5, 13 et Luke 14, 34 ἐὰν δὲ τὸ ἅλα μωρανθῇ. See μωρός.

2. Of the mind, to make foolish, silly, i. e. to show to be foolish; c. acc. 1 Cor. 1, 20 ἐμώρανε ὁ θεὸς τὴν σοφίαν τοῦ κόσμου.

Pass. Rom. 1, 22 φάσκοιτες εἶναι σοφοὶ ἐμωράνησαν, they became foolish, acted like fools. Sept. for חֲכָמִים Is. 44, 15. Pass. for חֲכָמִים; 2 Sam. 24, 10; חֲכָמִים Is. 19, 11.—In profane writers μωραῖνω in this sense is intrans. 'to be foolish, to act foolishly,' Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

μωρία, as, ἡ, (μωρός,) folly, foolishness, absurdity, spoken of what seems foolish and absurd, 1 Cor. 1, 18 ὁ λόγος... τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ. v. 21. 23, 2. 14. 3, 19.—Eccus. 20, 31. Dem. 128. 10. Thuc. 5. 41.

μωρολογία, as, ἡ, (μωρολογος; μωρός, λέγω,) foolish talk, vain discourse, Eph. 5, 4.—Aristot. H. A. 1. 11. 5. Plat. de Garrulit. 4. pen.

μωρός, ὁ, ὄν, pr. dull, not acute, e. g. of impressions on the taste, insipid, tasteless, Dioscor. 4. 18. p. 122. Hippocr. de Dieta 2. 27. 2.—In N. T. of the mind, dull, stupid, foolish, and Subst. ὁ μωρός, a fool; e. g. of persons, Matt. 7, 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 23, 17 μωροὶ καὶ τυφλοί. v. 19. 25, 2 αἱ πέντε μωροὶ sc. πάραινοι. v. 3. 8. 1 Cor. 3, 18. 4, 10. Sept. for חֲכָמִים Deut. 32, 6; חֲכָמִים Ps. 94, 8. (Luc. Paras. 25. Xen. Cyr. 3. 3. 45.) From the Heb. with the accessory idea of wickedness, impiety, Matt. 5, 22; so Heb. חֲכָמִים Sept. ἀφρων Ps. 14, 1. 53, 2. Job 2, 10; see Heb. Lex. חֲכָמִים no. 2. Comp. Arr. Epict. 3. 22. 85. Plato Legg. 857. d.—Of things, 1 Cor. 1, 25 τὸ μωρὸν τοῦ θεοῦ i. e. what men count foolish though coming from God, comp. v. 23. 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2, 23 et Tit. 3, 9 ζητήσεως μ. So Luc. Epigr. 1. Xen. 1. c.

Μωϋσῆς or Μωσῆς, ὁ, gen. ἑως, dat. εἰ et ἡ, acc. ἐα et ἡν, Moses, Heb. מֹשֶׁה (drawn out, saved), pr. n. of the great Hebrew prophet and legislator; on the forms and flexion, see Winer § 10. The form Μωσῆς, comes from Heb. מֹשֶׁה, and is found in Text. rec. chiefly in the Evangelists, Matt. 8, 4. 17, 3. 23, 2. Mark 1, 44. 9, 4. 5. Acts 3, 22. al. The form Μωϋσῆς, also in Sept. and Josephus, and in several later editions every where in N. T. is derived from the Egyptian etymology; see Heb. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδαρ μὲν ὁ Αἰγύπτῳ καλοῦσιν, ὅς τις δὲ τοὺς ἐξ ὕδατος σωζέμεντας, comp. c. Apion. 1. 31. So in Rec. Μωϋσῆς, Acts 6, 14. 7, 35. 37. al. Gen. Μωϋσεως Acts 15, 1. 5. Dat. -ει 2 Tim. 3, 8. al.—Meton. for the books of Moses, the Pentateuch, Luke 16, 29. 31. 24, 27. +

N.

Νααζών, *δ*, indec. *Nahson*, Heb. נִחְשֹׁן (enchanter) *Nahshon*, pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1, 4 bis. Luke 3, 32. See Ex. 6, 23. Num. 2, 3.

Ναργαλ, *δ*, indec. *Nagga*, pr. n. of an ancestor of Jesus, Luke 3, 25.

Ναζαρέθ, *Ναζαρέτ*, *ή*, indec. *Nazareth*, prob. Heb. נָצְרֶת (a sprout, branch), Aram. נְצִרְתָּא, see Hengstenb. Christol. II. p. 1 sq. pr. n. of a small city in Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of Tiberias and the Mediterranean. It lies at the foot and on the lower slope of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. From the summit of the western hill is one of the finest views in Palestine. The cliff now wrongly shown as the place where the men of the city were about to cast Jesus down from the precipice (Luke 4, 29), is nearly two miles from the city, adjacent to the plain. See Bibl. Res. in Pal. III. p. 183-200.—Matt. 2, 23. 4, 13. 21, 11. Mark 1, 9. Luke 1, 26. 2, 4. 39. 51. 4, 16. John 1, 46. 47. Acts 10, 38.

Ναζαρηνός, *οὔ, δ*, a *Nazarene*, i. e. an inhabitant of Nazareth; spoken of Jesus, Mark 1, 24. 14, 67. 16, 6. Luke 4, 34.

Ναζαρεάιος, *ου, δ*, a *Nazarean*, *Nazarene*, an inhabitant of Nazareth; in some editions written *Ναζαρεάιος* in Matt. 2, 23. 26, 71. John 18, 7.—Spoken of Jesus, Matt. 26, 71. Mark 10, 47. Luke 18, 37. 24, 19. John 18, 5. 7. 19, 19. Acts 2, 22. 3, 6. 4, 10. 6, 14. 22, 8. 26, 9. Matt. 2, 23 *ὅτι Ναζαρεάιος ἀναγγεῖται, he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in *Ναζαρέθ*), *he shall be called a shoot, branch*, in allusion to such passages as Is. 11, 1. 53, 2. Jer. 23, 5. 33, 15. Zech. 3, 8. 6, 12; see Hengstenb. Christol. Vol. II. p. 1 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24, 5.

Ναθαν, *δ*, indec. *Nathan*, Heb. נָתָן (given ec. of God), pr. n. of a son of David, Luke 3, 31; comp. 2 Sam. 5, 14.—Not the prophet Nathan, 2 Sam. 7, 2 sq. 12, 1 sq.

Ναθανανήλ, *δ*, indec. *Nathanael*, Heb. נָתָנְאֵל (given of God, i. q. Θεόδωρος Theo-

dore), pr. n. of a disciple of Christ, probably the same with the apostle Βαρθολομαῖος q. v. John 1, 46. 47. 48. 49. 50. 21, 2.

ναί, adv. of affirmation, *yes, yes, certainly*.

1. Pr. *yes*, in answer to a question; Matt. 9, 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναί, κύριε. 13, 51. 17, 25. 21, 16. John 11, 27. 21, 15. 16. Acts 5, 8. 22, 27. Rom. 3, 29.—Æl. V. H. 13. 4. Xen. Mem. 4. 2. 20.

2. As expressing assent to the words or deeds of another. Matt. 11, 26 ναί, ὁ πατήρ, [ὁρῶντες ποιεῖς,] ὅτι οὐκ ἐστὶν κτλ. Luke 10, 21. Rev. 16, 7. 22, 20 ναί, ἔρχου κύριε, in some edit. So Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—With καί introducing a subsequent limitation or modification; Matt. 15, 27 et Mark 7, 28 ναί, κύριε· καὶ γὰρ τὰ κυνάρια κτλ. comp. in γὰρ πο. 1. b. Viger. p. 423 sq. So Arr. Epict. 2. 10. 20. Plato Soph. p. 226. e.

3. Intense, in strong affirmation, *yes, verily*; Luke 11, 51 ναί, λέγω ὑμῖν, ἐκζητήσονται κτλ. 12, 5 ναί, λέγω ὑμῖν, τοῦτον φοβήσθητε, *yes, I say unto you, fear him*. Phil. 4, 3. Philem. 20. Rev. 1, 7 ναί, ἄμην. 14, 13. 22, 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21; comp. Hom. Il. 1. 234. Pind. Nem. 11. 20. Vig. p. 424.) Also with καί, *yes and more also*, Matt. 11, 9 et Luke 7, 26 ναί, λέγω ὑμῖν, καὶ περισσότερους προφήτων, *yes, and more than a prophet*. (Xen. Conv. 8. 4.) With the art. τὸ ναί, *yes, i. e. the word yes*. 2 Cor. 1, 17 ἵνα ᾗ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. v. 20. James 5, 12; art. impl. 2 Cor. 1, 18. 19 bis. Matt. 5, 37.

Ναὴν, *ή*, indec. *Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7, 11. Now *Nein*, a small hamlet; see Bibl. Res. in Pal. III. p. 218, 226.

ναός, *οὔ, δ*, (*ναῶν*), a dwelling, spec. of a god, a temple, *fane*; in classic writers mostly i. q. *ιερόν*, though sometimes spoken of the interior and most sacred part of a temple (*ιερόν*), where the image of the god was set up, Hdor. 1. 183.—Hence in N. T.

1. Genr. of any temple, *ἐν χειροποιήτοις ναοῖς* Acts [7, 48.] 17, 24. (Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.) Acts 19, 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small

image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions; much like the models of the Holy Sepulchre at the present day among pilgrims to Jerusalem. See Wetstein N. T. in loc. So Artemid. IV. 34 Κρατίνος δ' ἡμέτερος, ἀργυρίου ναοῦ ἐργεπιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοὺς ναοὺς τοῖς ἀφιδρύμασι πρὸς τὴν ἱερείαν. Hdot. 2. 63 τὸ δὲ ἀγαλμα, ἐν ἧ μὲ μικρῇ ξυλίνῃ κατακεχρυσομένη κτλ. Comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφεσίας Ἀρτέμιδος ἀφιδρύματα παρ' Ἑλλήσιν.

2. Of the temple at Jerusalem, or in allusion to it, but only of the *fane* or edifice itself, in distinction from ἱερόν, which included also the courts and other appurtenances; see in ἱερόν. a) Pr. Matt. 23, 16 bis, ὅς ἂν ὁμολῇ ἐν τῷ ναφ̄ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. v. 17. 21. v. 35 μετὰ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in ἱερόν. 27, 5 ρίψας τὰ ἀργύρια ἐν τῷ ναφ̄, prob. in the entrance of the ναός, since Judas could not enter within it. 26, 61 et 27, 40. Mark 14, 58 et 15, 29. Luke 1, 9. 21. 22. John 2, 20. 2 Thess. 2, 4. Also τὸ καταπέτασμα τοῦ ναοῦ Matt. 27, 51. Mark 15, 38. Luke 23, 45; see in καταπέτασμα. Sept. for כְּרִיב 1 K. 6, 5. 17. Ps. 5, 8. 11, 4. So Jos. Ant. 8. 4. 1. ib. 11. 4. 3. b) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond (comp. Heb. 8, 5. 9, 11); Rev. 3, 12. 7, 15. 11, 1. 2. 19 bis, ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ κτλ. 14, 15. 17. 15, 5. 6. 8 bis. 16, 1. 17. 21. 22 bis. So Test. XII Patr. p. 550; comp. Wisd. 3, 14. c) Trop. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2, 19. 21; of Christians 1 Cor. 3, 16. 17 bis. 6, 19. 2 Cor. 6, 16 bis. Eph. 2, 21. So Act. Thom. 1. 12 γένεσε ναὶ ἄνθρωποι.

Ναούμ, ὁ, indec. *Naum*, Heb. נַחֻם (consolation) *Nahum*, pr. n. of an ancestor of Jesus, not the prophet, Luke 3, 25.

νάρδος, οὐ, ἡ, *nard*, the oriental or Indian *spikenard*, *andropogon nardus* Linn. Heb. נָרְד, Sanscr. *nardā*, Plin. H. N. 12. 26; see Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. 2,

3. Dioscor. 1. 66; comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59.—Hence in N. T. μύρον νάρδου πιστικῆς, ointment of pure *spikenard*, i. e. the most precious, Mark 14, 3. John 12, 3. So Sept. for נָרְד Cant. 1, 12. 4, 13. 14.

Νάρκισσος, οὐ, ὁ, *Narcissus*, (pr. a flower,) pr. n. of a man at Rome, Rom. 16, 11. He is supposed by some to have been the well known freed-man and favourite of the emperor Claudius; comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

ναυαγέω, ὦ, f. ἦσω, (ναυαγός; ναῦς, ἄγνυμ., to suffer shipwreck, to be shipwrecked, intrans. 2 Cor. 11, 25 τρίς ἐνανάγησα. Trop. 1 Tim. 1, 19 περὶ τὴν πίστιν.—Dem. 910. 7. Xen. Cyr. 3. 1. 24; trop. Philo de Somn. p. 1128. d.

ναύκληρος, οὐ, ὁ, (ναῦς, κληρός,) a *ship-owner*, *ship-master*, *naviclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27, 11. Comp. Adam's Rom. Ant. p. 406.—Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

ναῦς, νεός, ἡ, (νέω, ναίω,) acc. ναῦν, see Buttm. § 58; a *ship*, *vessel*, Acts 27, 41. Sept. for נַחֲלִי 1 K. 9, 26. נַחֲלִי Job 9, 26.—Hdian. 1. 11. 11. Xen. Hell. 1. 6. 19.

ναύτης, οὐ, ὁ, (ναῦς,) a *ship-man*, *sailor*, *seaman*, Acts 27, 27. 30. Rev. 18, 17.—Jos. Ant. 9. 10. 2. Pol. 1. 49. 2. Xen. Hell. 7. 1. 12.

Ναχώρ, ὁ, indec. *Nachor*, Heb. נָחוֹר (snorting) *Nahor*, pr. n. of the grandfather of Abraham, Luke 3, 34; comp. Gen. 11, 22 sq.

νεανίας, οὐ, ὁ, (νέαν, νέος,) a *youth*, a *young man*, Acts 20, 9. 23, 17. 18. 22. Sept. for נַעַן Judg. 16, 26. So Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2.—Spoken of Saul (Paul) Acts 7, 58, where however it determines nothing definitely as to his age; since *neanias*, like *neanískos*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *neanískos*. So of warriors, Sept. for נַעֲרִים 2 Sam. 6, 1. 1 Chr. 19, 10; also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6.

νεανίσκος, οὐ, ὁ, (νέαν, νέος,) a *youth*, a *young man*, Mark 14, 51 εἰς τὴν νεανίσκος. 16, 5. Luke 7, 14. Sept. for נַעַן 1 Sam. 17, 55. Is. 3, 3; נַעֲרִי Ezra 10, 1. So Jos. Ant. 6. 9. 2. Ael. V. H. 9. 39. Xen. An. 7. 2. 33.—Of young men in the prime and vigour of manhood, up to the age of 40 years, Matt. 19, 20. 22, comp. Luke 18, 18 where it is ἀρχων. Acts 5, 10 οἱ νεανίσκοι, i. e. the

younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2, 17. 1 John 2, 13. 14. Of police-men, Mark 14, 51. Sept. for נַעֲרִים Gen. 41, 12. Josh. 6, 23; נַעֲרִים Josh. 2, 1. 23. So Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9. 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εικοστηριῶν ἔως ἑτῶν τριακονταεσσάρων, ἢ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia near the Sinus Strymonicus, 12 Rom. miles E. S. E. of Philippi, on the confines of Thrace, Acts 16, 11.—Strabo 7. p. 330. Plin. H. N. 4. 18. Now Kavalla; see Leake's Trav. in N. Greece, III. p. 180, 224.

Νεεμάν, δ, indec. Naaman, Heb. נַעֲמָן (pleasantness), pr. n. of a Syrian warrior and captain, Luke 4, 27. See 2 K. c. 5.

νεκρός, οὔ, δ, (νίκυς,) dead, both as Subst. and Adjective.

1. Subst. one dead, a dead person, only of mankind, and this is the Homeric and early usage; see Passow in voc.

a) a dead body, corpse, Matt. 23, 27 γέμουσιν ὀστέων νεκρῶν. Rev. 20, 13. Sept. for נֶפֶשׁ Deut. 28, 6. Jer. 7, 31.—Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 6.

b) Genr. a dead person, Plur. the dead, e. g. a) As yet unburi, Matt. 8, 22 θάψαι τοὺς νεκρούς. Luke 7, 15. Heb. 9, 17. Also for one slain Rev. 16, 3. Sept. for נֶפֶשׁ Gen. 22, 3 sq. So Pol. 2. 34. 12. Plato Rep. 639. e. β) As buried, laid in a sepulchre, and therefore as being in ᾄδης q. v. and see also Heb. Lex. art. נֶפֶשׁ. Luke 16, 30 ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John 5, 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υιοῦ τ. υ. Acts 10, 42. Rom. 14, 9. Heb. 11, 35. Rev. 1, 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith, 1 Thess. 4, 16. Sept. for נֶפֶשׁ Ecc. 9, 5. Is. 8, 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In reference to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6, 13; ζῶ ἐκ νεκρῶν trop. 11, 15, see in ζῶ no. 1. a. So ζωοποιεῖν τοὺς ν. Rom. 4, 17; ἐγείρειν τοὺς νεκρούς Matt. 10, 8. John 5, 21. Acts 26, 8. 2 Cor. 1, 9; ἐγείρειν τινὰ ἀπὸ (ἐκ) νεκρῶν Matt. 14, 2. 27, 64. Acts 3, 15. Gal. 1, 1. 1 Thess. 1, 10; ἀναστήγειν ἐκ τῶν νεκρῶν Matt. 17, 9. Luke 16, 31. John 20, 9; trop. Eph. 5, 14; ἀνάστασις τῶν νεκρῶν Matt. 22, 31. Acts 17, 32. Rom. 1, 4. 1 Cor. 15, 13. 21. 42; ἀν. ἡ ἐκ νεκρῶν Acts 4, 2; ἐξανάστασις τῶν ν. Phil. 3, 11.

c) Emphat. of νεκροί, the dead i. e. utterly dead, extinct, Matt. 22, 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12, 27. Luke 20, 38. 1 Cor. 15, 29 ὑπὲρ τῶν νεκρῶν, see in βαπτίζω no. 2. a. γ. Trop. νεκροί, those dead to Christ and his Gospel, spiritually dead; Matt. 8, 22 ἀφες τοὺς νεκρούς κτλ. let the spiritually dead bury their dead, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9, 60. Comp. Rom. 6, 13. 11, 15. Eph. 5, 14; see in lett. b, above.

2. Adj. νεκρός, ὁ, ὄν, dead, in Attic and later usage; usually of mankind, but also of an animal, Luc. D. Deor. 7. 4 χελῶνν που νεκρὸν εὗρον.

a) Pr. Matt. 28, 4 ἐγένοντο ὥστε νεκροί. Acts 20, 9 καὶ ἤρθη νεκρός was taken up dead, i. e. for dead. 28, 6. Rev. 1, 17. Rom. 8, 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίας, the body is dead because of sin, i. e. remains subject to death; parall. is τὰ θνητὰ σώματα v. 11. Sept. for נֶפֶשׁ 2 Sam. 19, 6. Is. 27, 36. So Luc. Philops. 31. Arr. Epict. 3. 10. 15.—Trop. for lost, perished, given up as dead, e. g. the prodigal son, Luke 15, 24. 32; parall. with ἀπολωλός. So Aristoph. Ran. 420. Achill. Tat. 5. p. 553 ἦν ἂν ἔτι σοι λευκίππη νεκρά.

b) Trop. in opp. to the life of the Gospel, e. g. a) Of persons, dead to Christ and his gospel, and so exposed to punishment, spiritually dead, Rev. 3, 1. With dat. of cause or manner, Eph. 2, 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5; ἐν c. dat. Col. 2, 13. Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6, 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. β) Of things, dead, inactive, inoperative, e. g. ἁμαρτία Rom. 7, 8; πίστις James 2, 17. 20. 26; also ἔργα νεκρά, dead works, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6, 1. 9, 14. +

νεκρῶν, ὦ, f. ὥσω, (νεκρός,) to make dead; Pass. to die, pr. Anthol. Gr. IV. p. 276.—In N. T. trop. to deaden, to mortify, to subdue, c. acc. e. g. τὰ μέλη Col. 3, 5. Pass. part. νεκρωμένος, η, ον, deadened, i. e. dead, powerless, impotent, as σῶμα νεκρ. Rom. 4, 19. Heb. 11, 12. So Plut. de prim. Fig. 21; comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

νέκρωσις, εως, ἡ, (νεκρός,) pr. a pulling to death; hence in N. T.

1. death, i. e. violent death, 2 Cor. 4, 10 τὴν νέκρωσιν τοῦ ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed for

the cause of Christ to the same death which he suffered.

2. Trop. *deadness, impotency*, Rom. 4, 19.—Astrampsyche. Oneirocrit. in Suid. νεκρούς ὁρῶν νεκρῶσιν ἔξεις πραγμάτων. Comp. ἀπονεκρώσις Att. Epict. 1. 5. 4.

νέος, α, ον, young, new; Compar. νεώτερος, younger.

1. Pr. of persons, *young, youthful*. Tit. 2, 4 ἵνα σωφρονίζῳ τὰς νέας, opp. πρεσβύτερας. Sept. for נַעֲמָן Gen. 37, 2. Prov. 22, 15. So Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31.—Compar. νεώτερος, younger, e. g. of two or more, Luke 15, 12. 13, δ νεώτερος ἀδελφῶν, δ ν. υἱός. Sept. for נַעֲמָן Gen. 9, 24. 42, 13. (Xen. Cyr. 8. 1. 1. An. 1. 1. 1.) Genr. for a young person, Plur. the younger, the young, in opp. to those older; John 21, 18 ὅτε ἡς νεώτερος. Acts 5, 6 οἱ νεώτεροι, i. q. οἱ νεώτοκοι in v. 10. 1 Tim. 5, 1. 2. 11. 14. Tit. 2, 6. 1 Pet. 5, 5. Implying inferior dignity, Luke 22, 26. Sept. for נַעֲמָן Ps. 148, 12. Jer. 1, 6. 7. So Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

2. Of things, *new, recent*, e. g. οἶνος, ἀσχοί, Matt. 9, 17 bis. Mark 2, 22 ter. Luke 5, 37 bis. 38. 39. Sept. for נַעֲמָן Lev. 23, 17. Cant. 7, 13. So Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38.—Trop. of the heart, disposition, nature, as *renewed* and therefore *better*; e. g. 1 Cor. 5, 7 ἵνα ἦτε νέον φύμαμα. Col. 3, 10. Heb. 12, 24 διαθήκη νέα.

νεοσσός, οὔ, δ, (νέος), a *youngling*, the young of animals, espec. of birds. Luke 2, 24 δύο νεοσσούς περιστερῶν, where some Mss. have the later form νεοσσούς, see Lob. ad Phryn. p. 206. Sturz Dial. Alex. p. 185. Sept. for נַעֲמָן Lev. 5, 7. Prov. 30, 17; נַעֲמָן Deut. 22, 6.—Æl. V. H. 1. 6. Xen. Cœc. 7. 34.

νεότης, ης, ἡ, (νέος), *youth, youthful age*. Matt. 19, 20 ἐκ νεότητός μου. Mark 10, 20. Luke 18, 21. Acts 26, 4. 1 Tim. 4, 12 μηδὲς σου τῆς ν. καταφρονεῖν let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age. Sept. for נַעֲמָן Gen. 8, 21; נַעֲמָן Ecc. 11, 9. 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

νεόφυτος, ου, δ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φυτευθῆν. Sept. for נַעֲמָן Job 14, 9. Ps. 144, 12.—In N. T. as Subst. trop. a *neophyte, new convert*, 1 Tim. 3, 6.

Νέρων, ωνος, δ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4, 23.

νέω, f. νέω, to nod, to beckon, as a sign to any one; c. dat. John 13, 24 νέει σὺν αὐτῷ Σίμων. Acts 24, 10.—Sept. Prov. 4, 25. Æl. V. H. 14. 22. Plato Phæd. 117. a.

νεφέλη, ης, ἡ, (dim. νέφος,) pr. a *small cloud, nebula*, perh. Luke 12, 54; comp. 1 K. 18, 44. Genr. a *cloud*, Jude 12 νεφέλαι ἀνυδροῦ. [2 Pet. 2, 17.] Sept. for נַעֲמָן Gen. 9, 13. 14; נַעֲמָן Ps. 86, 6; נַעֲמָן Judg. 5, 4. So Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—Accompanying supernatural appearances and events, as the pillar of cloud in the desert, 1 Cor. 10, 1. 2; comp. Sept. and נַעֲמָן Ex. 13, 21. 22. In connection with Christ, as with a voice from heaven Luke 9, 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17, 5 bis. Mark 9, 7 bis. Luke 9, 34 bis; as receiving him up at his ascension, Acts 1, 9; as surrounding him at his second coming, Matt. 24, 30. 26, 64. Mark 13, 26. 14, 62. Luke 21, 27. Rev. 1, 7. 14, 14 bis. 15. 16. As surrounding ascending saints or angels, 1 Thess. 4, 17. Rev. 10, 1. 11, 12. Sept. of God, Ps. 18, 8 sq. 97, 2. Is. 19, 1.

Νεφθαλείμ, δ, indec. Nephthalim, Heb. נַחֲשֹׁן (my wrestling) Naphtali, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30, 8.—In N. T. only meton. the *tribe of Naphtali*, Matt. 4, 13. 15. Rev. 7, 6.

νέφος, εος, ους, τό, a *cloud*, pr. Hdian. 1. 14. 4. Diod. Sic. 1. 38.—In N. T. trop. for a *crowd, throng*, Heb. 12, 1 νέφος μαρτύρων. So Apoll. Rh. Argon. 4. 397. Hdt. 8. 109 νέφος τοσούτο ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

νεφρός, οὔ, δ, a *kidney*; Plur. οἱ νεφροί, the *kidneys, reins, loins*, Sept. for נַעֲמָן Ex. 29, 13. 32. Job 16, 13.—In N. T. trop. for the *inmost mind*, the seat of the desires and passions, Rev. 2, 23 ἐρευνῶν νεφροὺς καὶ καρδίας. Comp. Sept. and נַעֲמָן in the similar phrase Ps. 7, 10. Jer. 11, 20. 17, 10. 20, 12.

νεωκόρος, ου, δ, (ναός, Att. νεώς, κορέω,) pr. *temple-keeper*; hence a *temple-keeper*, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6; also a *worshipper*, one who frequents a temple, e. g. said of the Israelites in the desert, Jos. B. J. 5. 9. 4 αὐτὸς δ θεὸς ἑαυτῶν νεωκόρους ἔγεν, and so νεωκορεῖν ib.—In N. T. a title assumed by cities noted for the worship of a particular deity, to whom they had built a temple; e. g. of Ephesus, a *worshipper, devotee of Diana*, Acts 19, 35 νεωκόρος τῆς μεγάλης Ἀρτέμι-

δov. So in inscriptions and on the coins of several cities; see in Wetstein N. T. II. p. 588.

νεωτερικὸς, ἡ, ὡν, (νέος, νεώτερος,) youthful, pertaining to youth; 2 Tim. 2, 22 τὰς ν. ἐπιθυμίας φεύγε.—3 Macc. 4, 8. Pol. 10. 24. 7. Plut. Dion 8.

νεώτερος, α, ων, see in νέος.

νή, a particle of strong affirmation, with an accus. of that to which one appeals, whether with or without an oath; 1 Cor. 15, 31 νή τὴν ὑμ. καύχησιν, I protest by the rejoicing in you, which I have in Christ. Sept. for נָא Gen. 42, 15. 16.—Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

νήσω, f. νήσω, (νέω, Buttm. § 114,) to spin, absol. Matt. 6, 28 et Luke 12, 27 οὐδὲ νήσει, sc. τὰ κρινά. Sept. for נִתְּץ Ex. 35, 25. 38.—Anthol. Gr. III. p. 63. Plato Polit. 289. c.

νηπιῶζω, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14, 20 τῇ κακίᾳ νηπιόζετε, i. e. be ignorant of it; comp. Matt. 18, 3.—So the Greek prov. διαφέρει δὲ τοῦ νηπίου κατ' ἡλικίαν οὐδὲν δ' ἐν ταῖς φρεσὶ νηπιῶζων, in Wetstein ad loc.

νήπιος, ια, ιων, Att. os, on, (νη-, ἔπος,) pr. not speaking, Lat. infans; hence subst. an infant, child, babe, without any definite limitation of age.

1. Pr. Matt. 21, 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8, 3 where Sept. for בְּבִי. 1 Cor. 13, 11 quinq. ὅτε ἤμην νήπιος κτλ. Spec. a minor, one not yet of age, Gal. 4, 1. Sept. genr. for בְּבִי and בְּבִי of a child playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; borne in the arms Lam. 2, 20; once of the foetus Job 3, 16.—Hdian. 2. 15. 7. Diod. Sic. 1. 74. Plato Ax. 366. d.

2. Trop. a babe, for one unlearned, unenlightened, simple; e. g. in a good sense, Luke 11, 25 ἀπεκάλυψας αὐτὰ νηπίοις. Matt. 10, 21. Rom. 2, 20. [1 Thess. 2, 7.] Implying censure, 1 Cor. 3, 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4, 3. Eph. 4, 14. Heb. 5, 13. Sept. for נֶחֱם Prov. 1, 32. Ps. 19, 8.—Hom. Od. 9. 44. Luc. Halcy. 5. Plato Ax. 367. a.

Νηρεὺς, ἴως, δ, Nereus, pr. n. of a Christian at Rome, Rom. 16, 15.

Νηρέ, δ, indec. Neri, pr. n. of an ancestor of Jesus, Luke 3, 27.

νησιόν, ων, τό, (dim. νήσος,) a small island, islet, e. g. Κλαύδη q. v. Acts 27, 16.

νήσος, ου, ἡ, (kindr. νέω, νάω,) an island, Acts 13, 6. 27, 26. 28, 1. 7. 9. 11. Rev. 1,

9. 6, 14. 16, 20. Sept. for נָא Ps. 72, 10 Ez. 26, 15. 18.—Diod. Sic. 3. 44. Xen. Hell. 4. 8. 7.

νηστεία, ας, ἡ, (νηστεύω,) fasting, a fast, abstinence from eating.

1. Genr. e. g. for want of food, 2 Cor. 6, 5. 11, 27 ἐν λίμῳ καὶ διψῇ, ἐν νηστείαις πολλάκις.—Diod. Sic. 1. 82. Plut. C. Mar. 36.

2. In a religious sense, as of the private fastings of the Jews, Matt. 17, 21 et Mark 9, 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2, 37. Acts 14, 23. 1 Cor. 7, 5. To this kind of fasting the Pharisees ascribed great merit and practised it often, sometimes twice a week; see Matt. 9, 4. Luke 18, 12. Dan. 9, 3. Is. 58, 3 sq. Tob. 12, 8. In their longer fastings they abstained only from the better kinds of food, Dan. 10, 2 sq. Sept. for נִצָּז Dan. et Is. l. c. Ps. 69, 11.—Spec. the fast, i. e. the annual public fast of the Jews, the great day of atonement, held on the tenth day of the seventh month (Tisri), five days before the festival of Tabernacles; see Lev. 16, 29 sq. 23, 27 sq. 34. The seventh month began with the new moon of October; and hence this fast served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27, 9. So Jos. Ant. 3. 10. 3, comp. 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Philo de Vit. Mos. 2. p. 657. c; also genr. Plut. Symp. 4. 6. 2 init. Ael. V. H. 5. 20.

νηστεύω, f. ῥύσω, (νήστις,) to fast, to abstain from eating, in N. T. only of private fasting, see in νηστεία; Matt. 6, 16 bis. 17. 18. 9, 14 bis. Mark 2, 18 ter. 19 bis. Luke 5, 33. 18, 12. Acts 10, 30. 13, 2. 3. Sept. for נִצָּז Judg. 20, 26. 1 Sam. 7, 6. (Ael. V. H. 5. 20. Plut. Demosth. 30.) With the notion of grief, mourning, with which fasting was often connected, Matt. 9, 15 πένθειν... νηστεύουσιν. Mark 2, 20. Luke 5, 34. 35. Comp. 2 Sam. 12, 16. Ezra 10, 6. Neh. 1, 4; where Sept. and Heb. נִצָּז.—Of the Saviour's supernatural fast of forty days, Matt. 4, 2; comp. Luke 4, 2. Others suppose his fasting may have consisted in abstaining from all ordinary food, and subsisting only on the scanty supplies of the desert; comp. Dan. 10, 2 sq. 1 Sam. 31, 13. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ θαλάσσης, καὶ τὸ ποτὶν αὐτοῦ ὕδωρ.

νήστις, ιος, δ, ἡ, adj. (νη-, ἐσθίω,) not having eaten, fasting, Plur. acc. νήστεις Matt. 15, 32. Mark 8, 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhet. 9. 16 νήστεις.

Also acc. plur. νήσιδες Athen. 7. 79. p. 126. See Lob. ad Phryn. p. 326.

νηφάλιος, *ia, ion, (νήφω), sober, temperate, espec. in respect to wine, Jos. Ant. 3. 12. 2; comp. Plut. Sept. Sap. Conv. 13 pen.—In N. T. trop. sober-minded, watchful, circumspect; 1 Tim. 3, 2 δειὸν οὖν ἐπίσκοπον εἶναι νηφάλιον κτλ. v. 11. Tit. 2, 2; comp. 1 Thess. 5, 6. So Plut. de Garrulit. 4 mid. Phavorin. νηφάλιός ἐστιν ὁ ἀεὶ νηφών καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον.—Text. Rec. in 1 Tim. 3, 2. 11, has the later synon. form νηφάλεος, *a, on, comp. Passow s. v.**

νήφω, *f. ψω, to be sober, temperate, abstinent, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20.—In N. T. trop. to be sober-minded, watchful, circumspect, absol. 1 Thess. 5, 6 γρηγορῶμεν καὶ νήφωμεν. v. 8. 2 Tim. 4, 5 οὐ δὲ νήφε ἐν πᾶσι. 1 Pet. 1, 13. 4, 7. 5, 8. So Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφε καὶ μέμνησο ἀπιστεῖν. Plato Legg. 918. d.*

Νίγερ, *δ, indec. Niger, surname of Simon a teacher at Antioch, Acts 13, 1.*

Νικάνωρ, *ορος, δ, Nicanor, pr. n. of one of the seven primitive deacons, Acts 6, 5.*

νικάω, *ᾱ, f. ἴσω, (νίκη), to be victorious, e. g.*

1. Intrans. *to come off victor, to prevail; Rom. 3, 4 ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε, quoted from Sept. Ps. 51, 4 where Heb. נָצַף to be pure. With an infin. Rev. 5, 5.—Dem. 1436. 18. Xen. Mem. 4. 4. 17.*

2. Trans. *to overcome, to conquer, to subdue, c. acc. Luke 11, 22 ὁ ἰσχυρότερος... νικήσῃ αὐτόν. Rom. 12, 21 bis, μὴ νικῶ (Pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. So Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35.—Of Jesus and his followers as victorious over the world, over evil, over all the adversaries of his kingdom; with an acc. expr. or impl. 1 John 5, 4 bis, νικᾷ τὸν κόσμον κτλ. v. 5. Rev. 3, 21. 6, 2 bis. 12, 11. 17, 14. Perf. for pres. or fut. John 16, 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2, 13. 14. 4, 4. Hence Part. absol. ὁ νικῶν, the victor, he that overcometh, Rev. 2, 7. 11. 17. 3, 5. 21, 7; as Nom. absol. Rev. 2, 26. 3, 12. 21; comp. Buttm. § 145. n. 4. Winer § 28. 3. Prægn. before ἐκ τοῦ θηρίου Rev. 15, 2, see in ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11, 7. 13, 7.*

νίκη, *ης, ῆ, victory, meton. for the ground or pledge of victory, 1 John 5, 4 αὕτη ἐστὶν ἡ νίκη... ἡ πίστις ὑμῶν.—Pr. Jos. B. J. 1. 27. 3. Hdian. 3. 8. 2. Xen. Cyr. 7. 1. 10.*

Νικόδημος, *ου, δ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night, prob. as a serious though timid inquirer. John 3, 1. 4. 9. 7, 50. 19, 39.*

Νικολαΐτης, *ου, δ, a Nicolaitan, pr. a follower of Νικόλαος, Rev. 2, 6. 15. This was prob. an heretical sect sprung from some leader of that name; but whether connected with the Nicolaitans of the second century and later, is very doubtful. Some regard the word as symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִזְבִּיָא, if this latter be taken as compounded from נִצָּח (or נִצָּח) i. q. νικάω, and נִצָּח לאֵס; so Eichhorn in Comm. ad loc. Hengstenb. Bileam p. 22 sq. Comp. the symbolical use of Ἰεζάβελ in Rev. 2, 20. But a comparison of vv. 14. 15, seems to show that the Nicolaitans and the followers of Balaam were two distinct sects. See genr. Winer Realw. s. voc. Neander Apostol. Zeitalt. II. p. 533. ed. 3. [Engl. II. p. 50 sq.]*

Νικόλαος, *ου, δ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6, 5.*

Νικόπολις, *εως, ῆ, Nicopolis, (pr. city of victory,) a city where Paul proposed to winter, Tit. 3, 12; also in the spurious subscription. Prob. Nicopolis ad Nestum v. Nessum, on the river Nessus (now Mesto), which was here the boundary between Thrace and Macedonia; and hence the city is sometimes reckoned to the latter. Ptol. 3. 11.—Another Nicopolis was built by Augustus in Epirus, near the Sinus Ambracius, in honour of the battle of Actium; Strabo 7. p. 325. Dion Cass. 51. 1. Other cities of this name existed in Cilicia, Armenia, Egypt, etc.*

νίκος, *εος, ους, τό, (νίκη), victory, a later form for νίκη, Lob. ad Phryn. p. 647. 1 Cor. 15, 55 ποῦ σου, ᾄδῃ, τὸ νίκος; v. 57. So εἰς νίκος adv. victoriously, triumphantly, Matt. 12, 20; see in ἐκβάλλω no. 2. b, and κρίσις no. 4. 1 Cor. 15, 54, comp. Is. 25, 8, where Heb. נִצְחָה. Sept. for נִצְחָה 2 Sam. 2, 26. Job 36, 7; comp. Buxtorf Lex. Chald. 1379.—Sept. genr. Ez. 3, 8. Anthol. Gr. III. p. 242.*

Νινευί, ἡ, indec. *Nineveh*, Heb. נִינְוִי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11, 32; comp. Gen. 10, 11, and the book of Nahum. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul; and appears to have comprised a large tract of country, including various fortresses and temple-palaces several miles distant from each other. Those at Khorsabad and Nimroud have been excavated. The Greeks and Romans called it *Nivos*, *Ninus*, Hdot. 1. 193. Plin. H. N. 6. 30. It was finally destroyed B. C. 606. See Niebuhr Reisebesch. II. p. 353. Rich's Koordistan, II. p. 29 sq. Ritter Erdkunde XI. p. 221 sq. Layard's Nineveh and its Remains, passim.

Νινευίτης, ου, ὁ, a *Ninevite*, Matt. 12, 41. Luke 11, 30. [32.]

νιπτήρ, ἦρος, ὁ, (νίπτω,) a *wash-basin*, John 13, 5.—Pollux Onom. 10. 78 ποδα-νιπήρ.

νίπτω, f. ψω, a later form, for which earlier writers used νίζω, f. ψω, Butt. Ausf. Sprachl. § 114. p. 249; *to wash*, but only some part of the body, as the face, hands, feet. Ablutions of the hands and feet were common with the Jews, e. g. of the hands before eating, see Matt. 15, 2. Mark 7, 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, see 1 Sam. 25, 41. Gen. 18, 4. 19, 2. 24, 32. 43, 24. Judg. 19, 21. The usual mode of ablution in the east is by pouring water upon the hands; this is done by a servant; comp. 2 K. 3, 11. See Bibl. Res. in Palest. II. p. 451. III. p. 26. Winer Realw. art. *Reinigung*.—Hence, *to wash*, c. acc. e. g. the face, τὸ πρόσωπον Matt. 6, 17; impl. the eyes, τοὺς ὀφθαλμούς John 9, 7 bis. 11 bis. 15; the hands, τὰς χεῖρας Matt. 15, 2. Mark 7, 3; the feet, τοὺς πόδας John 13, 5. 6. 8 bis. 10. 12. 14 bis. 1 Tim. 5, 10. Sept. for ὤψω of the face Gen. 43, 31; the hands Ex. 30, 20. Deut. 21, 6; the feet 1 Sam. 25, 41. Gen. 18, 4. So the face Plut. conjugal. Præc. 29; the hands, id. C. Mar. 26; the feet, id. Thes. 10. Hdot. 6. 19.

νοέω, ᾧ, f. ἦσω, (νόος, νοῦς,) *to see with the eyes, to perceive*; e. g. ὀφθαλμοὶ νοεῖν Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44.—In N. T. trop. *to see mentally*, i. e.

1. *to perceive, to understand, to comprehend*, absol. Matt. 16, 9 οὕτως νοεῖτε; Mark 8, 17; τῇ καρδίᾳ John 12, 40. With an acc. expr. or impl. Eph. 3, 4 ἀναγινώσκοντες νοῆσαι σύνεσιν μου. v. 20. 1 Tim. 1, 7.

Rom. 1, 20. With infin. Heb. 11, 3; with ὄντι Matt. 15, 17. 16, 11. Mark 7, 18. Sept. for נִינְוִי Prov. 1, 2. 6.—Diod. Sic. 5. 31. Plut. Thes. 3. Xen. An. 3. 4. 44.

2. *to think of, to consider, to give heed to*, c. acc. 2 Tim. 2, 7 νοεῖ, ἀλέγω. Absol. Matt. 24, 15 et Mark 13, 14 δ ἀναγινώσκων νοεῖται.—Ecclus. 11, 7. Hom. Il. 9. 533 [537]. Arr. Epict. 3. 1. 18.

νόημα, αρος, τό, (νοέω,) a *perception, thought*, i. e.

1. Pr. what is thought out, excogitated; hence a *purpose, project, device*. 2 Cor. 2, 11 οὐ γὰρ αὐτοῦ (τοῦ Σαραβᾶ) τὰ νοήματα ἀγνοοῦμεν. 10, 5.—Baruch 2, 8. Hom. Il. 10. 104. Plato Polit. 260. d.

2. Meton. for the gift or power of thought, *the mind*; e. g. the understanding, 2 Cor. 3, 14 ἐπαρώσῃ τὰ νοήματα αὐτῶν. 4, 4; also the affections, disposition, 2 Cor. 11, 3 οὕτως φθάρῃ τὰ νοήματα ὑμῶν. Phil. 4, 7.—Hom. Od. 20. 82, 346. Pind. Pyth. 6. 29. Plato Conv. 197. e.

νόσος, ου, ἡ, ὅ, adj. *bastard, spurious*, Heb. 12, 8.—Jos. Ant. 5. 7. 1. Luc. Tox. 51. Xen. An. 2. 4. 25.

νομή, ἡς, ἡ, (νέμω,) *pasture, pasturage*.

1. The act of feeding, pr. Xen. Œc. 7. 20; in N. T. trop. a *feeding, eating, spreading*, as of a gangrene; and hence νομὴν ἔχειν, i. q. *to eat, to spread*, 2 Tim. 2, 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔχει. So of an ulcer Pol. 1. 81. 6; of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

2. *pasturage, pabulum*, trop. John. 10, 9 νομὴν εὐρήσει, i. e. he shall have enjoyment, shall find happiness. Sept. for נִינְוִי Gen. 47, 5; נִינְוִי Pa. 74, 1.—Trop. Plato Phædr. 248. b. Pr. Xen. Cyr. 3. 2. 20.

νομίζω, f. ἴσω, (νόμος,) *to acknowledge as custom, to do customarily*, i. e.

1. Pr. i. q. *to do by custom, to be accustomed. to be wont*; Pass. id. Acts 16, 13 οὐ ἐνομίζετο προσευχὴ εἶναι, *where according to custom was the proseucha*, i. e. παρὰ ποταμὸν; see in προσευχή no. 2.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Aleo Act. Hdian. 6. 1. 9. Dem. 1077. 25.

2. Genr. *to regard or acknowledge as any thing*, i. e. in its customary character, or in the customary or prescribed manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13; τὴν αἰχμαλωτὴν γυναικᾶ ἐνόμизεν Conon. Narrat. 44. So Pass. Luke 3, 23 ὡς ἐνομίζετο, *as he was regarded, reckoned*, i. e. according to Jewish custom. (Dem. 1022. 16 οἱ νομο-

ζόμενοι μὲν νῆεις, μὴ ὄντες δὲ γίνεαι ἐξ αὐτῶν. Hdot. 4. 180.) Hence simply to regard, to think, to suppose, e. g. with inf. and acc. Luke 2, 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7, 25. 8, 20. 14, 19. 16, 27. 17, 29. 1 Cor. 7, 26. 1 Tim. 6, 5; inf. simpl. 1 Cor. 7, 36. With ὄντι, Matt. 5, 17 μὴ νομίσητε ὅτι ἤλθον κτλ. 10, 34. 20, 10. Acts 21, 29. So inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5; inf. Xen. Ag. 2. 3; ὄντι Xen. Cyr. 8. 1. 22.

νομικός, ἡ, ον, (νόμος,) pertaining to law.

1. Genr. Tit. 3, 9 μάχαι νομικάι, i. e. disputes relating to the Mosaic law.—Adv. νομικῶς according to law, Plut. de vitiois. Pud. 10.

2. Of persons, one skilled in the law, a lawyer. Tit. 3, 13 Ἰησοῦν τὸν νομικὸν πρότερον. So Plut. Sulla 36. Strabo 12. p. 813. c. οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7.—In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) elsewhere νομοδιδάσκαλος and γραμματεὺς, see in γραμματεὺς no. 2. Matt. 22, 35 et Luke 10, 25 νομικός τις (comp. Mark 12, 28 γραμματεὺς). Luke 7, 30. 11, 45. 46. 52. 14, 3. So Jos. B. J. 2. 21. 7.

νομίμως, adv. (νόμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1, 8. 2 Tim. 2, 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἡγήσας. Xen. Mem. 4. 4. 1.

νόμισμα, ατος, τό, (νομίζω,) any thing sanctioned by law or usage, a custom, Aeschyl. Theb. 269.—Hence in N. T. current money, coin, Lat. numisma; Matt. 22, 19 τὸ ν. τοῦ κέρσου. So Jos. Ant. 14. 1. 1. Hdtian. 2. 15. 9. Xen. Cyr. 4. 6. 12.

νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher, lawyer, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεὺς, Luke 5, 17. Acts 5, 34; see in γραμματεὺς no. 2.—Spoken also of perverse Christian teachers, who obtruded themselves upon the churches as expounders of the Mosaic law; 1 Tim. 1, 7 ζήλοισι εἶναι νομοδιδάσκαλοι.

νομοθεσία, ας, ἡ, (νομοθετέω,) law-giving, legislation, the giving of a code of laws, Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. Plato Rep. 427. b.—In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9, 4 ὅτι αἱ διαθήκαι καὶ ἡ νομοθεσία. So 2 Macc. 6, 23. Lys. 186. 33. Plut. Instit. Lacon. 42 pen. ὥς οὐ παντάσας ὑπερβαίνοντες τὴν Λυκούργου νομοθεσίαν.

νομοθετέω, ᾶ, f. ἦσω, (νομοθέτης,) to make or give laws, to legislate.

1. Genr. and c. dat. for any one, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. for לִיךָ Ex. 24, 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Buttm. § 134. 5. Winer § 40. 1. Heb. 7, 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο for the people received the (Mosaic) law upon this condition, ac. of receiving the Levitical priesthood.

2. Spec. to establish, to sanction, pr. as law, or by law, Pass. Heb. 8, 6 ἦντος (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίας νενομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a law-giver, legislator, James 4, 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

νόμος, ου, ὁ, (νόμος to allot,) pr. 'any thing allotted, apportioned,' that which one has in use and possession; hence a usage, custom, Sept. and לִיךָ 2 Sam. 7, 19. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28.—In N. T. a law, ordinance, as prescribed by custom or authority.

1. Genr. law, without reference to a particular people or state. Rom. 4, 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5, 13. 7, 8. 1 Tim. 1, 9. So Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.—Spec. of particular laws, statutes, ordinances; in N. T. mostly of the Mosaic statutes, viz. a) Of laws relating to civil rights and duties, John 7, 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρώπον κτλ. John 8, 5 comp. Lev. 20, 10. John 19, 7 comp. Lev. 24, 16 et Deut. 13, 5. Acts 23, 3. 24, 6. Also the law of marriage Rom. 7, 2. 3. 1 Cor. 7, 39; of the Levitical priesthood Heb. 7, 16. Also Heb. 9, 19 κατὰ νόμον i. e. according to the ordinance or command respecting the promulgation of the law, see Ex. 20, 18. 19. 24, 2 sq. Sept. for לִיךָ Num. 19, 14. So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. Hell. 3. 3. 2. b) Of laws relating to external religious rites, e. g. purification Luke 2, 22. Heb. 9, 22; circumcision John 7, 23. Acts 15, 5 (comp. 21, 20. 24); sacrifices Heb. 10, 8. So Sept. and לִיךָ Lev. 6, 9. 14. al. c) Of laws relating to the hearts and conduct of men, Rom. 7, 7 ὁ νόμος ἔλεγεν· οὐκ ἐπιθυμήσεις. James 2, 8. Heb. 8, 10 et 10, 16 διδοὺς νόμους μου ἐπὶ καρδίᾳ αὐτῶν, quoted from Jer. 31, 33 where Sept. for לִיךָ. d) Put

for a written law, a law expressly given, i. q. ὁ νόμος ἔγγραπτος. Rom. 2, 14 ἔστιν τὰ μὴ νόμον ἔχοντα . . . ἐαυτοῖς εἰσι νόμος. So Diod. Sic. 1. 94 νόμοι ἔγγραπτοι.

2. the law, i. e. a code or body of laws, in N. T. only of the Mosaic code. a) Pr. Matt. 5, 18 ἵνα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16, 17. John 1, 17 ὁ νόμος διὰ Μωϋσέως ἐδόθη. 7, 19. Acts 7, 53. Rom. 2, 13 sq. 5, 13. 1 Cor. 15, 56. Gal. 3, 10 sq. Phil. 3, 5. 1 Tim. 1, 8. James 2, 9. 11. al. Hence ἔργα νόμου, see in ἔργον no. 2. c. δ, Rom. 2, 15. Gal. 2, 16. 3, 10; οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, those under the Mosaic law, Rom. 4, 16. 3, 19. 1 Cor. 9, 20; δοῖν ἐν νόμῳ id. Rom. 2, 12. Sept. and חֻקֵּי דֵּוֹת Deut. 1, 5. 4, 44. al. b) Synecd. for the Mosaic dispensation, Rom. 10, 4 τέλος γὰρ νόμου Χριστός. Heb. 7, 12. 10, 1. c) Meton. for the book of the law, i. e. pr. the books of Moses, the Pentateuch, Matt. 12, 5. Luke 2, 23 (comp. Ex. 13, 2). Luke 10, 26. 1 Cor. 9, 8. 9 (comp. Deut. 25, 4). 1 Cor. 14, 34 comp. Gen. 3, 16. Sept. and חֻקֵּי נֶחֱבִי Neh. 8, 2. As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5, 17. Luke 16, 16. John 1, 46. Acts 13, 15. 28, 23. Rom. 3, 21. (Jos. de Macc. 18.) Also νόμος καὶ προφ. καὶ ψαλμοὶ Luke 24, 44. Simply ὁ νόμος for the Old Testament, John 10, 34. 12, 34. 15, 25 comp. Ps. 35, 19. 1 Cor. 14, 21 comp. Is. 28, 11. 12. So 2 Macc. 18, 16.

3. Trop. ὁ νόμος τέλειος, the more perfect law, put for the Christian dispensation, in contrast with that of Moses; comp. above in no. 2. b. James 1, 25 ὁ δὲ παρακρίνας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2, 12. 4, 11.—Also of the laws, precepts, established by the gospel; e. g. ὁ νόμος Χριστοῦ Gal. 6, 2; absol. Rom. 13, 8. 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5, 23.

4. Trop. a law, rule, standard of judging or acting; Rom. 3, 27 διὰ ποίου νόμου τῶν ἔργων; οὐκ· ἀλλὰ διὰ νόμου πίστεως. 7, 23. 25. 8, 2. 9, 31.—Arr. Epict. 1. 26. 1. +

νόος, see νοῦς.

νοσέω, ᾤ, ἡ ἴσσω, (νόσος,) to be sick, to ail, pr. Hdian. 3. 15. 3. Thuc. 1. 138.—In N. T. trop. νοσέειν περὶ τι, to be sick with longing for any thing, to pine after, to dote about; 1 Tim. 6, 4 νοσῶν περὶ ζητήσεως καὶ λογομαχίας.—So περὶ τι Plut. de Ira coh. 14. Id. de seipsum citra Invid. laud. 20 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phædr. 228. e.

νόσημα, ατος, τό, (νοσέω,) sickness, disease, i. q. νόσος, John 5, 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

νόσος, ου, ἡ, sickness, disease; Matt. 4, 23 θεραπεύειν πᾶσαν νόσον. v. 24. 9, 35. 10, 1. Mark 1, 34. 3, 15. Luke 4, 40. 6, 17. 7, 21. 9, 1. Acts 19, 12. Sept. for חֲלָה 2 Chr. 21, 19; חֲלָה Ex. 15, 26. So Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for pain, sorrow, evil; Matt. 8, 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53, 4, Heb. נִצְבְּחָנוּ.

νοσσιὰ, ᾤς, ἡ, (νοσσοῦς,) a later contr. form for Att. νεοσσιὰ, a nest with the young, Sept. for נֶזֶל Ps. 84, 4. Pausan. 9. 30. Hdot. 3. 111; see Lob. ad Phryn. p. 206 sq. Sturz de Dial. Alex. p. 185.—In N. T. a nest of young birds, brood; Luke 13, 34 ὡς πρόβατον ὄρειν τὴν ἐαυτὴν νοσσιάν. So Sept. and נֶזֶל Deut. 32, 11.

νοσσίον, ου, τό, (dim. νεοσσοῦς,) contr. for Att. νεοσσίον, see in νοσσιὰ; a young bird, Plur. τὰ νοσσία, a brood of young birds, Matt. 23, 37. Sept. for צִיְּרֵי מִצְרָיִם Ps. 84, 4.—So τὰ νοσρία Aristot. H. An. 9. 29. AEL V. H. 10. 3.

νοσσοῦς, see νεοσσοῦς.

νοσφίζω, f. ἴσω, (νόσφι,) pr. to put apart, to separate; Mid. to separate oneself, to go away, Hom. Od. 11. 73. Act. to take or snatch away, to rob, Pind. Nem. 6. 106.—In N. T. Mid. to take away for oneself, to keep back what belongs to another, to embezzle, to purloin; absol. Tit. 2, 10; with ἀπὸ c. gen. partitively, Acts 5, 2. 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. So c. ἀπὸ Sept. Josh. 7, 1; οὐδὲν ἐκ τινός Philo de Vit. Mos. 1. p. 641. e; c. acc. 2 Macc. 4, 32. Xen. Cyr. 4. 2. 42.

νότος, ου, ὁ, the south wind; strictly the south-west wind, Lat. notus.

1. Pr. Luke 12, 55 νότον πνέοντα. Acts 27, 13. 28, 13. Sept. for דָּוָם Job 37, 17; דָּוָם Cant. 4, 16.—Plut. M. Anton. 7. Xen. An. 5. 7. 7.

2. Meton. the south, the southern quarter of the heavens and earth; Matt. 12, 42 et Luke 11, 31 βασιλεῦσα νότου (comp. 1 K. c. 10). Luke 13, 29. Rev. 21, 13. Sept. for דָּוָם Ecc. 1, 5. Ez. 40, 25; דָּוָם Josh. 15, 2; דָּוָם Ex. 26, 35.—Plut. Camill. 16. Plato Crit. 118. b.

νουθεσία, ας, ἡ, (νουθεῖω,) a putting in mind, warning, admonition; 1 Cor. 10, 11 ταῦτα ἐγγράφη πρὸς νουθεσίαν ἡμῶν. Eph. 6, 4. Tit. 3, 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. Plut. Solon 25. The form νου-

seria was regarded as more Attic, Lob. ad Phryn. p. 512.

νοῦν, *νῦν*, *νῦν*, *νῦν* (νῦν, νῦν) to put in mind, to remind, to warn, to admonish, c. acc. Acts 20, 31 οὐκ ἐπαυσάμην . . . νοῦν ἐν ἑαυτοῖς. Rom. 15, 14. 1 Cor. 4, 14. Col. 1, 28. 3, 16. 1 Thess. 5, 12. 14. 2 Thess. 3, 15. Sept. for נָשׂוּ Job 4, 3.—Jos. Ant. 4. 8. 24. Luc. Tim. 48. Xen. Cyr. 8. 2. 15.

νοῦν, *νῦν*, *νῦν* (νῦν, νῦν) Att. contr. for νεομηνία, pr. the new-month, i. e. the new-moon, as a festival, Col. 2, 16; see in νῦν no. 2. Sept. for נָשׂוּ Ex. 40, 2. 15; נָשׂוּ Num. 10, 10. 28, 11.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

νοῦν, *νῦν*, *νῦν* (νῦν, νῦν) Adv. (νῦν, νῦν) with understanding, discreetly; Mark 12, 34 νοῦν ἀπεκρίθη.—Pol. 2. 13. 1. Plut. de Solert. Anim. 29 pen. See Lob. ad Phryn. p. 604.

νοῦν, *νῦν*, *νῦν* (νῦν, νῦν) Att. contr. for νόος, νόον; but in N. T. and the Fathers only with genit. νόος, dat. νοῖ, Winer § 8. 2. Lob. ad Phryn. p. 453; pr. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

1. the mind, as the seat of emotions and affections, modes of thinking and feeling, the disposition, moral inclination, in Engl. i. q. the heart; Rom. 1, 28 παρίδωκεν αὐτοὺς ὁ 2. eis δόκιμον νοῦν. 12, 2. 1 Cor. 1, 10. Eph. 4, 17. 23. Col. 2, 18. 1 Tim. 6, 5 διεφθαρμένων τὸν νοῦν. 2 Tim. 3, 8. Tit. 1, 15. So for firmness or presence of mind, 2 Thess. 2, 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7, 23. 25. Sept. for נָשׂוּ Is. 10, 7. 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

2. the understanding, intellect; Luke 24, 45 διηρώτησεν αὐτὸν τὸν νοῦν. 1 Cor. 14, 14. 15 bis. 19. Phil. 4, 7. Rev. 13, 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for נָשׂוּ Josh. 14, 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

3. Meton. the mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; e. g. of God or Christ, Rom. 11, 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40, 13 where Sept. for נָשׂוּ. 1 Cor. 2, 16 bis. Of men, Rom. 14, 5.—Judith 8, 14. Plut. de rect. rat. audiend. 13. p. 102. Xen. An. 3. 3. 2.

4. Trop. of things, the sense, meaning. Rev. 17, 9 ὁδὸς ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synae. Ep. 103 οὐ κακῶς ἐπεδέξω τὸν νοῦν τῆς ἐπιστολῆς. Plut. Demosth. 6 pen. Hdor. 7. 162.

Nymphas, *νῦν*, *νῦν* (νῦν, νῦν) pr. n. of a Christian, Col. 4, 15.

νῦμφη, *νῦν*, *νῦν* (νῦν, νῦν) (obsol. νῦν, Lat. nubo,) a bride, spouse, newly married.

1. Pr. John 3, 29 ὁ ἔχων τὴν νῦμφην νυμφίος ἐστί. Rev. 18, 23. 21, 2. 9. 22, 17. Sept. for נָשׂוּ Jer. 2, 32. 7, 32. Joel 2, 16.—Æl. V. H. 4. 1. Xen. Conv. 9. 3.

2. Spec. as opp. ἡ πενθερά, it is put for a daughter-in-law, Matt. 10, 35. Luke 12, 53 bis. Sept. and נָשׂוּ Mic. 7, 6. Gen. 38, 11. Ruth 1, 6. 7.—Tob. 11, 16. 17. Jos. Ant. 6. 9. 1.

νυμφίος, *νῦν*, *νῦν* (νῦν, νῦν) a bridegroom, spouse, newly married, Matt. 9, 15 bis. 25, 1. 5. 6. 10. Mark 2, 19 bis. 20. Luke 5, 34. 35. John 2, 9. 3, 29 ter. Rev. 18, 23. Sept. for נָשׂוּ Pa. 19, 6. Jer. 7, 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

νυμφών, *νῦν*, *νῦν* (νῦν, νῦν) a bridal chamber, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase υἱοὶ τοῦ νυμφώνος, sons of the bride-chamber, Matt. 9, 15. Mark 2, 19. Luke 5, 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παννύμφος*, just as the bride had also her companions or *bridesmaids*. Rabb. בָּרְכָה, Buxtorf Lex. Chald. 2535. Comp. Judg. 14, 11. Ps. 45, 14 sq.—Tob. 6, 13. 17. Act. Thom. 49, 11. Suid. νυμφώνος· κοιτῶνος.

νῦν, *νῦν*, *νῦν* (νῦν, νῦν) Adv. also *νῦν* as strengthened by the demonstr. *νῦν*, Matth. 1607. Buttm. § 80. 2; now, Lat. nunc, Germ. nun.

1. Pr. of TIME, *now*. a) Of the actual present, as opp. both to time past and future. Luke 6, 21 οἱ πεινῶντες νῦν. v. 25. John 4, 18 καὶ νῦν ὃν ἔχεις κτλ. 12, 27 νῦν ἡ ψυχὴ μου τετάρκται, for the perf. as present see Buttm. § 113. 7. John 16, 22. 17, 5. 7. Acts 2, 33. 10, 33. 26, 6. 1 Cor. 16, 12. Gal. 2, 20. 1 John 2, 18. al. ssep. Sept. for נָשׂוּ Josh. 14, 11. Is. 48, 7. So Hdian. 1. 4. 7. Diod. Sic. 1. 10. Xen. Cœc. 20. 24.—In direct antith. to something done in time past, e. g. νῦν δέ Luke 16, 25. Gal. 4, 9. Eph. 5, 8. Phil. 3, 18. Heb. 9, 26. James 4, 16; νῦν δέ, in which connection chiefly is *νῦν* found, Rom. 3, 21. 6, 22. 1 Cor. 5, 11 comp. v. 9. 2 Cor. 8, 11. Philem. 11; ἀλλὰ νῦν Luke 22, 36. In antith. to something future, emphat. Mark 10, 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ ἀλῶνι τῷ ἐρχομένῳ. So Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι.—With the art. ὁ, ἡ, τὸ νῦν, as adj. the

now existing, present, see Buttm. § 125. 6. Acts 22, 1 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. 3, 26 ἐν τῇ νῦν καιρῷ. 8, 18. 2 Cor. 8, 13. Gal. 4, 25 τῇ νῦν Ἱερουσαλὴμ. 1 Tim. 4, 8. 2 Tim. 4, 10. 2 Pet. 3, 7. (Diod. Sic. 2. 5 fin. Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, from now, henceforth, Luke 1, 48. 2 Cor. 5, 16; ἀρχὴ τοῦ νῦν until now, Rom. 8, 22. Phil. 1, 5; ἕως τοῦ νῦν id. Matt. 24, 21. Mark 13, 19. Also τὰ νῦν or τανῦν adv. now, at present, Buttm. § 125. n. 8. Acts 4, 29. 5, 38. 17, 30. 20, 32. 2 Pet. 2, 20. non al. (Soph. Elect. 421. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) Further, τὸ νῦν ἔχον, as it now is, for the present, Acts 24, 25; see in ἔχω no. 5.

b) In reference to time just past, *now*, i. e. *just now, even now*; comp. Viger. p. 425. E. g. with a perf. John 14, 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. Acts 7, 52; with an aor. Matt. 26, 65. John 13, 31. 21, 10. Rom. 5, 11; with an imperf. John 11, 8 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι.—Perf. Xen. Cyr. 5. 2. 27; imperf. ib. 4. 5. 48.

c) In reference to future time just at hand, *now*, i. e. *even now, presently*, immediately; comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. with a fut. John 12, 31 νῦν ὁ ἀρχὼν τοῦ κ. τ. ἐκβαλθήσεται ἔξω. Acts 13, 11. Phil. 1, 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) With a pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4, 23 ἔρχεται ἄρα, καὶ νῦν ἐστίν. 16, 32. John 12, 31 νῦν κρίσις ἐστὶ τοῦ κόσμου. 16, 5 νῦν δὲ ὑπάγω πρὸς πατέρα. Acts 26, 17.

2. As a particle of TRANSITION or continuation. a) Genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2, 29 νῦν ἀπολύεις τὸν δούλόν σου. 11, 39. Rom. 5, 9. 2 Cor. 7, 9. Col. 1, 24; καὶ νῦν Acts 3, 17. 20, 25. In antithesis, νυνὶ δέ 1 Cor. 13, 13; and so νῦν δέ preceded by εἰ, Luke 19, 42. John 8, 40. 1 Cor. 7, 14; νυνὶ δέ after εἰ, Rom. 7, 17. Heb. 8, 6. 11, 16. al.—Xen. Cyr. 7. 2. 16; after εἰ, Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) As signifying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so; Acts 12, 11 νῦν οὖσα ἀληθής. 22, 16 καὶ νῦν τί μέλλεις; 1 Cor. 14, 6 νυνὶ δέ. So νῦν οὖν Acts 16, 36. 23, 15; interrog. Acts 15, 10; νῦν ἄρα Rom. 8, 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

3. EMPHAT. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot; comp. Passow s. v. Viger. p. 426. So with an Imperat. Matt. 27, 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. v. 43. John 2, 8. James 4, 13 ἄγε νῦν. 5, 1. 1 John 2, 28. Acts 7, 34 νῦν δεῦρο.—Hom. Il. 23. 485. Aristoph. Pac. 513. Eurip. Phoen. 101. +

νύξ, νυκτός, ἡ, 1. *night*, Lat. *nox*; pr. Matt. 14, 25 τεταράτῃ φυλακῇ τῆς νυκτός. Mark 6, 48. Luke 2, 8. Rev. 8, 12 καὶ ἡ νύξ ὁμοίως. 21, 25. 22, 5; trop. John 9, 4. Sept. for לַיְלָה Gen. 1, 5. Job 3, 6. 7. (Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.) In specifications of time, comp. in ἡμέρα no. 1. a. a) Genit. of time *when*, indefinite and continued, Buttm. § 132. 5. b. E. g. νυκτός *by night* Matt. 2, 14. 27, 64. John 3, 2; ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Luke 18, 7. Acts 9, 24. Rev. 4, 8; νυκτός καὶ ἡμ. 2 Tim. 1, 3. (Xen. Hell. 1. 1. 11; ἡμ. κ. ν. Xen. Mem. 2. 2. 8; νυκ. κ. ἡμ. Conv. 4. 48.) So μέσης δὲ νυκτός Matt. 25, 6; κατὰ μέσον τῆς ν. Acts 27, 27; διὰ τῆς νυκτός, *during the night*, i. e. either the whole night Luke 5, 5, or by night Acts 5, 19. 16, 9. b) Dative of time *when*, definite, Buttm. § 133. 4. c. E. g. Luke 12, 20 ταύτῃ τῇ νυκτὶ, *this very night*. Acts 12, 6. (Xen. An. 6. 1. 13.) Also ἐν νυκτὶ *by night* Acts 18, 9; ἐν τῇ ν. Matt. 26, 31. John 11, 10. So Xen. Conv. 1. 9. c) Accus. of time *how long*, Buttm. § 131. 9. Matt. 4, 2 νύκτας τεσσαράκοντα. 12, 40 τρεῖς νύκτας. Also τὰς νύκτας *the nights*, i. e. during the nights, Luke 21, 37; νύκτα καὶ ἡμέραν *night and day*, continually, Mark 4, 27. Luke 2, 37. Acts 26, 7. 2 Thess. 3, 8. al. So Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

2. Trop. *night*, for a time of moral and spiritual darkness, the opposite of gospel light and day; Rom. 13, 12 ἡ νύξ προέκοψε. 1 Thess. 5, 5. +

νύσσω v. -τω, f. ξω, *to prick, to pierce*, e. g. τὴν πλευράν John 19, 34.—Eccclus. 22, 20. Luc. Epist. Saturn. 38. Plut. Aemil. Paul. 20 pen.

νυστάζω, f. ξω, (νύω,) pr. *to nod*; hence *to nap, to slumber*, intrans. Matt. 25, 5 ἐνύστασαν πάντες καὶ ἐκάθευδον. Trop. 2 Pet. 2, 3. Sept. for נָד Ps. 121, 3. Nah. 3, 18.—Luc. Merc. cond. 29. Xen. Cyr. 8. 3. 43.

νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night, twenty-four hours*, 2 Cor. 11, 25.—Geopon. 5. 8. 8. ib. 12. 19. 18.

Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, δ, indec. Noe, Heb. נֹחַ (rest) Noah, pr. n. of the patriarch preserved from deluge, Matt. 24, 37. 38. Luke 3, 36. 17, 26. 27. Heb. 11, 7. 1 Pet. 3, 20. 2 Pet. 2, 5.

νωθρός, á, óν, (νωθής, νόθος,) *slow, sluggish, dull*, pr. physically, Ecclus. 4, 29. Luc. de Astrol. 21.—In N. T. trop. of the mind, *dull, slothful*; Heb. 5, 11 νωθοὶ γε-

γόντες τοῖς ἀκοαῖς. 6, 12 ὡς μὴ νωθοὶ γένησθε. So Sept. Prov. 22, 29. Pol. 4. 8. 5. Plato Theæt. 144. b.

νώτος, ου, δ, *the back*, of men and animals; Rom. 11, 10 τὸν νῶτον αὐτῶν σύγκامψον, from Ps. 69, 24 where Sept. for עֲרִיבָה the loins. Sept. for נֶחֱ 1 K. 7, 32; 2 K. 17, 14.—Plut. C. Mar. 33. Pausan. 10. 27. Athen. 9. 39. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

Ξ.

ξενία, as, ή, (ξένος,) pr. *guest-right*, an alliance of hospitality, Lat. *hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4; see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. Then, *hospitality, entertainment*, Æl. V. H. 9. 15. Dem. 81. 20.—In N. T. *place for a guest*, and genr. *a lodging*; Acts 28, 23 ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22. So Jos. Ant. 5. 2. 8 pen. Hesych. ξενία· ὑποδοχή, κατάλυμα, καταγώγιον.

ξενίζω, f. ἴσω, (ξένος.) 1. *to receive as a guest, to entertain*; Pass. *to be entertained, to lodge with any one*; Acts 10, 6 ξενίζεται παρά τινι Σίμωνι Βυρσεῖ. v. 18. 23. 32. 21, 16. 28, 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13, 2.—Æl. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισζέμεν τότε παρὰ Κύρῳ.

2. *to appear strange to any one, to surprise*, c. acc. Jos. Ant. 1. 1. 4 τὸν Σεδὺν ἐξένισεν τὸ πρᾶττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17, 20. (2 Macc. 9, 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, with dat. of cause or object, 1 Pet. 4, 12 μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 4. c. So with ἐν φῶ 1 Pet. 4, 4. So ἐν τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

ξενοδοκέω, ᾧ, f. ἴσω, (ξενόδοχος; ξένος, δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. 5, 10.—Max. Tyr. Diss. 32. 133. Dion Cass. 78. 3. The Atticists prefer ξενοδοκέω, Lob. ad Phryn. p. 307.

ξένος, η, ου, pr. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*. a) Pr. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries,

who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. Dict. of Antt. art. *Hospitium*. As the relation was mutual, δ ξένος is used, like Lat. *hospes*, both of the *entertainer and the entertained*; e. g. of the former, *the host*, Rom. 16, 23 Γάιος δ ξένος μου καὶ τῆς ἐκκλησίας ὁλης. So Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) Genr. *a stranger, foreigner*, as coming from another place or country; Matt. 25, 35 ξένος ἦμην. v. 38. 43. 44. 27, 7 εἰς τάφον τοῖς ξένοις. Acts 17, 21 οἱ ἐπιδημοῦντες ξένοις *resident strangers, foreigners*. Heb. 11, 13. 3 John 6. Sept. for רִבְרִי Ruth 2, 10. 2 Sam. 15, 19; 2 Job 31, 32. So Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, *an alien*, c. gen. Eph. 2, 12 ξένοι τῶν διαθηκῶν, *aliens from the covenants*; comp. Winer § 30. 6. Buttm. § 132. 8. (Soph. Œd. Tyr. 218 sq.) Absol. *a stranger*, not a Christian, Eph. 2, 19 οὐκ ἐστὶ ξένος καὶ παροικος.

2. Adj. *strange*, i. e. *foreign, unknown*, as coming from another country; Acts 17, 18 δαιμόνια ξένα. Trop. Heb. 13, 9 διδασκαίς ξέναις, *strange doctrines*, foreign to the christian faith. So Wisd. 16, 2. Æl. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1.—Trop. *strange, novel, unheard of*, causing wonder, 1 Pet. 4, 12 ὡς ξένον ὑμῖν συμβαινόντος. So Wisd. 19, 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

ξέστης, ου, δ, Lat. *sextarius*, pr. a measure of things liquid and dry, the 16th part of a modius, and therefore containing nearly one pint English; see in μέδιος. Adam's Rom. Ant. p. 504. Bæckh Metrol. Untersuch. p. 200 sq. Later Heb. שֵׁטָר see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, *a cup*,

pûcher, Mark 7, 4. 8. So pr. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

ξηραίνω, f. αὐῶ, (ξηρός,) aor. 1. ἐξήρανα James 1, 11, comp. Buttm. § 101. 4; Pass. perf. ἐξήραμμαι Mark 3, 1. 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξήραται Mark 11, 21, comp. Buttm. § 101. n. 7.—To dry, to make dry; Pass. to be dried up, to become dry. E. g. of plants, Act. c. acc. to dry up, to wither, once James 1, 11 ὁ ἥλιος . . . ἐξήρανε τὸν χόρτον. Pass. to wither away, Matt. 13, 6 et Mark 4, 6 διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. Matt. 21, 19. 20. Mark 11, 20. 21. Luke 8, 6. John 15, 6. 1 Pet. 1, 24. Also of the harvest, to be dry, ripe, as ὁ θερισμός Rev. 14, 15. Sept. for שָׁבַל Jer. 12, 4. Hos. 9, 19. So Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. to be dried up, Rev. 16, 12 τὸ ὕδωρ. Mark 5, 29 ἡ πηγὴ. Sept. for שָׁבַל Gen. 8, 7. 1 K. 17, 7. Is 19, 5.—Of the body or its members, Pass. to wither, to pine away; Mark 3, 1 ἐξηραμένην ἔχων τὴν χεῖρα. v. 3. 9, 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַל 1 K. 13, 4. Prov. 17, 22. So Act. Thom. § 48.

ξηρός, ἄ, ὄν, 1. dry, e. g. of a tree, dry, withered, Luke 23, 31 εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, drawn from Ez. 20, 47 comp. 21, 3. Sept. for שָׁבַל Is. 56, 3. Ez. 17, 24. So Diod. Sic. 20. 42. Xen. CEC. 7. 36.—Of the body or its members, John 5, 3; ἡ χεὶρ Matt. 12, 10. [Mark 3, 3.] Luke 6, 6. 8. Comp. Sept. for Heb. פָּחַז Hos. 9, 17. So Test. XII. Patr. p. 535 ἡ χεὶρ.

2. Spec. ἡ ξηρὰ sc. γῆ, the dry land, as opp. ἡ θαλάσση, Matt. 23, 15. Heb. 11, 29. Sept. and פָּחַז Gen. 1, 9. 10. Jonah 1, 9.—Strabo 3. p. 143.

ξύλινος, η, ον, (ξύλον,) wooden, made of wood. 2 Tim. 2, 20 σκεὺς ξύλινα. Rev. 9,

20. Sept. for γῆ Lev. 11, 32. Deut. 10, 1. —Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

ξύλον, ου, τό, (ξύω, ξύω,) wood, i. e.

1. Genr. for fuel, timber, ornament, etc. 1 Cor. 3, 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18, 12 bis, see in ζύων. Sept. and γῆ Gen. 22, 3. 6 sq.—Æl. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

2. Spec. any thing made of wood, e. g. a) a staff, club, as μετὰ μαχαίρων καὶ ξύλων Matt. 26, 47. 55. Mark 14, 43. 48. Luke 22, 52. So Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16. b) stocks, Lat. nervus, a wooden block or frame put on the neck of a prisoner; sometimes also a block with holes in which the feet and hands were confined; comp. Adam's Rom. Ant. p. 272. Acts 16, 24 τοὺς πόδας αὐτῶν ἡσφαλίστατο εἰς τὸ ξύλον. Sept. for שָׁבַל Job 33, 11. So Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακλεισμένα. Plut. de genio Socr. 32 οἱ δὲ τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένοι τὰς χεῖρας ὀρέγοντες ἔβδων. Lys. 117. 32. c) a stake, pale, cross, i. q. σταυρός, Acts 5, 30 et 10, 39 κρεμάσαντες ἐπὶ ξύλου. 13, 29. Gal. 3, 13 see in ἐπικατάρατος. 1 Pet. 2, 24. Sept. and γῆ Deut. 21, 22. 23. Esth. 5, 14; comp. Josh. 10, 26. 27.

2. Of living wood, a tree; Luke 23, 31 ἐν τῷ ὑγρῷ ξύλῳ, see in ξηρός no. 1. Rev. 2, 7 ξ. τῆς ζωῆς, see in ζωή no. 1. b. 22, 2 bis. 14. 19. Sept. for γῆ Gen. 1, 11. 12, 2, 9. —Palæph. 34. 4. Xen. An. 6. 4. 4, 5.

ξυράω, ὦ, ἡ ἴσω, (ξυρόν, ξύω,) to shear, to shave, pr. the locks or beard; Mid. Acts 21, 24 ἵνα ξυρήσονται τὴν κεφαλὴν that they may shave their heads, may cut off their hair. Pass. perf. part. fem. ἐξυρημένη 1 Cor. 11, 5. 6. Sept. for ξυρά Gen. 41, 14. Num. 6, 9. 19.—Palæph. 33. 1. Luc. Cynic. 14. Plut. Mor. II. p. 22. 10. Some of the grammarians regard ξυρίω as the better form, Lob. ad Phryn. p. 205; so Hdot. 2. 65. Plato Rep. 341. c.

O.

ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, see Buttm. § 75. 2; originally a demonstrative pronoun, this, that; but in Attic and later usage mostly a prepositive article, the; Buttm. § 126. 1. Kühner § 247. § 244 sq. Matth. § 264. § 286.

1. As a DEMONSTRATIVE PRONOUN, this, that; see the grammarians just cited, and Winer. § 20.

1. Simpl. once in the words cited from the poet Aratus, Acts 17, 28 τοῦ γὰρ καὶ γένος ἐσμέν, for of THIS ONE (him) we are also the offspring. Buttm. § 126. n. 7. Kühner § 247. 2, 3. Matth. § 286.—Hom. Il. 1. 12. Soph. CEd. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

2. In distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν . . . ὁ δέ, the one . . . the

other, that one ... this one. Phil. 1, 16. 17 οἱ μὲν ἐξ ἀγάπης ... οἱ δὲ ἐξ ἐριθείας. Heb. 7, 5. 6 οἱ μὲν ... ὁ δὲ v. 23. 24. So distributively, one ... another; Plur. some ... others. Matt. 13, 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. 22, 5. 6; οἱ μὲν ... οἱ δὲ Acts 14, 4. 17, 32. 28, 24; τοῖς μὲν ... τοῖς δὲ Rom. 2, 7. 8; τοὺς μὲν ... τοὺς δὲ Eph. 4, 11. Also οἱ μὲν ... ἄλλοι δὲ Matt. 16, 14. John 7, 12; καὶ τινες ... οἱ δὲ Acts 17, 18. See Buttm. § 126. 2, and n. 4. Kühner § 247. 3. d. Matth. § 288, and n. 6. Winer § 20. 1.—So Matt. 28, 17 οἱ δὲ ἐδιδόσαν, but some doubted, i. e. in anthith. to all as impl. in προσεκύνησαν. See Meyer Comm. in loc.

3. In the narrative style, ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. Matt. 2, 5 οἱ δὲ εἶπον. 16, 14. Mark 8, 28 οἱ δὲ ἀπεκρίθησαν. Luke 7, 40 ὁ δὲ φησι. 8, 30. 48. John 6, 20. 8, 11. al. sēp. So with a participle intervening, Matt. 2, 9 οἱ δὲ ἀκούσαντες ... ἐπορεύθησαν. v. 14. 21 ὁ δὲ ἐγερθεὶς παρελθὼν τὸ παιδίον. 4, 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12, 39. Mark 1, 45. Luke 6, 8. John 8, 9. al. sēp. See Buttm. § 126. 4. Kühner § 247. 3, a. Matth. § 289. ult. Winer § 20. 2.—Jos. Ant. 6. 11. 9. Xen. An. 2, 3. 2; with part. Jos. B. J. 4. 11. 1.

II. As the PREPOSITIVE ARTICLE, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as definite; not as a class, but as a definite member of a class. It corresponds in many respects to the English the, and French le, la, but more nearly to the Germ. der, die, das; though it is sometimes used where we still say this, often where we employ no article, and sometimes even where we put the indefinite a, an. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and, in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English the. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Kühner § 244–246. Matth. § 264–285. Winer § 17 sq.

A) With Substantives, or words standing for substantives.

1. Simply, i. e. without adjectives or other adjuncts, where the Subst. is to be expressed as definite.

a) Genr. where the noun refers to a person or thing as well known, i. e. either as already mentioned, or as of common notoriety; so in English. E. g. α) As already mentioned, Matt. 1, 24 ὁ ἄγγελος, comp. v. 20. Matt. 2, 7 τοὺς μάγους, comp. v. 1. Matt. 5, 1 τοὺς δούλους, comp. 4, 25. Matt. 13, 25. 26 τοῦ σίτου, ὁ χάρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19, 14. Mark 5, 39. Matt. 21, 18 εἰς τὴν πόλιν, i. e. Jerusalem, but in John 4, 8 εἰς τὴν π. i. e. Sichem. Acts 19, 17 εἰς τὴν οἰκίαν, comp. v. 11. Also Matt. 2, 11, comp. v. 9. al. sēp. β) As of common notoriety; Matt. 1, 22 διὰ τοῦ προφήτου, i. e. Isaiah, but 2, 15 διὰ τ. π. Hosea. Matt. 2, 4 τοῦ λαοῦ i. e. the Jewish people. 2, 7 τοῦ παιδίου, for which the Magi were inquiring. 5, 1 εἰς τὸ ὄρος, i. e. near by. 5, 25 ἐν τῇ ὁδῷ, sc. to the judge. 9, 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8, 12 ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδ. sc. which are well known as belonging to that place. 12, 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21, 8 ἀπὸ τῶν δένδρων, which grew there. 13, 2 τὸ πλοῖον, which was there, or which he had bespoken. 26, 27 τὸ ποτήριον, sc. usually served at table. Mark 2, 24 et 3, 2 ἐν τοῖς σάββασι, i. e. on a certain sabbath. (But Matt. 12, 2 ἐν σαββάτῳ indef.) Luke 5, 14 τῷ λερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12, 54 τὴν κηφελὴν, the harbingers of rain. 16, 21 οἱ κύνες, sc. of that city. John 3, 10 ὁ διδάσκαλος τοῦ Ἰσραὴλ with emphasis (see Winer § 17. 4. p. 125). 13, 5 εἰς τὸν νικητήριον, which belonged to the chamber. 21, 20 ἐν τῷ δείπνῳ, comp. 13, 23 sq. Acts 11, 13 ὁ ἄγγελος, comp. 10, 3. Acts 21, 38 ὁ Αἰγύπτιος, i. q. in Engl. that Egyptian. Rom. 4, 3 ἡ γραφὴ, the Scriptures. 5, 15 οἱ πολλοί, the many, the great mass. 1 Cor. 10, 1. 2 ἐν τῇ κηφελῇ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2, 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5, 13 τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κτλ. i. e. the glory which belongs to God and to none other; comp. v. 12. Rom. 11, 36. al. sēp. Winer § 17. 1. Buttm. § 124. n. 6. —Here however it often depends on the taste or feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12, 1 τῶν σάββων, i. e. some

ears, indef. but Mark 2, 23 et Luke 6, 1 τῶν τριῶν τούτων στάχυας i. e. of the grain just before mentioned. Mark 6, 8 ἵνα μηδὲν αἰρωσιν εἰς ὁδόν i. e. for journeying, for this or any other journey; but Luke 9, 3 εἰς τὴν ὁδόν, i. e. for this journey.

b) With *proper names* of persons or places. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. aa) Of persons, as ὁ Ἰησοῦς, Matt. 3, 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24, 15; without art. e. g. Ἰησοῦς Luke 2, 52. 4, 1. 1 John 2, 22. al. ssep. So ὁ Ἰωάννης Matt. 3, 13. 11, 1; without art. Matt. 3, 4. 9, 14. 11, 2. 4; ὁ Πιλάτος Matt. 27, 13. 17. 22, and so more usually; but without art. Luke 13, 1. 23. 6. Acts 13, 28; ὁ Παῦλος Acts 14, 11. 19. 15, 2; without art. 13, 16. 15, 36; ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13, 43. 46; without art. 15, 2. 12. 25; ὁ Στέφανος Acts 6, 9. 7. 59. 8, 2; without art. 6, 5. 8. etc. etc. So before the compound pr. n. for Jehovah, Rev. 1, 4 ἀπὸ τοῦ ὁ ὦν καὶ ὁ ἦν κτλ. Where the proper name has an adjunct of title, office, family, or the like, and is thus made definite, the article is omitted; as Ἰωάννης ὁ Βαπτιστής Matt. 3, 1. Mark 8, 28; Πιλάτος τῷ ἡγεμόνι Matt. 27, 2; Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1, 19; Σίμωνα ὁ κανανίτης Matt. 10, 4. Acts 18, 8. 17. al. ssep. Where the pr. n. is indeclinable, the article would seem to be more necessary, in order to mark the case; but the usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1, 18. 24; without art. Luke 2, 33. 4, 22; τὸν Δαβὶδ Acts 13, 22. Matt. 22, 42; usually without art. Matt. 1, 20. Mark 2, 25. al. ssep. Comp. the genealogies in Matt. 1, 1 sq. Luke 3, 23 sq. Buttm. § 124. 3. Winer § 17. 8. bb) With geographical names; where as a general rule names of countries take the article more frequently than those of cities, Winer, § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4, 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἰερου. καὶ Ἰουδαίας κτλ. Luke 3, 1. Acts 1, 8. 2, 9. 6, 9. 9, 31. 14, 21. 1 Thess. 1, 8. But see Acts 2, 9 τὴν Ἀσίαν, and 1 Thess. 1, 7.—Spec. a) Names of countries, as ἡ Ἀσία Acts 19, 10. 22. 26. 27, and so always except Acts 6, 9. 1 Pet. 1, 1, by the above rule. So ἡ Ἀχαΐα Acts 18, 12. 27, and usually; but without art. 2 Cor. 9, 2; ἡ Γαλατία 1 Cor. 11, 1. Gal. 1, 2;

without art. 2 Tim. 4, 10; ἡ Γαλιλαία Matt. 2, 22. 4, 12, and so always except Matt. 4, 15, and Luke 17, 11. Acts 9, 31, by pre-ced. rule. Also ἡ Ἰουδαία Matt. 2, 1. 5, and so always except Matt. 4, 25. Acts 2, 9; ἡ Ἰταλία Acts 18, 2, and always; ἡ Κύπρος Acts 13, 4. 21, 3; without art. 15, 39; ἡ Μακεδονία Acts 16, 10. 19, 21; without art. 16, 9. 1 Cor. 16, 5; ἡ Συρία Matt. 4, 24. Acts 18, 18; without art. Acts 21, 3. The name Αἰγύπτου never has the article. Comp. in Engl. the *Crimea*, the *Dekkan*, Germ. *die Turkey*, *die Schweiz*, Fr. *la France*, *la Suisse*, *la Prusse*. Winer l. c. β) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεῖα only Acts 15, 23; ἡ Δαμασκός only Acts 9, 3. 22, 6; once εἰς τὴν Δ. 26, 12; ἡ Ἐφεσός only Acts 18, 21. 19, 17. 20, 16; ἐν τοῖς Ἱεροσολύμοις twice John 5, 2. 10, 22; ἡ Ἱερουσαλὴμ once Acts 5, 28; c. adj. Gal. 4, 25. 26; ἡ Καπερναούμ once Luke 4, 23; ἡ Ναζαρέθ twice Matt. 4, 13. Luke 4, 16; ἡ Ῥώμη twice, Acts 18, 2 ἐκ τῆς Ῥ. 28, 14. So Hdian. l. 6. 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c. γ) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, the *Jordan*, always, Matt. 3, 6. 6. al. ὁ Εὐφράτης Rev. 16, 12; c. adj. 9, 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connection with τὸ ὄρος, see in εἰσαίη no. 1, and Σινῶ. Names of nations belong properly under lett. d, below.—The rule is sometimes laid down for geographical names, that where first mentioned they are without the article, but take it afterwards; yet the converse of this is just as often true. E. g. Acts 17, 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20, 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13. 14 εἰς τὴν Ἀσσοῦ, comp. v. 16. 18; also 17, 1. 11. 13. 18, 1 et 19, 1. So εἰς τὴν Καυσάρειαν Acts 10, 24. 12, 19; elsewhere without art. c) With nouns implying a person or thing as *alone*, the *only one* of the kind, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός, the *Christ*, the *Messiah*, Matt. 1, 17. 2, 4, and so almost always where it stands alone; since as a pr. name without the art. it occurs very rarely in the Gospels and Acts, as Luke 23, 2. John 9, 22; though oftener in the Epistles, Rom. 5, 6. 6, 4. 1 Cor. 1, 17. 23. (Winer § 17. 4. n. 1.) So ὁ υἱός

τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *νός*. Also ὁ διδάσκαλος Mark 14, 14. Further ὁ διάβολος, the devil, κατ' ἐξοχὴν Matt. 4, 1. 5. 8, and always except Acts 13, 10, comp. 1 Pet. 5, 8; ὁ πονηρὸς the evil one Matt. 6, 13. 13, 19. 25; ὁ ἀντίχριστος 1 John 2, 18; ὁ πειράζων 1 Thess. 3, 5; ὁ θάνατος Rev. 6, 8. 20, 13. 14; ὁ ἄφρων Rev. 8, 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) So ὁ Σεβαστός, Augustus, pr. the august, Acts 25, 21. 25. Comp. Winer § 17. 6. Matth. § 268.—The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός no. 1, and κύριος II. 1, 2. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28, 19. Luke 10, 22; also παρὰ πατρός John 1, 14. So τὸ πνεῦμα and τὸ πνεῦμα ἄγιον, almost as pr. n. Matt. 28, 19. Acts 1, 8. 10, 19. Rom. 15, 30. 1 Cor. 2, 10. 2 Cor. 13, 3; without art. 1 Pet. 1, 2. Acts 8, 15. 1 Cor. 12, 3. Jude 20. See Winer § 18. p. 138, 141. Buttm. § 124. n. 7.—Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13, 43. Mark 1, 32; without art. Matt. 13, 6. Luke 21, 25; and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7, 2. 16, 12. al. (Æl. V. H. 4. 1. Xen. An. 1. 10. 15.) So ὁ οὐρανός, οἱ οὐρανοί, Matt. 3, 2. 16, and usually in the Gospels and Apocalypse; without art. Matt. 5, 45. 6, 20. 1 Cor. 8, 5, and more usually in the Epistles. Also ἡ γῆ Matt. 5, 13. 18; without art. 1 Pet. 3, 5. 10. Acts 17, 24. al. So too κόσμος, θάλασσα, μεσημβρία, νύξ, and others, see Winer § 18. p. 138 sq. (But ἀπὸ καταβολῆς κόσμου always without art. Matt. 13, 35. al.) Also ἡ ἀγορά Matt. 20, 3. Acts 16, 19; but Mark 7, 4 ἀπὸ ἀγορᾶς, comp. Engl. from market. Luke 7, 32; ὁ νόμος the law of Moses, Matt. 5, 18. 22, 36. John 1, 17; without art. Rom. 2, 23. 8, 20. 21. 31. Gal. 2, 21. 3, 2; τοῦ ἀργυροῦ Matt. 6, 28. 30; but ἀπ' ἀργυροῦ as opp. to the city, Mark 15, 21. Luke 15, 26. Comp. Winer l. c.—Further, with abstract nouns, in respect to which languages vary, e. g. in Engl. virtue always without art. but truth or the truth; Germ. usually die Tugend, die Wahrheit, French, la vertu, la verité, rarely without the article; while the Greek inserts it, or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1, 5 bis; without art. v. 3; ἡ ἀγάπη Rom. 13, 10 bis. 1 Cor. 13, 4. 8; without art. v. 2.

3. 2 Cor. 2, 8; ἡ ἀμαρτία Rom. 5, 12. 6, 1. 2. 17. 18; without art. Rom. 3, 9. 20. 5, 13; ἡ δικαιοσύνη Rom. 5, 17. 6, 18. 19. 20; without art. Rom. 4, 9. 5, 21. 9, 30; ἡ πίστις Rom. 3, 30. 31. 4, 9; without art. Acts 6, 5. Rom. 1, 17. 3, 28. al. etc. etc. See also Matt. 15, 19. Gal. 5, 19 sq. Col. 3, 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 7.

d) With nouns implying a definite genus or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. a) Genr. in Plur. αἱ θλίψεις Matt. 8, 20; οἱ αἰετοί 24, 28. So οἱ νεκροί the dead Matt. 14, 2. 22, 31. Mark 12, 26. 1 Cor. 15, 29. 42; but more frequently also without the article, espec. in connection with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17, 9. Luke 24, 46. Acts 3, 15. Rom. 10, 7. al. (So οἱ v. Luke. Necrom. 17. D. Mort. 17. 2; without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι, the Jews, the whole nation, Matt. 2, 2. Luke 7, 3. John 5, 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7, 3. John 2, 18. 20; but Ἰουδαῖοι Jews indef. Acts 2, 5. 10. So οἱ Ἑλληνες John 7, 35; οἱ Ῥωμαῖοι John 11, 48. β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class; where in English also we commonly put the. Matt. 12, 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρὸς. Mark 3, 27. Luke 10, 7 ὁ ἐργάτης. John 10, 11 ὁ ποιμὴν ὁ καλός. Rom. 1, 17 ὁ δίκαιος. Gal. 3, 20. 4, 1. Here too we may refer ὁ σπείρων, the sower, Matt. 13, 3. Mark 4, 3; so in Engl. 'the farmer sows his seed,' etc. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. 7, 24. 26. See Buttm. § 124. n. 6. So Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) With nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of; Buttm. § 124. n. 6. § 127. 8. Winer § 17. 2. E. g. Luke 18, 15 τὰ βρέφη i. e. their own children. John 5, 36. Acts 14, 10 εἶπε μεγάλη τῇ φωνῇ. 26, 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11, 5 ἀκατακάλυπτον τῇ κεφαλῇ, so in Engl. with the head uncovered, i. e. her head. Heb. 7, 24. Rev. 4, 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun; e. g. Matt. 3, 4 ὁ Ἰωάννης εἶπε τὸ ἔνδυμα αὐτοῦ. Mark 8, 17.

John 19, 2. Rev. 2, 18. Also τὸ ὄνομα αὐτοῦ Matt. 1, 21. Luke 1, 13. al. So AEL. H. An. 13. 15 ἀληγὴν ἔχει τὴν οὐραν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite; as 1 Tim. 2, 8 ἐπαίροντας ὁσίους χείρας. 2 Pet. 2, 14. Winer § 18. 2.

f) Where two or more nouns in the same case are connected by καὶ or the like, if the first have the article, the second takes or omits it in certain circumstances, viz.

a) If the nouns are of different genders the article is by rule repeated; as Matt. 15, 4 τίμα τὸν πατέρα καὶ τὴν μητέρα. v. 5. Matt. 8, 26. Luke 14, 26. Acts 13, 50 τὰς σεβόμενας γυναῖκας . . . καὶ τοὺς πρώτους κτλ. 15, 20. Rom. 8, 2. 1 Cor. 2, 4. Eph. 2, 3. Col. 2, 13. al. So connected by οὕτε 1 Cor. 3, 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17. p. 160. b, τὰ τοῦ τάχους τε καὶ τῆς δέξιγης.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas; Col. 2, 22 τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρ. Luke 1, 6. 14, 23. 23, 49. Rev. 5, 12. So Plato Rep. 586. e, τῇ ἐπιστήμῃ καὶ λόγῳ. Legg. 784. e. β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2, 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12, 13. Luke 1, 58. 11, 59. 12, 11. 23, 4. Acts 6, 4. Rev. 22, 1. al. scep. So with τε . . . καί, Acts 17, 10. 14. al.

Also where the article is necessary for distinctness, as 1 Cor. 1, 28. See Winer § 18. 5. So Diod. Sic. 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν κτλ. Xen. Cyr. 1. 2. 2. Ath. 1. 4. γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they are all parts of one general idea, or of a whole; Mark 15, 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14, 3. 21. Phil. 2, 17. Col. 2, 8. 19. 1 Tim. 4, 7. 1 Pet. 2, 25. al. (Plato Phædo 78. b, τῷ μὲν συνεδέοντι τε καὶ συνδέοντι κτλ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3, 17 εὐχ. τῷ Θεῷ καὶ πατρὶ.

Eph. 1, 3. Phil. 4, 20. 2 Pet. 1, 11. 2, 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refers also to the second; Phil. 1, 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τ. π. 1 Thess. 2, 12. 3, 7. Eph. 3, 5. Acts 1, 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς.

Winer § 18. 4. (AEL. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject; Acts 3, 14 ὑμεῖς τὸν ἄγιον καὶ δίκαιον ἠρνήσασθε. 2, 20. Mark 9, 25. John 21, 24. Phil. 3, 3. 1 Thess. 2, 15. So with ἀλλὰ John 10, 1. (AEL. H. An. 2. 32. Diod. Sic. 3. 27.) Also in proper names, when they all stand in like relation, Acts 1, 13. 15, 23.

g) With the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently *definite* than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as *such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. a) The *subject* takes the article, but not the predicate. John 1, 1 Θεὸς ἦν ὁ λόγος. 4, 24 πνεῦμα ὁ Θεός. 6, 63 τὰ ῥήματα . . . πνεῦμα ἐστὶ καὶ ζωὴ ἐστιν. Rom. 6, 21. 23. 1 John 3, 15. 4, 8 ὁ Θεὸς ἀγάπη ἐστίν. So Luke 1, 35. al. scepiss. β) Both *subject* and *predicate* have the article. E. g. Matt. 6, 23 ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. John 1, 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ. 6, 63. 1 Cor. 15, 56. 2 Cor. 3, 17 ὁ δὲ κύριος τὸ πνεῦμα ἐστίν. Phil. 3, 19 ὁ Θεὸς ἡ κοιλία. 1 John 2, 7. 3, 4 ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. Rev. 18, 23. al. scep. So Matt. 13, 19–23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer l. c. γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4, 15. 3, 1. 6; or a pronoun, as ἐγώ, John 6, 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7, 52; ὑμεῖς, 2 Cor. 3, 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5, 13. 14; οὗτος, Matt. 3, 17 οὗτός ἐστιν ὁ υἱός μου κτλ. Mark 6, 3. John 1, 19 αὕτη ἐστὶν ἡ μαρτυρία κτλ. Acts 4, 11. 1 Cor. 11, 24. 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8, 18; οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matth. 10, 20; οὗτος Mark 4, 16. John 9, 8; ἐκείνος Mark 7, 16. So Luke 8, 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8, 44 οὗτος φεύγεις ἐντὶ, καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους, see in αὐτὸς 2. b. β. δ) But sometimes both subject and predicate are without the article; Matth. 20, 16 πολλοὶ γὰρ εἰσι

κλήτοί, ὀλίγοι δὲ ἐκλεκτοί. 22, 14. Winer ὁ 17. 5 ult. Matth. ὁ 264. note. So Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. b, καλὸς Σησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ἀφειλομένη.

h) With a noun in the nominative, where it stands for the *vocative*, Winer ὁ 29. Matth. ὁ 312. Buttm. ὁ 45. 1. Matt. 27, 29 χαίρε, ὁ βασιλεὺς τ. 'I. Mark 9, 25. 10, 47 ὁ υἱὸς Δ. ἐλίσσον με. Luke 8, 54 ἡ παῖς, ἐγείρου. 12, 32. John 8, 10. Acts 13, 41. Rom. 8, 15. al.—Plato Symp. 172. a. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. ὁ 125. Kühner ὁ 245. 3.

a) With a *Subst.* as adjunct, either in the genit. or in apposition. a) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and the noun, 1 Pet. 3, 20 ἡ τοῦ Θεοῦ μακροθυμία. 2 Pet. 3, 20; here the two articles stand side by side, comp. Buttm. ὁ 125. 2. More freq. the gen. is put last, as Matth. 3, 2 ἡ βασιλεία τῶν οὐρανῶν. 3, 1 ἐν τῇ ἐρήμῳ τῆς 'Ιουδ. v. 3 τὴν ὁδὸν κυρίου. 6, 22. sēp. In such a construction the art. is sometimes for the sake of emphasis repeated, as Matth. 26, 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14, 24. 1 Cor. 1, 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer ὁ 19. 1. Buttm. ὁ 125. 3. Matth. ὁ 278. So Plat. Gorg. p. 481. e, ὁ δῆμος ὁ Ἀθηναίων.—Where the leading noun is readily understood from the connection, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή*, *μητήρ*, *παῖς*, *υἱός*, *ἀδελφός*, and the like; comp. Buttm. ὁ 125. 4, 5. E. g. Matth. 1, 6 ἐκ τῆς τοῦ Οὐρίου (γυναϊκός). 4, 21 τὸν τοῦ Ζεβεδαίου (υἱόν). In N. T. this occurs mostly in apposition, see below. β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name; comp. Matth. ὁ 274. Winer ὁ 19. 3. E. g. Rom. 8, 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύ-

τρωσιν τοῦ σώματος ἡμῶν. John 16, 13 ὅταν δ' ἴδῃς ἑκεῖνός, τὸ πνεῦμα κτλ. More usually with pr. names, which then themselves commonly omit the art. as Matth. 2, 1. 3 Ἡρώδης ὁ βασιλεὺς. 3, 1 Ἰωάννης ὁ Βαπτιστής. 4, 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21, 11 Ἰησοῦς ὁ προφήτης. 27, 2. Mark 10, 47. Acts 21, 8. 25, 13. Eph. 3, 1. al. sēp. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive; see above in a, fin. Matth. 10, 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου (υἱός). v. 3. Mark 2, 14. 16, 1 Μαρία ἡ τοῦ Ἰακώβου (μητήρ), comp. 15, 40; also Μαρία Ἰακώβου Luke 24, 10, comp. Acts 1, 13. John 19, 25 M. ἡ τοῦ Κλωπᾶ (γυνή). Acts 13, 22. al. Comp. Matth. l. c. So Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article; as Luke 2, 36 Ἄννα προφήτις, Συγγίτη Φανουῆλ. 3, 1 Τιβηρίου καίσαρος, comp. Winer ὁ 19. 3. Acts 6, 5 bis. 7, 10 Φαραὼ βασιλεὺς. Matth. 12, 24. Rom. 1, 1 Παῦλος δούλος 'I. Χρ. Jude 1. al. So Luke 4, 31 Καπερναοὺμ, πόλιν τῆς Γαλ. 23, 51. Matth. l. c. So Hdot. 1. 1. Thuc. 1. 1.—Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16, 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9, 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1, 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. l. c. p. 559 ult. So Hdot. 1. 72 ὁ Ἄλως ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) With an *Adject.* as adjunct. a) Pr. as expressing an essential or intrinsic quality of the noun, and forming with it one idea. Here if the subst. have no art. the adjunct. takes none, and is put either before or after the noun, as Matth. 14, 14 εἶδεν πολλὴν ὄχλον. 26, 47 ὄχλος πολὺς. Luke 11, 13 ἀγαθὰ δόματα. Matth. 7, 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. ὁ 125. 1, 3. Kühner ὁ 245. 3. a. Matth. ὁ 277. a. Winer ὁ 19. 1. a. E. g. Matth. 7, 13 διὰ τῆς στενῆς πύλης. 12, 35 ὁ ἀγαθὸς ἄνθρωπος. 28, 19 τοῦ ἁγίου πνεύματος. Mark 6, 39. Luke 1, 35. John 4, 23. sēp. More commonly after the noun; as Acts 12, 10 ἐπὶ τὴν πύλιν τὴν σιδηρᾶν. Luke 8, 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13, 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21, 3 ἡ χηρὰ ἡ πτωχή. John 6, 13. 10, 11. James 1, 9. 3, 7. sēp. So where the noun has also a ge-

nit. as Matt. 1, 26 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3, 17. 6, 6. Tit. 2, 11. β) Where the adjunct. it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject; as Matt. 7, 13 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5, 11 περὶ οὐ πολλὸς ἡμῖν ὁ λόγος κτλ. But also after the subject, as Matt. 9, 37 ὁ μὲν Σερμαῖος πολὺς, οἱ δὲ ἐργάται ὀλίγοι. James 2, 26. Comp. Matth. § 277. b. γ) Where an adjunct. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adjunct. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 4. Kühner § 245. 3. b. Matth. § 277. b. E. g. John 5, 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖω τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23, 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν ἐξύψατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4, 23 ὅλην τὴν Γαλιλαίαν. Luke 4, 14. 5, 6 δὲ ὅλης τῆς νυκτός. Rom. 8, 36; also Matt. 16, 26 τὸν κόσμον ὅλον. Mark 1, 33 ἡ πόλις ὅλη. John 4, 53. Winer § 19. 1, marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν νύκτα. 2. 1. 30 τὴν π. ὅλην κτλ.) So πᾶς, Matt. 6, 29 ἐν πάσῃ τῇ δόξῃ. Acts 1, 18. James 1, 8; also Matt. 9, 35 τὰς πόλεις πάσας. Luke 12, 7. Rev. 13, 12. Adj. ὅσας follows the same rule, Matt. 28, 11. Luke 3, 21. Mark 16, 15. Luke 19, 48. See Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. Hell. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20, 18 τὸν πάντα χρόνον. Gal. 5, 14. 1 Tim. 1, 16. Buttm. Matth. l. c.—To the above rule belong apparently the following: 1 John 5, 20 Rec. ἡ ζωὴ αἰώνιος. Luke 12, 12 Rec. τὸ πνεῦμα ὄντων. 1 Cor. 10, 3 τὸ βρώμα πνευματικόν. Gal. 1, 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. δ) Numerals follow the general rule, e. g. as in a above; cardinals, Matt. 10, 1 τοὺς δώδεκα ἀποστόλους. 20, 21 οἱ δύο υἱοί μου. Mark 6, 41; ordinals, Matt. 20, 6 τὴν ἐνδεκάτην ὥραν. Mark 14, 12. Luke 1, 59; also Mark 15, 34 τῇ ὥρᾳ τῇ ἐνάτῃ. John 2, 1. Heb. 4, 4.

Also as in γ; Luke 2, 2 αὕτη ἡ ἀπογραφὴ. πρώτη ἐγένετο κτλ. i. e. took place first, as the first, under Cyrenius; see Meyer Comm. in loc.

c) With a *Pron.* as adjunct, e. g. α) *Personal* pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in lett. a. a. Buttm. § 127. 7. E. g. Matt. 5, 30 ἡ δεξιὰ σου χεῖρ. Rom. 6, 12 ἐν τῷ Ση- τῷ ὑμῶν σώματι. Oftener after the noun, Matt. 3, 17 ὁ υἱός μου ὁ ἀγαπητός. Acts 2, 39 ὁ θεὸς ἡμῶν. β) *Possessive* pronouns follow the rule of adjectives, see above in lett. b. a. Matt. 18, 20 εἰς τὸ ἐμὸν ὄνομα. John 4, 42. Rom. 15, 4; and so where the subst. is implied, as Luke 5, 33 οἱ δὲ σοὶ σκ. μαθηταί. 22, 42. 1 John 2, 2; also c. art. after the noun, John 5, 30 ἡ κρίσις ἡ ἐμὴ. 6, 38. 10, 27. 14, 27. 1 John 1, 3. Here the art. is essential to definiteness, Buttm. § 124. n. 4. γ) *Demonstrative* pronouns are either put between the art. and noun; as 2 Cor. 12, 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9, 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος, ἐκεῖνος, which being definite usually require the article along with the noun which they qualify. Matt. 3, 4 αὐτὸς δὲ ὁ Ἰωάννης. John 5, 36 αὐτὰ τὰ ἔργα. Acts 16, 18 αὐτῇ τῇ ὥρᾳ. John 16, 27. 1 Cor. 15, 28; also Gal. 6, 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. 20, 21 οὗτος οἱ δύο υἱοί μου. Luke 7, 44. 9, 48. John 6, 51. 58; also Matt. 3, 9 ἐκ τῶν λίθων τούτων. 26, 8. 31. John 2, 19. 20. So Matt. 27, 63 ἐκεῖνος ὁ πλάνος. 18, 1 ἐκείνῃ τῇ ὥρᾳ. 24, 19; also Matt. 7, 25 τῇ οὐκίᾳ ἐκείνῃ. Mark 3, 24. 26. ssp. See Buttm. § 127. 9. Kühner § 246. 3. Matth. § 265. 1. Winer § 17. 9.—But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in a above, and in lett. a. α; except that it is put before both the noun and article, as Matt. 2, 2 εἰδομεν αὐτοῦ τὸν ἀντέρα, comp. Buttm. § 127. 7. For δ αὐτός see below in C, and in art. αὐτός.

d) With a *Particip.* as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article; e. g. Matt. 2, 2 ὁ τεχθεὶς βασιλεὺς. v. 7. 3, 7 τῆς μελ- λούσης ὁργῆς. 4, 18. al. More commonly it stands after the noun; and then if the noun be definite, the participle also takes the article, when a definite, well-known, or special relation is to be expressed; Winer § 19. 1. c. Matth. § 275. Matt. 7, 13 ἡ ὁδὸς ἡ ἀπά- γουσα. 20, 12. 26, 28 τὸ αἶμά μου ... τὸ

περὶ πολλῶν ἐκφυόμενον. Luke 22, 19. Acts 9, 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ. Rom. 1, 8. 2 Tim. 3, 15. 1 Pet. 1, 21 εἰς θεόν, τὸν ἐγείραντα. 3, 5, 5, 10. ssp. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and thus there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb; Buttm. § 125. n. 3. § 144. Winer l. c. John 4, 6 ὁ οὖν Ἰησοῦς, κεκοιμημένος κτλ. v. 39. Acts 3, 26. 23, 27 τὸν ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰ. 26, 4. Rom. 2, 27. 16, 1. 1 Pet. 3, 5. ssp.—Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) With a *Preposit.* and its case as adjunct, i. e. as periphrase for an adjunct or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the noun; as 1 Tim. 4, 3 εἰς μετὰληψιν μετὰ εὐχαριστίας. 1, 5 ἀγαπή ἐκ καρπῶς καρδίας. Rom. 14, 17. Winer § 19. 4. So Plato Rep. 378. d.—But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15, 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9, 11 ἡ κατ' ἐκλογὴν πρόβσεις τοῦ θεοῦ. 11, 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1, 70. Acts 27, 2. After the noun, with art. repeated, Matt. 6, 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7, 3. Mark 4, 31. John 12, 21. Acts 4, 2. 27, 5. 2 Cor. 8, 4. 1 Thess. 1, 8. ssp. Winer § 19. 1. b. So for the sake of definiteness or distinction, where the leading noun has not the article; as Acts 26, 18 πιστεῖ τῇ εἰς ἐμέ. 2 Tim. 1, 13 ἐν πιστεῖ καὶ ἀγάπῃ τῇ ἐν Χ. Ἰ. Tit. 3, 5. Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun; as Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7, 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2, 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1, 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ. Eph. 1, 15. See Winer § 19. 2, espec. par. 2. So Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔωθεν [τείχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) With an *Adverb* as adjunct, i. e. as placed between the art. and noun, and thus forming a periphrase for an adjective. Buttm. § 125. 6. Acts 13, 42 τὸ μεταξὺ σάββατον. Rom. 7, 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1, 9. See also in ἀνω, κατώ, etc.

NOTE. In cases like many of the preceding, where the article is repeated with

the adjunct after the noun, there is sometimes ascribed to it the nature and name of a *relative pronoun*, especially before participles, comp. in lett. d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it, without also changing the adjunct into a finite verb.—This remark has no bearing upon the use of the article *instead* of the relative in the epic language; see Kühner § 247. 4.

B) With *Adjectives*. 1. As connected with nouns, see above in A. 2. b.

2. Used as nouns, and then the article is employed or not, precisely as with nouns. a) Genr. as ὁ ἀγαθός the good man, generic, Rom. 5, 7; οἱ τυφλοὶ Matt. 9, 28; οἱ σοφοί, οἱ σπουδαῖοι, 1 Cor. 1, 19, 27; οἱ τέλειοι 2, 6. al. John 8, 7 ὁ ἀναμάτητος ὑμῶν, definite. So 2 Cor. 8, 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ἀλγὸν sc. συλλέξας, quoted from Sept. Ex. 16, 18, with allusion to v. 17. Comp. Buttm. § 123. 5. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in ἄλλος; also ἕτερος, πλείων, πολὺς, πᾶς, etc. b) Neut. adjectives with the art. are often put as abstract nouns; e. g. Sing. Rom. 1, 19 τὸ γνωστὸν τοῦ θεοῦ. 2, 4 τὸ χρηστὸν τ. 3. 8, 3. 1 Cor. 1, 25. 2 Cor. 4, 17. 8, 8. Heb. 6, 17. 7, 18. al. ssp. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7, 7 τὸ ἑλαττον, τὸ κρείττον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτὰ τῶν ἀνθρ. v. τῆς καρδίας Rom. 2, 16. 1 Cor. 14, 25. 4, 5. 2 Cor. 4, 5; τὰ ἀράτα αὐτοῦ Rom. 1, 20. So Luke 18, 27 τὰ ἀδύνατα παρὰ ἀνθρώπους. Trop. for persons 1 Cor. 1, 27. 28. So Neut. accus. as adverb, τοὺς ναυτίον for τὸ ἐναυτίον, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 131. n. 14; comp. § 115. 4. Matth. § 446. 7. c) Numerals used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20, 24; οἱ δώδεκα Luke 8, 1. Ord. οἱ πρῶτοι Matt. 20, 10; ὁ δεύτερος καὶ ὁ τρίτος 22, 26. Also Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10, 40. 12, 16. 19, 39; more comm. πρῶτον Matt. 6, 23. 1 Cor. 12, 28; τὸ δεύτερον 2 Cor. 13, 2. Jude 5; δεύτερον John 3, 4. 4, 54. 1 Cor. 12, 18; τὸ τρίτον Mark 14, 41.

John 21, 17 his; ἑαυτοῦ Luke 20, 12. 1 Cor. 12, 28. al. So Xen. CEC. 2. 13 τὸ πρῶτον. Cyr. 2. 2 τὸ δέυτ. CEC. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. a) Pron. *possessive*, as connected with nouns, see above in A. 2. c. When put for nouns, these take or omit the article like nouns; e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25, 27; τὰ ἐμά id. 20, 15. Luke 15, 31. John 17, 10; comp. Buttm. § 128. 1. So τὸ σὸν Matt. 20, 14. Luke 6, 30; οἱ σοὶ thy family Mark 5, 19; οἱ ἡμέτεροι, *our fellow Christians*, Tit. 3, 14. b) With *demonstratives*, e. g. ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. 19, 14. Acts 23, 22 αὐτὸς ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16, 18 οἱ τοιοῦτοι. 1 Cor. 5, 11. 2 Cor. 10, 11 ὁ τοιοῦτος. Acts 19, 25 τὰ τοιαῦτα. Rom. 1, 32; or as a definite person already mentioned, 2 Cor. 12, 2. 8. 5. Comp. Buttm. § 124. n. 2. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός *the same*, see in αὐτός no. 3. For nouns with ὁστος, ἐκεῖνος, see above in A. 2. c. γ.

D) With *Participles*. 1. As connected with nouns, and serving as an adjective or predicate; see above in A. 2. d.

2. Absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns; Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. a) Genr. Matt. 4, 3 ὁ περὶ αὐτῶν, *the tempter*. 13, 3 ὁ σκελεπών, generic. Mark 5, 14 οἱ δὲ βόσκοντες αὐτῶν, *the herdsmen*. Luke 7, 14. Rom. 4, 4. Rev. 15, 2. Matth. § 271. So Neut. as abstr. τὸ γεγενημένον ἐκ τ. σαρκὸς John 3, 6; c. gen. Phil. 3, 8. Buttm. § 128. 1. b) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, or the like. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not 'the eaters,' Matt. 14, 21. 15, 38. So Mark 4, 9 ὁ ἔχων ἄρα ἀκούειν, ἀκούειν. 10, 42. John 5, 29 bis. v. 32 ἄλλος ... ὁ μαρτυρῶν περὶ ἐμῆ. Acts 2, 47. Rom. 10, 5. 14, 3. 16, 17. 1 Cor. 9, 13 οἱ τὰ ἐκτὸς ἐργαζόμενοι. 2 Cor. 10, 17. 11, 4. Gal. 1, 23. al. asp. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26, 23. Mark 12, 40. Luke 8, 14. John 6, 46. al. As limiting a more

general word, e. g. πᾶς ὁ ἀνθρώπος, πᾶς ὁ ζῷον, Luke 11, 10; πρὸς τινος τοὺς περὶ αὐτοῦ ἐφ' ἑαυτοῦ Luke 18, 9. Gal. 1, 7. In appositive with a personal pron. impl. Matt. 7, 23. Rom. 2, 1. Comp. Matth. § 276. p. 561. —For the occasional omission of the article in such cases in the *classica*, see Matth. § 271. n. c) With Neut. accus. as adv. e. g. τὸ νῦν ἔχον, *for the present*, Acts 24, 25; see in ἔχω no. 5.

E) Before *Prepositions* with their cases, which then form a periphrase for a subst. or adjective; comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. a) Genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, *those from Italy*, Heb. 13, 24. Phil. 4, 22 οἱ ἐκ τῆς Καισαρείας οἰκίας. Rom. 4, 14 οἱ ἐκ νόμου, *they of the law*. 2, 8 οἱ ἐξ ἐπεισεῖας *the contentious*. Mark 3, 21 οἱ παρ' αὐτοῦ.—Spec. before περί c. acc. of pers. e. g. οἱ περὶ τὸν Παῦλον, i. e. *Paul and his companions*, Acts 13, 13; comp. Buttm. § 150. m. 25. Kühner § 263. d. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθας καὶ Μαρίαν, i. e. *simply Martha and Mary*, John 11, 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτὸν, *those around him*, his companions only, Mark 4, 10. Luke 22, 49; comp. Matth. l. c. no. 3. So Xen. Hell. 7. 5. 12. b) Neut. τὸ, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1, 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, *the things celestial and terrestrial*. Luke 25, 33 τὰ ἐν ὁδῷ, *the events in the way*. Also τὸ ἐκ τινος, as Rom. 12, 18 τὸ ἐξ ὑμῶν, *as far as depends on you*. 1 Cor. 13, 10 τὸ ἐκ μέρους, comp. v. 9; τὸ v. τὰ ἐπὶ Rom. 16, 19. Eph. 1, 10; τὸ κατὰ adverbially, Rom. 9, 5. Luke 11, 3. Acts 4, 18. (Matth. § 283. Buttm. § 125. n. 8.) τὰ περὶ τινος, *the things concerning any one*, Luke 24, 19. Acts 23, 15. Phil. 1, 27; τὰ περὶ ἐμῆ, *my affairs*, my state, Phil. 2, 23; τὰ περὶ τὸν τόπον, *the environs*, Acts 28, 7; comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. e.) τὰ πρὸς τινι, as Heb. 2, 17 et 5, 1 τὰ πρὸς τὸν θεόν *divine things*. Luke 14, 28. 32. 19, 42; τὸ ὑπὲρ τινος Phil. 1, 29. 4, 10.

F) Before *Adverbs*, which then usually stand in place of a noun or adjective, Buttm. § 125. 6, 7. E. g. a) As Subst. Phil. 3, 14 τὰ ὀπίσω ἐπιλανθάνομενος. Matt. 11, 23 μέχρι τῆς σήμερον. Mark 5, 1 εἰς τὸ πέραν. 15, 1 ἐπὶ τὸ πρῶτ. Luke 10, 35 ἐπὶ τὴν αἰών. John 1, 29. Rom. 8, 22. Eph. 2, 17. Col. 3, 1. 2. 1 Tim. 4, 8. al. β) With the adverbial sense retained, as τὰ νῦν or

πανῶν, *now, at present*, Acts 4, 29. al. Buttm. § 125. n. 5. See in *ῶν* no. 1. a.

G) The NEUTER of the article, *τό, τά*, is prefixed:

1. Absol. to the *Genitive* of a noun, and thus expresses the abstract idea of something having *relation or reference* to that noun, as *pertaining to it or derived from it*, as *done by or to it*, and the like; Buttm. § 128. n. 2. Matth. § 284. E. g. Sing. *τό*, Matt. 21, 21 *τὸ τῆς συκῆς τὸ φυτόν*, the thing of the fig tree, done to it. 1 Cor. 10, 24 *τὸ ἑαυτοῦ*, τὸ τοῦ ἐτέρου. James 4, 14. 2 Pet. 2, 22. (Plato Parmen. 136. e. Xen. CEC. 16. 7.) More freq. Plur. *τά*, Matt. 22, 21 *ἀπόδοτε τὰ καίσαρος, καίσαρι*; καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16, 23. Luke 2, 49. Rom. 8, 5. 14, 19 *τὰ τῆς εἰρήνης διάκωμεν*. 1 Cor. 2, 11. 13, 11. Phil. 2, 4 *τὰ ἑαυτῶν, τὰ ἐτέρων*. So 2 Cor. 11, 30 *τὰ τῆς ἀσθενείας μου καυχῆσθαι*, things pertaining to my infirmity; or perhaps as a periphrase for *my infirmity*, comp. Buttm. § 128. n. 5. Matth. § 285. So Hlian. 3. 2. 10. Plato Phædo § 44. p. 95. a. Thuc. 8. 31 *τὰ Ἀθηναίων φρονεῖν*.

2. Sing. *τό* is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Kühner § 244. 11. Matth. § 280. E. g. with single words, Gal. 4, 25 *τὸ γὰρ Ἄγαρ*, i. e. the name *Agar*, as here used. 2 Cor. 1, 17 *τὸ ναὶ ναί, καὶ τὸ οὐ οὐ*. James 5, 12. (Dem. 255. 4. Plato Gorg. 496. d, *τὸ δὲ ψάλλοντα*.) So with a phrase or clause, Luke 22, 2 *ἐξήρουν... τὸ πῶς ἀνέλυσιν αὐτόν*. Mark 9, 23. Luke 1, 62. 9, 46. 19, 48. 22, 24. 37. Acts 4, 21. 22, 30. Rom. 8, 26 al. So Jos. Ant. 10. 10. 4. Plato Phædo 8 init. p. 62. b. Rep. p. 327. c.

3. Sing. *τό* is prefixed to the *Infinitive* when taken as a noun, which is then employed in all the constructions that occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Kühner § 308. Matth. § 540. Winer § 45. 4. comp. 1. a. and 2. c. Thuc.

a) As *Nominative* with *τό*, Phil. 1, 21 *ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος*. v. 29. 1 Cor. 7, 26. 2 Cor. 8, 11 *τὸ ἐπιτελείσθαι*. Gal. 4, 18. ssp. Matth. 1. c. p. 1060.

b) As *Genitive* with *τοῦ*, and this is the most frequent construction: a) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20, 3 *ἐγένετο γνώμη τοῦ ὑποστρέφειν κτλ.* Rom. 15, 23 *ἐπιποθῶν δὲ ἔχων τοῦ εἰσεῖν πρὸς ὑμᾶς*. 1 Cor. 9, 6. 10. 2 Cor. 8, 11 *ἡ προθυμία τοῦ εἰλεῖν*. Heb.

5, 12. 1 Pet. 4, 17. al. ssp. So in a laxer use of the genit. Luke 1, 57, 2, 21 *ἡμέρας ὀκτὼ τοῦ περιτεμεῖν αὐτόν*. Rom. 11, 8. Phil. 3, 21. On an adj. as *ἄγιος* 1 Cor. 16, 4; *βραδύς* Luke 24, 25; *ἔτοιμος* Acts 23, 15; also Luke 17, 1. On a verb, Luke 1, 9 *ἔλαχε τοῦ θυμιάσαι*. So after verbs of restraining, hindering, Luke 4, 42. 24, 16 *οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν*. Acts 10, 47. 14, 18 *μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ εἶναι αὐτοῖς*. 20, 27. Rom. 15, 22. 1 Pet. 3, 10. al. Winer § 45. 4. β) As referring to a whole sentence and expressing *purpose*, where the old grammarians unnecessarily supply *ἕνεκα*, *χάρυν*, or the like, Buttm. § 140. n. 10. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. preceded by *to*, i. q. *in order to, that*; and so *τοῦ μὴ*, *in order not to, that not, lest*. Matt. 2, 13 *μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολίσσαι αὐτό*. 3, 13. 13, 3 *ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν*. Luke 1, 73 comp. v. 68. Luke 1, 79 comp. v. 78. 5, 1. 7. Heb. 10, 7. al. ssp. So negat. Acts 21, 12 *παρεκαλούμεν... τοῦ μὴ ἀναβαίνειν κτλ.* Rom. 6, 6. James 5, 17. al. ssp. Here it sometimes alternates with the simple infin. as Luke 1, 77 comp. v. 76. 2, 24 comp. v. 22. Once with *ἕνεκα* expressed in a sequence of clauses, 2 Cor. 7, 12. (Thuc. 1. 45.) In this sense also after verbs of *deciding, commanding*, and the like, which of course imply purpose; Acts 27, 1 *ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κτλ.* 1 Cor. 7, 37. Luke 9, 51. 4, 10 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε*. Acts 15, 20. Winer § 45. 4. p. 378.—This Infin. with *τοῦ* occurs on every page of the Sept. where it very generally stands for the Heb. Infin. *ל*. Hence it is sometimes held to be Hebraism; but although prob. more frequent in N. T. from a Heb. influence, yet it is also not uncommon in Greek writers; e. g. Strabo 15. p. 717. Arr. Alex. 2. 21. Thuc. 1. 23 *ταῖς αἰτίαις ἔγραψε... τοῦ μὴ τινας (η-τῆσαι) ποτε κτλ.* ib. 2. 22. Plato Gorg. 457. e, *τοῦ καταφανὲς γενέσθαι*. Xen. Cyr. 1. 6. 40 *τοῦ δὲ μὴδ' ἐντεῦθεν διαφεύγειν, σκοποῦς τοῦ γιγνομένου καθίστηναι*, κτλ. Winer 1. c. Buttm. § 140. n. 10, 11. Kühner § 308. 2. b. γ) In a laxer sense expressing more the notion of result, (like the later use of *ἵνα*, comp. *ἵνα* no. II, III,) and put by way of explanation, or expegetically, where the simple infin. or *ὥστε* c. infin. might stand; see Winer § 45. p. 379 sq. Here it also accords with the Engl. infin. after *so as to, so that*; see above in β, ult. Acts 7, 19

οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποι-
εῖν ἐκζητα τὰ βρέφη κτλ. Once after ποιεῖν,
Acts 3, 12 ἡμῖν τί ἀτενίζετε, ὡς... πεποιη-
κός τοῦ περιπατεῖν αὐτὸν; comp. in ἵνα
III. 1. d. So Rom. 1, 24 παρέδωκεν αὐτοὺς
ὁ θεός... εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ
σώματα κτλ. 7, 3. 1 Cor. 10, 13. Here too
prob. belongs the difficult construction in
Rev. 12, 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ·
ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμή-
σαι μετὰ τοῦ δράκοντος, where after ὁ Μιχ.
and οἱ ἄγγελοι we may supply ἐγένοντο, ac-
cording to the frequent Heb. construction
of the Inf. c. ᾗ, and the clause is equivalent
to ὥστε πολεμήσαι τὸν Μ. καὶ τοὺς ἄγγ.
μετὰ κτλ. see Gesen. Lehrgeb. § 211. Wi-
ner § 45. p. 380. Text. Rec. has ἐπολέμη-
σαν. δ) After a preposition, as ἀντί
James 4, 15; ἐκ 2 Cor. 8, 11; πρό Matt.
6, 8. James 17, 5. So Ael. V. H. 2. 34.
c) As *Dative* with τῷ, as implying cause
2 Cor. 2, 12; purpose 1 Thess. 3, 3; after
ἐν, see ἐν no. 2. a, fin. Matth. § 541. Winer
§ 45. 5.

d) As *Accusative* with τὸ, as depending
on a verb, Luke 7, 21 τυφλοῖς πολλοῖς ἐχα-
ρίσατο τὸ βλέπειν. 1 Cor. 14, 39. 2 Cor. 8,
11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14, 13.
As governed by διὰ, εἰς, πρὸς, see in διὰ
II. 1. b; εἰς no. 3. a, c, d; πρὸς III. 3. d. +
ὁγδοήκοντα, οἱ, αἱ, τὰ, (ὀκτώ), eighty,
Luke 2, 37. 16, 7.—Xen. An. 4. 8. 15.

ὀγδοος, η, ον, ordin. (ὀκτώ), the eighth,
Luke 1, 59. Acts 7, 8. Rev. 17, 11. 21, 20.
(Xen. An. 4. 6. 1.) In 2 Pet. 2, 5 ὀγδοὺν
Νῶε... ἐφύλαξε, Noah the eighth person,
as the eighth, Noah and seven others;
comp. 1 Pet. 3, 20; see Winer § 38. 2.
Matth. § 469. 9. Comp. Plato Legg. 695. c,
(Δαρεῖος) εἰς τὴν ἀρχὴν καὶ λαβὼν
αὐτὴν ἔβδωμος, διετίετο κτλ. Dem. 261. 3.
The Greeks usually add αὐτός, Thuc. 1. 46.
Xen. Hell. 2. 2. 17.

ὄγκος, ου, ὁ, pr. bulk, mass, weight,
Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32; a tu-
mor, swelling, Diod. Sic. 2. 36.—In N. T.
weight, burden, impediment, Heb. 12, 1
ὄγκον πάντα ἀποζέμενοι. So Xen. Ven.
8. 8.

ὅδε, ἥδε, τόδε, demonstr. pron. from
ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76.
1; this, that; hic, hæc, hoc; genr. equiva-
lent to οὗτος, but in some cases stronger;
Buttm. § 127. 1. b. Matth. § 470. 1.

1. As referring to the person or thing
last before mentioned. Luke 10, 39 τῇδε
ἦν ἀδελφή. 16, 25. 2 Cor. 12, 19 Grb.
Comp. Matth. 1. c.—Xen. Apol. 29.

2. As introducing what follows, *this, those, the following*. Acts 15, 23 γράφαντες
... τὰδε· οἱ ἀπ. κτλ. 21, 11. Rev. 2, 1. 8.
12. 18. 3, 1. 7. 14. Comp. Matth. 1. c.

3. Spec. *deuticώς*, instead of an adv. of
place, i. q. *here, there*; see Matth. § 471. 12.
Buttm. § 127. 1. James 4, 13 πορευσόμεθα
εἰς τὴνδε τὴν πόλιν, i. e. *into this city here*.—
Plut. Symp. 1. 6. 1 τὴνδε τὴν ἡμέραν.

ὁδεύω, f. εὐσω, (ὁδός), *to be on the way, to journey, to travel*, absol. Luke 10, 33.
Sept. for הָלַךְ 1 K. 6, 12.—Hdian. 7. 3. 9.
Plut. Timol. 12.

ὁδηγέω, ὦ, f. ἦσω, (ὁδηγός), *to lead the way, to guide*, c. acc. Matt. 15, 14 τυφλὸς
δὲ τυφλὸν ἐὰν ὁδηγῇ. Luke 6, 39. Rev. 7,
17. Sept. for הָלַךְ Ex. 13, 17; הָלַךְ Ps. 80,
2; הָלַךְ Josh. 24, 3. So Hdian. 3. 3. 13.
Diod. Sic. 11. 8. Æschyl. Prom. 730.—
Trop. of a teacher, John 16, 13 ὁδηγήσει
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8, 31.
Sept. for הָלַךְ Ps. 86, 11; הָלַךְ Ps. 25,
5. So Wisd. 9, 11.

ὁδηγός, οὔ, ὁ, (ὁδός, ἡγούμεναι), *a way-
leader, a leader, guide*, Acts 1, 16. Trop. of
a teacher Matth. 15, 14. 23, 16. 24. Rom.
2, 19.—2 Macc. 5, 15. Pol. 5. 5. 15; trop.
Wisd. 7, 15.

ὁδοιπορέω, ὦ, f. ἦσω, (ὁδοιπόρος; ὁδός,
πορεύομαι), *to be on the way, to journey, to
travel*, absol. Acts 10, 9.—Jos. de Vit. § 32.
Ael. V. H. 10. 4. Hdian. 5. 4. 13.

ὁδοιπορία, as, ἡ, (ὁδοιπορέω), *a jour-
neying, travel*, John 4, 6. 2 Cor. 11, 26.—
1 Macc. 6, 41. Hdian. 2. 15. 11. Xen. Cyr.
1. 2. 10.

ὁδοποιέω, ὦ, f. ἦσω, (ὁδός, ποίω), *to
make or level a road*, Xen. An. 4. 8. 8.—
In N. T. *to make one's way, to go, to journey*,
absol. Mark 2, 23 Lachm. for Rec. ὁδὸν
ποιεῖν, see fully in ὁδός no. 2. a.

ὁδός, οὔ, ἡ, 1. *a way*, in respect of
place, a *high-way, road, street*. a) Genr.
Matth. 2, 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. 7,
13. 14. 8, 28. 13, 4. 19. John 14, 4. 5.
Acts 8, 26. Heb. 10, 20. James 2, 25. al.
Sept. for הָלַךְ Num. 21, 4. Deut. 28, 7.
(Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a
street in a city, Matth. 22, 9 ἐπὶ τὰς διεξό-
δους τῶν ὁδῶν. v. 10. Luke 14, 23. So
Sept. for הָלַךְ Jer. 5, 1. 7, 16. (Hdian. 2.
9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν
ὁδόν, *along or on the way*, Luke 10, 4.
Acts 8, 36. So Hdian. 2. 12. 2. Xen. An.
4. 6. 11. b) With a gen. of place to

which a way leads, comp. Matth. ἡ 367. Heb. 9, 8 ἡ τῶν ἁγίων ὁδός *the way, entrance, into the sanctuary*. Sept. ἡ ὁδός τοῦ ἑὐλοῦ τῆς ζ. for Heb. מִן הַיָּם Gen. 3, 24. (Comp. Hdian. 8. 5. 10.) Meton. for the region to or through which a way leads; Matt. 10, 5 εἰς ὁδὸν ἔσται *into the way (country) of the Gentiles*. 4, 15 ὁδὸν θαλάσσης, *way of the sea*, i. e. the region around the sea of Galilee, quoted from Is. 8, 23 where Sept. for מִן הַיָּם. c) In the phrases ἐτοιμάζειν v. κατασκευάζειν τὴν ὁδόν, *to prepare the way*, for a king, see in ἐτοιμάζω no. 1; pr. Rev. 16, 12; trop. Matt. 3, 3. 11, 10. Mark 1, 2. 3; also εὐδύνειν τὴν ὁδόν John 1, 23; all in allusion to Is. 40, 3 where Sept. for מְנַחֵם. Comp. ἡ ὁδός ἡ βασιλεία Hdot. 5. 53. d) Meton. of Jesus as *the way*, i. e. the *author and medium* of access to God and eternal life, John 14, 6.

2. In respect of action, way, i. e. *a being on the way, a going, journey, progress, course*. a) Genr. εἰς τὴν ὁδὸν *for the way, journey*, Matt. 10, 10. Mark 6, 8. Luke 9, 3; ἐξ ὁδοῦ Luke 11, 6; ἐν τῇ ὁδῷ, *in or by the way, on the journey*, Matt. 15, 32. Mark 8, 3. 27. Acts 9, 17. 27; κατὰ τὴν ὁδόν, *by or on the way*, Acts 25, 3. 26, 13. So 1 Thess. 3, 11 κατενδύσαι τὴν ὁδὸν ἡμῶν. Sept. for מְנַחֵם Gen. 21, 24. 40. (Hdian 2. 11. 2. Xen. Mem. 3. 13. 5.) Acts 8, 39 πορεύεσθαι τὴν ὁδόν, *to go on one's way*, to continue one's journey; comp. Buttin. ἡ 131. 4. (Sept. for מְנַחֵם Prov. 7, 19. Xen. Cyr. 5. 2. 22.) Also Mark 2, 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τῶν ἁλων τῶν σάββας, *and his disciples began to go plucking the ears of grain*, i. e. they went along plucking the ears; comp. Matt. 12, 1. Luke 6, 1. Here ὁδὸν ποιεῖν is Hebraism for מְנַחֵם, as Sept. and Heb. Judg. 17, 8, corresponding to the Lat. *iter facere*. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδόν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; though very late writers employ the Act. e. g. ποιεῖν ὁδόν Xenoph. Ephes. lib. 3 init. comp. ποιεῖν τὴν παρείαν Polyæn. 1. 49. 3. b) With a gen. of time, as Luke 2, 44 ἡμέρας ὁδόν, *a day's journey*. Acts 1, 12 σαββάτου ἔχον ὁδόν, *a sabbath-day's journey*, i. e. according to the Rabbinic limitation, 2000 larger cubits or minor paces; see Lightfoot Hor. Heb. in Luc. 24, 50. Buxtorf Lex. Chald. 1197. According to Epiphanius, himself once a Jew, the sabbath day's journey was 6 stadia or 750 Roman paces; Hær. 68. 82. This accords best with Acts 1. c. and Josephus; since the lat-

ter also gives the distance of the mount of Olives in one place at 6 stadia, and in another at 5 stadia; B. J. 5. 2. 3. Ant. 20. 8. 6. See Reland Palæst. p. 398, 399. Winer Realw. art. *Sabbathsweeg*.—Sept. 58. τριῶν ἡμ. for Heb. מִן הַיָּם Gen. 30, 36. 31, 23. So Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

3. Trop. *a way, manner, means*, i. e. a) *a way or method* of proceeding, of doing or effecting any thing; 1 Cor. 4, 17 τὰς ὁδοῦς μου τὰς ἐν Χρ. 12, 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ, *the ways of God*, his mode of proceeding, administration, counsels, Acts 13, 10. Rom. 11, 33. Rev. 15, 3. Sept. and מְנַחֵם Ps. 18, 31. b) *a way or means* of arriving at or obtaining any thing. Luke 1, 79 ὁδὸς εἰρήνης, i. e. *the way of peace and salvation*. Acts 2, 28 ὁδοῦς ζωῆς. 16, 17. 2 Pet. 2, 21. Sept. and מְנַחֵם Prov. 10, 17. So Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἀγνοῦσα. c) *a way* of thinking, feeling, acting, manner of life and conduct; James 5, 20. Matt. 21, 32 ἡλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. *living a just and holy life*. Rom. 3, 17 ὁδὸν εἰρήνης, *peaceful life*, quoted from Is. 59, 8 where see Gesen. Comm. With a gen. of pers. *the way or ways* of any one i. e. his *mode of life, conduct, actions*, Acts-14, 16. Rom. 3, 16. James 1, 8. 2 Pet. 2, 15. Jude 11. (Sept. for מְנַחֵם Job 23, 10.) But the way of God or of the Lord, is also *the way, walk, life* which God approves and requires, Matt. 22, 16. Luke 20, 21. Acts 18, 25. 26. Heb. 3, 10. (Sept. and מְנַחֵם Job. 23, 11. Ps. 25, 4.) Hence absol. for the *gospel way*, the Christian life, Acts 9, 2. 19, 9. 23. 22, 4. 24, 14. 22. Also 2 Pet. 2, 2 ἡ ὁδὸς τῆς ἀληθείας *the way of truth*, the gospel. So Judith 5, 8. 18; comp. *a way or sect* of philosophy, Luc. Hermot. 46. +

ὁδοῦς, δόντος, δ, *a tooth*, Matt. 5, 38. 8, 12 ὁ βρυγμὸς τῶν ὁδόντων. 13, 42. 50. 22, 13. 24, 51. 25, 30. Mark 9, 18. Luke 13, 28. Acts 7, 64. Rev. 9, 8. Sept. for מְנַחֵם Lev. 24, 30. Job 16, 9.—Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

ὁδυνάω, ὠ, f. ἡσω, (ὁδύνω,) *to pain, to distress*, in body or mind, c. acc. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112.—In N. T. only Pass. or Mid. *to be pained, distressed, to sorrow*. Luke 2, 48. 16, 24 ὁδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. v. 25 σὺ δὲ ὁδυνῶσαι, for which 2 pers. sing. see in καυχῶμαι. Acts 20, 38. Sept. for High. מְנַחֵם Zech. 9, 5. So Luc. Lexiph. 13. Æschin. 9. 3. Plato Rep. 515. e.

ὀδύνη, ης, ἡ, *pain, distress, sorrow*, of body or mind, Rom. 9, 2. 1 Tim. 6, 10. Sept. for יָצַח Jer. 8, 18; צָרָה Job 7, 8.—Luc. Tox. 61. Xen. Mem. 1. 3. 12.

ὀδυρμός, οὔ, ὁ, (ὀδυρμαί,) *wailing, lamentation, mourning*, Matt. 2, 18 ἁλυνυδὸς καὶ ὀδυρμὸς μέγας, quoted from Jer. 31, 15 where Sept. for צָרָה וְיָצַח. 2 Cor. 7, 7.—2 Macc. 11, 6. AEL. V. H. 14. 22. Plato Rep. 398. d.

Ὀζίας, ου, ὁ, *Ozias*, Heb. עֲזַרְיָה (might of Jehovah) *Uzziah*, a pious king of Judah, r. 811–759 B. C. Matt. 1, 8. 9. See 2 Chr. c. 26; and comp. 2 K. c. 15, where he is called עֲזַרְיָה, 'Azarias, Azariah, prob. another form of the same name; see Heb. Lex. art. עֲזַרְיָה.

ὀσῶ, f. ἴσῶ or ἴσω, *to smell, to have a scent*, intrans. e. g. fragrant, AEL. V. H. 13. 16. Xen. Conv. 2. 3.—In N. T. of a corpse, *to smell, to stink*, absol. John 11, 39. Sept. for שָׂחָה Ex. 8, 14. So Arr. Epict. 4. 11. 15, 18. Plut. Phocion 22.

ὅθεν, relat. adv. *whence*, see Buttm. § 116. 4.

1. Of place, Acts 14, 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ β. 28, 13. Matt. 12, 44. Luke 11, 24. Heb. 11, 19. Sept. for מִצָּרָה Ps. 121, 1. So Xen. An. 2. 3. 14, 16.—Spec. i. q. *ἐκεῖθεν ὅπου, thence where*, Matt. 25, 24. 26 συναγαγε ὅθεν οὐ διασκόρπισα; comp. Matth. § 473. n. 2. So Thuc. 1. 89.

2. Of a source, means, *whence, whereby*, 1 John 2, 18 ὅθεν γινώσκουμεν.—Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

3. Illative, as referring to a cause, ground, motive, i. q. *wherefore, whereupon*; Matt. 14, 7 ὅθεν μετ' ὅρκου ὠμολόγησεν. Acts 26, 19. Heb. 2, 17. 3, 1. 7, 25. 8, 3, 9, 18.—Judith 8, 20. Xen. Mem. 1. 1. 2.

ὀδύνη, ης, ἡ, pr. *fine white linen* Hom. Od. 7. 107.—In N. T. genr. *a linen cloth*, e. g. *a sheet, sail*, Acts 10, 11 σκεῖος ὡς ὀδύνην μεγάλην. 11, 5. So Luc. Jup. Trag. 46. Hdian. 5. 6. 21.

ὀδόνιον, ου, τό, (dim. ὀδόνη,) *a smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24, 12. John 19, 40. 20, 5. 6. 7. Sept. for מִצָּחָה Judg. 14, 13; מִצָּחָה Hos. 2, 7. 11. [2, 5. 9.]—Poll. On. 4. 181 ὀδόνιον· τὸ ἐπιδεσμον. Luc. Philops. 34; *sail-cloths* Pol. 5. 89. 2. Dem. 1145. 6.

οἶδα, see in εἶδω II.

οἰκειακός, ἡ, ὄν, see in οἰκακός.

οἰκεῖος, α, ου, (οἶκος,) *belonging to the house, domestic*, Luc. Eun. 7. Xen. Cyr. 8. 1. 15.—In N. T. *belonging to a family*; only Plur. οἱ οἰκεῖοι τινος, *those of one's house, relatives*, i. q. *household, family*, 1 Tim. 5, 8. Trop. for *associates, kindred*, e. g. τοῦ θεοῦ, i. q. *τίκτω τοῦ θεοῦ*, Eph. 2, 19; τῆς πίστεως Gal. 6, 10. Sept. pr. for אֲבֹתָהֶם Lev. 18, 6. 21, 2. So pr. AEL. V. H. 14. 32. Xen. Mem. 1. 2. 48; trop. Diod. Sic. 13. 91.

οἰκετεία, ας, ἡ, (οἰκέτης,) *a household*, i. e. *the servants*, Matt. 24, 45 Lachm. for Σαρανταία Rec.—Luc. Merc. cond. 15.

οἰκέτης, ου, ὁ, (οἶκος,) *house-companion*, one living in the same house, Ecclus. 6, 11. Hdot. 8. 106.—In N. T. *a domestic, a servant, slave*, Luke 16, 13 οὐδεὶς οἰκέτης δύναται δυοὶ κυρίοις δουλεῖν. Acts 10, 7. Rom. 14, 4. 1 Pet. 2, 18. Sept. for עֲבָדָה Gen. 9, 25. 27, 37. So Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

οἰκέω, ᾶ, f. ἴσῶ, (οἶκος,) *to house, to dwell, to abide*, e. g.

1. Intrans. with ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8, 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11. 1 Cor. 3, 16. Of sin or a sinful propensity abiding in men, Rom. 7, 17 ἡ οἰκουσα ἐν ἐμοὶ ἁμαρτία. v. 18. 20. Sept. c. ἐν pr. for ἐντὶ Gen. 4, 15. 19. 30. So AEL. V. H. 12. 64; pr. Luc. Merc. cond. 3. Xen. Cyr. 2. 1. 5.—With μετὰ c. gen. *to dwell with any one*, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7, 12. 13. So Sept. and ἐντὶ Prov. 21, 19; comp. 1 K. 3, 17.

2. Trans. *to dwell in, to inhabit*, c. acc. 1 Tim. 6, 16 φῶς οἰκῶν ἀνθρώπων.—Sept. Gen. 24, 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For Particip. ἡ οἰκουμένη, see in its order.

οἰκημα, ατος, τό, (οἰκέω,) *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15.—In N. T. and espec. in polite Attic usage, *a prison*, Acts 12, 7 φῶς ἔλαμψεν ἐν τῷ οἰκήματι. So Plut. Solon 15 τοὺς Ἀθηναίους λέγουσι ... ἀσπίδας ὑποκορβεσθαι ... οἰκημα δὲ τὸ δεσμητήριον καλούντας. Dem. 789. 2. Thuc. 4. 48.

οἰκητήριον, ου, τό, (οἰκήτρ., οἰκέω,) *a dwelling, habitation, abode*, e. g. *heaven*, as the abode of angels, Jude 6. Many of these the later Jews supposed to have relinquished heaven out of love for the daughters of men, Gen. 6, 2; see Lib. Henoch. in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. Trop. of the

future spiritual body as the abode of the soul, 2 Cor. 5, 2.—Sept. for יְהוָה Jer. 25, 30. Pr. 2 Macc. 11, 2. Cebet. Tab. 17. Plut. Lucull. 39.

οἰκία, as, ἡ, (οἶκος,) 1. *a house, dwelling, habitation*; Matt. 2, 11 εἰσόντες εἰς τὴν οἰκίαν. 7, 24 sq. John 12, 3. al. Matt. 5, 15 οἱ ἐν τῇ οἰκίᾳ, *those in the house*, i. e. the household. Sept. for בֵּית Gen. 19, 4. Ex. 1, 21. (Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.) Of *heaven* as the dwelling of God, John 14, 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κτλ. Comp. Ps. 11, 4. Is. 63, 15. Am. 9, 6. Artemid. 2. 68 δ οὐρανὸς θεῶν ἐστὶν οἶκος.—Trop. of the body as the habitation of the soul, 2 Cor. 5, 1 bis; comp. v. 2.

2. Meton. *a household, a family*, those who live together in a house, Matt. 10, 13. 12, 25 οἰκία μεμισθεῖσα κατ' ἐαυτῆς. John 4, 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 1 Cor. 16, 15. Sept. for בֵּית Gen. 50, 8. So Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. 4, 22 οἱ ἐκ τῆς Καίσαρος οἰκίας. So Sept. and בֵּית Gen. 24, 2; comp. Jos. Ant. 17. 5. 8 (Αὐτίπατρον) ὡς . . . τοῦ Καίσαρος διεφθαρκότα τὴν οἰκίαν.

3. Meton. *goods, property*, i. e. one's house and what is in it. Matt. 23, 14 [13] κατεσθίετε τὰς οἰκίας τῶν χερῶν. Mark 12, 40. Luke 20, 47. So בֵּית, Sept. τὰ ὑπάρχοντα, Gen. 45, 18.—Æl. V. H. 4. 2. Xen. Mem. 4. 1. 2. +

οἰκιακός, ἡ, ὄν, (οἰκία,) *belonging to the house, domestic*, i. q. οἰκίος; in N. T. only Plur. οἱ οἰκιακοὶ τινος *those of one's house*, i. e. *household, family*, Matt. 10, 25. 36. Some Mss. have the doubtful form οἰκειακός.—Plut. Cicero 20.

οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pr. *to be house-master*; genr. *to be head of a family, to rule a household*, absol. 1 Tim. 5, 14.—So trop. Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phryn. p. 373.

οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. 10, 25. 13, 27. 52. 20. 1. 11. 21, 33. 24, 43. Mark 14, 14. Luke 12, 39. 13, 25. 14, 21; pleonast. 22, 11 οἰκοδεσπ. τῆς οἰκίας.—Jos. c. Apion. 2. 11. Poll. On. 10. 21. Plut. Qu. Rom. 30. A later form, for which the earlier writers said οἶκον v. οἰκίας δεσπότης, see Lob. ad Phryn. p. 373.

οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pr. *to build a house*, and genr. *to build, to con-*

struct, to erect; comp. Lob. ad Phryn. p. 487 sq. 587.

1. Pr. *to build*, c. acc. e. g. οἰκίαν Luke 6, 48; πύργον Matt. 21, 33. Mark 12, 1. Luke 14, 28; ναὸν Mark 14, 58. Luke 12, 18; so c. dat. commodi, Luke 7, 5 τὴν συναγωγὴν αὐτὸς οἰκοδόμησεν ἡμῶν. Acts 7, 47. 49. With ἐπὶ c. gen. *to build upon*, Luke 4, 29; ἐπὶ c. acc. Matt. 7, 24. 26. Luke 6, 49. Absol. Luke 14, 30. 17, 28. John 2, 20. Part. οἱ οἰκοδομοῦντες *the builders*, Matt. 21, 42. Mark 12, 10. Luke 20, 17. Acts 4, 11. 1 Pet. 2, 7. Sept. for בִּנְיָ Gen. 4, 16. 8, 20; c. ἐπὶ Ez. 16, 31. So Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8; acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, precepts, Rom. 15, 20. Gal. 2, 18. So Xen. Cyr. 8. 7. 15.

2. Spec. *to rebuild, to renew*, e. g. a building decayed or destroyed, Matt. 23, 29 τοὺς τάφους τῶν προφητῶν. Luke 11, 47. 48. So Matt. 26, 61. 27, 40. Mark 15, 29. So Sept. and בִּנְיָ Josh. 6, 26. Job 12, 14. Am. 9, 14.

3. Trop. *to build up, to establish, to confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, and ever built up progressively and unceasingly more and more from the foundation; 1 Cor. 3, 9. 10. Eph. 2, 20. 21. E. g. a) Externally, Matt. 16, 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2, 5. Acts 9, 31. b) Internally, in a good sense, *to build up in the faith, to edify*, to cause to advance in the divine life, absol. 1 Cor. 8, 1 ἡ ἀγάπη οἰκοδομεῖ. 10, 23; c. acc. 14, 4 bis. 17. 1 Thess. 5, 11; acc. impl. 1 Cor. 20, 32 Lachm. In a bad sense, *to embolden*, Pass. 1 Cor. 8, 10.

οἰκοδομή, ἡς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Lob. ad Phryn. p. 487, 490.

1. *a building up*, the act of building, e. g. ἡ οἰκ. τῶν ρειχέων 1 Macc. 16, 23. Sept. 1 Chr. 26, 27. Jos. Ant. 11. 5. 8 init.—In N. T. only metaph. *a building up in the faith, edification, advancement in the divine life*, spoken of the christian church and its members; see in οἰκοδομέω no. 3. Rom. 14, 19 διδάκετε . . . τὰ τῆς οἰκοδομῆς. 15, 2. 1 Cor. 14, 5. 12. 26. 2 Cor. 10, 8. 12, 19. 13, 10. Eph. 4, 12. 16. 29. 1 Tim. 1, 4 in Mss. So 1 Cor. 14, 3 λαλεῖ οἰκοδομὴν i. e. τὰ τῆς οἰκοδομῆς.

2. *a building, an edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24, 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13, 1. 2. Trop.

of the christian church as the temple of God, see in *οικοδομῆς* no. 3. 1 Cor. 3, 9 *θεοῦ οἰκοδομὴ ἵσται*. Eph. 2, 21. Also of the future spiritual body as the abode of the soul, 2 Cor. 5, 1.

οἰκοδομία, ας, ἡ, (*οἰκοδομέω*), a building up, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7.—In N. T. trop. edification, christian improvement, 1 Tim. 1, 4 Rec. Others *οἰκοδομή*, also *οἰκονομία*.

οἰκοδομός, οῦ, ὁ, (*οἶκος*, *δέμω*), a house-builder, i. e. genr. a builder, architect, Acts 4, 11 Lachm. for Part. *οἰκοδομῶν* Rec. Sept. for *οἰκ* 2 K. 12, 12.—Jos. Ant. 11. 5. 8. Xen. Hell. 7. 2. 20. Comp. Lob. ad Phryn. p. 487 sq. 587.

οἰκονομέω, ὦ, f. ἦσω, (*οἰκονόμος*), to be manager of a household; genr. to be manager, steward; to manage, to administer, absol. Luke 16, 2.—So c. acc. Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν αὐτοῦ οἶκον.

οἰκονομία, ας, ἡ, (*οἰκονομέω*), economy, pr. management of a household or of household affairs. E. g.

1. *stewardship, administration*, the office of a manager or steward. Luke 16, 2 *ἀνδρὸς λόγον τῆς οἰκονομίας*. v. 3. 4. So Sept. Is. 22, 19. Arr. Epict. 1. 9. 11. Xen. Œc. 1. 1.—Trop. of the apostolic office, 1 Cor. 9, 17. Col. 1, 25. Eph. 3, 2.

2. *an economy*, i. e. a disposition or arrangement of things, a dispensation, plan, scheme. Eph. 1, 10 *εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*. Eph. 3, 9 et 1 Tim. 1, 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

οἰκονόμος, ου, ὁ, (*οἶκος*, *νέμω*), 1. a house-manager, overseer, steward, pr. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts; Luke 12, 42. 16, 1. 3. 8. Gal. 4, 2. Such persons were themselves usually slaves, Luke 12, 42, comp. v. 43. 45. 46; so Eliezer Gen. 15, 2. 24, 2; and so Joseph is called the *οἰκονόμος* of Potiphar, Test. XII Patr. p. 715, comp. Gen. 39, 4; see D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16, 3. 4. The *οἰκονόμοι* had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the *ἐπιτροποι* or tutors, Gal. 4, 2. Comp. Gen. 24, 3.—Luc. Tim. 14 *ὡς κατάρτος οἰκέτης, ἢ οἰκονόμος, ἢ παιδύτριψ*.

Plut. de Lib. educ. 7. Diod. Sic. VI. p. 228, *γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγὸς Ἀθηναίων... οἰκονόμος ὡν δυοῖν ἀδελφῶν μεγαλοπλοῦτων*. Xen. Mem. 2. 10. 4.

2. In a wider sense, for one who administers a public charge or office, a steward, minister, agent, genr. 1 Cor. 4, 2. Also of the fiscal officer of a city or state, a treasurer, *quæstor*, Rom. 16, 23 *οἰκονόμος τῆς πόλεως*. So Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11; of royal quæstors, 1 Esdr. 4, 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as stewards, ministers of the gospel, 1 Cor. 4, 1. Tit. 1, 7. 1 Pet. 4, 10.

οἶκος, ου, ὁ, 1. a house, dwelling, home, Matt. 9, 6 *ἵνα εἰς τὸν οἶκόν σου*. v. 7. Mark 3, 30. Luke 1, 40. John 7, 53. 11, 20. Acts 10, 22. al. So *ἐν οἴκῳ* at home 1 Cor. 11, 34. 14, 35; *κατ' οἶκον*, *κατ' οἴκους*, from house to house, in private houses, Acts 2, 46. 5, 42. 8, 3. 20, 20; *ἢ κατ' οἶκόν τινος ἐκκλησία*, Rom. 16, 5. 1 Cor. 16, 19. Col. 4, 15; see in *ἐκκλησία* no. 2. Sept. genr. for *οἶκ* Gen. 39, 2. 16. sæpiss. So Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as *ὁ οἶκος τοῦ βασιλέως* v. τοῦ ἀρχιερέως, i. e. a palace, Matt. 11, 8. Luke 22, 54. Sept. for *οἶκ* Gen. 12, 15; *βῆθη* 2 K. 20, 18. Dan. 1, 4. (Hdian. 3. 10. 9.) Also *οἶκος ἐμπορίου*, house of traffic, bazar, John 2, 16. Spec. *οἶκος τοῦ θεοῦ* house of God, i. e. the tabernacle or temple where the presence of God was manifested, and where God was said to dwell, e. g. the tabernacle Matt. 12, 4. Mark 2, 26. Luke 6, 4. (Sept. and *οἶκ* 1 Sam. 1, 7. 24. al.) The temple at Jerusalem, Matt. 21, 13. John 2, 16. 17. Acts 7, 47. 49. al. Once for *ὁ ναός* alone, Luke 11, 51, comp. Matt. 23, 35. Also *οἶκος τῆς προσευχῆς* id. Matt. 21, 13. Mark 11, 17. Luke 19, 46. Sept. and *οἶκ* of the temple 2 Sam. 7, 13. Ezra 1, 2. 3 sq.—Synecd. put for a room or part of a house, e. g. the *carnaculum* or large room for eating, Luke 14, 23; for the *ὑπερῶον* or place of prayer, Acts 2, 2. 10, 30. 11, 13. So Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. 2, 5; comp. in *οἰκοδομῆς* no. 3. Of those in whom evil spirits dwell, Matt. 12, 44. Luke 11, 24.

2. In a wider sense, a dwelling-place, habitation, abode, as a city or country, Matt. 23, 38 *ὁ οἶκος ὑμῶν ἔρημος ἀφίεται*. Luke 13, 35.—Xen. Hell. 3. 2. 10.

3. Meton. *a household, family*, those who live together in a house, Luke 10, 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10, 2. 11, 14 σὺ καὶ πᾶς ὁ οἶκός σου. 16, 15. 1 Cor. 1, 16. 2 Tim. 1, 16. Tit. 1, 11. al. Including also the idea of household-affairs, Acts 7, 10. 1 Tim. 3, 4. 5. 12. Sept. and ἱερα Gen. 7, 1. 12, 17. al. So Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17; comp. Mem. 1. 5. 3.—Trop. ὁ οἶκος τοῦ Θεοῦ, *the household of God*, i. e. *the Christian church, Christians*. 1 Tim. 3, 15 ἐν οἴκῳ Θεοῦ ... ἥτις ἐστὶ ἐκκλησία Θεοῦ ζώντος. Heb. 3, 6. 10, 21. 1 Pet. 4, 17. So of the Jewish church, Heb. 3, 2. 5. Sept. and תַּיִת, תַּיִת Num. 12, 7.

4. Meton. *a family, lineage, posterity*, descended from one head or ancestor; Luke 1, 27 ἐξ οἴκου Δαβὶδ. v. 69. 2, 4. Sept. and תַּיִת 1 K. 12, 16. 19. So Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to *a people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραὴλ, *house or people of Israel*, Matt. 10, 6. 15, 24; οἶκος Ἰακώβ id. Luke 1, 33; οἶκος Ἰούδα Heb. 8, 8. So Sept. for תַּיִת Lev. 10, 6; תַּיִת Ex. 19, 3; תַּיִת 1 K. 12, 23. +

οἰκουμένη, ης, ἡ, (οἰκίω, Pass. part. pres.) sc. γῆ, *the inhabited earth, the world*, i. e.

1. In Greek usage, as inhabited by Greeks, opp. to barbarian lands, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans. Hence in N. T. put for *the Roman world, the Roman empire*; Acts 17, 6. 24, 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Luke 2, 1 ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Acts 11, 28 οὗ ἐν Κλαύδιος. In these last two passages the writer prob. had chiefly in view the regions in and around Palestine.—Jos. Ant. 12. 3. 1. B. J. 5. 5. 1. Hdian. 5. 2. 5.

2. Genr. in later usage, *the habitable globe, the earth, the world*, as known to the ancients. a) Pr. Matt. 24, 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον... ἐν ὅλῃ τῇ οἰκουμένην. Luke 21, 26. Rom. 10, 18. Heb. 1, 6. Rev. 16, 14. Hyperbol. Luke 4, 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4, 8. Sept. for עֲרֵץ Is. 23, 17; עֲרֵץ Ps. 19, 4. 24, 2. So Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1. b) Meton. *the world, for the inhabitants of the earth, mankind*; Acts 17, 31 κρίνουν τὴν οἶκ. ἐν δικαιοσύνῃ. 19, 27. Rev. 3, 10. 12, 9. So Sept. and עֲרֵץ Ps. 9, 9. 98, 9. c) Trop. Heb. 2, 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἶων ὁ μέλλων, see in αἶων no. 2. b.

οἰκουργός, οὔ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a housewife*, Tit. 2, 5 Lachm. for οἰκουρός. Not found elsewhere.

οἰκουρός, οὔ, ὁ, ἡ, adj. (οἶκος, οὖρος,) pr. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 970 κύων οἰκουρός.—In N. T. *keeping at home, domestic*, spoken of females Tit. 2, 5. Comp. 1 Tim. 5, 13. So Philo de Exsecr. p. 932. d, ὁφονταὶ καὶ γυναῖκας... σώφρονας, οἰκουρούς, καὶ φιλάδρους. Dion Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37.

οἰκτεῖρω, f. ἐρῶ, (οἶκρος,) later fut. οἰκτηρήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, c. acc. Rom. 9, 15 οἰκτηρήσω ἐν ἡμῖν οἰκτεῖρω, quoted from Ex. 33, 19 where Sept. fut. ἦσω for ὀη, as also 2 K. 13, 23. Mic. 7, 19.—So f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. § 5; f. ἐρῶ Palaeoph. 23. 4. Luc. Tim. 42; pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

οἰκτιρμός, οὔ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. *the feeling*; less strong than εἶλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3, 12 σπλάγχνα οἰκτιρμοῦ, but Rec. σπλ. οἰκτιρμῶν. Elsewhere only Plur. Rom. 12, 1. 2 Cor. 1, 3. Phil. 2, 1. Heb. 10, 28. Sept. for Heb. עֲרֵץ, Sing. Zech. 1, 16. 7, 9; Plur. 2 Sam. 24, 14. Ps. 144, 9.—Sing. Bar. 2, 21. Ecclus. 5, 6. Plur. 1 Macc. 3, 45. Pind. Pyth. 1. 164.

οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *pitiful, compassionate, merciful*, Luke 6, 36 bis. James 5, 11. Sept. for עֲרֵץ Ex. 34, 6. Neh. 9, 17.—Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

οἶμαι, see οἶομαι.

οἶνοπότης, ου, ὁ, (οἶνος, πότις, πίνω,) *a wine-drinker, wine-bibber*, Matt. 11, 19. Luke 7, 34. Sept. for עֲרֵץ Prov. 23, 20.—Luc. Asin. 48. Pol. 20. 8. 2.

οἶνος, ου, ὁ, 1. *wine*; e. g. οἶνος νέος, *new wine*, not yet fully fermented and ripe, Matt. 9, 17 ter. Mark 2, 22 quater. Luke 5, 37 bis. 38. Genr. Mark 13, 23 ἐσφυρησμένον οἶνον. [Matt. 27, 34.] Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πῖνῃ. 7, 33. 10, 34. John 2, 8 bis. 9. 10 bis. 4, 46. Rom. 14, 21. Eph. 5, 18. 1 Tim. 3, 8. 5, 23. Tit. 2, 3. Rev. 18, 13. Sept. for עֲרֵץ Gen. 9, 21. 24. 14, 18; עֲרֵץ Gen. 27, 28. Judg. 9, 13. (Hdian. 5. 5. 16. Xen. OEc. 17. 9.) Meton. *for the vine and its fruit*, Rev. 6, 6. Sept. and

וַיִּתֵּן Joel 1, 10.—On the present modes of preparing wine on Mount Lebanon, see an article by E. Smith in *Biblioth. Sac.* 1846, p. 385 sq.

2. Symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in *θυμός*. Rev. 14, 10. 16, 19. 19, 15. Comp. Jer. 25, 15. Is. 51, 17. Ez. 23, 31 sq. Heb. Lex. art. טִיֵּב.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of fornication*, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14, 8. 18, 3; ellipt. οἶνος τῆς πορνείας id. Rev. 17, 2. Comp. Jer. 51, 7.

οἶνοφλυγία, as, ἡ, (οἰνόφλυξ; οἶνος, φλύξ,) *wine-drinking, vinolency*, 1 Pet. 4, 3.—Æl. V. H. 3. 14. Xen. CEC. 1. 22.

οἰομαι, contr. οἶμαι, Buttm. § 114; *to suppose, to think, to be of opinion*, pr. followed by the Infin. c. acc. e. g. inf. aor. John 21, 25 οὐδὲ αὐτοὶ οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. With an inf. simply, when the subject of both verbs is the same, Phil. 1, 16 [17] οἰόμενοι ἐλπίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. With ὅτι instead of inf. James 1, 7; comp. Matth. § 539.—So c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10; c. inf. 2 Macc. 7, 24. Xen. Mem. 2. 1. 15.

οἷος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, Buttm. § 79; pr. of *what kind or sort, what, such as, qualis*.

1. Pr. in a dependent clause, with τοιοῦτος or a like word corresponding; 1 Cor. 15, 48 bis, οἷος ὁ χοϊκός, τοιοῦτος οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; with ὁ αὐτός Phil. 1, 30. So with τοιοῦτος impl. Matth. 24, 21 ἐλπίψις μεγάλη, οἷα οὐ γέγονεν. Mark 9, 3. 13, 19. 2 Cor. 12, 20 bis. 2 Tim. 3, 11 οἷα μοι ἐγένετο. Rev. 16, 18.—So c. τοιοῦτος Ecclus. 49, 14. Xen. Hi. 6. 8; impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

2. In an independent clause it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great*; Luke 9, 55 οὐκ οἶδare οἶον πνεύματος ἔστε ἡμεῖς. 1 Thess. 1, 5. 2 Tim. 3, 11 ult.—Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

3. Neut. οὐχ οἷον adverbially, *not so as, not so*; ellipt. for οὐ τοῖον δὲ λέγω, οἷον ἐστι. Hence Rom. 9, 6 οὐχ οἷον δὲ, ἐτι ἐκπέτωκεν ὁ λόγος τοῦ θεοῦ, *but not so*

(would I reason) as that the promise of God is become without effect. Comp. the οἷον ὅτι of late writers, 'so as that,' Greg. Corin. ed. Schæf. p. 105; also ὡς οἷον, οἷον ὥσπερ, Lob. ad Phryn. p. 427. See Winer § 66. 5.—Others here take οὐχ οἷον as i. q. *non modo*; but in this sense it is elsewhere followed not by ὅτι, but by an antithesis, as ἀλλά or the like; Pol. 1. 20. 12. ib. 18. 18. 11. Others again prefer the common signif. before an infin. *it is not possible*, and regard ὅτι as put instead of an infinitive; Æl. V. H. 4. 17. But neither of these senses accords well with the context.

οἶω, obsolet. theme, see φέρω.

ὀκνέω, ὦ, f. ἤσω, (δκνος,) *to be slow, tardy, to delay*, c. inf. Acts 9, 38 μὴ ὀκνήσαι εἰσελθεῖν ἕως αὐτῶν. Sept. for לִשְׁמָרְךָ Judg. 18, 9.—Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

ὀκνηρός, ὁ, ὄν, (ὀκνῶ,) *slow, tardy, slothful*, of persons, Matt. 25, 26 πονηρὲ δοῦλε καὶ ὀκνηρέ. Rom. 12, 11. Sept. for לִשְׁמָרְךָ Prov. 6, 6. 9. So Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, *tedious, tiresome*; Phil. 3, 1 τὰ αὐτὰ γράφειν... ἡμεῖς μὲν οὐκ ὀκνηρόν. So Theocr. Id. 24. 35. Soph. CEd. R. 834.

ὀκταήμερος, ον, ὁ, ἡ, adj. (ὀκτώ, ἡμέρα,) *an eighth-day person or thing*; Phil. 3, 5 περιτομὴ ὀκταήμερος, as *to circumcision an eighth-day man*, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. d. Χριστὸς ἀνίσταται τριήμερος, δέκατος τετραήμερος. On such compound words see Buttm. § 70. n. 3. Lob. ad Phryn. p. 676.

ὀκτώ, οἱ, αἱ, τὰ, indec. card. num. *eight*, Luke 2, 21. 9, 28. 12, 4. 11. 16. John 5, 5. 20, 26. Acts 9, 33. 21, 6. 1 Pet. 3, 20.

ὀλεσθρεύω, see δλοσθρεύω.

ὀλεσθριος, ον, ὁ, ἡ, adj. (ὀλεσθρος,) *destructive, deadly*, Plato Rep. 389. d.—In N. T. Neut. τὸ ὀλεσθριον, *destruction, death*, i. q. δλεσθρος, for which it is read by Lachm. 2 Thess. 1, 9.

ὀλεσθρος, ον, ὁ, (ὀλλυμι,) *destruction, ruin, death*; 1 Cor. 5, 5 eis δλεσθρον τῆς σαρκός. Of divine punishments, 1 Thess. 5, 3 αἰφνιδίως δλεσθρος. 2 Thess. 1, 9. 1 Tim. 6, 9. Sept. for וַיָּבֵן Ob. 13; וַיָּבֵן Prov. 21, 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

ὀλιγοπιστία, as, ἡ, (ὀλιγοπιστος,) *little faith, want of faith*, Matt. 17, 20 Lachm. for ἀπιστία Rec.

δολυγόπιστος, ου, ό, ή, adj. (δλίγος, πί-
στις,) of little faith, unbelieving, Matt. 6, 30.
8, 26. 14, 31. 16, 8. Luke 12, 28.—Act.
Thom. § 28. Not found in classic writers.

δλίγος, η, ον, little, pr. opp. of πολύς
much.

1. Of number, small, in N. T. only Plur.
δλίγοι, αι, α, few. Matt. 7, 14 δλίγοι . . . οί
εύρίσκοντες αὐτήν. 9, 87 οί δέ έργάται δλί-
γοι. 15, 34. 20, 16. 22, 14. 25, 21. 23.
Mark 6, 5. 8, 7. Luke 10, 2. 12, 48 θαρή-
σεται δλίγας sc. πληγάς. (Buttm. § 184. n.
2.) Luke 13, 23. Acts 17, 4. 12. Heb. 12,
10 πρὸς δλίγας ήμέρας. 1 Pet. 3, 20. Rev.
2, 14. 20. 3, 4. Sept. for 𐤒𐤍 Num. 13,
19. Is. 10, 7. So Hdian. 4. 13. 8. Xen.
Cyr. 2. 1. 3.—Hence 1 Pet. 5, 12 δι' δλίγων
ἔγραφα, i. e. in few words, briefly; comp.
Thuc. 4. 95 δι' δλίγων.

2. Of magnitude, amount, little, small, in
N. T. only in Sing. Luke 7, 47 δλίγον ἀφί-
εται. Acts 12, 18 τάραχος οὐκ δλίγος. 15, 2.
19, 23. 24. 27, 20. 2 Cor. 8, 15. 1 Tim. 4,
8 πρὸς δλίγον ἀφέλιμος profitable for little.
5, 23. James 3, 5. Sept. for 𐤒𐤍 1 K. 17,
10. 12. So Hdian. 1. 14. 4. Xen. Cyr. 5.
4. 25.—Hence Eph. 3, 3 ἐν δλίγῃ προέ-
γραφα, in brief, briefly. So Aristot. Rhet.
3. 11.

3. Of time, little, short, brief; Acts 14,
28 χρόνον οὐκ δλίγον. James 4, 14 πρὸς δλί-
γον sc. χρόνον. Rev. 12, 12. Also ἐν δλί-
γῃ sc. χρόνῳ Acts 26, 28. 29.—Hdian. 2.
14. 10. Xen. Ath. 3. 11; ἐν δλίγῃ Xen.
Hell. 4. 4. 12.

4. Neut. δλίγον as adv. spoken of space,
amount, time; Mark 1, 19 προβάς δλίγον.
6, 31. Luke 5, 3. 7, 47 ἀγαπᾷ δλίγον. 1 Pet.
1, 6. 5, 10. Rev. 17, 10 δλίγον αὐτὸν δεῖ
μεῖναι. Sept. for 𐤒𐤍 Ps. 37, 10.—Æl. V.
H. 12. 9. Xen. Conv. 1. 14.

δολυγόψυχος, ου, ό, ή, adj. (δλίγος, ψυ-
χή,) feeble-minded, faint-hearted, 1 Thess. 5,
14. Sept. for 𐤒𐤍 𐤒𐤍 Prov. 14, 29.—Ar-
temid. 3. 5; so δολυγοψυχέω Isocr. p. 392. b.

δολυγώρεω, ᾶ, f. ήσω, (δλίγος; δλί-
γος, ᾶρα,) to care little for, to make light of,
to despise; c. gen. Heb. 12, 5 μὴ δολυγῶρει
παιδείας κυρίου, quoted from Prov. 3, 11
where Sept. for 𐤒𐤍 𐤒𐤍.—Hdian. 1. 1. 1.
Xen. Mem. 2. 4. 3.

δλίγως, adv. little, but a little, not yet
fully, 2 Pet. 2, 18; where Rec. ὀντως.—
Hippocr. Aphor. lib. 1, quickly, speedily.

δολοθρευτής, οῦ, ό, (δολοθρεύω,) a de-
stroyer, 1 Cor. 10, 10; comp. Num. 14,
2 sq. 24, 4 sq.

δολοθρεύω, f. εύσω, (δλεσρος,) to destroy,
only in particip. c. acc. Heb. 11, 28 δ δολο-
θρεύων τὰ πρωτότοκα. Sept. for 𐤒𐤍 𐤒𐤍
Ex. 12, 23; comp. 1 Chr. 21, 12. 15. 16; also
for 𐤒𐤍 𐤒𐤍 Josh. 3, 10. So Wisd. 18, 25.—
Lachm. reads δλεσρεύω, a form not found in
lexicons.

δλοκαύτωμα, ατος, τό, (δλοκαυντώ, δλό-
καυτος; δλος, καίω,) a holocaust, whole burnt-
offering, pr. in which the whole victim was
burned; but genr. a burnt-offering, Mark
12, 33. Heb. 10, 6. 8. Sept. for 𐤒𐤍 Ex.
18, 12. 24, 5; 𐤒𐤍 Ex. 30, 20. Lev. 4,
35.—Comp. δλοκαυτός Jos. Ant. 3. 9. 1;
δλοκαύτως ib. 9. 7. 4.

δλοκληρία, ας, ή, (δλόκληρος,) whole-
ness, soundness of body, Acts 3, 16. Sept.
for 𐤒𐤍 Is. 1, 6.

δλόκληρος, ου, ό, ή, adj. (δλος, κληρος,)
pr. whole in every part; hence genr. whole,
entire, perfect; 1 Thess. 5, 23 δλόκληρον
ὑμῶν τὸ πνεῦμα καὶ ή ψυχή καὶ τὸ σῶμα,
your whole spirit, soul, and body, i. e. your
whole man. Trop. in a moral sense, James
1, 4 ἵνα ήτε τέλειοι καὶ δλόκληροι. Sept.
pr. for 𐤒𐤍 Deut. 27, 6; 𐤒𐤍 Ex. 15, 6.
—Pr. Luc. Philops. 8. Plato Tim. 44. c;
trop. Wisd. 15, 3. Pol. 18. 28. 9.

δολούζω, f. έω, an onomatopœetic verb,
pr. to cry aloud to the gods; espec. of
prayers and hymns of joy uttered by fe-
males on festival days, accompanied with
shouts and shrieks, Hom. Il. 6. 301. Od.
3. 450. ib. 22. 408, 411. In later usage,
genr. to cry aloud, Lat. ululare, e. g. in joy,
to shout, Theocr. 17. 64.—In N. T. in com-
plaint, to shriek, to howl, absol. James 5, 1
κλαύσατε δολούζοντες. Sept. for 𐤒𐤍 Is.
13, 6. 15, 3. 16, 7. So Diod. Sic. 3. 59.
Dem. 313. 20, 21.

δλος, η, ον, whole, the whole, all; for
the construction with nouns having the
article, see in ό, ή, τό, p. 293. b. γ. E. g. of
space, extent, amount, or the like; Matt. 4,
23 ὅλην τὴν Γαλιλαίαν. 5, 29 ὅλον τὸ σῶμα.
16, 26 κόσμον ὅλον κερδήσῃ. 21, 4 τοῦτο
δὲ ὅλον γέγονεν. 22, 40. Mark 1, 33 πάσις
ὅλη. Luke 1, 65. John 4, 53. 1 Cor. 5, 6.
Rev. 6, 12. al. Neut. ὅλον the whole mass,
Matt. 13, 33. Luke 13, 21; δι' ὅλου through-
out, in every part, John 19, 23. Sept. for
𐤒𐤍 Gen. 25, 25. Zech. 4, 2; 𐤒𐤍 Ex. 28,
27. So Hdian. 4. 4. 9. Xen. Cyr. 2. 3. 17.—
Of time, Matt. 20, 6 ὅλην τὴν ήμέραν. Luke
5, 5 δι' ὅλης τῆς νυκτός. Acts 11, 26 ἐναντὸν
ὅλον. 28, 30. al. Sept. and 𐤒𐤍 Ex. 10, 13;

לִּבְךָ Num. 4, 6; עֲרִיבָה Lev. 25, 30. So Hdiān. 8. 4. 3. Plato Conv. 219. c.—Of an affection, emotion, condition, Matt. 22, 37 ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, κτλ. quoted from Deut. 6, 5 where Sept. and לִּבְךָ. Luke 10, 27. John 9, 34 ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος. John 13, 10. So Jos. B. J. 1. 2. 4 ὅλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. +

ὁλοτελής, ὅλος, οὗς, ὁ, ἡ, adj. (ὅλος, τέλος,) quite complete, perfect, whole. 1 Thess. 5, 23 ἀγιάσαι ὑμᾶς ὁλοτελεῖς, i. e. wholly, in every part, comp. Buttm. § 123. 6.—Aquil. ὁλοτελῶς for לִּבְךָ Deut. 13, 17. Plut. de Placit Philos. 5. 21.

Ὀλυμπᾶς, ᾶ, δ, Ὀlympas, pr. n. of a Christian, Rom. 16, 15.

ὄλιγος, ου, ὁ, an untimely fig, winter fig, grossus, i. e. such as are later and do not ripen at the usual season, but hang upon the trees during winter and often until spring, Rev. 6, 13. Sept. for לִבְךָ Cant. 2, 13. So Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.—For the diff. kinds of figs see in συκῇ.

ὅλως, adv. (ὅλος,) wholly, altogether, 1 Cor. 6, 7 ὅλως ἡτήγημα ὑμῖν ἐστίν. Also everywhere, commonly, 1 Cor. 5, 1. Negat. οὐ v. μὴ ὅλως, not at all, 1 Cor. 15, 29. Matt. 5, 34.—Luc. Tim. 13. Xen. CEC. 20. 20; negat. Palaeoph. 3. 5. Hdiān. 1. 1. 5.

ὄμβρος, ου, ὁ, a shower, heavy rain, with thunder and tempest, Lat. imber, Luke 12, 54. Sept. for עֲרִיבָה Deut. 32, 2.—Hdiān. 1. 14. 4. Xen. CEC. 5. 18.

ὀμείρομαι, to long for, to have strong affection for, i. q. ἠμείρομαι; c. gen. 1 Thess. 2, 8 in later edit.—Symmach. Ps. 62, 2 ὀμείρεται. Hesych. ὀμειρόμενοι ὀμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὀμείρονται ἐπιθυμοῦσι. Omitted in most modern lexicons.

ὀμιλέω, ᾧ, f. ἦσω, (ὄμιλος,) to be in a crowd or in company with, to have intercourse with, Luc. Tim. 45. Xen. Conv. 2. 10.—In N. T. to converse, to talk with, absol. Acts 20, 11. Luke 24, 15; c. dat. Acts 24, 26; πρὸς ἀλλήλους Luke 24, 14. So c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15; πρὸς τινα Xen. Mem. 4. 3. 2.

ὀμιλία, as, ἡ, (ὀμιλέω,) a being together, companionship, Xen. Mem. 3. 7. 5.—In N. T. intercourse, converse, 1 Cor. 15, 33 φθείρουσιν ἡμῶν χρῆσ' ὀμιλία κακαί, from Menand. Fr. p. 75. Mein. So Diod. Sic. 16. 54 ταῖς πονηραῖς ὀμιλίαις διέφθειρε τὰ ἡμῶν τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

ὄμιλος, ου, ὁ, (ὄμός, ὁμοῦ, ὀλη,) a crowding together, a crowd, multitude, Rev. 18, 17 Rec.—Hdiān. 1. 1. 1. Thuc. 4. 112.

ὀμίχλη, ης, ἡ, (kindr. ὀμίχω,) a mist, fog; 2 Pet. 2, 17 ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where Rec. νεφέλαι. Sept. for עֲרִיבָה Job 38, 9. Joel 2, 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

ὄμμα, ατος, τό, (ὄφμαι, ὄμμαι,) pr. a sight, thing seen, Plato Phædr. 253. e.—Usually and in N. T. an eye, Plur. τὰ ὄμματα, the eyes, Mark 8, 23. [Matt. 20, 34.] Sept. for עֲרִיבָה Prov. 6, 4. 10, 27. So Luc. D. Mort. 28. 1. Xen. Conv. 1. 9.

ὀμνυμι and ὀμνύω, f. ὀμῶμαι, aor. 1 ὀμοσα, Buttm. § 106. n. 5. § 114. Mœris ὀμνύμαι, Ἀττικῶς ὀμνύειν, Ἑλληνικῶς.

1. to swear, to take or make oath, absol. Matt. 26, 74 et Mark 14, 71 ἤρξατο ὀμνύειν. Matt. 5, 34 μὴ ὀμῶσαι ὅλως. So Xen. CEC. 4. 10.—The person or thing by which one swears is put in various constructions, e. g. in accus. as τὸν οὐρανόν James 5, 12; comp. Buttm. § 131. 2. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατὰ c. gen. Heb. 6, 13 bis, ἐπεὶ . . . ὤμοσε κατ' ἐαυτοῦ. v. 16. Sept. for אֲרִיבָה Is. 45, 23. Am. 4, 2. (Luc. Conv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. 5, 35; see in εἰς no. 1. b. (Hdiān. 2. 13. 4.) By Hebraism with ἐν c. dat. see in ἐν no. 3. c. a, ult. Matt. 5, 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῇ. v. 36. 23, 16 bis. 18 bis. 20 bis. 21 bis. 22 bis. Rev. 10, 6. Sept. for אֲרִיבָה Ps. 63, 12. Jer. 5, 7.

2. Spec. i. q. to declare with an oath, e. g. followed by the words of the oath; Heb. 3, 11 et 4, 3 ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσπελεύσονται, see in εἰ I. 2. h. β. Heb. 7, 21; c. inf. 3, 18. So c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10.—Hence, to promise with an oath, c. dat. et ὅτι, Mark 6, 23; with ὀρκω c. dat. et infin. Acts 2, 30 ὅτι ὀρκω ὤμοσεν αὐτῷ ὁ θεός . . . ἀναστήσειν. With accus. and dat. Acts 7, 17 τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ θεός τῷ Ἀβραάμ, where ἧς is by attr. for ἦν. So with πρὸς τινα, Luke 1, 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ, comp. Gen. 26, 3 ὅρκον ὃν ὤμοσε τῷ Ἀ. Deut. 7, 8. So c. dat. et inf. Xen. An. 7. 7. 40; πρὸς τινα Hom. Od. 14. 331.

ὁμοθυμαδόν, adv. (ὁμόθυμος; ὁμός, θυμός,) with the same mind, with one accord, all together. Acts 1, 14 οὔτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ. 2, 1. 46. 4, 24. 5, 12. 7, 57. 8, 6. 12, 20. 15, 25. 18, 12. 19, 29. Rom. 15, 6. Sept.

for ἰσῆ Ex. 19, 8. Jer. 46, 21.—Hdian. 2. 3. 6. Xen. Hell. 2. 4. 17.

ὁμοιάζω, f. ἄσω, (ὁμοιος,) *to be like* absol. Mark 14, 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found; but comp. παρομοιάζω Matt. 23, 27; προσομοιάζω Geopon. 2. 21. 6.

ὁμοιοπαθής, εὖος, οὖς, ὁ, ἡ, adj. (ὁμοιος, πάσος, πάσχω,) *like-affected, suffering like things, like*, i. e. of like nature, affections, condition; c. dat. Acts 14, 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. James 5, 17. Buttm. § 133. 2. f.—Wisd. 7, 3. Theophr. Fragm. 5. 35. Plato Tim. 45. c.

ὁμοιος, α, ον, (ὁμός,) once δμοιος, ὁ, ἡ, with two endings, Rev. 4, 3 ἱσθις ὁμοιος in later edit. see Winer § 11. 1.

1. *like, resembling*, Lat. *similis*; e. g. in external form and appearance, John 9, 9. Rev. 1, 13 ὁμοιον νῆφ ἄνθρώπου. v. 15. 2, 18. 4, 3 bis. 6. 7 ter. 9, 7 bis. 10. 19. 11, 1. 13, 2. 11. 14, 14. 16, 13. 21, 11. 18. (Xen. Hell. 3. 2. 27.) In kind or nature, Acts 17, 29. Gal. 5, 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11, 16 [ἡ γενὰ αὕτη] ὁμοία ἐστὶ παιδίοις κτλ. 13, 52. Luke 7, 31. 32. 12, 36. (Xen. Ath. 3. 10 δμοιοι τοῖς ὁμοίοις εὐνοὶ εἰσι.) In condition, circumstances, Matt. 13, 31 ὁμοία ἐστὶν ἡ βασιλῆως οὐρ. κόκκω συναπέως. v. 33. 44. 45. 47. 20, 1. Luke 6, 47. 48. 49. 13, 18. 19. 21. 1 John 3, 2. Rev. 18, 18. So Hdian. 4. 13. 17. Xen. Hi. 1. 27.

2. *just like, equal, the same with*; e. g. in kind or nature, Jude v. 7 τὸν ὁμοιον τοῦ τοῖς ῥόσων. (Palæph. 29. 3.) In conduct, character, once c. gen. John 8, 55 ἴσομαι ὁμοιος ὑμῶν, ψεύστης. (Comp. Eccclus. 13, 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 23, 39. Mark 12, 31. Rev. 13, 4. So Eccclus. 44, 19. Jos. Ant. 8. 14. 1 οὐκ ὦν ὁμοιος αὐτῷ τῇ στρατιᾷ.

ὁμοιότης, ητος, ἡ (ὁμοιος,) *likeness, similitude*, Heb. 4, 15. 7, 15. Sept. for ἰσῆ Gen. 1, 11. 12.—Plut. Galb. 9. Plato Theæt. 158. c.

ὁμοίωω, ὦ, f. ὦσω, (ὁμοιος,) *to make like*, e. g.

1. Pass. aor. 1 ὁμοιώθη, *to be or become like*, c. dat. e. g. in external form, Acts 14, 11 οἱ θεοὶ... ὁμοιωθέντες ἀνθρώποις. Sept. for ἰσῆ Ia. 40, 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6, 8. (Eccclus. 13, 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2, 17 τοῖς ἀδελφοῖς ὁμοιώθη. Once c. ὡς, Rom. 9, 29 ὡς Γυμάρρα ἂν ὁμοιώθημεν, quoted from Is. 1,

9 where Sept. so for ἰσῆ.—So Thuc. 5. 103.

2. Genr. in comparisons, *to liken, to compare*, c. acc. et dat. Pass. *to be likened, to be like*, c. dat. Matt. 7, 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 28 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11, 16. 13, 24. 18, 23. 22, 2. 25, 1. Mark 4, 30. Luke 7, 31. 13, 18. 20. Sept. for ἰσῆ Cant. 2, 17. 7, 7. Ps. 102, 7.—Eccclus. 25, 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πον καὶ τῷ Πολέμῳ ὁμοιούντων αὐτόν.

ὁμοίωμα, ατος, τό, (ὁμοίωω,) pr. 'something made like,' a likeness, i. e.

1. *a form, shape, image*; Phil. 2, 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9, 7. Sept. for ἰσῆ 2 K. 16, 10; ἰσῆ 1 Sam. 6, 5; ἰσῆ Deut. 4, 16; ἰσῆ Ex. 20, 4.—Aristot. Eth. 8. 10. Plato Phædr. 250. a, b.

2. Abstr. *likeness, resemblance, similitude*; Rom. 1, 23 ἐν ὁμοιώματι εἰκότος φεαρτοῦ ἀνθρώπου, i. q. ἐν εἰκότι ὁμοία κτλ. *an image like to corruptible man*. 5, 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6, 5. 8, 3.

ὁμοίως, adv. (ὁμοιος,) *in like manner, likewise*; Matt. 23, 26 ὁμοίως καὶ ὁ δεύτερος. Mark 4, 16. Luke 5, 10. John 6, 11. 1 Cor. 7, 3. 4. al. Also ὁμοίως ποιεῖν Luke 3, 11. 10, 37. al.—Sept. Esth. 1, 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. +

ὁμολοῶσιν, εως, ἡ, (ὁμολοῶ,) pr. a *likening, comparison*, Luc. pro Imag. 19. Plato Rep. 454. c.—In N. T. *likeness, resemblance*; James 3, 9 τοὺς ἀνδρ. τοὺς καθ' ὁμολοῶσιν θεοῦ γεγονότας, in allusion to Gen. 1, 26 where Sept. for ἰσῆ; also for ἰσῆ Ez. 1, 10. Dan. 10, 16; ἰσῆ Ez. 8, 10.

ὁμολογέω, ὦ, f. ἦσω, (ὁμολογος; ὁμός, ὁμοῦ, λέγω,) pr. *to speak or say together, in common*, i. e. the same things; hence *to hold the same language*, i. q. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

1. *to accord with, to agree to do any thing*; hence i. q. *to promise*, c. dat. et infini. Matt. 14, 7 μετ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. [Acts 7, 17.]—Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. Xen. An. 7. 4. 22.

2. *to concede, to admit, to confess*, e. g. a charge, c. acc. et dat. Acts 24, 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κτλ. Also of sins, c. acc.

τὰς ἀμαρτίας 1 John 1, 9.—Eccclus. 4, 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.

3. *to confess publicly, to acknowledge openly, to profess*; so c. acc. of kindr. noun, 1 Tim. 6, 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 4. With accus. genr. Acts 28, 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Rev. 3, 5 in later edit. Also c. inf. Tlt. 1, 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) With particip. for infin. Buttm. § 144. 6. b. Matth. § 555. n. 2. 1 John 4, 2 πᾶν πνεῦμα δὲ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7; particip. δεῖτα impl. John 9, 22. Rom. 10, 9 ἐὰν ὁμολογήσῃς... κύριον [ὄντα] Ἰησοῦν. Absol. but with acc. and particip. impl. John 12, 42. Rom. 10, 10. (Æl. V. H. 2. 44; impl. 2. 4.) With εἶτι instead of infin. Matth. § 539. 1. Heb. 11, 13 ὁμολογήσαντες εἶτι ξένου καὶ π. εἰσίν. 1 John 4, 15. (Æl. V. H. 12. 2.) With εἶτι as citing the express words, Matt. 7, 23. John 1, 20 bis.—Peculiar is the construction ὁμολογεῖν ἐν τινι, *to confess in behalf of any one*, i. e. *to profess or acknowledge him*, see in ἐν no. 3. c. a. Matt. 10, 32 bis. Luke 12, 8 bis.—By Hebraism, with dat. of pers. *to acknowledge to any one*, e. g. *benefits*, i. q. *to give thanks, to praise*, Heb. 13, 15 χυλίων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. So Heb. הַיְיָיִת, Sept. ἐξομολογέω, Ps. 75, 2. 1 Chr. 29, 13; ἀπομολογέω Ez. 3, 11. Comp. in ἀπομολογέω and ἐξομολογέω no. 1.

ὁμολογία, as, ἡ, (ὁμολογέω,) *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21; *an admission, confession*, Plato Gorg. 461. c.—In N. T. *confession, profession*, subjective; 1 Tim. 6, 12, 13 τὴν καλὴν ὁμολογίαν, comp. in ὁμολογέω no. 3. 2 Cor. 9, 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν κτλ. *your subjection (as the effect) of your profession*. Heb. 10, 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *our profession of hope* (comp. 3, 6. 14). Heb. 3, 1. 4, 14. Sept. for וַיִּשָּׁבּוּ Jer. 44, 25. So Philo de Somn. I. p. 654. 16, δ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κτλ.

ὁμολογουμένως, adv. (ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3, 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. CEC. 1. 11.

ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18, 3.—Jos. Ant. 18. 13. 4. Luc. Demon. 23. Plato Theag. 125. e.

ὁμοῦ, adv. (genit. of ὁμός,) *at the same place or time, together*; e. g. of place, John

21, 2; of time John 4, 36. 20, 4. Sept. of time for וַיִּתְּ Job 34, 29.—So of place Æschin. 21. 12. Xen. Conv. 1. 3; of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

ὁμόφρων, ονος, ὁ, ἡ, adj. (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3, 8; comp. Rom. 12, 16.—Hes. Theog. 60. Plut. de Def. Orac. 40.

ὁμός, obsol. theme, see δυνυμι.

ὁμως, adverb. part. (ὁμός,) pr. as Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*; so as strengthened by μέντοι, John 12, 42 ὁμως μέντοι καὶ κτλ. Engl. *yet nevertheless*. So simpl. 2 Macc. 15, 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21; with μέντοι ib. 2. 3. 22. Cebet. Tab. 33.—In the usage of Paul, ὁμως is put before a reference to something inferior, out of which there then follows a conclusion *a minore ad majus*, i. q. *yet even*; 1 Cor. 14, 7 ὁμως τὰ ἄψυχα φωνὴν δίδοντα κτλ. *yet even as to inanimate musical instruments you require them to give forth distinct sounds; how much more then, etc.* Gal. 3, 15 *yet even a man's covenant, duly confirmed, no one annulleth*. Others assume a trajection of ὁμως, see Winer § 65. 4.

ὄναρ, τό, only Sing. in nom. and accus. *a dream*; in N. T. only κατ' ὄναρ, *in a dream*, Matt. 1, 20. 2, 12. 13. 19. 22. 27, 19. Heb. עֲלֵי־לֵב, Sept. κατ' ὕπνον, Gen. 20, 6. 31, 11.—So κατ' ὄναρ Strabo 4. 1. 4. p. 179. Artemid. 1. 2. 9. Æl. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phryn. p. 421 sq.

ὀνάριον, ου, τό, (dim. ὄνος,) *a young ass*, John 12, 14, comp. v. 15.—Athen. 13. p. 582. c.

ὀνειδίζω, f. ἴσω, (ὀνειδος,) *to defame, to disparage, to reproach*.

1. Genr. i. q. *to rail at, to revile, to assail with opprobrious words*, in later usage with acc. of pers. Matt. 5, 11 μακάριοι ἵστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27, 44. Mark 15, 32. Luke 6, 22. 1 Tim. 4, 10. 1 Pet. 4, 14. Rom. 15, 3, quoted from Ps. 69, 10 where Sept. for הִתְלַחֵץ; as also Ps. 42, 11. 2 Sam. 21, 21.—Eccclus. 22, 20. Plato Apol. 30. e; absol. Hom. Il. 1. 211.

2. Spec. *to reproach with any thing*, i. q. *to upbraid, to chide*; e. g. c. acc. pers. et ὅτι, Matt. 11, 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις... ὅτι οὐ μετενόησαν. With acc. of thing for which, Mark 16, 14 τὴν ἀπιστίαν αὐτῶν. (So τινὰ διότι Luc. Tox. 61; τινί τι Hdian. 3. 8. 12; τινά Plato Phædo 18. p.

81. a; *δρι* ib. 17. p. 29. e.) Absol. *to upbraid* sc. with benefits conferred, James 1, 5. So Ecclus. 41, 29; *τινὶ τι* Pol. 9. 31. 4.

ὀνειδισμός, οὐ, δ, (*ὀνειδίζω*), *a reviling, reproach, contumely*. Rom. 15, 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in *ὀνειδίζω* no. 1. 1 Tim. 3, 7. Heb. 10, 33. 11, 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13, 13. Sept. for *τινὶ τι* Ps. 69, 10. Joel 2, 19.—1 Macc. 10, 70. Menand. Prol. p. 118. d. A late word, Lob. ad Phryn. p. 512.

ὀνειδος, εος, ους, τό, pr. *fame, name, report, good or bad*; e. g. *good fame, renown*, Eurip. Phoen. 835 κάλλιστον ὀνειδος.—Usually and in N. T. *ill fame, reproach, disgrace*; Luke 1, 25 ἀφελεῖν τὸ ὀνειδὺς μου, spoken of sterility, in allusion to Gen. 30, 23 where Sept. for *τινὶ τι*; comp. Is. 4, 1. So Diod. Sic. 1. 93. Xen. Ven. 13. 8; also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

ὀνημ, see *ὀνήμη*.

ὀνήσιμος, ου, δ, (*ὀνήμη*, pr. *profitable*.) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle; Col. 4, 9. Philem. 10.

ὀνησίφορος, ου, δ, (*ὀνησις*, φέρω, pr. *profit-bringing*.) *Onesiphorus*, pr. n. of a Christian, probably at Ephesus, 2 Tim. 1, 16. 4, 19.

ὀνικός, ή, όν, (*ὄνος*), *pertaining to an ass*; e. g. *μύλος ὀνικός*, *an ass-millstone*, i. e. turned by an ass, a large upper-millstone, Matt. 18, 6. Luke 17, 2. Mark 9, 42 Lachm. See in *μύλος*.

ὀνήμη, f. *ὀνήσω*, *to be of use, to profit*, c. acc. *Æl. V. H. 7. 14. Xen. An. 3. 1. 38; to gratify* Xen. An. 6. 1. 32.—In N. T. only Mid. *ὀνίμαι*, aor. 2 Opt. *ὀναιμην*, *to have profit, to have joy, c. gen. of or from any one*; Phil. 20 *ναί, ἐγώ σου ὀναιμην*. Buttm. § 132. 10. i. Matth. § 327. 4. So Aristoph. Thesm. 469 *ὀναιμην τῶν τέκνων*. Dem. 842. 10. On the forms, espec. aor. 2 Indic. *ὀνήμη* or *ὀναιμην*, see Buttm. § 114. Lob. ad Phryn. p. 12 sq.

ὄνομα, ατος, τό, *the name of a person or thing*; Heb. *שֵׁם*.

1. Pr. and genr. *name*; Matt. 10, 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1, 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10, 20. Acts 13, 8. Phil. 4, 3. Rev. 13, 1 ὄνομα βλασφημίας, *a blasphemous name*. 17, 3. 21, 14. al. So Mark 6, 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ, *his name had*

become known abroad; others *fame*, but unnecessarily, comp. Matt. 14, 1. The verb *καλέω* *to call* sometimes takes ὄνομα with the name in apposit. Matt. 1, 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23. 25; so Mark 3, 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also *καλεῖν* *τινα* τῷ ὀνόματι τούτῳ, i. e. *by this name*, Luke 1, 61; κ. ἐπὶ τῷ ὀνόματι *after the name of any one*, v. 59; see in *καλέω* no. 2. a, and ἐπὶ Π. 3. c. β. Further, οὐ τὸ ὄνομα [*ἐστὶ*] Mark 14, 32; τὸ ὄνομα αὐτοῦ v. αὐτῆς [*ἐγένετο*] Luke 1, 5; ὀνομά μοι, σοι, αὐτῷ, i. e. *my, thy, his name*, Mark 5, 9. Luke 2, 25. John 1, 6. 3, 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. *ἄνθρωπος ... τοῦ ὀνομα Ἰωσήφ* sc. *καλούμενος*, Matt. 27, 57. (Palæph. 40. 3 *τοῦ ὀνομα*. *Æl. V. H. 13. 27* init. Xen. Cyr. 2. 2. 11.) But also dat. *ἄνθρωπος ... ὀνόματι Σίμων*, *Simon by name*, Matt. 27, 32. Mark 5, 22. Luke 1, 5. Acts 5, 1. Buttm. § 133. 4. b. (Palæph. 2. 4. Xen. An. 1. 4. 11.) Adv. *κατ' ὄνομα*, *by name*, severally, John 10, 3. 3 John 15.—Meton. *name* is put for the *person* or *persons* bearing that name, e. g. Luke 6, 22 καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρόν, see in *ἐκβάλλω* no. 1. Acts 1, 15 ἦν τε δῆλος ὀνόματων κτλ. Rev. 3, 4. 11, 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for *ἡσὺς ῥαββί* Num. 26, 53. 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου *τικτόμενα*. Lat. 'nomen Cæninum' for Cæninenses, Liv. 1. 10; 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

2. Implying *authority*, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματι *τινος*, see ἐν no. 3. c. β. Acts 4, 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κτλ. Matt. 21, 9 ὁ ἐρχόμενος ἐν ὀν. κυρίου. 23, 39. John 5, 43 bis. 10, 25 ἐν τῷ ὀν. τοῦ πατρὸς. Mark 16, 17 ἐν τῷ ὀν. μου δαιμόνια ἐκβαλοῦσι. Luke 10, 17. 24, 47. John 14, 26. Acts 3, 6 ἐν τῷ ὀν. Ἰ. Χρ. [λέγω σοι] ἔγειρε κτλ. 9, 27. 28. 1 Cor. 5, 4. 2 Thess. 3, 6. James 5, 14; αἰτεῖν ἐν τῷ ὀν. Ἰησοῦ John 14, 13. 14. al. Comp. below in no. 4. b.—So ἐπὶ τῷ ὀνόματι *τινος*, id. see in ἐπὶ Π. 3. c. β. Mark 9, 39 ὡς ποιήσει δύναμιν ἐπὶ τῷ ὀν. μου. Luke 9, 49; λαλεῖν v. διδάσκειν ἐπὶ τῷ ὀν. Ἰησοῦ, Acts 4, 17. 18. 5, 28. 40. Of impostors, Matt. 24, 5. Mark 13, 6. Luke 21, 8.—Dat. τῷ ὀνόματι *τινος*, id. Matt. 7, 22 τῷ σφ' ὀνόματι προφητεύσαμεν κτλ. Mark 9, 38; comp. in δαιμόνιον no. 2. d.—So ἐπὶ τῷ ὀν. Jos. Ant. 4. 1. 1. Dem.

495. 7. ib. 917. 27; ἐκ τοῦ ὀν. Jos. Ant. 7. 1. 5.

3. As implying character, dignity, i. e. the name and dignity to which one is entitled; Matt. 10, 41 *ἵς, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου*, i. e. in the character of a prophet, as a prophet. v. 42; see in *εἰς* no. 3. e. Matt. 18, 5 *ὅς ἐάν δέξηται παιδίον ἐν ᾧ τῷ ὀνόματί μου*, i. e. in the character of being mine, as my disciple. Mark 9, 37. Comp. the fuller expression in v. 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε*. So Eph. 1, 21 *ὑπεράνω . . . παντός ὀνόματος κτλ.* Phil. 2, 9 *ὄνομα τὸ ὑπὲρ πάντων ὀνομα*. Acts 4, 12. Heb. 1, 4. Rev. 19, 16. So Act. Thom. § 27. Jos. Ant. 12. 4. 1 *φέρτης ὀνόματι*.—Hence, mere name, as opp. to reality, Rev. 3, 1 *ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ*, i. e. thou art said to live, thou livest in name only. So Jos. Ant. 8. 13. 6. Hom. Od. 4. 710; opp. *ἔργον* Eurip. Phœn. 512.

4. Emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, the name of God, of Christ, as a periphrase for God himself, Christ himself, in all their being, attributes, relations, manifestations; genr. Matt. 28, 19 *βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*, see in *βαπτίζω* no. 2. a. γ. Spec. a) Of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like; Matt. 6, 9 *ἁγιασθήτω τὸ ὄνομά σου*, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11, 2. 1, 49 *ἁγίων τὸ ὄνομα αὐτοῦ*. John 12, 28. 17, 6 *ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνδρ.* Rom. 9, 17. Heb. 2, 12 (comp. Sept. and *עַד* Ex. 9, 16). After *ἐπικαλέω* to invoke, Acts 2, 21. 9, 14. Rom. 10, 13; also 2 Tim. 2, 19. So of praise, homage, Rom. 15, 9 *τῷ ὀνόματί σου ψαλῶ*. Heb. 6, 10. 13. 15. Rev. 11, 18; so Matt. 28, 19. Acts 15, 14 *λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ*, i. e. in honour of his name, of himself, comp. v. 17; here Rec. has *ἐπί*, see in *ἐπί* II. 3. h. John 17, 11. 12 *τηρεῖν αὐτοὺς ἐν τῷ ὀνόματί σου*, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2, 24 *τὸ ὄν. τοῦ Θεοῦ δι' ἡμᾶς βλασφημεῖται κτλ.* 1 Tim. 6, 1. (2 Macc. 8, 4.) So genr. Sept. and *עַד* Gen. 4, 26. Ps. 5, 12. Is. 26, 8. al. See Heb. Lex. art. *עַד* no. 2. b) Of Christ, as Messiah and Lord, where his name is said to be honoured, revered, believed on, invoked, and the like. Acts 19, 17 *ἐμμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*. Phil. 2, 10. 2 Thess. 1, 12. Rom. 1, 5. Rev. 2, 13. 3, 8. Matt. 12, 21 *ἐν τῷ ὀν. αὐτοῦ*

ἔστη ἑλπιούσι. John 1, 12 *τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ*. 2, 23. 3, 18. Acts 3, 16. 1 John 3, 23. 5, 13. After *ἐπικαλέω* to invoke, 1 Cor. 1, 2. Acts 9, 21. 22, 16. After *βαπτίζω*, e. g. *εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ* Acts 8, 16. 19, 5. Matt. 28, 19; β. *ἐπὶ τῷ ὀν.* I. Acts 2, 38; β. *ἐν τῷ ὀν. τοῦ κ.* Acts 10, 48; see in *βαπτίζω* no. 2. a. γ; comp. Rom. 6, 3 *βαπ. εἰς Χριστόν*. (Hence by antith. also *βαπ. εἰς τὸ ὄν. Παύλου* 1 Cor. 1, 13. 15.) Where benefits are said to be received in or through the name of Christ, John 20, 31 *ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ*. Acts 4, 10. 30. 10, 43. 1 Cor. 6, 11. 1 John 2, 12. Where any thing is done in his name, i. e. in and through him, through faith in him, Eph. 5, 20 *εὐχαριστοῦντες . . . ἐν τῷ ὀν. τοῦ κ. Ἰ. Χρ. τῷ Θεῷ καὶ πατρί*, comp. Col. 3, 17 *πάντα [ποιεῖτε] ἐν ὀν. κυρίου Ἰ. εὐχαριστοῦντες τῷ Θεῷ καὶ π. δι' αὐτοῦ*. Here might also be referred the phrase *αἰτεῖν ἐν ὀνόματι Χρ.* see above in no. 2.—Espec. the name of Christ stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8, 12 *εὐαγγελιζόμενος τὰ . . . τοῦ ὀν. Ἰ. Χρ.* 9, 15. Matt. 18, 20 *συνηγμένοι εἰς τὸ ἐμὸν ὄνομα*, see in *εἰς* no. 3. d. a. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10, 22 *μεινόμενοι διὰ τὸ ὄνομά μου*, i. e. on account of me and my cause, as believing on me. Mark 13, 13. John 15, 21. Rev. 2, 3; ἐν ὀν. Χρ. 1 Pet. 4, 14; *ἔσκεν τοῦ ὀν. Χρ.* Matt. 19, 29. Luke 21, 12; *ὑπὲρ τοῦ ὀνόμ. Χριστοῦ*. Acts 5, 41. 9, 16. 21, 13. 3 John 7. al. Or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. Acts 26, 9. James 2, 7. c) Of the Holy Spirit, in the formula of baptism, Matt. 28, 19; see above, no. 4. init. +

ὀνομάζω, f. *ἄσω*, (ὄνομα,) 1. to name, to call by name, c. acc. ὄνομα, to name the name of any one, to call or pronounce his name, with *ἐπὶ τινα* Acts 19, 13. (Sept. for *עַל* Lev. 24, 16.) Also to call upon, to invoke, to profess the name of any one, 2 Tim. 2, 19 *πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου*. Sept. for *עַל* Is. 26, 13. Jer. 20, 9. (Hdian. 5. 13. Xen. Apol. Soc. 24.) Pass. to be named, i. e. to be mentioned, heard of, known; Rom. 15, 20 *ὅπου ὀνομάσθη Χριστός*, i. e. where Christ is already known and professed. Eph. 1, 21. 5, 3 *μηδὲ ὀνομαζέσθω ἐν ὑμῖν* let it not be so much as named among you. 1 Cor. 5, 1. Comp. Sept. for *עַל* Esth. 9, 4.—Genr. Act. Luc. Halc. 5. Hdol. 1. 86. Xen. Conv. 6. 1. Pass. Hdian. 2. 3. 15.

2. Spec. to name, to call, to give a name or appellation, with two acc. Luke 6, 13. 14 *ὃν καὶ ὠνόμασε Πέτρον*. Pass. 1 Cor. 5, 11. With *ἐκ τινος*, to be named from or after any one, Eph. 3, 15. Sept. for *אָרָר* Gen. 26, 18. Jer. 25, 29.—Palæph. 4. 3. Hdian. 3. 10. 9; *ἐκ τινος* Soph. Œd. R. 1036. Xen. Mem. 4. 5. 12.

δυνος, ον, ὁ, ἡ, an ass, male or female, Matt. 21, 2. 5. 7. Luke 13, 15. 14, 5. John 12, 15. Sept. for *דִּינִי* Gen. 12, 16; *דִּינִי* Judg. 5, 10.—Luc. Asin. 51. Xen. An. 2. 1. 6.

δυνως, adv. (δυν, εἰμί,) really, truly, in very deed; Mark 11, 32 *ὅτι δυνως προφήτης ἦν*. Luke 23, 47. 24, 34. John 8, 36. 1 Cor. 14, 25. Gal. 3, 21. 2 Pet. 2, 18 Rec. With the art. ὁ, ἡ δυνως as adj. real, true, 1 Tim. 5, 3. 5. 16. [6, 19.] Buttm. § 125. 6. Sept. for *עֲדָנָא* Num. 22, 37.—Hdian. 4. 12. 9. Xen. Conv. 9. 5; c. art. Jos. Ant. 15. 3. 5. Œl. V. H. 2. 10.

ὄξος, eos, ovs, τό, (ὄξύς,) pr. sharp wine, vinegar, Pol. 12. 2. 8. Xen. An. 2. 3. 14; genr. vinegar, sour wine, posca, vinum culpatum, i. e. cheap poor wine, which mixed with water was a common drink, espec. for the poorer classes and soldiers; see Adam's Rom. Ant. p. 393. Wetst. N. T. I. p. 535. Dict. of Antt. art. Posca. Sept. and *γῆρ* Num. 6, 3. Ruth 2, 14. Plut. Cato Maj. 1 fin. *ὕδωρ δ' ἐπικεν ἐπὶ τῆς στρατείας, πλὴν εἴποτε διψήσας περιφλεγῶς ὄξος ᾔησεν*. Comp. Ulpian 12. 38. Mingled with myrrh or bitter herbs it was given to persons about to be executed in order to stupefy them; Babyl. Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit R. Chasda, Qui ducitur ad mortem, ei datur bibendum granum turis in poculo vini, ut distrahatur mens ejus," in allusion to Prov. 31, 6. Comp. Galen. Simpl. Med. 15. 19.—So in N. T. genr. vinegar, posca, Matt. 27, 48 *λαβὼν σπόγγον, πλήσας τε ὄξους*. Mark 15, 36. Luke 23, 36. John 19, 29 bis. 30. Also Matt. 27, 34 *ὄξος μετὰ χολῆς μεμυγμένον*, i. q. in Mark 15, 23 *ἐσμυρτισμένον οἶνον*.

ὄξύς, εἷα, ύ, 1. sharp, keen, having a sharp edge; e. g. *ῥομφαία, δρέπανον*, Rev. 1, 16. 2, 12. 14, 14. 17. 18 bis. 19, 15. Sept. for *פֶּזֶז* Is. 49, 2. Ez. 5, 1.—Luc. D. Deor. 8. 1 bis. Hdot. 3. 8.

2. quick, swift, from the idea of sharpness, eagerness, vehemence; Rom. 3, 15 *ὄξεις οἱ πόδες αὐτῶν*, comp. Is. 59, 7. Sept. for *בֶּזֶז* Amos 2, 15.—Hdian. 1. 9. 20. Plut. Romul. 10. Xen. Eq. 1. 13.

ὀπή, ἦς, ἡ, an opening, hole, e. g. a fissure in the earth or rocks, Heb. 11, 38; a fountain, James 3, 11. Sept. for *פְּתָח* Ex. 33, 22; *פְּתָח* Obad. 3.—Athen. 13. p. 569. b. Œl. V. H. 4. 28. Plut. de Solert. Anim. 16 pen.

ὀπισθεν, adv. (ὀπισ,) pr. from behind, Buttm. § 116. 1.—In N. T. only of place, behind, after, at the back of any person or thing. (In the classics also of time, Hom. Il. 9. 515. Pind. Nem. 7. 149.)

1. Adv. behind, at the back; Mark 5, 27 *ἐλθούσα ἐν τῷ ὄχλῳ ὀπισθεν*, i. e. from behind. Matt. 9, 20. Luke 8, 44. Rev. 4, 6. 5, 1 *βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν*, a scroll written within and on the back.—Arr. Alex. M. 1. 15. 12. Xen. An. 5. 6. 9.

2. Prep. with a genit. Buttm. § 146. 3; behind, after, Matt. 15, 23 *κράζει ὀπισθεν ἡμῶν*. Luke 23, 26. Sept. for *אָרָר* Gen. 18, 10. Ruth 2, 7.—Palæph. 29. 5. Xen. Cyr. 3. 3. 25.

ὀπίσω, adv. (ὀπισ, comp. Buttm. § 115. 6,) behind, back, backwards, of place and time.

1. Adv. behind, back, in N. T. only of place; Luke 7, 38 *στᾶσα ὀπίσω*. Matt. 24, 18 *μὴ ἐπιστρέψάτω ὀπίσω*, sc. to his house. Sept. for *פְּתָח* 1 K. 18, 37. So Luc. Asin. 51. Œl. V. H. 13. 3. Plato Phædr. 254. e.—With the art. τὰ ὀπίσω, pr. things behind, also eis τὰ ὀπίσω i. q. backward, back; comp. Buttm. § 125. 6. So *ἀπέρχ. eis τὰ ὀπίσω*, to go back, to fall back, pr. John 18, 6; trop. from a teacher, 6, 66; *βλέπω eis τὰ ὀπ.* Luke 9, 62; *στρέφω eis τὰ ὀπ.* to turn back i. e. about, John 20, 14; *ἐπιστρέψάτω eis τὰ ὀπ.* to turn back, sc. to one's house, Mark 13, 16. Luke 17, 31. Trop. Phil. 3, 14 *τὰ ὀπίσω ἐπιλανθάνομενος*, i. e. former attainments in Christian life and holiness. Sept. eis τὰ ὀπ. for *רָחֵק* 2 Sam. 1, 22; *רָחֵק* Gen. 19, 17. 26. So eis *τοιπίσω* Hdian. 5. 6. 17. Thuc. 4. 4.

2. Prep. with a genit. Buttm. § 146. 3, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. a) Of place, behind, after; e. g. place where, Rev. 1, 10 *ἤκουσα ὀπίσω μου φωνήν, behind me*. (Sept. for *אָרָר* Cant. 2, 9. Is. 57, 8.) With verbs implying motion after any one, i. e. a following as a disciple, partisan, or otherwise; e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10, 38; *δεῦτε ὀπίσω μου* 4, 19. Mark 1, 17; *ἐλθεῖν, ἀπελθεῖν*, Matt. 16, 24. Mark 1, 20. 8, 34. Luke 9, 23. 14, 27. John 12, 19. So Luke 19, 14. 21, 8. Acts

5, 37. 20, 30. Trop. 1 Tim. 5, 15. 2 Pet. 2, 10. Jude 7. Rev. 12, 15. Prægn. Rev. 13, 3, see in *Σαυμάζω* no. 2. d. Sept. pr. for *ῥῥῥῥ* 1 Sam. 13, 7. 2 K. 6, 19; trop. Deut. 4, 3. 2 K. 13, 2. (Palæph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion; so *ὄναγε ὀπίσω μου*, *get thee behind me*, i. e. *away, avenge thee*, Matt. 4, 10 in later edit. 16, 23. Mark 8, 33. Luke 4, 8. Sept. and *ῥῥῥῥ* 1 K. 14, 9. Is. 38, 17. b) Of time, *after*, as *ὁ ὀπίσω μου ἐρχόμενος* Matt. 3, 11. Mark 1, 7. John 1, 15. 27. 30. Sept. for *ῥῥῥῥ* Neh. 13, 19; *ῥῥῥῥ* 1 K. 1, 24.

ὀπλίξω, f. *ίσω*, (*ὀπλον*), *to make ready, to prepare*, e. g. food or drink, Hom. Π. 11. 641; a chariot, ships, *to equip*, ib. 24. 190. Od. 17. 288; *to equip with arms, to arm*, Hdian. 1. 13. 5. Xen. Ag. 2. 7; Mid. *to arm oneself, to take arms*, Hom. Π. 8. 55. Hdian. 6. 9. 6.—In N. T. only Mid. *to arm oneself*, trop. in a moral sense, c. acc. 1 Pet. 4, 1 *ὑμεῖς τὴν αὐτὴν ἐννοιαν ὀπλίσασθε*. So Jos. Ant. 6. 9. 4. Soph. Elect. 996 *ἑράσος ὀπλίσεσθαι*.

ὄπλον, ου, τό, a tool, implement, e. g. of an artisan Od. 3. 433; of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115.—In N. T. only Plur. τὰ ὄπλα, *instruments, implements*, e. g.

1. Of war, *weapons, arms, armour*, John 18, 3; trop. 2 Cor. 6, 7. 10, 4 τὰ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. 13, 12. Sept. pr. for *ῥῥῥῥ* Jer. 21, 4; *ῥῥῥῥ* Jer. 46, 3; *ῥῥῥῥ* 2 Chr. 23, 10.—Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

2. Trop. *instruments*, with which any thing is effected or done; Rom. 6, 13 *his, ὄπλα ἀδικίας, ὄπλα δικαιοσύνης*.—Sept. Prov. 14, 7.

ὀποῖος, οἷα, οἷον, relat. pron. correlat. with *ποῖος, τοῖος*, Buttm. § 79. 5; *what, of what kind or sort, qualis*; hence with *τοιούτος*, i. q. as, Acts 26, 29 *τοιούτους, ὅποῖος ἀγὼ εἰμι*. (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3, 13 *ἔργον ὀποῖόν ἐστι*. Gal. 2, 6. 1 Thess. 1, 9. James 1, 24.—Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

ὀπότε, compound relat. particle, (*ὄτε*), of time, *when, at what time*, see Buttm. § 116. 4, comp. § 79. 5; with an Indic. of what actually took place at a certain time, Luke 6, 3; comp. Herm. ad Vig. p. 902, 916.—Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

ὅπου, relat. adv. (*ποῦ*), of place, pr. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 5.

1. Pr. and after express mention of a place, *where*; so with Indic. Matt. 6, 19. 20 *ἐν οὐρανῷ, ὅπου οὐτε σὴς κτλ*. Mark 9, 44. Luke 12, 33. John 1, 28. al. With *ἐκεῖ* added pleonast. Rev. 12, 6 *ὅπου ἔχει ἐκεῖ τόπον*. v. 14; or also *ἐπ' αὐτῶν* 17, 9. Sept. for *ῥῥῥῥ* Judg. 18. 10. (Palæph. 15. 2. Hdian. 2. 7. 5.) With Subjunct. of that which is indef. Mark 14, 14; comp. Herm. ad Vig. p. 741.—With *ἐκεῖ* emphat. in the corresponding clause; Matt. 6, 21 *ὅπου γὰρ ἐστὶν ὁ θς. ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν*. Luke 12, 34. 17, 37. John 12, 26.—Simpl. and including the idea of a demonstrative, *there where*, Matt. 25, 24 *ὑπερῶν ὅπου οὐκ ἐσπείρας*. v. 26. Mark 5, 40. John 3, 8. 7, 34. Rom. 15, 20. al. So Xen. Cyr. 1. 4. 16.—With *ἄν*, as *ὅπου ἄν*, *where-soever*, comp. in *ἄν* Π. 1. b; so with Subjunct. Mark 9, 18 *ὅπου ἄν αὐτὸν καταλάβῃ*. 14, 9; *ὅπου ἐάν* id. Matt. 24, 28. Mark 6, 10. With Indic. impf. Mark 6, 56. So Xen. Cyr. 4. 5. 41, c. Subj.

2. Trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3, 11 *ὅπου οὐκ ἐν Ἑλλήν κτλ*. 2 Pet. 2, 11; c. *ἐκεῖ* emphat. James 3, 16. Simpl. i. q. *there where* Heb. 9, 16. 10, 18. So Sept. Prov. 26, 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7.—Also in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3, 3 *ὅπου γὰρ ἐν ὑμῖν ζῆλος... οὐχὶ σαρκικοί ἐστέ*; comp. Buttm. § 149. m. 6. So Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13; *ὅπου γε* Xen. Cyr. 8. 4. 31.

3. By attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. with Indic. John 8, 21. 22 *ὅπου ἐγὼ ὑπάγω*. 14, 4. Heb. 6, 20. So *ὅπου ἄν* c. Subjunct. Luke 9, 57 *ὅπου ἄν ἀπέρχῃ*. James 3, 4. Rev. 14, 4; *ὅπου ἐάν* id. Matt. 8, 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. +

ὀπτάνω, see *δράω*.

ὀπτασία, as, ἡ, (*ὀπτάω, ὀπτάω*), a sight, appearance; espec. a vision, apparition, Luke 1, 22. 24, 23 *ὀπτασίαν ἀγγέλων ἰωρακίνας*. 26, 19. 2 Cor. 12, 1. Sept. for *ῥῥῥῥ* Dan. 9, 23. 10, 1. 7. 8.—Anthol. Gr. I. p. 121.

ὀπτός, ἡ, ὄν, (ὀπτάω), roasted, broiled, cooked by fire; Luke 24, 42 *ἰχθύος ὀπτῶ μέρος*. Sept. for *ῥῥῥῥ* Ex. 12, 8. 9. Is. 44, 16.—Plut. Mor. II. p. 79. Plato Rep. 404. c.

ὀπτω, obsol. theme, fut. *ὀψομαι*, see in *δράω*.

ὀπώρα, as, ἡ, pr. *late summer, dog-days*, that season of the year which followed τὸ

ἄστρος, and in which Sirius or the dog-star ruled; in the east this is also the season of fruit, *fruit-time*; Hom. II. 22. 27. Xen. Hell. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. Id. Handb. der Chron. I. p. 243. Dict. of Antt. art. *Astronomia* III.—In N. T. meton. and collect. *fruits*; Rev. 18, 14 ἡ ὀπώρα τῆς ἐπισυρίας τῆς ψυχῆς, i. e. the fruits in which thou hast delighted. Sept. and 772 Jer. 40, 10. 12. So Hdian. 1. 6. 3. Xen. Hell. 2. 4. 25.

ὅπως, relat. adv. of manner, in *what manner*, *how*, Butt. § 116. 4. It passes over also into a conjunction, in the *manner that*, *so that*.

I. Relat. Adv. in *what manner*, *how*; once in N. T. with Indic. aor. in the narration of an actual event; Luke 24, 20 τὰ περὶ Ἰησοῦ...ὅπως τε παρέδωκεν αὐτὸν οἱ ἀρχιερεῖς κτλ.—Jos. B. J. proem. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. Conjunct. pr. in *such manner that*, and then genr. *so that*, *that*, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, *to the end that*, in order *that*; but also ἐκβατικῶς, ecclatic, as marking the event, result, upshot of an action, *so that it was or is so and so*. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα; see in ἵνα init. and note. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. ult.—In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Butt. § 139. m. 45, 46.

1. As final, τελικῶς, *to the end that*, in order *that*; and ὅπως μὴ, in order *that not*, *lest*; with the Subjunctive.

a) Simply, without ἄν. a) Preceded by the present, or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in ἵνα I. 1. a. E. g. pres. Matt. 6, 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν...ὅπως δοξασῶσιν ὑπὸ τῶν ἄνθρ. v. 16. Heb. 9, 15; impl. 1 Pet. 2, 9. Aor. Mark 5, 23 ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16, 28. John 11, 57. Acts 9, 12. 2 Cor. 8, 14. 2 Thessa. 1, 12; ὅπως μὴ Acts 20, 16. 1 Cor. 1, 29. So Xen. Cyr. 1. 2. 5. Conv. 8. 25. β) Preceded by the Imperative; comp. in ἵνα I. 1. b. E. g. Imper. pres. Matt. 5, 45 ἀγαπάτε...ὅπως γένησθε υἱοὶ κτλ. Aor. Matt. 2, 8 ἀπαγγελάτε μοι, ὅπως

καγὼ ἔλθω κτλ. 5, 16. 6, 4. Acts 23, 15. 23. 2 Cor. 8, 11; ὅπως μὴ Matt. 6, 18. So Xen. Cyr. 1. 4. 10. γ) Preceded by the future; comp. in ἵνα I. 1. c. Acts 24, 26. δ) Preceded by a past tense, see in ἵνα I. 1. d. Matt. 26, 59 ἐξήτουν ψευδομαρτυρίαν...ὅπως θανατώσωσιν αὐτόν. Acts 9, 17. 24. 25, 26. Rom. 9, 17 bis. Gal. 1, 4. So Hdian. 4. 5. 8. Thuc. 2. 3.

b) With ἄν, i. e. ὅπως ἄν, see in ἄν II. 2. E. g. preceded. pres. Matt. 6, 5 in later edit. Rom. 3, 4 impl. (Plato Gorg. p. 481. a. Isocr. ad Phil. c. 49.) Preced. Imper. Acts 3, 19 ὅπως ἄν ἔλθωσι καιροὶ κτλ. *that so perhaps may come the times*. Preced. fut. Acts 15, 17.—Comp. Xen. Cyr. 8. 3. 6.

2. As ecclatic, ἐκβατικῶς, *so that*, *so as that*; with the Subjunct. see in ἵνα II. a) Preced. by a pres. or præt. as pres. Luke 16, 26 χάσμα μέγα ἐστήρικται, ὅπως κτλ. *so that*, with the result *that*. So Hdot. 1. 8. β) Preced. fut. Matt. 23, 35 διώξετε...ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον κτλ. γ) Preced. præt. Heb. 2, 9 βλέπομεν Ἰησοῦν...ἐστεφανωμένον ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γένηται θάνατον, *we see Jesus... for the suffering of death crowned with glory and honour, so as that* (with the result *that*) *by the grace of God he might taste death for every man*. Here belongs the phrase ὅπως πληρωσῇ τὸ ῥήσεν, preceded by a past tense or by τοῦτο γέγονεν implied, Matt. 2, 23. 8, 17. 12, 17. 13, 35. It is wholly equivalent to ἵνα πληρωσῇ, which see in ἵνα II. d. δ) Once ὅπως ἄν, Luke 2, 35. Comp. above in no. 1. b.

3. After verbs of asking, entreating, exhorting, and also of deciding, commanding, which in themselves imply a purpose, ὅπως became equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. ἵνα III. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in imperat. Matt. 9, 38 δεῖξτε οὖν...ὅπως ἐκβάλῃ ἐργάτας κτλ. Luke 10, 2. Acts 8, 24. (Hdot. 9. 117.) So with inf. and with ἵνα, see in ἵνα III. 1. b. After ἐρωτάω, præt. Luke 7, 3. 11, 37; aor. inf. Acts 23, 20; comp. in ἵνα I. c. After εἰδομαι and προσεύχομαι, James 5, 16. Acts 8, 15; impl. Philem. 6; παρακαλέω Matt. 8, 34.—After verbs of deciding, Matt. 12, 14 συμβούλιον ἔλαβον κατ' αὐτοῦ...ὅπως αὐτὸν ἀπολέσωσιν. 22, 15. Mark 3, 6; comp. Matt. 27, 1 where it is ὥστε c. inf. So after verbs or phrases implying decision, authority, command; as ᾤκησας ἐπιστολάς...ὅπως κτλ. Acts 9, 2. αἰτού-

μενοι χάριν κατ' αὐτοῦ ὅπως κτλ. Acts 25, 3. Comp. in ἴνα III. 1. a.

δραμα, *aros*, τό, (δράω,) pr. 'thing seen,' a *sight*, *spectacle*, genr. Acts 7, 31 δ δὲ Μωϋσῆς ἰδὼν ἐξάυμασε τὸ δράμα. Matt. 17, 9, comp. Mark 9, 9. Sept. for רִאֲרָה Ex. 3, 3. Deut. 28, 34. So AEL. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a *vision*, Acts 9, 10. 12. 10. 3. 17. 19. 11, 5. 12, 9. 16, 9. 10. 18, 9. Sept. for רִאֲרָה Gen. 46, 2; יָרָא Dan. 8. 2; רִאֲרָה Gen. 15, 1.

δρασις, *eas*, ἡ, (δράω,) pr. *the sight*, sense of seeing, Wisd. 15, 15. Diod. Sic. 1. 59. Demad. 178. 41.—In N. T.

1. *appearance*, *aspect*, external form; Rev. 4, 3 his, ὁμοιος ὁράσει λίθῳ ἰδοῦντι κτλ. i. e. in his appearance etc.—Ecclus. 11, 2.

2. a *sight*, *vision*, presented to the mind, i. q. **δραμα**, Rev. 9, 17. Acts 2, 17 ὁράσεις θύονται, quoted from Joel 3, 1 [2, 28] where Sept. for רִאֲרָה. Sept. for רִאֲרָה Is. 1, 1. Jer. 14, 14.—Tob. 12, 19.

δραστός, ὁ, ὄν, (δράω,) *seen*, *visible*, Col. 1, 16 τὰ ἀπατά καὶ τὰ δόρατα.—Sept. Job 34, 26. Arr. Epict. 1. 6. 8. Xen. Cyr. 1. 6. 2.

δράω, ᾶ, also ὀπτάνω, f. **δφμαι**, aor. 1 ὠψάμην see below; perf. ἑώρακα, plupf. ἑώρακεν, for which double augm. see Buttm. § 84. n. 8; Pass. aor. 1 ὤφθην.—Fut. **θφμαι** is from obsol. ΟΙΠΩ, comp. Buttm. § 113. 5; for 2 pers. sing. **θφει** John 11, 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 ὠψάμην is late and rare; in Subjunct. Luke 13, 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342; comp. Lob. ad Phryn. p. 734. Pres. **δπράνω** is also from the same theme, comp. Buttm. § 112. 11; only Pass. Acts 1, 3, also 1 K. 8, 8. Tob. 12, 19.—For the 3 plur. perf. ἑώρακαν instead of ἑώρακαν, in Mss. Luke 9, 36. Col. 2, 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c.—Aor. 2 is made throughout by εἶδον q. v. in εἶδω I.

1. *to see*, *to perceive with the eyes*, *to look at*; implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω, comp. Tittm. de Synon. N. T. p. 114 sq. So with accus. of person or thing, comp. in εἶδω I. 1; e. g. **δράω**, Luke 16, 23 ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν. 1, 22 ὁπτασίων ἑώρακεν. 9, 36. 24, 23. John 4, 45. 5, 37. 6, 2. 9, 37. 20, 18. 25. 29 Acts 7, 44. 22, 15. 1 John 1, 1. al. **θφμαι**, Matt. 28, 7 ἐκεῖ

αὐτὸν **θφρασε**. v. 10. Luke 3, 6 **θφρας** πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ (comp. Is. 40, 5). Luke 13, 28. John 11, 40. Acts 2, 17. (Joel 2, 28, or 3, 1.) Rev. 1, 7. al. With acc. impl. **ὄρ**. John 1, 34. 1 Pet. 1, 8. Sept. for רִאֲרָה, **δράω** Ex. 2, 12. Gen. 13, 15; **θφμαι** Is. 35, 2. Jer. 4, 21. So **δράω** Dem. 168. 1. Xen. Cyr. 5. 4. 31; **θφ**. Luc. Tim. 5. Xen. Cyr. 1. 4. 10.—Also with acc. and particip. Buttm. § 144. 1, and 6. b. Heb. 2, 8 οὐκ ὁρώμεν αὐτῶν τὰ πάντα ὑποπεταγμένα. Matt. 24, 30 **θφονται** τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Mark 14, 62. Luke 13, 28. John 1, 52. Sept. **δράω** for רִאֲרָה Ex. 2, 6. 11. So **δράω** Hlian. 1. 4. 2. Xen. Cyr. 1. 2. 8; **θφ**. Luc. Tim. 6. Xen. Hell. 3. 2. 9.—Spec. in modified senses: a) *to look upon*, *to behold*, *to contemplate*, once c. eis, John 19, 37 **θφονται** eis ὃν ἐξεκίνησαν, from Zech. 12, 10 where Heb. רִאֲרָה, Sept. ἐπιβλέπομαι. Sept. **θφ**. c. acc. for רִאֲרָה Ps. 8, 4. Is. 17, 8. So **δράω** c. eis Hom. II. 24. 633. Xen. Conv. 5. 6. b) *to see face to face*, *to see and converse with*, i. e. to have personal acquaintance and intercourse with; e. g. **δράω**, John 6, 36. 8, 57: καὶ Ἀβραάμ ἑώρακας; 14, 9 δ ἑώρακας ἐμέ. 15, 24; **θφμαι** John 16, 16. 17. 19. 1 John 3, 2. With τὸ πρόσωπόν τινος, *to see one's face*, id. **δράω** Col. 2, 1; **θφ**. Acts 20, 25. (Test. XII Patr. p. 636.) So *to see God*, **ὄρᾷ**, trop. for *to know him*, q. d. to be acquainted with him, to know his character; only in John's writings, John 1, 18. 6, 46. 14, 7. 9. 15, 24. 1 John 3, 6. 4, 20. 3 John 11. (Ecclus. 43, 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour; the figure being drawn from the customs of oriental courts, see in βλέπω, no. 2. a; Matt. 5, 8 **θφονται** τὸν Θεόν. Heb. 12, 14. Rev. 22, 4 **θφονται** τὸ πρόσωπον αὐτοῦ. Comp. 1 K. 10, 8. Also *to come to see*, *to visit*, **θφ**. ὑμᾶς John 16, 22. Heb. 13, 23. So Heb. רִאֲרָה, Sept. ἰδεῖν, 2 Sam. 13, 5. 2 K. 8, 29. c) *to see take place*, *to witness*, e. g. **θφ**. τὴν ἡμέραν τινός, Luke 17, 22; see in εἶδω I. 1. d.

2. Trop. of the mind, *to see*, *to perceive* with the mind or senses, e. g. a) Genr. *to be aware of*, *to observe*, c. accus. et particip. Acts 8, 23 σύνδεσμον ἀδικίας ὁρᾷ σε θύνα. With ὅτι James 2, 24. Sept. c. ὅτι for רִאֲרָה Gen. 26, 28. So c. acc. et part. Diod. Sic. 13. 58; ὅτι M. Antonin. 9. 27. b) Of things, *to see and know*, i. e. to come to know, to learn; John 3, 11 δ οἶδαμεν λαλοῦμεν, καὶ ὁ ἑώρακαμεν μαρτυροῦμεν. v. 32. 8, 38. Also, *to perceive*, *to understand*; Col. 2, 18 ἀ μὴ ἑώρακεν ἐμβατεύων. Rom.

15, 21, parall. with συνίημι. So Eccles. 43, 32. Eurip. Phoen. 757 εἰς ἀνὴρ οὐ πάντ' ὀργῇ. Xen. Mem. 4. 7. 3, 5.

3. By Hebr. *to see, to experience*, e. g. good, *to attain to, to enjoy*, c. acc. John 3, 36 οὐκ ὄψεται ζωὴν. Sept. οὐκ ὄψεται φῶς for ὤξῃ Ps. 49, 20; comp. in εἶδος I. 3.—Lycophr. Cassand. 1019 βίον.

4. Absol. *to see to it, to take care, to take heed*, only in Imperat. phrases. a) δρα, e. g. Heb. 8, 5 δρα γάρ, φησί, ποιήσης πάντα κτλ. quoted from Ex. 25, 40 where Sept. for ὤξῃ; strictly for δρα θπως, comp. Matth. 519. 7. p. 999. Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. δρα μή, ὁρᾶτε μή, take heed lest, beware; before the Subjunct. Matt. 8, 4 δρα, μηδενὶ εἰπης. Mark 1, 44. 1 Thess. 5, 15. Rev. 19, 10 δρα μή sc. ποιῆς. 22, 9. Before the Imperat. Matt. 9, 30. 24, 6. (Epict. Ench. 19. Xen. Cyr. 3. 1. 27.) So before another like imperative, with ἀπό, i. q. *beware of*; Matt. 16, 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης κτλ. Mark 8, 15. Luke 12, 15. b) Fut. σὺ δὲ φεῖς, ὑμεῖς ὄψεσθε, see thou to it, look ye to it, a milder form for the imperat. Winer 44. 3. Matth. 498. c. Matt. 27, 4 τί πρὸς ἡμᾶς; σὺ δὲ φεῖς. v. 24. Acts 18, 15. So Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

5. Pass. aor. 1 ὀφθῆναι, once fut. 1 ὀφθῆσομαι Heb. 9, 28, and once pres. part. ὀπταίνωμενος Acts 1, 3, c. dat. *to be seen by any one, to appear to any one*, Buttm. 134. 4. a) Pr. and spoken of things, with ἐν of place, Rev. 11, 19 καὶ ὀφθῆναι ἡ κιβωτός ... ἐν τῷ ναφ̄ αὐτοῦ. 12, 1. 3; with dat. of pers. Acts 2, 3 καὶ ὀφθῆσαν αὐτοῖς ... γλῶσσαι ὡσεὶ πυρός. 16, 9. Sept. and ὤξῃ Gen. 8, 5, 9, 14. Spoken of persons, with dat. of pers. e. g. angels, Luke 1, 11 ὀφθῆναι δὲ αὐτῷ ἄγγελος. 22, 43. Acts 7, 30. 35; of God Acts 7, 2; of persons dead, Matt. 17, 3 ὀφθῆσθαι αὐτοῖς Μωϋσῆς κτλ. Mark 9, 4; with ἐν of manner, Luke 9, 31 οἱ ὀφθῆντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24, 34. Acts 1, 3. 9, 17. 13, 31. 26, 16. 1 Cor. 15, 5. 6. 7. 8. 1 Tim. 3, 16; or in his second coming, Heb. 9, 28. Also Acts 26, 16 μάρτυρα ... ὧν [τούτων δ'] τε ὀφθῆσθαι σοι, a witness of those things as to which I will yet appear unto thee; here some render, which I will cause thee to see, but against all analogy. Sept. for ὤξῃ, of angels Ex. 3, 2. Judg. 6, 12; of God Gen. 12, 7. 17, 1. So Hdian. 2. 11. 5. Luc. D. Mort. 23. 1; c. ὑπὸ τινος Ael. V. H. 2. 26. Xen. Ven. 12. 20. b) As Mid. *to show oneself, to present oneself to or be-*

fore any one; Acts 7, 26 ὀφθῆναι αὐτοῖς μαχομένοις. Sept. for ὤξῃ 2 K. 14, 8. So Hdian. 1. 16. 8, 12. +

ὀργή, ἡς, ἡ, (ὀρέγω,) pr. 'a reaching after,' *propension, natural impulse*, i. e. the character or disposition as resulting from impulses, Hes. Op. 302. Pind. Pyth. 9. 76. Hdt. 6. 128.—Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός; see in θυμός and comp. Tittm. de Synon. N. T. p. 131 sq. 255. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστιν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηκεῖναι οὐ προσηκόντως.

1. Pr. and genr. Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, i. e. indignantly. Rom. 12, 19. Eph. 4, 31. Col. 3, 8. 1 Tim. 2, 8. James 1, 19, 20, ἔστω πᾶς ἄνθρωπος ... βραδὺς εἰς ὀργὴν· ὀργὴν γάρ κτλ. Sept. for ὤξῃ 2 Sam. 12, 5. Job 16, 9; ὤξῃ Prov. 21, 14; ὤξῃ Josh. 9, 20. So Gnom. Poet. μονόστ. 354. p. 183, Tauchn. γίγνου δ' ἐς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it; Rom. 9, 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν. Heb. 3, 11. 4, 3. Sept. and ὤξῃ Ex. 4, 14. Dent. 29, 20; ὤξῃ Ia. 10, 5; ὤξῃ Ex. 32, 12. So Jos. Ant. 8. 7. 6.

2. Meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4, 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13, 4. 5. So Eccles. 7, 16. Dem. 528. 4 τῷ δράσαντι δ' οὐκ ἴσθην τὴν ὀργὴν ... ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3, 7. Luke 3, 7. 1 Thess. 1, 10; ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1, 18; ὀργὴ ἐν ἡμέρᾳ ὀργῆς 2, 5 bis. Rev. 6, 17; also Luke 21, 23. John 3, 36. Rom. 2, 8. 3, 5. 5, 9. 9, 22 σκευὴ ὀργῆς. Eph. 2, 3 τέκνα φύσει ὀργῆς. Eph. 5, 6. Col. 3, 6. 1 Thess. 2, 16. 5, 9. Rev. 6, 16. 11, 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός and οἶνος, Rev. 14, 10. 16, 19. 19, 15. So Psalt. Salom. 15, 6 φλόξ πυρός καὶ ὀργὴ ἀδίκων.

ὀργίζω, f. ἰσω, (ὀργή,) *to make angry, to provoke*, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2.—In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίσθην, *to be or become angry, provoked*; absol. Matt. 18, 34. 22, 7. Luke 14, 21. 15, 28. Rev. 11,

18. Eph. 4, 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε (comp. Sept. Ps. 4, 6), i. e. in your anger sin not, repress your anger; comp. Heb. and Sept. Prov. 16, 32. With a dat. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. With ἐπὶ τινι, Rev. 12, 17. Sept. for ὀργίζω Gen. 31, 36; c. dat. Num. 25, 3; c. ἐπὶ Num. 32, 13; ὀργίζω, c. dat. Ia. 12, 1; c. ἐπὶ 1 K. 11, 9.—Dem. 514. 10. Xen. Hell. 4. 8. 30; c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

ὀργίλος, ἡ, ον, (ὀργή.) *prone to anger, passionate*, Tit. 1, 7; Sept. for ὀργιστὴς Prov. 22, 24; ὀργιστὴς 29, 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

ὀργυλία, ας, ἡ, (ὀρέγω.) *a falhom*, pr. the space which one can measure by extending the arms laterally; Acts 27, 28 bis.—Æl. V. H. 2. 22. Xen. Mem. 2. 3. 19.

ὀρέγω, f. ξω, *to reach or stretch out*, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4; genr. Xen. An. 7. 3. 29.—In N. T. only Mid. ὀρέγομαι, *to stretch oneself, to reach after any thing; hence trop. to long after, to desire, to covet*; c. gen. Heb. 11, 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. 3, 1. 6, 10. So Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15; pr. Hom. Il. 5. 851. Hes. Scut. 456.

ὀρεινός, ἡ, ὄν, (ὄρος.) *mountainous*, as ἡ ὀρεινὴ (χώρα) *mountainous country*, Luke 1, 39. 65. Sept. for ὄρη Gen. 14, 10. Deut. 11, 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

ὀρεξίς, εως, ἡ, (ὀρέγομαι.) *pr. a reaching after, trop. longing, lust*, Rom. 1, 27.—Ecclus. 23, 6. Hdian. 3. 13. 14.

ὀρθοποδεῶ, ὦ, f. ἦσω, (ὀρθός, πούς.) *pr. to foot it straight, to walk straight; trop. to walk (live) uprightly*, ἀπ. λεγομ. Gal. 2, 14.

ὀρθός, ἡ, ὄν, *straight, right*. 1. In height, upright, erect, Acts 14, 10 ἀνίστησι ὀρθός, comp. Butt. § 123. 6.—1 Esdr. 9, 46. Luc. Rhetor. præc. 19. Xen. Mem. 1. 4. 11.

2. Horizontally, *straight and level*, not crooked or uneven, trop. Heb. 12, 13 τροχίας ὀρθὰς ποιήσατε. Sept. for ὀρθὴ Prov. 12, 16. 16, 25.—Pr. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

ὀρθοτομέω, ὦ, f. ἦσω, (ὀρθότομος; ὀρθός, τέμνω.) *to cut straight*, e. g. ὁδόν, Lat. *viam recte secare, to cut (make) straight one's way, to direct*, Sept. for ὀρθὴ Prov. 3, 6. 11, 5; comp. ὁδοὺς εὐθείας ἔτμε Thuc. 2. 100.—In N. T. trop. c. acc. λόγον instead of ὁδόν, 2 Tim. 2, 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *pr. cutting straight the*

word of truth, i. e. rightly and skilfully teaching it. Comp. Constitut. Apost. 7, 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Euseb. H. E. 1. 8 τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

ὀρθρίζω, f. ἴσω, (ὄρθρος,) *to rise early, to do early in the morning*; so prægn. Luke, 21, 38 πᾶς ὁ λαὸς ὀρθρίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ κτλ. *all the people came early in the morning to him in the temple*. Sept. for ὀρθρίζω Gen. 19, 27; ὀρθρίζω Job 7, 21.—1 Macc. 11, 67. Tob. 9, 4. The Attic form was ὀρθρεύω; Mæris p. 272 ὀρθρεύει Ἀττικῶς, ὀρθρίζει Ἑλληνικῶς. Thom. Mag. p. 656.

ὀρθρινός, ἡ, ὄν, (ὄρθρος,) *morning, early*, e. g. ἀστὴρ λαμπρὸς καὶ ὀρθρινός Rev. 22, 16 Rec. Luke 24, 22 Lachm. Sept. for ὀρθρινὸς Hos. 6, 4. 13, 3.—Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρθριος; see Sturz de Dial. Alex. p. 186. Lob. ad Phryn. p. 51.

ὄρθριος, α, ον, (ὄρθρος,) *morning, early, matutinus*, as adv. Luke 24, 22 γενόμενοι ὄρθριοι ἐπὶ τῷ μνημείῳ, comp. Butt. § 123. 6.—Sept. Job 29, 7. Plut. Cato Min. 41. Plato Prot. 313. b, ὄρθριος ἦκων. Comp. Lob. ad Phryn. p. 51.

ὄρθρος, ον, ὁ, (kindr. ὄρνευμα, ὄρθρος, orior, ortus,) *day-break, morning*, pr. the time at and immediately after day-break, while one still needs a light; but later including also the morning twilight until near sunrise; Phryn. et Lob. p. 275.

1. *day-break, dawn*, Luke 24, 1 ὄρθρου βαθείας, comp. John 20, 1; see in βαθείας lett. b.—Aristoph. Vesp. 216 ὄρθρος βαθείας κτλ. Theocr. 18. 14; genr. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

2. *morning twilight, early morn.* i. q. ἔως or ἥως, comp. Phryn. l. c. John 8, 2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5, 21. Sept. for ὀρθρὴ Judg. 16, 2; ὀρθρὴ Josh. 6, 15. Joel 2. 2.

ὀρθρῶς, adv. (ὀρθρός,) *straight, right*, i. e. *erectly*, Xen. Eq. 7. 5.—In N. T. of manner, *rightly, correctly*, Mark 7, 35 ἐλαβε ὀρθρῶς. Trop. in a moral sense, Luke 7, 43 ὀρθρῶς ἔκρινας. 10, 28. 20, 21. Sept. for οὖν Gen. 40, 16; ὀρθρῶς Deut. 5, 28.—Luc. Cynic. 5. Xen. An. 1. 9. 30.

ὀρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary*, Sept. for ὀρίβω Josh. 13, 27. Hdol. 2. 16. Xen. Cyr. 8. 6. 21.—In N. T. and usually, *to mark out, to limit, to de-*

termine, to appoint; c. acc. of thing, Heb. 4, 7 πάλιν τινὰ ὀρίζει ἡμέραν. Acts 17, 26. Part. perf. Pass. ὀρισμένος, η, ον, determined, decreed, Luke 22, 22. Acts 2, 23. So Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36.—With acc. of pers. as appointed to an office or station, Acts 17, 31 ἐν ἀνθρῷ φ[ί] [δν] ὄρισε. Passa. with a noun of office in apposit. Acts 10, 42 αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κρείττης ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. 1. p. 9, σὲ θεὸν ὄρισε.) So Rom. 1, 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ κτλ. i. e. marked out, declared; Chrysost. δειχθέντος; comp. Phil. 2, 8 sq. Eph. 1, 20 sq. With an inf. Acts 11, 29 ὄρισεν ἕκαστος . . . πέμψαι κτλ.

ὄριον, ου, τό (ὄρος), a bound, border; usually Plur. τὰ ὄρια, the borders, Plut. Aristid. 11 pen. Xen. Cyr. 2. 1. 1.—In N. T. only Plur. and by Hebraism, for a space within certain boundaries, territories, country, district; Matt. 2, 16 ἐν βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς. 4, 13, 8, 34, 15, 22, 39, 19, 1. Mark 5, 17, 7, [24.] 31 bis. 10, 1. Acts 13, 50. On Matt. 4, 13 see Bibl. Res. in Pal. III. p. 288 sq. So Sept. and בְּיָדֵינוּ Gen. 23, 17. Ex. 8, 2; for חֻצֹתֵינוּ Judg. 20, 6.

ὀρκίζω, f. ἴσω, (ὄρκος), to put to an oath, to make swear, c. acc. Sept. for פָּרַשְׁתִּי Gen. 50, 25. Dem. 678. 5. Xen. Conv. 4. 10.—In N. T. to adjure, to charge on oath; with two acc. of person whom and by whom; Mark 5, 7 ὀρκίζω σε τὸν θεόν. Acts 19, 13. 1 Thess. 5, 27. See Buttm. § 131. 2, comp. 6. Matth. § 413. 10. So Sept. ἐξορκίζω Gen. 24, 3.—The Atticists condemn this word, though found in the best writers, and prefer ὀρκῶν, Phryn. et Lob. p. 360 sq.

ὀρκος, ου, ὁ, (kindr. ἔρκος, Lat. Orcus,) an oath, Matt. 14, 7. 9. 26, 72. Mark 6, 26. Luke 1, 73. Acts 2, 30. Heb. 6, 16. 17. James 5, 12. Sept. for פָּרַשְׁתִּי Gen. 24, 8. 26, 3. So 1 Macc. 7, 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath; Matt. 5, 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὀρκους σου.

ὀρκωμοσία, as, ἡ, (ὀρκωμοτή; ὄρκος, ἔρκωμ), pr. the swearing of an oath, the taking of an oath; hence a swearing, an oath, Heb. 7, 20. 21 bis. 28. Sept. for פָּרַשְׁתִּי Ez. 17, 18. 19.—1 Esdr. 8, 93; τὰ ὀρκωμοσία Plato Phædr. p. 241. a.

ὀρμάω, ᾶ, f. ἤσω, (ὀρμή), to make rush on, to impel, to incite, c. acc. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18.—Often and in N. T. intrans. to rush on,

to move forwards impetuously; e. g. ἐπὶ τινά, Acts 7, 57 ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. With εἰς τι, Acts 19, 29 εἰς τὸ εἰσέρπον. Matt. 8, 32. Mark 5, 13. Luke 8, 33. So c. ἐπὶ 2 Macc. 12, 20. Hdian. 3. 5. 1; εἰς τινά Xen. Cyr. 7. 1. 17; εἰς τι Thuc. 1. 87.

ὀρμή, ῆς, ἡ, (ὄρνημ), a rushing on, onset, assault; Acts 14, 5 ὡς δὲ ἐγένετο ὀρμή . . . ὑβρίσαι καὶ λυσοβόλησαι αὐτούς. So Sept. Jer. 47, 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, impulse, purpose, will, James 3, 4. So Epict. Ench. 1. 1. Xen. Mem. 4. 4. 2.

ὀρμημα, ατος, τό, (ὀρμάω), pr. impetuous movement, a rushing on, Sept. Deut. 28, 49. 1 Macc. 6, 47.—Hence in N. T. impetus, violence; e. g. as dat. of manner, Rev. 18, 21 ὀρμήματι βληθήσεται, i. e. with violence. So Etym. Magn. 618. 10. Comp. Hom. Il. 13. 356. 590. Buttm. Lexil. II. p. 4 sq.

ὀρνεον, ου, τό, (ὄρνις), a bird, fowl, e. g. carnivorous, Rev. 18, 2. 19, 17. 21. Sept. for חֲזַי Gen. 6, 20; חֲזַי Gen. 15, 11. Ez. 39, 4.—Luc. Demon. 66. Xen. An. 6. 1. 23.

ὄρνις, εως, ὁ, ἡ, a bird, fowl, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9.—In N. T. only of poultry, the hen, gallina, Matt. 23, 37. Luke 13, 34. So Pol. 12. 26. 1. Xen. An. 4. 5. 25.

ὀροσεσία, as, ἡ, (ὀροσενή; ὄρος, τήρημ), pr. a setting of bounds; meton. a bound, limit; Acts 17, 26 ὀρίσας . . . τὰς ὀροσεσίας τῆς κατωκίας αὐτῶν.—Glossar. Hdot. p. 174. Wessel. οὔροι ὀροσεσία. Comp. Greg. Cor. p. 390. n. 58. Schäfer.

ὄρος, εος, ους, τό, Plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6, 15. Sept. Is. 13, 4; see Buttm. § 49. n. 3. Winer § 9. 2. c; a mountain, hill, Matt. 5, 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8, 1. Mark 5, 5. Acts 7, 30. al. So τὸ ὄρος τὸ καλ. ελαιῶν, the mount of Olives, Luke 19, 29. 21, 37. Acts 1, 12; see in ελαιᾶ no. 1. (Jos. Ant. 20. 8. 6.) Proverbially, to remove mountains, i. q. 'to accomplish great and difficult things,' 1 Cor. 13, 2. Matt. 17, 20. 21, 21; so the Rabbins, comp. Buxt. Lex. 1653. Sept. ὄρος for פָּרַשְׁתִּי Gen. 8, 4. 5.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. +

ὀρύσσω v. -ττω, f. ἔω, to dig, c. acc. Matt. 21, 33 ὠρυξεν ἐν αὐτῷ λήθων. Mark 12, 1; absol. Matt. 25, 18. Sept. for פָּרַשְׁתִּי Is. 5, 2; פָּרַשְׁתִּי Gen. 21, 30.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

ὀρφανός, ἡ, ὅν, (kindr. ὄρφνη, ὀρφνός,) *orphan, bereaved*, e. g. children bereaved of parents, James 1, 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John 14, 18. Sept. for οἱ ὄρφ. Ps. 68, 6. Jer. 7, 5.—Dem. 1320. 19. Xen. An. 7. 2. 32; trop. Lys. 196. 13.

ὀρχέω, ὦ, f. ἥσω, (kindr. ὄρνυμι,) *to lift up, to raise aloft*, a rare and post-Homeric form, i. q. μετεωρίζω, Plato Cratyl. p. 406. e.—Earlier and more common was Mid. depon. ὀρχέομαι, f. ἥσομαι, *to leap ec. by rule, to dance*, intrans. Matt. 11, 17 et Luke 7, 32 ἠὺλίσσαμεν ὑμῖν καὶ οὐκ ὀρχήσασθε. Matt. 14, 6. Mark 6, 22. Sept. for ὄρχη 1 Chr. 15, 29. Ecc. 3, 4. So Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

ὅς, ἥ, ὃ, genit. οὗ, ἧς, οὗ, see Buttm. § 75. 2; originally a demonstrative pronoun, *this, that*, (like ὁ, ἡ, τό,) but in Attic and later usage mostly a postpositive article or relative pronoun, *who, which, what, that*; Buttm. § 126. 1. Kühner § 331. Matth. § 289. n. 7.

I. As a DEMONSTRATIVE PRONOUN, *this, that*; only in distinctions and distribution, with μέν, δέ, as ὅς μέν...ὅς δέ, *that one...this one, the one...the other*; less frequent in Attic writers than ὁ μέν...ὁ δέ, but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Kühner § 331. n. 1. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2, 16 οἷς μέν...οἷς δέ, *to the one...to the other*. Matt. 21, 35 ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, i. e. *one...another*. 13, 8 ὁ μέν...ὁ δέ. 25, 15. Luke 23, 33. Rom. 9, 21. al. ssp. So Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὅς μέν...ἄλλος δέ Matt. 13, 4 sq. ὅς μέν...ἄλλος δέ...ἕτερος δέ 1 Cor. 12, 8 sq. ὁ μέν...καὶ ἕτερον Luke 8, 5 sq.

II. As the postpositive article, or RELATIVE PRONOUN, *who, which, what, that; qui, quæ, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 123. 1. 3. § 143. Kühner § 332. 1. But in usage, the form and power of the relative is often varied, both in construction and in signification, as also by connecting with it other particles. E. g.

A) In CONSTRUCTION. 1. As to Gender, the relat. agrees regularly with its antecedent; Matt. 2, 9 ὁ ἀστήρ ὃν εἶδον. Luke 5,

3. John 6, 51. ssp. So where it relates to a remoter antecedent, as 1 Cor. 1, 8 ὃς καὶ βεβαίωσει ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: a) Where the relat. with the verb εἶναι or the like conforms in gender to the following noun, Buttm. § 143. 4. Kühner § 332. 5. b. Winer § 24. 3. n. 1. So Gal. 3, 16 σπέρματί σου, ὃς ἐστὶ Χριστός. Eph. 1, 14. 6, 17 μάχαιραν, ὃ ἐστὶ ρῆμα θεοῦ. 1 Tim. 3, 15. So Hdot. 5. 108. Plat. Legg. 699. c. b) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form; Rom. 9, 23 sq. σκεύη θείους, ἃ προητοιμάσεν...ὁὗς καὶ ἐκάλεσεν. Gal. 4, 19. Phil. 2, 15. 2 Pet. 3, 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κτλ. 2 John 1. Buttm. § 143. 5. c. Matth. § 434. 1. b. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) Neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Kühner § 332. 5. n. 2. Matth. § 439; comp. Buttm. § 129. 8. So in explanations, Matt. 1, 23 Ἐμμανουὴλ, ὃ ἐστὶ μετεμνησθένος κτλ. 27, 33. Mark 3, 17. 12, 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. 15, 16. 42. John 1, 39. Col. 1, 24. Heb. 7, 2. al. (Otherwise Acts 9, 39.) Also where Neut. ὃ refers to a whole preceding clause, Mark 15, 34. 1 John 2, 8.

2. As to Number, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. a) Relat. Sing. after a plural antecedent, once Phil. 3, 20 ἐν οὐρανοῖς...ἐξ οὗ κτλ. where however οὗ may be taken as an adverb; see below in B. 7. b) Relat. Plur. after an anteced. Sing. collect. Phil. 2, 15 ἐν μίᾳ γενεᾷ σχολιάς...ἐν οἷς φαίνεσθε κτλ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 143. 5. b; comp. above in 1. b. (Judith 4, 8 ἡ γερούσια...ὅι ἐκάστητο. 2, 3; comp. Hom. Il. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts 15, 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κτλ. 2 Pet. 3, 1 δευτέραν ἐπιστολήν, ἐν αἷς κτλ. i. e. in both which, the first and second.

3. As to Case; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 1. Kühner § 332. 1. Matth. § 473. E. g. as subject, John 1, 9 τὸ φῶς...ὃ φωτίζει πάντα ἄνθρωπον. v. 30 ἄνθρωπος, ὃς ἐμπροσθέν μου γέγονεν. Acts 8, 27. Matt. 10, 26. ssp.

As object, Acc. Matt. 2, 9 δ ἀστήρ, ὃν εἶδον. Acts 6, 3. 6. 22, 9. ssep. As Dat. Acts 8, 10 ἀνὴρ... ὃ προσείχον πάντες. Col. 1, 27. 1 Pet. 1, 12. 5, 9. al. But the departures from this rule are frequent, viz.

a) By *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent stands in the *Genitive* or *Dative*, and then the relative is attracted by the antecedent into the same case with itself; Buttm. § 143. 13. Kühner § 332. 6. Matth. § 473. Winer § 24. 1. E. g. *Genit.* Matt. 18, 19. John 4, 14 ὁδός, οὃ ἐγὼ δώσω. 7, 31 τούτων, ὃν οὗτος ἐποίησεν. v. 39. Acts 1, 1. Acts 24, 21. Eph. 4, 1. Jude 15. (Sept. Zeph. 3, 11.) Rev. 1, 20. al. ssep. Neglected, Heb. 8, 2 τῆς σκηνῆς, ἣν ἐπηξεν ὁ κύριος. (Sept. Jer. 61, 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7, 13. Luke 2, 20 ἐπὶ πάντων οἷς ἤκουσαν. 5, 9. John 4, 50 τῷ λόγῳ, ὃ εἶπεν Ἰησοῦς. Acts 7, 16. 20, 38. 2 Cor. 12, 21. 2 Thess. 1, 4. al. ssep. So Sept. Jer. 15, 14. Xen. An. 5. 4. 33.—Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in no. 4; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 15. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which*, *he who*, etc. E. g. Luke 9, 36 οὐδὲν ὡν ἐωράκασιν, for οὐδὲν τούτων ὡν [ἀ] ἐωράκασιν. 23, 41 ἄξιον γὰρ [ἐκείνων] ὡν ἐπράξαμεν κτλ. Acts 9, 24. 22, 15. 26, 16. Rom. 15, 18. 2 Cor. 12, 17. al. ssep. So Jos. Ant. 3. 8. 2 ἡγήκουν οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

b) By *inverted Attraction*, i. e. where the antecedent is attracted by the relative into the same case with itself, viz. a) Where the anteced. remains connected with its own clause, and before the relative. Matt. 21, 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κτλ. Luke 1, 73 ὅρκον [for ὅρκου] ὃν ὥμοσε. 20, 17. 1 Cor. 10, 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία κτλ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. So Hippoc. Morb. 4. 11 τὰς πηγὰς ἀς ὠνόμασα, αὗται κτλ. Plato Men. 96. a, c ὁμολογήκαμεν δὲ γε, πράγματος οὐ μήτε διδάσκαλοι μήτε μαθηταὶ εἶεν, τοῦτο διδάκτον μὴ εἶναι. Comp. Virg. Aen. 1. 577 'urbem quam statuo, vestra est.' β) Where the antecedent itself is attracted over into the clause of the relative, and by *transposition* stands after it in the proper case of the relative; see Buttm. § 143. 12. Kühner § 332. 8. Matth. § 474. a. Winer § 24. 2. b. Mark 6, 16 Ἠρώης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα

Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1, 4. Acts 21, 16 ἄγοντες παρ' ὃ ξενισθῶμεν, Μνάσωνι κτλ. for ἄγοντες Μνάσωνα, παρ' ὃ ξενισθῶμεν. So most commentators; others take it for ἄγοντες παρὰ Μνάσωνα παρ' ὃ κτλ. bringing us to Mnason, etc. Winer § 31. 2. p. 242. (Plato Phaed. 116. b, ἡρέχθη παρ' αὐτὸν τὰ παιδία.) Rom. 6, 17. Philem. 10. 1 John 2, 25. Rev. 17, 8 βλέπόντων for βλέποντες. So Soph. Trach. 676 ὃ ἔχριον... πόκει, τοῦτ' ἡφάνισται. Xen. An. 1. 9. 19 ἥς ἄρχει χώρας. γ) This transposition may also take place when the antecedent would already stand in the same case with the relative; comp. Winer § 24. 2. n. Buttm. § 143. 14. E. g. John 11, 6 ἔμεινεν ἐν ὃ ἦν τόπος, for ἐν τόπῳ ἐν ὃ ἦν. Matt. 7, 2 ἐν ὃ κρίματι, ἐν ὃ μέτρῳ, for ἐν τῷ κρίματι ὃ κτλ. 24, 44. Mark 15, 12. (Hdnt. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, κατ' ὃν τρόπον, for κατὰ τὸν τρόπον ὃν, pr. 'in the manner which, in the same manner as,' hence i. q. as, Matt. 23, 37. Luke 13, 34; κατ' ὃν τ. Acts 15, 11. Comp. Buttm. § 131. 7, 10. § 115. 4. So Sept. Is. 14, 19. 24. 2 Macc. 15, 39. Xen. An. 6. 3. 1. δ) Sometimes the antecedent is attracted over to the second clause in such a way, that it together with the relative remains in the case required by the word on which it depends; Rom. 4, 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, for κατέναντι Θεοῦ ὃ ἐπίστευσε. Buttm. § 143. 14. Winer § 24. 2. n. Soph. Oed. Col. 333 ἡλθον ἐνὶ ὃπερ ἐλχον οἰκετῶν πρὸς τῷ μόνῳ.

c) The case of the relative often depends on a preposition with which the verb is construed; e. g. a) Genr. Matt. 3, 17 ὁ υἱός μου, ἐν ὃ εὐδόκησα. 10, 11. 11, 10 οὗτος γὰρ ἐστίν, περὶ οὗ γέγραπται. Luke 1, 4. Rom. 10, 14. 1 Cor. 8, 6 bis, εἰς Θεοῦ ὁ πατήρ, ἐξ οὗ τὰ πάντα κτλ. So Xen. Mem. 2. 2. 8. β) Sometimes the prep. which stands with the anteced. is repeated before the relative; John 4, 53 ἐν τῇ ὥρᾳ, ἐν ᾗ ἐλπεν κτλ. Acts 7, 4. 20, 18. Comp. Winer § 54. 7. n. (Dem. 1203. 9 ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κτλ. Plato Soph. 257. d. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. 24, 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 1, 25. 12, 46. Acts 13, 2 εἰς τὸ ἔργον, ὃ προσκέκληται αὐτοῦς. v. 39. So Plato Phaedo 21. p. 76. b, διδόναι λόγον περὶ τούτων ὡν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. γ) By *Attraction* the relative is put with the preposition belonging to the omitted an-

precedent; comp. above in no. 3. a. John 6, 29 *ἵνα πιστεύσῃτε εἰς ὃν ἀπιστεῖτε* ἐκείνος, for *εἰς τοῦτον ὃν* κτλ. 19, 37. Rom. 14, 22. 1 Cor. 7, 1. Gal. 1, 8. 9. Heb. 5, 8. 2 Pet. 2, 12.

d) Sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive; Matt. 3, 11 *οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι*. v. 12 *οὐ τὸ πῦρον*. Mark 14, 32. Luke 13, 1 *ὃν τὸ αἷμα*. John 1, 27. 4, 46. 11, 2. Acts 16, 14. Rom. 2, 29. Col. 1, 25. Rev. 13, 12.—Sept. Dan. 2, 11. Hdian. 8. 3. 20 Ἀπολλωνία, *οὐ καὶ τὴν εἰκόνα ἔλεγον τιμῆς κτλ.*

4. As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. *αὐτός, οὗτος*, or the like, follows; as Matt. 26, 48 *ὃν ἂν φιλήσω, αὐτὸς ἐστί*. John 3, 26 *ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει*. Heb. 13, 11. 2 Pet. 2, 19. Comp. Buttm. § 143. 10. Kühner § 332. 8. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. *αὐτός, οὗτος, ἐκείνος*, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*; comp. above in no. 3. a. Buttm. § 143. 15. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13, 17 *ἀκούσαι δ ἀκούετε, for ταῦτα* δ. 14, 7. Mark 2, 24. Luke 8, 17. John 14, 22. al. So in the inverted position, Matt. 7, 2. 10, 38 *καὶ δς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος*. 13, 12 *καὶ δ ἔχει, ἀρξήσεται*. 19, 6. 25, 29. Mark 9, 40. Luke 4, 6. 12, 40. John 8, 38 bis, *ἐγὼ δ ἐώρακα, λαλῶ κτλ.* 13, 27. Rom. 2, 1. Heb. 2, 18. 1 John 1, 1. 3. Comp. Matth. § 478.—Here too belongs the elliptic use of Neut. δ with its clause before another proposition, in the signif. *as to that*, *in that*, *quod attinet ad*; the corresponding τοῦτ' ἐστί, τοῦτ' ἐστί *ἔτι*, or the like, being omitted before the latter clause. Rom. 6, 10 bis, *δ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφ' ἧς* δ δέ *ἔτι*, *ἔτι τῷ θεῷ*. Gal. 2, 20. See Matth. § 478. Buttm. § 151. IV. 10. So Plato Euthyd. 271. c, *δ δὲ σὺ ἐρωτᾷς τὴν σοφίαν αὐτοῖν κτλ.* Xen. Hi. 6. 12. CEC. 15. 4. An. 2. 3. 1.

B) In *SIGNIFICATION*. The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2, 9 *ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοῖς*. But in common use it was employed in a wider extent, both as a general connective particle, and also some-

times as implying *purpose*, *result*, *cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. n. 2, 3, 4. Matth. § 479 sq. For the sense *what*, *that which*, *he who*, see above in A. 4.

1. As a general connective, e. g. a) Genr. John 4, 46. 11, 2 *ἦν δὲ Μαρία ἡ ἀλεῖψασα τὸν κύριον μύρον . . . ἧς ὁ ἀδελφὸς Ἀ. ἠσθίνει*. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring to the same or also to different subjects; e. g. Acts 26, 7. Eph. 3, 11. 12. Col. 1. 13 sq. 24–29. 1 Pet. 1, 8. 10. 12. 2, 22 sq. 3, 19 sq. 4, 4. 5. 2 Pet. 2. 2. 3. 3. 16. al. Comp. Winer § 24. n. 2. b) Where it is equivalent to a demonstrative, *and this*, *these*; *and he*, *they*, etc. Luke 12, 24 *οἷς οὐκ ἔστι ταμείον, and they have no store-house*. Acts 6, 6 *οὗς ἔστησαν, and these they set before*, etc. 7, 45. 11, 30. Gal. 1, 7. 1 Pet. 1, 12. 2, 4; *ἐφ' ᾧ* Phil. 3, 12; *ἐν οἷς* i. q. *ἐν τοῖς* δέ Luke 12, 1; *εἰς ὃ* i. q. *εἰς τοῦτο* δέ Col. 1, 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. 6. Matth. § 447. So Apollodor. 1. 1. 3 *Κρόνος κατέπιεν Ἑστίαν, εἰς τὴν Διὶ ἔμελλεν καλεῖσθαι* Ἡραν. μετ' αὐτὴν Πλούτωνα κτλ. Jos. Ant. 14. 13. 7. Plato Apol. Socr. 35. a. c) In the formula *ὃν τρόπον*, see above in A. 3. b. γ.

2. As implying *purpose*, equiv. to *ἵνα*; Matth. 11, 10 *ἐγὼ ἀποστείλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου κτλ.* Mark 1, 2. Luke 7, 27. Comp. Buttm. § 143. m. 34. Matth. § 481. So Heb. *וְיָמָא* Sept. *ימא*, Gen. 11, 7. 22, 14. Deut. 4, 40; comp. Gesen. Lehrs. p. 771. Heb. Lex. art. *וְיָמָא* B. 2.—Xen. Mem. 2. 1. 14 *ὅπλα κτῶνται, οἷς ἀμυνούσιν τοὺς ἀδικούοντας*.

3. As marking *result*, or consequence, equiv. to *ὥστε*. So after *τίς*, Luke 7, 49 *τίς οὗτος ἐστιν, δς καὶ ἁμαρτίας ἀφήσι*, *who is this, that he should also forgive sins?* δ, 21. Matth. § 479. a, and n. 1. Buttm. § 143. m. 35 b. So Judith 8, 12. Xen. Cyr. 6. 1. 14 *τίς οὕτως λυχυρός, δς δύναται ἂν κτλ.*

4. As implying *cause*, or a reason, equiv. to *ὅτι*, *because*. Luke 8, 13 *οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν*, Lat. *ut qui*, *because*. Luke 4, 18. So in the constructions *ἀντ' ὃν*, *ἐφ' ᾧ*, see in *ἀντ'* no. 1. c. *ἐπ' ἡ* 3. f. Comp. Buttm. § 143. m. 35 a. Matth. § 480. c. So more freq. *ὅστις*, see that art. in B. 3.—Xen. Mem. 2. 7. 13.

5. Once *ἐφ' ὃ* in direct interrog. for *ἐπ' ᾧ*, Matth. 26, 50 *ἐταίρε, ἐφ' ὃ παρεῖ*; So Arr. Epict. 4. 1. 95. Comp. Aristoph.

Lysistr. 1101 or 1103 ἐπὶ τὶ πάρεστε δεῦρο;—This direct use belongs to the later Greek, although earlier writers employed ὅς indirectly like τίς, as Plato Men. 80. c, περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phryn. p. 57.

6. Including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1, 6. 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὅρας, ὅτε, Luke 7, 45. 2 Pet. 3, 4. So δῆρι ἧς ἡμέρας, and δῆρι οὐ, see in δῆρι no. 1. a, b; ἐν φ, see in ἐν no. 2. a; ἕως οὐ, see in ἕως III. 1. b; μέχρις οὐ, see in μέχρι no. 1. b. β. Comp. Matth. § 480.

7. Neut. genit. οὐ, as adv. of place, where, Matth. § 486. 1. Buttm. § 116. 4. a) Pr. Luke 4, 16 οὐ ἦν τετραμμένος. 23, 53. Acts 1, 13 οὐ ἦσαν καταμένοντες. Col. 3, 1. Heb. 3, 9. Rev. 17, 15 τὰ ὕδατα... οὐ ἡ πόρνη κάθηται. Trop. Rom. 4, 15. 5, 20. Also with ἐκεί emphat. corresponding, Matt. 18, 20 οὐ γάρ εἰσι δύο ἢ τρεῖς... ἐκεί κτλ. 2 Cor. 3, 17. So Sept. Gen. 13, 4. Ecl. V. H. 3. 19. Xen. An. 2. 1. 6; c. ἐκεί Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὐ Matt. 2, 9; ἐξ οὐ whence Phil. 3, 20; see Winer § 54. 7. n. 1. Lob. ad Phryn. p. 46 sq. b) In attraction with verbs of motion, for *whither*; as in Engl. often *where*, see Buttm. § 151. I. 8. So Luke 10, 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὐ ἔμελλεν αὐτὸς ἐρχεσθαι. 22, 14, 28. Matt. 28. Buttm. § 75. 3. So Jos. *whithersoever* 1 Cor. 16, 6; see ἐάν (for ἄν) 2. b. So Xen. Cyr. 6. 4. 15; οὐ ἐάν 1 Macc. 6, 36.

C) Connected with other particles: a) ὅς ἄν, ὅς ἐάν, *whosoever*, comp. Buttm. § 139. m. 14; see in ἄν II. 1. a; ἐάν II. 1. b) ὅς γε, once Rom. 8, 32; see in γε no. 1. b. c) ὅς δὴ ποτε, once John 5, 4; see in δὴ no. 3. d) ὅσπερ, ἥπερ, ὅπερ, *who indeed, who namely*, i. q. ὅς but stronger and more definite; once Mark 15, 6 ἔνα δέσμιον, ὅνπερ ἤρουντο, i. e. whom namely they demanded. Buttm. § 75. 3. So Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2. c) ὅστις, see in its order. +

ὁσάκις, adv. (ὅσος,) *how many times, how often*; in N. T. only with ἄν, i. e. *ὁσάκις ἄν, however often, so often as*, 1 Cor. 11, 25, 26; ὁσάκις ἐάν Rev. 11, 6. See in ἄν II. 1. b, and ἐάν II. 2. c.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

ὅς γε, see in γε no. 1. b.

ὁσῖος, a, ον, also once ὁσῖος, δ, ἡ. 1 Tim. 2, 8 ὁσῖος χεῖρας, see Winer § 11.

1. Matth. § 436. 2; *holy, pure, sanctus*, pr. *right* as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὁσῖα. Hdian. 2. 13. 16. Xen. Hell. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

1. Of persons, *holy, hallowed*; so of God, as the personification of holiness and purity, Rev. 15, 4 ὅτι μόνος ὁσῖος. 16, 5. (Sept. for יְיָ Ps. 145, 17; יְיָ Deut. 32, 4.) Of men, *holy, pious, godly*, careful of all duties towards God; Tit. 1, 8 δεῖ γὰρ ἐπίσκοπον εἶναι... σφόδρα, δίκαιον, ὁσῖον, κτλ. Elsewhere of Christ, Heb. 7, 26. Acts 2, 27 et 13, 35 οὐδὲ δώσεις τὸν δαίμον σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16, 10 where Sept. for יְיָ; as also Deut. 33, 8. 2 Chr. 6, 41. Ps. 4, 4.—Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

2. Of things, *holy, sacred*; e. g. 1 Tim. 2, 8 ἐπαίροντας ὁσῖους χεῖρας, i. e. pure, spotless. (Sept. ὁσῖα καρδιά for יְיָ Prov. 22, 11.) Acts 13, 34 δώσω ὑμῖν τὰ ὁσῖα Δαβὶδ τὰ πιστά, pr. *I will give you the holy promises of David, the sure*, i. e. the things inviolably promised of God to David; in allusion to Is. 55, 3 where Sept. for יְיָ mercies, favours promised.

ὁσιότης, ητος, ἡ, (ὁσῖος,) *holiness, godliness, piety*, careful observance of all duties towards God; distinguished from δικαιοσύνη as ὁσῖος from δίκαιος, see above in ὁσῖος. Luke 1, 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. 4, 24. Sept. for יְיָ Deut. 9, 5; יְיָ 1 K. 9, 4.—Plut. Alcib. 34. Xen. Cyr. 6. 1. 47.

ὁσιώς, adv. (ὁσῖος,) *holily, piously, godly*, 1 Thess. 2, 10 ὁσιώς καὶ δικαίως, comp. above in ὁσῖος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

ὁσμή, ης, ἡ, (ὁσῶ,) *a smell, odour*, e. g. bad 2 Macc. 9, 10. 12; of the hare, Xen. Ven. 8. 2.—In N. T. only of *fragrant odour*, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Sept. for יְיָ Cant. 1, 3. 11. 2, 13. (AEL V. H. 14. 39 ὁσμή τῶν ῥόδων. Xen. Conv. 2. 3.) By Hebr. ὁσμή εὐωδίας, *an odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5, 2. Phil. 4, 18. Sept. and יְיָ Lev. 1, 9. 13. 17. 2, 2. 9. al.—Trop. 2 Cor. 2, 14 τὴν ὁσμήν τῆς γνώσεως αὐτοῦ φανεροῦν δι' ἡμῶν. v. 16 bis, ὁσμή θανάτου... ὁσμή ζωῆς, comp. the Rabb. יְיָ aroma v. pulvis mortis, יְיָ

aroma v. *pulvis vile*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. λέγεται δὲ καὶ τοὺς γῆρας ὑπὸ τῆς τῶν μύρων δόξης ἀποζήσκειν. Ael. H. An. 3. 7 εὐωδία δὲ καὶ μύρον γυψίν αἰτία θανάτου.

δοσος, η, ον, relat. pron. corresp. to τόσος, and in N. T. to τοσούτος or the like; Buttm. § 79. 3, 5; i. q. Lat. *quantus*, *a*, *um*, i. e. *how great*, *how much*, *how many*; as *great as*, *as much as*, etc.

1. Of magnitude, *how great*, *as great as*, Rev. 21, 16 τὸ μήκος αὐτῆς [τοιούτων ἐστί Rec.] ὅσον καὶ τὸ πλάτος.—Xen. An. 3. 1. 19.

2. Of time, *how long*, *as long as*, e. g. ὅσον χρόνον Mark 2, 19; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; also ἐφ' ὅσον Matt. 9, 15, see in ἐπί III. 2. a. So Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10, 37 ἔτι μικρὸν ὅσον ὅσον, like Engl. *yet a very very little while*; comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin. So Sept. Is. 26, 20. Aristoph. Vesp. 213 οὐκ ἀπεκωμῆθημεν ὅσον ὅσον στῆλην. Arr. Indic. 29. 15.

3. Of quantity, number, multitude, *how much*, *how many*, etc. a) Sing. *as much as*; John 6, 11 ἐκ τῶν ὀψαρίων [τοσούτων] ὅσον ἤβαλον. So Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26; with τοσούτων expr. Xen. Cyr. 2. 3. 6. b) Plur. ὅσοι, ὅσαι, *as many as*, *all who*; Neut. ὅσα, *as many as*, *all that* or *which*, *all which*, Matt. 14, 36 καὶ ὅσοι ἤψαντο, διεσώθησαν. Mark 3, 10. Acts 4, 6. 34. Rom. 2, 12. 2 Cor. 1, 20. Gal. 3, 10. Rev. 2, 24. Neut. Luke 12, 3 ὅσα ἐν τῇ σκοτίᾳ ἐπεστε. John 15, 14. Acts 9, 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13, 46. 22. 10. Mark 12, 44. Luke 4, 40. al. (Hdian. 1. 10. 11. Xen. Hell. 6. 2. 27.) With αὐτός or αὐτός corresponding, Rom. 8, 14 ὅσοι γὰρ... οὗτοί εἰσιν κτλ. Gal. 6, 12. John 1, 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κτλ. Gal. 6, 16. (Xen. Cyr. 1. 4. 9. Hi. 4. 10.) With ἄν, as ὅσος ἄν, ὅσος ἴαν, *whosoever*, *whatsoever*, see in ἄν II. 1. a; ἴαν (for ἄν) no. 1. Matt. 18, 18 ὅσα, ἴαν δῆσῃτε ἐπὶ τῆς γῆς. Mark 6, 11 ὅσοι ἄν μὴ δέξωνται ὑμᾶς. Luke 9, 5. John 11, 22. Rev. 3, 19. Strengthened by πάντες, Matt. 7, 12. Acts 3, 22. So Xen. Cyr. 1. 4. 5. c) Neut. ὅσα sometimes expresses also admiration, *how many* and *great things*, also in Engl. *what things*, q. d. *what great things*. Acts 9, 13 ὅσα κατὰ ἐποιοῖσε τοῖς ἁγίοις σου. v. 16. 15, 12 ὅσα ἐποίησεν ὁ θεὸς σημεῖα κτλ. So

gener. of great or unusual deeds, Mark 6, 30. Luke 4, 23. 9, 10. John 21, 25; of benefits conferred, Mark 3, 8. 5, 19. 20. Luke 8, 39. Acts 14, 27. 15, 4. 2 Tim. 1, 18. Comp. Buttm. § 150. n. 8. Matth. § 445. c.

4. Of measure, degree, extent. a) Before a comparative, as κατ' ὅσον... κατὰ τοσούτων, *by how much... by so much*, Heb. 7, 20. 22; ὅσῳ... τοσούτῳ id. Heb. 1, 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ, *by how much*, with τοσούτῳ impl. Heb. 8, 6. (Plut. Alex. M. 5.) With μάλλον omitted after ὅσῳ, Heb. 10, 25 καὶ τοσούτῳ μάλλον, ὅσῳ βλέπετε κτλ. Comp. Matth. § 455. n. 7. b) Neut. ὅσον, adv. *how much*, *by how much*, Mark 7, 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μάλλον κτλ. Plur. ὅσα id. with τοσούτων, Rev. 18, 7. Also ἐφ' ὅσον, *inasmuch as*, Matt. 25, 40. 45. Rom. 11, 13; κατ' ὅσον, *by how much*, *as*, with οὕτω, Heb. 9, 27. +

ὅσπερ, ἥπερ, ὅπερ, see in ἐς C. d.

ὅστέον, contr. ὅστούν, οὐ, τό, Plur. uncontr. ὁστιά, gen. ὁστίαν, comp. Winer § 8. 2. d; a *done*, John 19, 36 ὅστούν οὐ συντρίβησεται. Luke 24, 39 σάρκα καὶ ὁστιά. Matt. 23, 27 γέμουσιν ὁστίαν, and so Eph. 5, 30. Heb. 11, 22. Sept. for οὐστῶ, ὁστούν Gen. 2, 23. Num. 9, 12; ὁστιά Lam. 3, 4. 4, 8; usually ὁσῶ Gen. 50, 25. Ex. 13, 19; ὁστίαν Gen. 2, 23. Prov. 16, 24.—Luc. Pisc. 36 ὁστούν. Luc. Amor. 46 ὁστιά, usually ὁσῶ D. Mort. 18. 1. Xen. Eq. 1. 4, 5; ὁστίαν Luc. Necyom. 15.

δοστις, ἡτις, δῆτις, compound relat. pron. i. e. *δε* strengthened by *τις*, Buttm. § 77. 3. Kühner § 93. Neut. δῆτις is so written to distinguish it from conj. *δτι*, Buttm. § 15. 2. Gen. οδτινος does not occur in N. T. but only gen. *δτου* in the phrase *ὥς δτου*, see below in B. 4. Buttm. l. c. The only other forms in N. T. are Plur. nom. οἷτινες, αἷτινες, ἄτινα, and Neut. acc. δῆτι, ἄτινα.—Pr. *any one who*, *some one who*, *whosoever*, *whatsoever*; differing from *δε* in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm. § 143. 1; for instances where it conforms in gender and number to the following noun, see below in A. 1, and B. 3. Buttm. § 143. 4.

A) In the proper relative sense. 1. Pr. and gener. *who*, i. e. *one who*, *some one who*, *whenever*, *whosoever*, etc. Matt. 2, 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, δοστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7, 24 ἀνδρὶ φρονί-

μα, *δοτις* ἐφοδόμῃσε. v. 26. 13, 52. Luke 2, 10 *χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ*. 7, 37. 12, 1. Acts 16, 16 *παιδίσκην τινὴ ... ἥτις* κτλ. 24, 1. Rom. 16, 6. 12. 1 Cor. 7, 13. Phil. 2, 20. Plur. Matt. 16, 28 *εἰσὶ τινες...οἵτινες οὐ μὴ* κτλ. 25, 1; *ἀτινα, things which*, 1 Cor. 6, 20. Col. 2, 23. So Xen. Cyr. 1. 4. 16.—In 1 Cor. 3, 17 *οἵτινες* agrees with the subsequent *ὑμεῖς* instead of *αὐτός*. Buttm. § 143. 4.

2. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first; comp. in *ὅς* A. 4. a) Genr. c. Indic. Matt. 5, 39 *δοτις σε ῥαπίσει... στρέψον αὐτῷ* κτλ. v. 41. 13, 12. 23, 12. Mark 8, 34. Luke 14, 27. (Xen. Mem. 1. 6. 13.) With the Subjunct. Matt. 18, 4, but this is unusual; also James 2, 10 Lachm. where Rec. and others have the Indic. future; see Winer § 43. 3. b, fin. Plur. Mark 4, 20 *καὶ οὐδὲν εἰσω...οἵτινες ἀκούουσι τὸν λόγον* κτλ. Luke 8, 15. Gal. 5, 4. Rev. 1, 7. So Xen. Cyr. 1. 5. 11. b) Strengthened by *πᾶς*, but only in Sing. the plural form being always *πάντες ὅσοι* and not *πάντες οἵτινες*, see Passow s. v. Matth. § 483. b, init. So Matt. 7, 24 *πᾶς οὖν ὅστις* κτλ. 10, 32. Col. 3, 17. al. So by Hebr. *πᾶσα ψυχὴ, ἥτις ἄν* κτλ. Acts 3, 23; comp. Deut. 1, 39. So Jos. Ant. 14. 9. 4. c) With *ἄν*, which strengthens the indefiniteness; comp. in *ἄν* II. 1. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10, 33 *ὅστις δ' ἂν ἀρνήσῃται* μ. Luke 10, 35. John 2, 5. 1 Cor. 16, 2. Gal. 5, 10. al. So *ἴτε ἐάν* Col. 3, 23; *δ' ἐάν τι* for *ἴτε ἐάν* Eph. 6, 8; comp. *ἐάν* (for *ἄν*) no. 1. Matth. § 483. p. 906. So Lysias p. 160 ult.

3. Sometimes *δοτις* refers to a definite subject, and is then apparently i. q. *ὅς*, e. g. Luke 2, 4 *εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεέμ*. John 8, 53. Acts 11, 28. 16, 12. Rev. 1, 12. 11, 8. But in all these instances the ultimate reference may perhaps be to a *general* idea, as in Luke 2, 4 *to a city of David, one which is called Bethlehem*; and so of the rest. John 8, 53 *τοῦ πατρὸς ἡμῶν Ἀβραάμ, δοτις ἀπέθανε, Abraham, a man who is dead*. Comp. Passow *δοτις* lett. g. (7.) Matth. § 483. p. 906. Hom. II. 23. 43 *οὐ μὴ Ζῆν' δοτις τε Σεῶν ὕπατος* κτλ. Hdol. 2. 151.

B) *Ὅστις*, like the simple *ὅς*, is employed in a wider extent, both as a connective, and as implying *result, cause, or the like*, where a conjunction might also stand; comp. in *ὅς* B. Buttm. § 139. m. 34 sq. Matth. § 477.

1. As a *general connective*; Luke 1, 20 *ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου,*

οἵτινες πληρώσονται κτλ. 23, 19. John 21, 25. Rom. 9, 4. Gal. 4, 24. Heb. 2, 3. 8, 5. 10, 11. al. Comp. in *ὅς* B. 1.

2. As marking *result, event, or the like, equiv. to ὅστε*. So after *τοιοῦτος*, 1 Cor. 5, 1 *τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν*. Comp. in *ὅς*, B. 3. Matth. § 479. n. 1.—Dem. 181. 16. Xen. An. 2. 5. 12.

3. Implying *cause, ground, or reason, equiv. to ὅτι because*; comp. in *ὅς* B. 4. Matth. § 480. c. So Matt. 7, 15 *προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς* κτλ. Lat. *ut qui, as those who*, i. e. *because such, for such come to you*. 25, 3. Acts 10, 41. 47. 17, 11. Rom. 6, 2. So *ἥτις* Col. 3, 5. 14. Heb. 10, 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 4; comp. in *ὅς* A. 1. a. Eph. 3, 13 *μὴ ἑκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν*. Phil. 1, 28. 1 Tim. 1, 4. Gal. 5, 19.—Eurip. Med. 221, 222. Xen. Cyr. 4. 5. 39 fin.

4. Including the notion of a particle of time, as *ὅτε, όταν*, only in the phrase *ἕως ὅτου, until when, until*; see in *ἕως* III. 1. b. β. Comp. in *ὅς* B. 6. Matth. § 480. b, and note. +

ὀστράκιος, η, ον, (δοτρακον, δοτρεον,) Lat. *testaceus*, i. e. *earthen, made of clay*, 2 Tim. 2, 20. Trop. as an emblem of frailty, 2 Cor. 4, 7. Sept. for *ἡρι* Lev. 6, 28. 15, 12.—Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

ὀσφρησις, εως, ἡ, (δοσφραίνομαι,) the smell, sense of smell, 1 Cor. 12, 17 *εἰ ἴδιον [τὸ σῶμα] ἀκοή, ποῦ ἡ ὀσφρησις*;—Plut. de Fortun. 3. Plato Phaed. 111. b. Comp. Lob. ad Phryn. p. 117.

ὀσφύς, ὅς, ἡ, Plur. αἱ ὀσφύες, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 *ἰδοῦ σου τοὺς ὄμους, τοὺς μηρούς, τὴν ὀσφύν*. Luc. Lexiph. 8; of animals Xen. Eq. 1. 12. Ven. 4. 1.—In N. T. only as corresponding to Heb. *רִכְזָה* and *רִכְזָה*, the loins, external or internal.

1. External, the loins, the hips, where the girdle is worn, Matt. 3, 4 et Mark 1, 6 *ζῶην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ*.—The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, i. q. *to be in readiness, prepared for any thing*, Luke 12, 35. Eph. 6, 14. Trop. 1 Pet. 1, 13; comp. in *ἀναζώννυμι*. Comp. Sept. and *רִכְזָה* Ex.

12, 11. 2 K. 4, 29. 9, 1; עֲלֵיךָ Job 38, 3. 40, 7.

2. Internal, as the seat of procreative power in men; Heb. 7, 5 ἐξέρχουσαι ἐκ τῆς οσφύος τῆς, see in ἐξέρχουμαι no. 2. Heb. 7, 10. Acts 2, 30 καρπὸς τῆς οσφύος, i. e. children, offspring; comp. Sept. καρπὸς κοιλάς Gen. 30, 2. Ps. 132, 11.—Sept. for עֲלֵיךָ Gen. 35, 11. 2 Chr. 6, 9.

δταν, adv. (δτε, δν,) when, with the accessory idea of uncertainty, possibility, i. q. *whenever, if ever, in case that, so often as*; Buttm. § 139. m. 14, 37; comp. in δν II. 1. c. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Kühner § 337. 6. Matth. § 521. p. 1005. Winer § 43. 5.

1. Pr. with the *Subjunctive*, as above. a) In general propositions, c. Subj. pres. Matt. 15, 2 δταν ἄρτον ἐσθίσουσιν. Luke 11, 21. John 16, 21. 2 Cor. 13, 9. al. Aor. Matt. 5, 11 δταν ἐνεδίδωσιν ὑμᾶς. Mark 4, 15. 16. John 2, 10. 1 Tim. 5, 11. Rev. 9, 5. al. (Pres. Luc. D. Deor. 11. 2. Xen. Mem. 1. 4. 15; aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.) So in general exhortations, c. pres. Matt. 6, 5. 6 σὺ δὲ δταν προσεύχῃ. Mark 11, 25. Luke 14, 12; aor. i. q. Lat. fut. exact. Luke 14, 8 δταν ἀληθῆς ὑπὸ τῆς. 17, 10.—In a general comparison, c. pres. Luke 11, 36 ὡς δταν κτλ. Matth. l. c. n. 3. p. 1008. Passow s. v. So Hom. Il. 11. 269.

b) In reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26, 29 ἕως τῆς ἡμ. ἐκ. δταν αὐτὸς πίνω μετ' ὑμῶν κτλ. Mark 13, 4. John 7, 27. Rev. 10, 7. 18, 9; c. τότε corresp. 1 Thess. 5, 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19, 28 δταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. Mark 8, 38. Luke 13, 28. John 5, 7. 15, 26. Acts 23, 35. 1 Cor. 16, 2. 3. 5. Rev. 12, 4. al. So c. τότε corresp. Matt. 9, 15. 24, 15. John 8, 28. al. (Pres. Plato Gorg. p. 526. e. Xen. Cyr. 1. 3. 14; aor. Sept. Jer. 34, 14. Thuc. 4. 60.) Once c. Indic. fut. Rev. 4, 9 καὶ δταν δώσουσι τὰ ζῶα κτλ. where Mss. read δῶσι and δώσωσι. See Winer § 43. 5. n.

2. With the *Indic. imperf.* in narrating an actual event; once Mark 3, 11 καὶ πνεύματα τὰ ἀκάθαρα, δταν αὐτὸν εἰσέειπε, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5, pen.—Sept. Gen. 37, 9 δταν εἰσῆλθο. Dan. 3, 7.

3. Spec. δταν is sometimes causal, like Engl. *since*, i. q. *because, in that, inasmuch as*; so c. Subj. John 9, 5 δταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι κτλ. 1 Cor. 15, 27.—Aristot. de Mund. 4 μάλιστα δταν τὸ μὲν τάχιστον ᾖ τῶν ὄντων. Plato Soph. 241. a. Xen. Hi. 6. 13, 14. So δτε in Greek writers, Herm. ad Vig. p. 916. Hom. Il. 16. 433; also δτε γε Hdt. 5. 92. +

δτε, adv. of time, *when*, correl. with *πότε, τότε*, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in no. 3.

1. With *Indic. pres.* in general propositions, *when*; John 9, 4 νύξ, δτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. 9, 17. Comp. Herm. ad Vig. p. 916.

2. Usually of time past; so with *Indic. pres.* in an historical sense, Mark 11, 1, comp. Matt. 21, 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14, 12 δτε τὸ πάσχα ἔθνον. 15, 41 δτε ἦν ἐν τῇ Γαλιλαίᾳ. John 17, 12 where Jesus speaks by anticipation. 21, 18. Rom. 6, 20. 1 Cor. 13, 11. Jude 9. With *πότε* corresp. Col. 3, 7. 1 Pet. 3, 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7, 28 δτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους. 12, 3. Mark 1, 32. Luke 2, 21 sq. 22, 14. John 1, 19. 6, 24. Acts 1, 13. 1 Cor. 13, 11. Gal. 2, 11 sq. Rev. 1, 17. 6, 3. al. ssep. So with *τότε* corresp. Matth. 21, 1. John 12, 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13, 11 δτε δὲ γέγονα ἀνήρ.

3. Of future time; so with *Indic. fut.* Luke 17, 22 ἐλεύσονται ἡμέραι, δτε ἐπιθυμήσετε κτλ. John 4, 21. 23. 5, 25. 16, 25. Rom. 2, 16. 2 Tim. 4, 3. Comp. Passow δτε no. 3. So Hom. Od. 18. 272. Il. 17. 728. al.—Once with *Subjunct.* Aor. instead of *Indic. fut.* Luke 13, 35 ἕως ἂν ᾗξῃ δτε εἰπῃ κτλ. So Hom. Il. 23. 323. ib. 12. 286; see Matth. § 521. n. 1. In the later ages of the Greek, the aor. Subjunct. was thus very commonly employed for the fut. Indic. Lob. ad Phryn. p. 722 sq. +

δτε, ἤτε, τότε, i. e. the prepositive art. with *τέ*, so written to distinguish it from the adverbs *δτε, τότε*, etc. It thus expresses simply the article in connection with the different senses of *τέ*, for which see in art. *τέ* 4. d.

δτε, conjunct. demonstrative and causal, like Engl. *that*; originally Neut. of *δτος*. As *demonstrative* it stands pr. for τοῦτο δτε, as pointing out or introducing that to which the preceding words refer, i. e. their object,

contents, argument. As *causal* it is pr. i. q. διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *for that*, *because*, *for*, etc. Construed in N. T. with the Indicative; once by anacoluthon before the Infin. Acts 27, 10, see below in I. 3. c; in Greek writers sometimes also with the Optative, Matth. § 539. 2.

I. Conjunct. DEMONSTRATIVE, *that*, viz.

1. Pr. after a demonstr. pron. as τοῦτο or the like expr. or impl. John 3, 18 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κτλ. Rom. 2, 3. 2 Cor. 5, 14. Rev. 2, 6 ἀλλὰ τοῦτο ἔχεις, ὅτι κτλ. impl. v. 4. So ἐν τούτῳ ... ὅτι, 1 John 3, 16. 4, 9. 10. 13 ἐν τούτῳ ... ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Also John 16, 19 περὶ τούτου ... ὅτι εἶπον. Impl. Matth. 16, 7 διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι δ λέγει.] ὅτι ἄρτους οὐκ ἐλάβομεν. v. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark 8, 16. 17. Comp. Mark 2, 8.

2. After a pron. interrog. e. g. τίς, τί, as John 14, 22 τί γέγονεν, ὅτι ἡμῖν μέλλεις κτλ. So τί ὅτι for τί ἐστι ὅτι, *what cause* is there, *that*? Mark 2, 16. Luke 2, 49. Acts 5, 4. 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4, 41 τίς ἄρα οὗτος ἐστι, ὅτι κτλ. Luke 8, 25. Heb. 2, 6 τί ἐστιν ἄνθρωπος, ὅτι μνησκη αὐτοῦ; i. e. *what cause* is there in man, *that*? quoted from Sept. Ps. 8, 5. 144, 3. Comp. Ex. 16, 7 ἡμεῖς δέ τί ἐσμεν, ὅτι κτλ. Num. 16, 11. Job 15, 14. —Also after ποταπός Matth. 8, 27. Mark 4, 41.

3. Most freq. ὅτι c. Indic. is put after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an Infin. c. acc. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 141. n. 2. Kühner § 329. Matth. § 539. n. 1. § 624 mid. Winer § 45. 2. n. In Engl. with the same classes of verbs it is likewise often optional whether to employ *that* with the Indic. or simply an Infinitive; in Lat. the regular construction is the Infin. c. accus. The tendency of the later Greek was to multiply particles, and hence it often preferred ὅτι to an infinitive; see Winer l. c.

a) After verbs signifying *to say*, *to speak*, and all verbs including this idea; which are put also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. 'I say *that* it is so,' or 'I say it *to be* so.' E. g. after λέγω Matt. 3, 9. 12, 6. Mark 3, 28. Luke 10, 24. 2 Cor. 11, 21 ὡς ὅτι. 1 Tim.

4, 1; for the attract. in John 8, 54. 9, 19, see Buttm. § 151. I. 6. After εἶπον Matt. 28, 7. 13. John 7, 42. 1 Cor. 1, 15. al. Also after ἀναγγέλλω Acts 14, 27; γράφω Mark 12, 19. 1 John 2, 12. 13; διδάσκω 1 Cor. 11, 14; διαγίνομαι Acts 9, 27; μαρτυρέω Matt. 23, 31. John 4, 44; μάρτυρα ἐπικαλοῦμαι 2 Cor. 1, 23; θννμι Rev. 10, 6; ὁμολογέω Heb. 11, 13; σφραγίζω John 3, 33.—Sometimes λέγω or the like is implied in the preceding verb or words; e. g. παρακαλέω Acts 14, 22. John 7, 35 ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὐρήσομεν αὐτόν; comp. Winer § 42. 4. c. Acts 1, 5. So after a Heb. formula of swearing, like ἡ, e. g. ζῶ ἐγώ, ὅτι Rom. 14, 11, in allusion to Is. 45, 23, comp. 49, 18; see Heb. Lex. ἡ B. 1. a. Here also belongs οὐχ ὅτι, *not that*, at the beginning of a clause, i. q. οὐ λέγω ὅτι, used by way of explanation or limitation of something previously said; John 6, 46 οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν. 7, 22. 2 Cor. 1, 24. Phil. 3, 12. 4, 11. 17. So οὐχ οἶον δέ ὅτι Rom. 9, 6, see in οἶος Comp. Buttm. § 150. m. 1, 2. Matth. § 624. 4.

b) After verbs signifying *to show*, *to make known*, and the like, which elsewhere are construed with a Particip. Matth. § 549. 5, and note; or with an Infin. Matth. § 549. 6. n. 2. Comp. in Engl. 'I show *that* it is so,' or 'I show it *to be* so.' E. g. after δεικνύω Matt. 16, 21. John 2, 18; ἀποδείκνυμι 2 Thess. 2, 4; δηλώω 1 Cor. 1, 11; δηλὼν ὅτι 1 Cor. 15, 27. Gal. 3, 11. 1 Tim. 6, 7. (Xen. Cyr. 3. 3. 24.) Also after ἀποκαλύπτω 1 Pet. 1, 12; ἐμφανίζω Heb. 11, 14; φανερώω 2 Cor. 3, 3. 1 John 2, 19.

c) After verbs signifying *to hear*, *to see*, and trop. *to perceive*, *to know*, and the like; elsewhere with a Particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes; or with an Infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after ἀκούω Matt. 20, 30. Mark 2, 1. 10. 47. John 14, 28. al. (Xen. Cyr. 3. 3. 18.) After βλέπω Rev. 17, 8. 2 Cor. 7, 8. James 2, 22; εἶδον Mark 9, 25. John 6, 22. Matt. 2, 16; ὀράω James 2, 24; θεωροῦμαι John 6, 5; θεωρέω John 9, 8. Acts 27, 10 5. ὅτι... μέλλειν ἔσεσθαι τῶν πλοῦν, where for ὅτι c. Infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After γινώσκω Matt. 21, 45. Mark 12, 12. Luke 10, 11; γνωστόν ἐστι Acts 28, 28; διαγινώσκω Matt. 12, 5. 19, 4; ἐπιγινώσκω Mark 2, 8. Luke 1, 22; οἶδα Matt. 6, 32. Mark 2, 10. 2 Cor. 11, 31. Also after ἀγνοέω Rom. 6, 3. 7, 1; ἐπίσταμαι Acts 15, 7; καταλαμβάνω Acts 4,

13. 10, 34; *νοῶ* Matt. 15, 17; *συνῆμι* Matt. 16, 12.

d) After verbs signifying *to remember, to care for*; elsewhere with a Particip. Matth. § 549. 6, and n. 1. E. g. after *μνησκέω* Matt. 5, 23. John 2, 22; *υπομνήσκω* Jude 5; *μνημονεύω* John 16, 4; *μέλει μοι* Mark 4, 38. Luke 10, 40.

e) After verbs signifying *to hope, to believe, to think, to consider, and the like*; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke 24, 21. Acts 24, 26; *πιστεύω* Matt. 9, 28. Mark 11, 23. Luke 1, 45; *πέποιθα, πέπεισμαι*, Phil. 2, 24. Rom. 8, 38. 15, 14. (Xen. CEC. 15. 6.) Also after *δοκέω* Matt. 6, 7. 26, 53; *λογίζομαι* Heb. 11, 19; *διαλογίζομαι* John 11, 50; *νομίζω* Matt. 5, 17; *οἶμαι* James 1, 7; *ὑπολαμβάνω* Luke 7, 43.

4. Spec. *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying *to say* and the like, and is then merely a mark of quotation, not to be translated into English; see Buttm. § 139, n. 61. Kühner § 329. n. 3. Matth. § 624. p. 1270. E. g. Matt. 2, 23 τὸ ῥηθὲν . . . *ὅτι Ναζωραῖος κληθήσεται*. 5, 31. 7, 23. 26, 74. Mark 3, 21. 22. 9, 28 οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν· *ὅτι ἡμεῖς οὐκ ᾔδοντες ἡμεῖς ἐκβαλεῖν αὐτόν*; where Mss. read *διὰ* and *ὅτι διὰ*, comp. Matt. 17, 19; also Luke 1, 25. 61. John 1, 20. 32. Acts 11, 3. 15, 1. Heb. 10, 8. Rev. 3, 17. al. So Sept. and Heb. 73 Gen. 29, 33. Josh. 2, 24; comp. Gesen. Lehrs. p. 846. Heb. Lex. art. 73 B. 1.—Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

II. Conjunct. CAUSAL, *for that, because*.

1. Pr. after a demonstr. pron. as *τοῦτο* or the like, *for that, because*, e. g. *διὰ τοῦτο ὅτι*, Matt. 13, 13. John 8, 47. 10, 17. 12, 39. 1 John 3, 1; *ἐν τούτῳ ὅτι* Luke 10, 20; also *οὕτως ὅτι* Rev. 3, 16.—Comp. *τούτῳ* v. *ταύτῳ ὅτι* Xen. Hi. 1, 17. CEC. 18. 10.

2. After a pron. interrog. as *τίς, τί, ε. g. διὰτί*; *ὅτι* Rom. 9, 32. 2 Cor. 11, 11. So *χάριν τίνος, ὅτι* 1 John 3, 12.—Xen. Cyr. 1. 3. 15, comp. 11.

3. Simply, *ὅτι* is put after certain classes of verbs and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for, etc.* a) After verbs or words signifying *an emotion of the mind*, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke 11, 38. John 3, 7. Gal. 1, 6. al. (Xen. Ven. 1. 3.) Also *ἐξίσταμαι* Acts 10, 45; *χαίρω* q. v. Luke 10, 20. John 14, 28. 2 Cor. 7, 9; *συνχαίρω* Luke 15, 6. 9; *σπλαγχνίζομαι* Matt.

9, 36. Mark 6, 34; *κλαίω* Rev. 5, 4; *κλαίω καὶ πενθῶ* Rev. 18, 11. b) After verbs or words expressing *praise, thanks, and the like*, e. g. *ἐπαίνω* Luke 16, 8. 1 Cor. 11, 17. (Xen. Mem. 1. 2. 41.) Also *οὐκ ἐπαίνω* 1 Cor. 11, 2; *ἐξομολογῶ* Matt. 11, 25. 26; *εὐχαριστῶ* Luke 18, 11; *χάρις ὅτι* Rom. 6, 17. 1 Tim. 1, 12. So Xen. Cyr. 8. 7. 3. CEC. 8. 16. c) Genr. Matt. 2, 18 *οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσι*. Mark 1, 27. 5, 9 *λεγεὼν ὀνομά μοι· ὅτι πολλοὶ ἔσμεν*. Luke 4, 36. 11, 42 *οὐαὶ ὑμῖν, ὅτι κτλ.* v. 43 sq. 16, 3. 23, 40 *οὐδὲ φοβῆσθαι τὸν θῆεν, ὅτι κτλ.* i. e. *seeing that*. John 1, 30, 51. Acts 1, 17. Rom. 6, 15. 1 Cor. 3, 13. 2 John 7. Rev. 3, 4. 8. al. saep. (Plato Euth. 10. a. Xen. Mem. 2. 9. 1.) Repeated by way of resumption, 1 John 3, 20 *ὅτι, ἐὰν καταγνώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ θς.* i. e. *for, if our own heart condemn us,—for God is greater than our heart*; comp. Eph. 2, 11. 12. Xen. An. 7. 4. 5; see Lücke and De Wette in loc. +

ῥτου, see in *ὅστις* init. and B. 4.

οὐ adv. *where*, see in *ὅς* B. 7.

οὐ, also *οὐκ* or *οὐχ* before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written *οὐ* when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no, non*, expressing direct and full negation, independently and absolutely, and hence *objective*; thus differing from *μή* which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between *οὐ* and *μή*, which holds good also in all their compounds, see more fully under *μή* init. and in the authors there cited. E. g.

1. Before a verb, where it then renders the verb and proposition negative in respect to the *subject*. a) Genr. Matt. 1, 25 *καὶ οὐκ ἐγίνωσκον αὐτήν*. Mark 3, 25 *οὐ δύναται σαθῆναι ἡ οἰκία ἐκείνη*. v. 26. 14, 68. Luke 6, 43. 44. John 1, 10. 11. 7, 8. 8, 50. Acts 2, 15 *οὐ γὰρ οὐτοί μεθύουσιν*. v. 34. Rom. 3, 11. Rev. 2, 2. 3. saepiss. b) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it*, which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6, 5 *οὐκ ἔσθω ὥσπερ οἱ ὑποκριταί*. Elsewhere only in citations from the Sept. and Heb. Luke 4, 12 comp. Deut. 6, 16. Acts 23, 5 comp. Ex. 22, 28. 1 Cor. 9, 9 comp. Deut. 25, 4. So from the decalogue, Matt. 5, 21 *οὐ φον*

πρώτοις. v. 27. 33. Rom. 7, 7. 13, 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. Hell. 2. 3. 34. Cyr. 8. 3. 47. c) Where the subject is *πᾶς* or also *εἷς*, and *οὐ* is joined, not with *πᾶς* (see below in no. 5. b), but with the verb; here by Hebraism *πᾶς...οὐ*, or also *οὐ...πᾶς*, is equiv. to *οὐδεῖς*, *not one, none*; see Winer § 26. 1; comp. Heb. *כָּל אֶחָד* Gesen. Lehrs. p. 831. Heb. Lex. *כָּל* no. 3. So Matt. 24, 22 *οὐκ ἂν ἐσώσῃ πᾶσα σὰρξ*, lit. *not saved would be all flesh*, i. e. *no flesh would be saved*. Mark 13, 20. Rom. 3, 20. Gal. 2, 16. Eph. 5, 5 *πᾶς ἄνθρωπος...οὐκ ἔχει*. Luke 1, 37 *οὐ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα*. 2 Pet. 1, 20. 1 John 2, 21. Rev. 22, 3. For 1 Cor. 15, 51, see below in no. 5. c. So Sept. and *כָּל אֶחָד* Ps. 49, 18; *כָּל יָחַד* Ecc. 1, 9.—Also *εἷς...οὐ*, *not one, none*, Matt. 10, 29 *ἐν ἐξ αὐτῶν οὐ πνεύματα*. Luke 12, 6. Sept. and *כָּל יָחַד* Is. 34, 16. d) Where *οὐ* with its verb is followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, pr. Matt. 9, 12 *οὐ χρειάζονται οἱ ἰσχυρότεροι λατοῦ, ἀλλ' οἱ κακῶς ἔχοντες*. 15, 11. John 7, 16. 1 Cor. 7, 10. al. In other passages some suppose *οὐ* is to be taken in a modified or comparative sense, i. q. *not so much as*, or the like; but this is unnecessary; e. g. Matt. 10, 20 *οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κτλ.* i. q. Engl. *it is not you at all who speak, but the Spirit*; and this is far stronger than: *it is not so much you, as the Spirit*. John 12, 44. al. see more in no. 2. Comp. Winer § 59. 7. Also *οὐχ ὅτι...ἀλλ' ὅτι*, John 6, 26. 12, 6. 1 John 4, 10. e) Sometimes *οὐ* stands in a conditional sentence after *εἰ*, where the usual negative is *μή*, see fully in *μή* I. 1. f) As strengthened by other negative particles; e. g. *μή οὐ* only in interrog. see in *μή* III. 2; *οὐ μή* as an intensive negative, see in *μή* I. 8. Strengthened also by compounds of *οὐ*, e. g. *οὐκ οὐδέ*, *not even*, Luke 18, 13 *οὐκ ἤθελε οὐδέ τοὺς ὀφθ. ἐπάραι*. Rom. 3, 10; *οὐκ οὐδεῖς*, *οὐκ οὐδέν*, *no one whatever, nothing at all*, Mark 5, 37 *καὶ οὐκ ἀφῆκεν οὐδέναι κτλ.* Luke 4, 2. John 6, 63. 8, 15. 2 Cor. 11, 8; *οὐκ οὐδέπω οὐδεῖς* Luke 23, 53; *οὐκ οὐκέτι* Acts 8, 39. See Buttm. § 148. 6. Winer § 59. 8. b.—Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12, 15 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; For Acts 4, 20, see in *μή* I. 4. a. Comp. Buttm. § 148. n. 7. 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

2. Before the *object* of a verb, where it then renders the proposition negative in re-

spect to the *object*; e. g. genr. Matt. 9, 13 *ἔλεον θέλω, καὶ οὐ θυσιάω*. 1 Cor. 4, 15. Heb. 2, 16. More freq. as followed by *ἀλλά*, i. e. *οὐ...ἀλλά*, see above in no. 1. d. Mark 9, 37 *οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κτλ.* Acts 5, 4. 10, 41. 1 Cor. 1, 17. 14, 22. Eph. 6, 12. 1 Thess. 4, 8. al. So *οὐχ ὅτι...ἀλλ' ὅτι*, 2 Cor. 7, 9. Also *οὐχ ἵνα* as marking object, purpose; John 6, 38 *καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κτλ.* 2 Cor. 2, 4. 8, 13. For *οὐχ ὅτι* at the beginning of a clause, by way of correction or limitation, see in *ὅτι* I. 3. a.

3. Before the *adject* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the *adject*; e. g. before a *noun* implying manner, 2 Cor. 3, 3 *οὐ μέλανι, ἀλλὰ πνεύματι κτλ.* 2 Pet. 1, 21. 2 Cor. 5, 7. John 3, 34 *οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ 3. Gal. 2, 16. James 2, 25. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ κτλ.* Acts 5, 26. Before an *adject* as *adv.* Rom. 8, 20 *οὐχ ἐκούσα*, comp. Buttm. § 123. 6. So before an *adverb*, 1 Cor. 5, 10 *ἐργάσθαι ὑμῖν...οὐ πάντως*, i. e. *not altogether*; comp. Winer § 65. p. 639. John 7, 10 *οὐ φανερώς, ἀλλά*. 2 Cor. 8, 5. 12.—Spec. *οὐ μόνον...ἀλλά* v. *ἀλλά καί*, *not only...but also*, expressing a gradation of meaning, comp. in *μόνος* no. 3; so pr. as referring to place, time, manner, Acts 19, 26 *οὐ μόνον Ἐφέσου, ἀλλὰ κτλ.* Rom. 9, 24. 2 Cor. 7, 7. Eph. 1, 21. 1 Thess. 1, 8. 1 John 5, 6. Also as referring to the subject, Acts 19, 27. Rom. 1, 32. 1 Tim. 5, 13; or to the object, Acts 21, 13. Rom. 4, 12. 2 Cor. 8, 10. al. So to the subj. Xen. Cyr. 8. 3. 7; obj. Mem. 2. 7. 6.

4. Before *Participles*, where a direct and absolute negative is to be expressed; otherwise *μή*, see in *μή* I. 5. Winer § 59. n. Matth. § 608. d. So 2 Cor. 4, 8 *ἐπιβόμην, ἀλλ' οὐ στενωχωρούμενοι, κτλ.* Gal. 4, 27. Eph. 5, 4. Phil. 3, 3. Heb. 11, 35. 1 Pet. 1, 8. 2, 10.—Luc. Philops. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

5. As affecting single words, *οὐ* not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3. Matth. § 608. 1. Herm. ad Vig. p. 831, 887. Winer § 59. 5. E. g. a) With *Verbs*, as *οὐκ ἀγαπάω* *to not love*, i. q. *to be careless of*, Rev. 12, 11; *οὐκ ἀγνοῖα* *to not be ignorant*, i. q. *to know well*, 2 Cor. 2, 11; *οὐκ εἰώω* *to not permit*, i. q. *to restrain*, Acts 16, 7. (Hom. II. 5. 256.) Also *οὐκ ἀμελείω*, i. q. *to be careful*, 2 Pet. 1, 12; *οὐ θέλω*,

nolo, to be unwilling, Matt. 23, 37. 1 Cor. 10, 1; οὐκ εἰμι δέσμιος v. ἱκανός, to be unworthy, Matt. 3, 11. Acts 13, 25. b) With Nouns, as οὐκ ἔσθως, οὐ λαός, q. d. a non-people; 1 Pet. 2, 10 οὐ ποτὲ οὐ λαός, νῦν δὲ λαός θεοῦ. Rom. 9, 26. 10, 19. So Heb. מִן, Sept. οὐ. Hos. 2, 25. Deut. 32, 21; comp. Gesen. Lehrs. p. 832. Heb. Lex. מִן no. 6. b. Buttm. § 148. n. 3. Winer § 58. 1. n. So Thuc. 1. 137 ἡ οὐ διάλυσσις. c) With Adjectives, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*; Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al. (But πᾶς . . . οὐ, i. q. *no one*, see above in no. 1. c.) Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15, 51; see Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσπιλος, *not mean*, i. q. renowned, Acts 21, 39; οὐκ ὀλίγοι, *no few*, i. e. many, Acts 17, 4. 12; οὐ πολλοὶ ἡμέραι, *not many*, i. e. a few, Luke 15, 13. John 2, 12. Acts 25, 6. d) With Adverbs, οὐ μετρίως Acts 20, 12; οὐκ εὐσέως Luke 21, 9.

6. In negative answers, *no, nay, not*, not at all; Matt. 13, 29 ὁ δὲ ἔφη· οὐ. John 1, 21. 2 Cor. 1, 17. James 5, 12; οὐ ὅσιν intens. Matt. 5, 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1, 17. James 5, 12; comp. in καὶ no. 3.—Strengthened by other particles, as οὐ γὰρ Acts 16, 37, see in γὰρ no. 3. b. Also οὐ πάντως, *not at all*, Rom. 3, 9, see Winer § 65. 4. p. 638; comp. οὐ πάντως Theogn. 299 or 305. Epiph. Hær. 38, 6; οὐ πᾶν Xen. An. 6. 1. 26.

7. In negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6, 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12, 3. 5. Mark 4, 13. 21. John 6, 42. 1 Cor. 6, 2. 3. Also οὐκ ἀποκρίνη οὐδέν; Mark 14, 60. 15, 4. So Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἔρα Acts 21, 38, see in ἔρα no. 2; οὐ μή, see in μή I. 8. a; μὴ οὐ, see in μὴ III. 2; ἀλλ' οὐ, as Heb. 3, 16 *who now did provoke God? ἀλλ' οὐ κτλ. but were they not all those who came out of Egypt?* comp. in ἄλλα no. 2. b. γ. +

οὐά, interj. *ah! aha!* Lat. *vah!* pr. of admiration, but uttered in derision, Mark 15, 29.—Arr. Epict. 3. 23. 24, 32. Dion Cass. 63. 20.

οὐαί, interj. *wo! alas!* Lat. *va*, Heb. וָיָה, וָיָה, uttered in grief, indignation, or the like.

1. Pr. and in the later usage c. dat. Matt. 11, 21 οὐαὶ σοι, Χοραζίν. 23, 13 sq. Mark 13, 17. Luke 6, 24 sq. Jude 11. Rev. 12, 12; dat. impl. Luke 17, 1. Thrice repeated intens. οὐαὶ, οὐαὶ, οὐαὶ Rev. 8, 13; comp. Gesen. Lehrs. p. 670. Before a voc. ἡ πόλις, with σοὶ impl. Rev. 18, 10. 16. 19. Sept. genr. for וָיָה Num. 21, 29; וָיָה Is. 10, 1. 5; וָיָה Ecc. 10, 16.—Arr. Epict. 3. 22. 24.

2. As Subst. indec. 1 Cor. 9, 16 οὐαὶ μοι ἐστὶ, Engl. *wo is me!* So Sept. οὐαὶ αὐτοῖς ἐστὶ for עָיִן וָיָה Hos. 9, 12, comp. Prov. 23, 29.—Hence with the art. fem. ἡ οὐαί, *a wo, calamity*, Rev. 9, 12. 11, 14. Here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4, 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ ἁλίψις, ἡ ταλαιπωρία; comp. Winer § 27 fin. +

οὐδαμῶς, adv. (οὐδαμός, οὐδέ ἀμός,) *in no wise, by no means*, Matt. 2, 6.—3 Macc. 1, 11. 12. Xen. Mem. 2. 3. 15.

οὐδέ, conjunct. (οὐ, δέ,) denying absolutely and objectively, and differing from μηδέ as οὐ from μή; pr. continuative, *and not, also not*; hence *nor, neither, not even*, usually as connecting whole clauses or propositions, and thus differing from οὐτε q. v. Buttm. § 149. m. 15. Kühner § 321. 2. Winer § 59. 6. Matth. § 609.

1. In a continued negation, at the beginning of a subsequent clause, viz. a) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5, 15. 6, 20 ὅπου κλέπτει οὐ διорύσσουσιν, οὐδέ κλέπτουσιν. v. 26 ὅτι οὐ σπείρουσιν, οὐδέ θερίζουσιν, οὐδέ συνάγουσιν κτλ. v. 28. Mark 4, 22. Luke 12, 33. John 1, 13. 6, 24. Acts 8, 21. Gal. 1, 1. Rev. 21, 23. al. (Xen. Mem. 1. 2. 5.) Also οὐ . . . οὐδέ . . . οὐτε 1 Thess. 2, 3; οὐπω . . . οὐδέ interrog. Mark 8, 17. Matt. 16, 9 sq. Preced. by οὐδαίς, Matt. 9, 17. Rev. 5, 3; so in apposit. with οὐδαίς, e. g. οὐδέ . . . οὐδέ, *neither . . . nor* Mark 13, 32; ἵνα μή . . . οὐδέ Rev. 9, 4. Once οὐδέ μή, preceded by οὐ, οὐδέ, Rev. 7, 16. b) *also not, neither*, in a stronger transition or antithesis, e. g. preceded by οὐ, Matt. 21, 27 οὐκ οἶδαμεν . . . οὐδέ ἐγὼ λέγω ὑμῖν κτλ. Mark 12, 21 comp. v. 20. Luke 16, 31 εἰ Μ. οὐκ ἀκούουσιν, οὐδέ . . . πεισθήσονται. John 15, 4. Rom. 4, 15. 1 Cor. 15, 13. 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) Also οὐδαίς . . . οὐδέ John 8, 11. 1 Tim. 6, 16; οὐδαίς . . . οὐδέ . . . οὐκέτι Matt. 22, 46; ἐὰν μή . . . οὐδέ Matt. 6, 15. So with preced. neg. impl. in

πιστίαν, Mark 16, 13 οὐδὲ ἐκείνοις ἐπίστευσαν.—With γάρ and ἀλλά, after a pred. neg. expressed or implied in the context; e. g. οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason; John 7, 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν κτλ. Acts 4, 34. Rom. 8, 7; strengthened by οὐδεὶς, John 5, 22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα. Gal. 1, 12 οὐδὲ γὰρ... οὐτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea neither*, where ἀλλά merely strengthens the negation, comp. in ἀλλά no. 3. e. Matth. 16. Luke 23, 15 οὐδὲν εἶρον... ἀλλ' οὐδὲ Ἡρώδης. 1 Cor. 3, 2. Gal. 2, 3. So Xen. Mem. 2. 3. 8. An. 1. 3. 3; fully οὐ μόνον... ἀλλ' οὐδέ Jos. B. J. 4. 2. 3.

2. Spec. *not even, not so much as*, e. g. a) In the middle of a clause, comp. Buttm. Matth. 1. c. Matt. 6, 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ κτλ. Mark 6, 31. Luke 7, 9. John 21, 25. 1 Cor. 5, 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδέ Luke 18, 13, comp. in οὐ no. 1. f. For οὐδὲ εἰς, see in εἰς no. 1. a. Also ἀλλ' οὐδέ, *yea not even*, comp. above in no. 1. b. Acts 19, 2 ἀλλ' οὐδὲ εἰ πνεῦμα ὀγιὼν ἐστί, ἠκούσαμεν. 1 Cor. 4, 3. So Hdian. 2. 13. 13. b) In interrog. Mark 12, 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6, 3. 23, 40; comp. in οὐ no. 7. +

οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἰς,) declined like εἰς q. v. Neut. οὐδὲν a later form, twice 1 Cor. 13, 2. 3 Lachm. also once masc. genit. οὐθενός 2 Cor. 11, 8 Lachm. Sept. Gen. 41, 44. Is. 41, 28; see Buttm. 16. 1. Lob. ad Phryn. p. 181 sq.—Neg. adjunct. denying absolutely and objectively, and differing from μηδεὶς as οὐ from μή, genr. *no one, nothing*, i. e. none at all; pr. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἓν, see in εἰς no. 1. a. Buttm. 1. c.

1. Adj. with a subst. *no one, no*, Luke 4, 24 οὐδεὶς προφήτης. John 16, 29 παρομιαν οὐδεμίαν. 18, 38. 1 Cor. 8, 4. al. Neut. Luke 23, 4 οὐδὲν αἴτιον. John 10, 41. Acts 17, 21. al. So Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, with gen. of a whole, Buttm. 16. 132. 5. a. Matth. 16. 318; e. g. Luke 4, 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδεὶς αὐτῶν. Acts 5, 13. 18, 17 οὐδὲν τούτων. 1 Cor. 1, 14. 9, 15. So οὐδεὶς ἐξ αὐτῶν John 7, 19. 17, 12. 18, 9.

2. Absol. as subst. οὐδεὶς, *no one, no man, no person*, Matt. 6, 24 οὐδεὶς δύναται δυοὶ κυρίους δουλεῖν. Mark 5, 4. Luke 5,

36. 37. 39. John 5, 22 ὁ πατὴρ κρίνει οὐδένα. Acts 9, 8. Eph. 5, 29. Rev. 2, 17. al. So Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. 16. 148. 6; e. g. after οὐ, Matt. 22, 16 οὐ μέλει σοι περὶ οὐδενός. John 8, 15. Acts 4, 12. 2 Cor. 11, 8. (Comp. Xen. An. 1. 6. 11.) Also οὐδέπω οὐδεὶς Luke 23, 53; οὐδεὶς οὐκέτι Mark 12, 34.

3. Neut. οὐδέν absol. *nothing*, genr. Matt. 10, 26 οὐδὲν γὰρ ἐστὶ κεκαλυμμένον. 27, 24. Luke 22, 35. John 8, 28. Acts 15, 9. Gal. 2, 6. Heb. 2, 8. al. s̄ep.—With other negatives for strength, Buttm. 16. 148. 6; e. g. after οὐ, Mark 14, 60 οὐκ ἀποκρίθη οὐδέν; Luke 4, 2. John 3, 27. Acts 26, 26. (Xen. Mem. 2. 6. 36.) Also οὐκέτι... οὐδέν Mark 7, 12; οὐδέπω οὐδέν 1 Cor. 8, 2; οὐδέν... οὐ μή Luke 10, 19. Spec. accus. οὐδέν adv. i. e. *in no way, in no respect*, Acts 25, 10 Ἰουδαίους οὐδὲν ἡδίκησα. 1 Cor. 13, 3. 2 Cor. 12, 11. Gal. 4, 12; with οὐ, John 6, 63 οὐκ ὠφελεῖ οὐδέν. So Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Trop. *nothing*, i. e. of no account, weight, value, authority; comp. Matth. 16. 437. n. 1. So Matt. 23, 16 ὅς ἐν ὁμῳ ἐν τῇ καρτῇ, οὐδὲν ἐστίν. v. 18. John 8, 54. 1 Cor. 7, 19. 13, 2. 2 Cor. 12, 11. al. Also εἰς οὐδὲν γίνεσθαι, *to come to nought*, Acts 5, 36; εἰς οὐδὲν λογισθῆναι, *to be set at nought*, to be contemned, Acts 19, 27; comp. in εἰς no. 3. a. So Sept. Is. 14, 23. Plato Rep. 556. d, ἀνδρες οἱ ἡμέτεροι πλοῦσιτοι εἰσὶν οὐδέν. Xen. Hell. 4. 8. 4 οὐδὲν ἐσμεν. +

οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in οὐ init. So before the pres. in general propositions; 1 Cor. 13, 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10, 1. 11. (Hom. Od. 10. 464.) Before a praet. comp. Lob. ad Phryn. p. 457 sq. Buttm. 16. 149. m. 21. Matt. 7, 23 ὅτι οὐδέποτε ἔργων ὑμῶν. 9, 33. Mark 2, 12. Luke 15, 29 bis. John 7, 46. Acts 10, 14. 11, 8. 14, 8. (Xen. Mem. 1. 4. 16.) Before a fut. comp. Lob. l. c. Matt. 26, 33.—In interrog. Matt. 21, 16 οὐδέποτε ἀνέγνωτε; v. 42. Mark 2, 25. Comp. in οὐ no. 7.

οὐδέπω, adv. (οὐδέ, enclit. πω,) pr. *also not ever*, i. q. *not ever yet, not yet*, before a praet. John 7, 39 οὐδέπω ἰδοξάσθη. 20, 9. So Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδεὶς Buttm. 16. 148. 6; e. g. οὐδέπω οὐδεὶς Luke 23, 53. John 19, 41; οὐδέπω οὐδέν 1 Cor. 8, 2. Comp. οὐδεὶς no. 2, 3.

οὐδεὶς, οὐδέν, see in οὐδεὶς.

οὐκ, see οὐ.

οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see οὐ init. So genr. Matt. 19, 6 ὅτε οὐκέτι εἰσὶ δύο. Mark 10, 8. Luke 15, 19. John 4, 42. Rom. 7, 17. 20. 2 Cor. 1, 23. Rev. 10, 6. So Hdtan. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Buttm. § 148. 6; e. g. οὐκ...οὐκέτι Acts 8, 39; οὐδέ...οὐκέτι Matt. 22, 46; οὐδεὶς...οὐκέτι Rev. 18, 11; οὐκέτι...οὐδεὶς Mark 7, 12. 15, 5. Luke 20, 40. So οὐκέτι οὐ μὴ intens. Mark 14, 25. Luke 22, 16. Rev. 18, 14. +

οὐκοῦν, adv. (οὐκ οὖν,) pr. interrog. *nonne ergo? Germ. nicht wahr? not so then?* implying an affirmative answer, comp. in οὐ no. 7; hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. m. 18. Kühner § 324. n. 7. Herm. ad Vig. p. 793 sq. Passow in οὐκοῦν.—In N. T. once, John 18, 37 οὐκοῦν βασιλεὺς εἰ σὺ, interrog. *not so then? thou art a king*. So best; others without interrog. *thou art then a king*. Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1; genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

οὐ μὴ, see in μὴ I. 8.

οὖν, conj. *thereupon, then, therefore*, denoting the *sequence* of one clause upon another; or also the *consequence* of one clause or member upon another. It is put after one or more words in a clause. See Passow s. voc. Matth. § 625. Kühner § 324. 3. b. Winer § 57. p. 522, 534.

1. Denoting the mere *SEQUENCE* of one clause upon another, and thus marking *transition* or continuation, *thereupon, then, now*; comp. Passow l. c. Matth. § 625. p. 1274.

a) Genr. Luke 6, 9 εἶπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς, *then said Jesus unto them*. John 12, 1. 9. 18, 11. 16. 19, 29 σκεῦος οὖν ἔκτειρο δέξου μετόν *now there was set a vessel*. 21, 5. Rom. 11, 1. 11. 15, 17. al. (Hdtan. 3. 5. 11.) So where, after introductory matter, a transition is made to the thing itself, Matt. 13, 18. Luke 20, 29 ἐπτά οὖν ἀδελφοὶ ἦσαν, comp. v. 28. John 4, 5. 19, 40. Acts 2, 33. 1 Cor. 7, 26. So Palæph. 32. 11.—Also μέν οὖν, comp. in μέν no. 1, 2; e. g. with δέ following, Mark 16, 19 ὁ μέν οὖν κύριος...ἐκείνος δέ, *so then the Lord*. Acts 1, 6 sq. 8, 4 sq. 19, 38 sq. 23, 18. 31. al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts 23, 22. 26, 4. 9. 1 Cor. 6, 4. Heb. 7, 11. So Xen. An. 1. 7. 17.

b) Joined with a particle of time, or words implying time, Matth. p. 1274. E. g. ὅταν οὖν Matt. 21, 40, but otherwise Matt. 6, 2.

Luke 11, 34; ὅτε οὖν John 2, 22. 19, 6. 8. 23. 30; ὡς οὖν John 4, 1. 40. 20, 11. (Plato Protag. 19. p. 316. a.) Also ἐξαυτῆς οὖν Acts 10, 33; οὖν οὖν ibid. πάλιν οὖν, οὖν πάλιν, John 8, 12. 21. 10, 7. 19. 31. 39; τότε οὖν John 11, 14. 20, 8. (Hdtan. 1. 15. 11 οὖν ποτε.) So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb; John 6, 14 οἱ οὖν ἄνθρωποι ἰδόντες κτλ. *then those men, when they had seen*, etc. v. 15. 11, 17. 19, 13. Acts 15, 2. Rom. 15, 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. Denoting the *CONSEQUENCE* of one clause upon another, as an effect from a cause, *therefore, then, consequently*, viz.

a) Where any thing is said to be done in *consequence* of what is previously narrated. a) Genr. Luke 15, 28 ἀργισθὴν δέ, καὶ οὐκ ᾔσθεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν κτλ. John 9, 7. 19, 24. Acts 17, 20. Rom. 9, 19. Eph. 4, 1. 1 Tim. 5, 14. 1 Pet. 2, 7. al. So frequently, espec. in John, in the phrases εἶπεν οὖν, εἶπον οὖν, John 4, 33. 8, 13. 11, 12. 21, 7. al. But such passages may often be referred to no. 1. a. So Diod. Sic. 16. 91 εὐσὺς οὖν συστάς κτλ. β) In *exhortations* founded on what precedes; Matt. 5, 48 ἵνα ὡσεὶ οὖν ὑμεῖς τέλει. Mark 13, 35 γρηγορεῖτε οὖν. Luke 6, 36. Acts 3, 19. 13, 38. Rom. 11, 22. 1 Cor. 16, 11. Col. 3, 5. Heb. 4, 1. James 5, 7. al. So Eurip. Orest. 647 or 648. Luc. Conv. 36. γ) Where the consequence is connected with a conditional or causal clause, e. g. εἰ οὖν, *if therefore*, Matt. 5, 23. Luke 4, 7. Rom. 2, 26. John 6, 62; εἰ οὖν Matt. 6, 23. Luke 16, 11. John 18, 8; εἴτε οὖν 1 Cor. 10, 31. So ἐπεὶ οὖν Heb. 2, 14. 4, 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb, Matth. § 565. 2. Buttm. § 144. 2. Acts 17, 29 γίνεσθαι οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ἠφειλομεν κτλ. Rom. 5, 1. 2 Cor. 7, 1. Heb. 4, 14. 1 Pet. 4, 1.

b) Illative, expressing an inference or conclusion from what precedes. a) Genr. Matth. 3, 10 ἡ ἀξίη...καίτοι· πάν οὖν δένδρον κτλ. Mark 10, 9. Luke 20, 44. John 3, 29. 8, 38. Rom. 6, 4. Heb. 9, 23. James 4, 17. 3 John 8. al. Also in ἄρα οὖν, for which see in ἄρα no. 1. c. β. So Xen. Mem. 1. 2. 10. β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow in οὖν. Matth. § 625. p. 1272. So Matt. 1, 17 παῖσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ κτλ. John 7,

43. 12, 17, comp. v. 9 sq. Also Luke 3, 18. John 20, 30. So Xen. Mem. 1. 1. 16. γ) Where the conclusion is connected with a conditional or causal clause, e. g. *εἰ οὖν* in the sense of *ἐπεὶ οὖν*, see in *εἰ* I. 2. g. β. Matt. 7, 11 *εἰ οὖν ὑμεῖς οἴδατε κτλ.* John 13, 14. Acts 11, 17.

c) Where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to *I say*, Lat. *inquam*, or the like; Passow s. v. Matth. p. 1273 sq. Winer § 57. p. 523. So Matt. 7, 24 *πῶς οὖν δοτὶς κτλ.* comp. v. 21. 10, 32 comp. v. 22. Mark 3, 31 comp. v. 21. John 6, 24 comp. v. 22. 18, 12 comp. v. 3. 1 Cor. 8, 4 comp. v. 1. Gal. 3, 5 comp. v. 2. Heb. 4, 11 comp. v. 6.—Xen. Mem. 1. 1. 20 comp. § 1. Cyr. 5. 1. 3 comp. 2.

d) In interrogative sentences, referring back to a previous assertion, supposition, or other circumstances; genr. Matt. 13, 28 *ἔλεως οὖν ἀπείλζοντες συλλέξομεν αὐτά;*—After interrog. particles: *τί οὖν*, Matt. 17, 10 *τί οὖν οἱ γραμματεῖς λέγουσιν κτλ.* where *οὖν* according to some may refer to the circumstances of the transfiguration, comp. v. 3. 4; better as referring to v. 9. Matt. 19, 7. Mark 12, 9. Luke 3, 10. John 1, 21. Rom. 3, 1. 4, 1. 1 Cor. 14, 15. 26; *πότεν οὖν* Matt. 13, 27. 56; *πῶς οὖν* Matt. 12, 26. 26, 54. John 6, 42. 9, 19. Rom. 10, 14. So *πῶς οὖν* Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. +

οὐπω, adv. (οὐ, enclit. *πω*), *not even yet*, *not yet*, comp. οὐ init. So before a pres. Matt. 24, 6 *ἀλλ' οὐπω ἐστὶ τὸ τέλος.* John 2, 4, 8, 57. Heb. 2, 8. Before a praet. John 3, 24. 7, 39. 11, 30. Heb. 12, 4; *οὐπω οὐδέις* Acts 8, 16. So c. pres. Hdn. 1. 8. 4. Xen. An. 1. 5. 12; c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15, 17 *οὐπω νοεῖτε; ὅτι κτλ.* 16, 9. Mark 8, 17. Comp. in οὐ no. 7. +

οὐρά, *ās, ἡ*, the tail of an animal, Rev. 9, 10 bis. 19 bis. 12, 4. Sept. for *זָרָא* Deut. 28, 13. Job 40, 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

οὐράνιος, *a, ov*, Att. and in N. T. *οὐράνιος*, *δ, ἡ*, (*οὐρανός*), *heavenly*, *of or from heaven*, *dwelling in heaven*; as *δ πατήρ δ οὐράνιος*, *heavenly Father*, Matt. 6, 14. 26. 32. 15, 13; [5, 48. 18, 35. 23, 9;] *στρατιά οὐράνιος* *heavenly host*, angels, Luke 2, 13, comp. in *οὐρανός* no. 4. Also as *from heaven*, *ἐκ τασίας οὐρ.* Acts 26, 19.—2 Macc. 7, 34. Hdn. 1. 7. 9. Xen. Cyr. 7. 1. 3.

οὐρανόθεν, adv. (*οὐρανός*), *from heaven*, Acts 14, 17. 26, 13.—Hom. Il. 1. 195,

208. Jos. de Macc. § 4. *Æschin.* 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phryn. p. 93, 94.

οὐρανός, οὐ, *δ*, Plur. *οὐρανοί*, *ων, οι*, in imitation of Heb. *רָקִיעַ*, *heaven, the heavens*. Plur. *οἱ οὐρανοί* is thus used most frequently in Matthew, and always in the phrases *δ πατήρ δ ἐν τοῖς οὐρανοῖς*, *ἡ βασιλεία τῶν οὐρανῶν*; less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10, 20. 11, 2. 12, 33. 21, 26. Acts 2, 34. 7, 56; and not at all in the writings of John including the Apocalypse, nor in James.—Pr. the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, Heb. *רָקִיעַ*, Sept. *στερέωμα*, Vulg. *firmamentum*, the firmament, Gen. 1, 8. 14; and poetically as resting on columns, 2 Sam. 22, 8. Job 26, 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2, 4; and likewise the region underneath and next the firmament, the atmosphere, where the clouds are gathered and the birds fly, Gen. 1, 20. 26.—In N. T.

1. Pr. and genr. *heaven*, as including the visible heavens and their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8, 5 *εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς*. Heb. 12, 26. 2 Pet. 3, 5. Also *δ οὐρανός καὶ ἡ γῆ*, *the heaven and the earth*, the universe, Matt. 5, 18. Mark 13, 31. Luke 10, 21. Acts 4, 24. Rev. 10, 6. 14, 7 *τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν*. Col. 1, 16 *τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ.* Sept. and *רָקִיעַ וְאֶרֶץ* Gen. 1, 1. 2, 1. So *τὰ ἄκρον οὐρανοῦ*, *τὰ ἄκρα οὐρανῶν*, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24, 31. Mark 13, 27; *ὑπὸ τὸν οὐρανόν* *under heaven*, i. e. on earth, Acts 4, 12; *οἱ ὑπὸ τὸν οὐρ.* Acts 2, 5. Col. 1, 23. (Plato Tim. p. 23. d.) So *ἡ ὑπ' οὐρανόν* sc. *χώρα*, i. q. the earth or region of the earth, Luke 17, 24 *ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ.* i. e. from one part of the earth to another. Further, *οἱ νῦν οὐρανοί* 2 Pet. 3, 7, and *δ πῶτος οὐρανός* Rev. 21, 1, *the present heavens*, which are to be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί* 2 Pet. 3, 13. Rev. 21, 1. Sometimes more than one heaven is spoken of, Eph. 4, 10. Heb. 4, 14. 7, 26; see more fully below in no. 4. So genr. Hom. Il. 18. 483. Hes. Theog. 517. Xen. Œc. 19. 9.—Trop. *ὑψωθῆναι ὡς τοῦ οὐ-*

πανού, Lat. *ad caelum offerri, to be exalted to heaven*, to be highly distinguished, renowned, Matt. 11, 23. Luke 10, 15. Prægn. κολλᾶσθαι ἀχρι τοῦ οὐρανοῦ Rev. 18, 5 in later edit. Comp. ἀρβήτοις πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin.

2. Spec. *heaven*, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed; Mark 13, 25 of *δοτέρες τοῦ οὐρανοῦ*. Heb. 11, 12. Sept. and עֲרֻבָּה Gen. 1, 14. 15. 17. So Hom. II. 6. 108. Xen. Mem. 4. 3. 8.—Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7, 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24, 29. Mark 13, 25. Luke 21, 26, *the host or hosts of heaven*, i. e. the sun, moon, and stars; so Sept. and עֲרֻבָּה מִן אֱלֹהִים Is. 34, 4. Jer. 33, 22. Zeph. 1, 5; comp. Heb. Lex. art. אֲרָבָה no. 2. a. β. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, *to fall from heaven*, as emblematical of great commotions and revolutions, Matt. 24, 29. Rev. 6, 13. 8, 10. 9, 1; comp. Is. 34, 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain (Is. 40, 22. Pa. 104, 2), is likewise said to be rolled together as a scroll, Rev. 6, 14; comp. Heb. 1, 10 sq. Is. 1. c.—Trop. Luke 10, 18 ἐξέρουσι τὸν Σατανᾶν ὡς ἀστρατὴν ἐκ τοῦ οὐρανοῦ πεσόντα, where the form of expression is in allusion to Is. 14, 12, the lightning being emblematic of swiftness; for the sense, q. d. *the power of Satan is broken*, comp. John 12, 31. Rev. 12, 7–9. 20, 2. 3. Others here refer οὐρανός to the atmosphere or air, of which Satan is said to be prince; see in ἀήρ and δαυμένιον no. 2.

3. Spec. also of the lower *heaven*, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, and where the birds fly. E. g. of clouds, Matt. 16, 2 πυρρίσκει γὰρ ὁ οὐρ. v. 3. Luke 12, 56. Matt. 24, 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26, 64. Mark 14, 62; of rain and hail, Rev. 16, 21; of lightning or fire from heaven, Luke 9, 54. 17, 29. Rev. 20, 9; of signs, prodigies, Matt. 16, 1. Mark 8, 11. Luke 11, 16. 21, 11. Acts 2, 19. Rev. 12, 1. 3. Also of birds, Matt. 6, 26 εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. 8, 20. Luke 8, 5. 9, 58; comp. Gen. 1, 20. 26. 28. 30. So Thuc. 2. 77 ὕδωρ πολλὸν οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15.—Trop. κλεῖσαι τὸν οὐρανόν, *to shut up the heavens*, i. e. to withhold rain, Luke 4, 25. Rev. 11, 6, i. q. עֲרֻבָּה רָצָה Sept. συνέχειν τὸν οὐρ. Deut. 11, 17. 2 Chr. 6, 26; comp. Gen. 7, 11. Is. 24, 19 et ibi Gesen. Comm.

4. Oftener, *heaven, the heavens*, of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God.

a) Genr. e. g. of God, Matt. 5, 34 μήτε ἐν τῷ οὐρανῷ, οὐτε ἑρμῶς ἐστί τοῦ θεοῦ. 23, 22. Acts 7, 49. Heb. 8, 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11, 13. 16, 11. (1 Macc. 3, 18.) κύριος τοῦ οὐρ. Matt. 11, 25. Luke 10, 21. (Sept. Gen. 24, 3.) κ. ἐν τοῖς οὐρ. Eph. 6, 9. Col. 4, 1. Also ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5, 16. 45. 48. 6, 1. 10, 32. Mark 11, 25. 26. Luke 11, 2; ὁ πατήρ ὁ ἐξ οὐρανοῦ Luke 11, 13. Of the Messiah, the Son of God, as coming from heaven, John 3, 13. 31. 6, 33. 38. 41; or as returning thither after his resurrection, Mark 16, 19. Luke 24, 51. Acts 1, 10. 11; whence he will again come to judge the world, 1 Thess. 1, 10. 4, 16. 2 Thess. 1, 7. Of the Holy Spirit, Matt. 3, 16. John 1, 32. 1 Pet. 1, 12. [1 John 5, 7.] Of angels, Matt. 18, 10. 24, 36. Mark 12, 25. Luke 22, 43. Gal. 1, 8. al. (Gen. 21, 17. 22, 11.) Hence the angels are called τὰ στρατεύματα τὰ ἐν οὐρανῷ Rev. 19, 14, comp. Heb. אֲרָבָה עֲרֻבָּה and Sept. of angels, 1 K. 22, 19. 2 Chr. 18, 18. Pa. 148, 2. Heb. Lex. אֲרָבָה no. 2. a. Of the righteous after death, as the seat of their final and glorious reward, Matt. 5, 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. 6, 20 θεσάυρος ἐν οὐρανῷ. Luke 10, 20. 12, 33. 2 Cor. 5, 1. Col. 1, 5. 1 Pet. 1, 4. al. In heaven also is the spiritual temple with its sacred utensils, Heb. 9, 23. 24. Rev. 11, 19. 14, 17. 15, 5. 16, 17; and there also the new Jerusalem is prepared and adorned, Rev. 3, 12. 21, 2. 10.—Hence *to be or to be done ἐν τῷ οὐρανῷ*, i. q. *among or by those who dwell in heaven*, Luke 15, 7 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6, 10 γενήσῃ τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Matt. 16, 19. 18, 18. Luke 11, 2. Also τὰ ἐν τοῖς οὐρανοῖς, i. q. the higher spiritual world, Eph. 1, 10. Col. 1, 16. 20; and so Eph. 3, 15 πᾶσα πατρία ἐν οὐρανοῖς. So poetically, where the heavens are said to rejoice, Rev. 12, 12. 18, 20; comp. Sept. and Heb. Is. 49, 13. Ps. 96, 11.—In various phrases etc. e. g. a) *to look up to heaven*, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. 14, 19. Mark 6, 41. 7, 34; ἀνέλκειν εἰς τὸν οὐρ. Acts 1, 10. 7, 55; ἐμβλέπειν εἰς τὸν οὐρ. Acts 1, 11; ἐπῆραι τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18, 13. John 17, 1. β) *to ascend or be taken un*

into heaven, ἀναβαίνειν εἰς τὸν οὐρ. John 3, 13. Acts 2, 34; ἀναληφθῆναι εἰς τὸν οὐρ. Mark 16, 19. Acts 10, 16; ἀνασπᾶσθαι Acts 11, 10; ἀπέρχεται Luke 2, 15; πορεύεται 1 Pet. 3, 22. γ) to come or be sent from heaven, ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1, 12; ἔρχεται ἐκ οὐρ. John 3, 31; καταβαίνειν ἐκ v. ἀπ' οὐρ. John 6, 33. 38. 1 Thess. 4, 16; καθίσταται ἐκ τοῦ οὐρ. Acts 11, 5. So with γίνεσθαι expr. or impl. τὸν ἀπ' οὐρανῶν Heb. 12, 25; φωνὴ ἐκ τῶν οὐρανῶν Matt. 3, 17, comp. Mark 1, 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3, 22. al. δ) Also heaven is said to be opened, so as to let pass in or out, to lay open the interior, e. g. οἱ οὐρ. ἀνεψέχθησαν, ὁ οὐρ. ἀνεργῶς, οἱ οὐρ. ἀνεργμένοι, Matt. 3, 16. Luke 3, 21. John 1, 52. Acts 7, 56. 10, 11. Rev. 4, 1. 19, 11; οἱ οὐρ. σχιζόμενοι Mark 1, 10.

b) Spec. τὰς τριῶν οὐρανῶν, unto the third heaven, 2 Cor. 12, 2, prob. in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior; hence i. q. the highest heaven, the abode of God and angels and glorified spirits, the spiritual paradise, v. 4; comp. Eph. 4, 10. Heb. 4, 14. 7, 26. Comp. also Heb. עֲלֵיוֹתָיו, Sept. ὁ οὐρανὸς τοῦ οὐρανοῦ, Deut. 10, 14. 1 K. 8, 27. Eccus. 16, 18. So the pseudo-Lucian makes a Christian say, ἐς τρίτον οὐρανὸν ἀεροβατήσας Luc. Philopat. § 12.—Others suppose the apostle refers to the views of the later Rabbins, who describe seven heavens, of which the first is below the clouds; the second is the region of clouds and tempests and the abode of evil spirits; in the third are the hosts of heaven, the stars; while the other four above this are assigned to the saints, the various orders of angels, and the throne of God; see Test. XII Patr. in Fabric. p. 546. Wetstein ad 2 Cor. 12, 2. But then ὁ τρίτος οὐρανός could not well be i. q. ὁ παράδεισος in v. 4.

c) Meton. and from the later Heb. οὐρανός, οὐρανοί, like Engl. heaven, as being the abode of God, is often put for God himself; e. g. εἶναι ἐξ οὐρανοῦ i. q. ἐκ τοῦ Θεοῦ, Matt. 21, 25. Mark 11, 30. 31. Luke 20, 4. 5; δεδομένοι ἐκ τοῦ οὐρ. John 3, 27; ἡμαρτον εἰς τὸν οὐρανὸν Luke 15, 18. 21. Also in the formula so freq. in Matthew ἡ βασιλεία τῶν οὐρ. Matt. 3, 2. 4, 17. 5, 3. 10. al. elsewhere ἡ βασι. τοῦ Θεοῦ or the like, see in βασιλεία no. 3. So Chald. מַלְכוּתָא, Sept. ἡ βασιλεία οὐράνιος, Dan. 4, 23 [26]. Comp. Buxtorf. Lex. Ch. 2440. Wetstein ad Matt. 21, 25. Luke 15, 18. +

Οὐρβανος, οὐ, ὁ, Urban, pr. n. of a Christian at Rome, Rom. 16, 9.

Οὐρίας, ου, ὁ, Urias, Heb. עֲרִיָא (flame of Jehovah) Uriah, pr. n. of the husband of Bathsheba, Matt. 1, 6; see 2 Sam. 11, 3 sq.

οὖς, ὠτός, τό, an ear, Plur. τὰ ὦτα, the ears; Mark 7, 33 ἔβαλε τοὺς δακτ. αὐτοῦ εἰς τὰ ὦτα αὐτοῦ. 8, 18. Luke 22, 50. Acts 7, 57. 1 Cor. 12, 16. Sept. for עָזְרָא, Ex. 29, 20. Deut. 15, 17. So Hadian. 7. 3. 7. Xen. Mem. 1. 4. 5.—In phrases, e. g. ὁ ἔχων ὦτα v. εἰ τις ἔχει οὖς ἀκούειν, ἀκούετω, i. e. whoever hath ears to hear and understand, let him hear and attend! Matt. 11, 15. 13, 9. 43. Mark 4, 9. 23. 7, 16. Luke 8, 8. 14, 35. Rev. 2, 7. 11. 17. 29. 3, 6. 13. 22. 13, 9. So τισίνας εἰς τὰ ὦτα, to let sink into the ears, to fix deep in the mind, Luke 9, 44; comp. Ex. 17, 14. Also to come εἰς τὰ ὦτα αὐτοῦ, to or into the ears of any one, to be heard, Luke 1, 44. Acts 11, 22. James 5, 4. (Sept. Ps. 18, 7. Is. 5, 9.) So λαλεῖν v. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12, 3. Matt. 10, 27. (Ex. 11, 2.) Or to do any thing ἐν τοῖς ὠσίν τινας, i. e. in his hearing, presence, Luke 4, 21. (Sept. Josh. 20, 4. Judg. 17, 2.) Spec. ὦτα εἰς δέησιν, i. q. ὦτα τοῦ Θεοῦ εἶναι εἰς δ. i. e. God listens to prayer, 1 Pet. 3, 12, quoted from Ps. 34, 16 where Sept. for עָזְרָא; comp. 2 Chr. 6, 40. Neh. 1, 6. For Matt. 13, 15 bis, and Acts 28, 27 bis, see in art. βαρβίς. Rom. 11, 8 see in μή I. 4. b. Acts 7, 51 see in ἀπερίτμητος.—Poetically, οὖς as the organ of hearing is put for the person who hears; Matt. 13, 16 μακάριος... τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 1 Cor. 2, 9. Comp. in καρδία no. 1. a. γ.

οὐσία, as, ἡ, (εἶμ, part. ὄν, ὄνσα,) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1; being, life, Soph. Trach. 913 ἀπ᾿ αὐτῆς οὐσία.—In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15, 12. 13. So Tob. 14, 18. Pol. 20. 5. 14. Xen. Mem. 2. 8. 3.

οὐτε, conj. (οὐ, enclit. τε,) a continuative, and not, also not, i. e. neither, nor, not even; referring commonly to a part of a proposition or clause, and thus differing from οὐδέ q. v. Butt. § 149. m. 15. Kühner § 321. 2. c. Winer § 59. 6.

1. As introducing a neg. clause, with or without a preceding negation, neither, nor, e. g. οὐτε γάρ, Luke 20, 36. Acts 4, 12.

(Hdian. 3. 5. 11.) So οὗτε...καί, as John 4, 11 *κύριε, οὗτε ἀντλήμα ἔχεις, καὶ τὸ φέριον* κτλ. 3 John 10; see espec. in καί no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὗτε...οὗτε, *neither...nor*, before different parts of a clause, Matt. 6, 20. Luke 20, 35. John 5, 37. Acts 15, 10. Gal. 5, 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὗτε, οὗτε, οὗτε, Acts 25, 8. Rom. 8, 38. 39. 1 Cor. 6, 9. 10. Rev. 9, 20. 21.—After another negative, as οὐ...οὗτε John 1, 25. Rev. 20, 4. 21, 4; οὐδέ...οὗτε Gal. 1, 12. 1 Thess. 2, 3.

2. Spec. *not even*; Mark 5, 3 καὶ οὗτε δλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι. Luke 12, 26. 1 Cor. 3, 2 Rec. So Hdian. 4. 6. 1 οὐδέ τις ἦν φειδῶ ἡλικίας, οὗτε μέγρι νηπίων.—But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. +

οὗτος, αὕτη, τοῦτο, gen. τοῦτου, ταύτης, τοῦτου, pron. demonstr. *this, that*; pr. for δ αὐτός, ἡ αὕτη, τὸ αὐτό, *this same*, Butt. m. § 76. 2, and n. 1.

1. Pr. as referring to a person or thing before mentioned, i. e. to something preceding; Butt. m. § 127. 1. b. Kühner § 303. 1. Matth. § 470. 1. a) Pr. to that next preceding, Luke 1, 32 Ἰησοῦν· οὗτος ἔσται μέγας. 2, 25. John 1, 2 Θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κτλ. 3, 2. 6, 71. Acts 1, 14. 10, 36. Rom. 14, 18 ἐν τοῦτοις. 1 Tim. 6, 8. 2 Pet. 2, 20. 1 John 5, 6. 20. al. sēp. (Hdian. 4. 8. 11. Xen. Mem. 4. 2. 26.) Neut. Plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12, 4. [John 15, 17.] So κατὰ ταῦτα i. q. οὗτω Luke 6, 23. 26, where later edit. read κατὰ ταῦτά. Comp. Winer § 23 pen. So Xen. An. 7. 6. 11. b) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse; Winer § 23. 1. Matth. l. c. Matt. 3, 2 οὗτός γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13, 2, comp. v. 1. John 1, 42. 11, 37 καὶ οὗτος even *this man*, Lazarus. 21, 24. Acts 4, 11 οὗτός ἐστιν ὁ λίθος, sc. Χριστός. 7, 19. Gal. 4, 26. 2 John 7. So Xen. Mem. 1. 2. 14. c) As referring generally to the preceding discourse; Matt. 7, 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τοῦτους. Mark 4, 13, comp. v. 2 sq. Luke 1, 29. 24, 21. John 2, 11. Acts 19, 17. Rom. 11, 27. 1 John 2, 1. 26. So Xen. Cyr. 1. 3. 15.

2. As referring to or introducing what follows, with emphasis, as in Engl. *this, i. q. the following*; Passow l. c. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3, 17 τοῦτο δὲ λέγω· διαβήτην κτλ. 1 John 4, 2;

or with a Subst. Matt. 10, 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2, 12. Acts 8, 32 ἡ δὲ περιοχὴ...ἦν αὕτη· ὡς κτλ. 1 Cor. 9, 3. Or followed by a noun simply, as the predicate, 2 Cor. 13, 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5, 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24, 16. 26, 16. James 1, 27; comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. 29. p. 38. c.) Inf. c. art. Rom. 14, 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κτλ. 2 Cor. 2, 1. (Plato Apol. Soc. 24. p. 35. c. Xen. CEC. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12, 24; ἐν τοῦτω 2 Cor. 5, 2.—Also before δεῖ and ἵνα, comp. in δεῖ l. 1, and ἵνα III. 1. f. Winer § 23. 4; e. g. before δεῖ, John 21, 23 ἐξῆλθεν οὖν ὁ λόγος οὗτος...ὅτι ὁ μαθητὴς κτλ. Acts 20, 29. Rom. 6, 6. 1 Cor. 1, 12. 1 John 1, 5. al. sēp. (Xen. Cyr. 2. 1. 25.) Before ἵνα, e. g. of purpose, eis τοῦτο ἵνα Rom. 14, 9. 1 Pet. 3, 9. 4, 6; διὰ τοῦτο ἵνα John 1, 31. 2 Cor. 13, 10. 1 Tim. 1, 16; or after a word of command, John 15, 17. 1 John 3, 23. 4, 21; or genr. John 6, 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε κτλ. v. 39. 40. 17, 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κτλ. 1 John 4, 17. 5, 3. al.

3. Put *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. Matth. § 471. 12. a) Genr. Matt. 3, 17 οὗτός ἐστιν ὁ υἱός μου κτλ. 17, 5. Mark 9, 7. Luke 9, 35. Matth. 17, 20. 26, 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14, 22. 24. 1 Cor. 11, 24. 25. al. Mark 12, 43. 14, 69. John 1, 15. 7, 46. Acts 2, 7. Matth. 8, 9 ἡ σοφία αὕτη. 26, 34 ἐν ταύτῃ τῇ νυκτί. Luke 12, 26 καιρὸν τοῦτον. 21, 6. Acts 1, 5. al. sēp. So Sept. for הוּא 1 Sam. 29, 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time; Luke 24, 21 τρίτην ταύτην ἡμέραν ἀγει, see in ἀγει no. 3. 2 Cor. 13, 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp. Winer § 38. 5. n. 1. Matth. § 470. 8. Sept. τρίτον τοῦτο for הַשְּׁלִישִׁי שָׁנָא הוּא Num. 22, 28. 32. 33. So Luc. D. Mort. 13. 3 ἐν Βαβυλῶνι κείμεναι τρίτην ἡμέραν ταύτην. Hdol. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. b) In admiration, Matt. 8, 27 ποταπός ἐστιν οὗτος, δεῖ κτλ. 12, 23. Luke 4, 22. John 6, 14. c) More usually in contempt or aversion, i. q. Engl. 'this fellow,' or the like; Matt. 9, 3 οὗτος βλασφημεῖ. 12, 24. 13, 54. Mark 6, 2. 3. Luke 5, 21. John 6, 42. Acts 7, 40. al. Also τοῦτο 1 Cor. 5, 2. 3. So Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

4. Inserted for emphasis: a) After the subject or object of a verb, i. e. between

this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. 21, 42 λίθον δὲ ... οὗτος ἐγενήθη κτλ. Luke 8, 21. Acts 4, 10. Rom. 7, 10. 1 Cor. 6, 4. 1 Pet. 2, 7. al. (Pol. 8. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in no. 5; Matt. 5, 19 δὲ ἂν ποιήσῃ... οὗτος μέγας κλησ. κτλ. where in the preced. clause οὗτος is omitted. Mark 3, 35. Luke 9, 24. John 1, 33. Rom. 8, 30. Phil. 4, 8. al. ssep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13, 20 ὁ δὲ... σπαρείς... οὗτός ἐστιν κτλ. Mark 12, 40. Luke 9, 48. John 6, 46. Acts 17, 6. So Pol. 1. 67. 12. Dem. 522. 20. b) In apodosis after εἰ, Rom. 8, 8 εἰ δέ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3, 17. Philem. 18. James 3, 2. 1 Pet. 2, 20. Comp. Winer § 139. 3. Matth. § 610. fin. c) After a parenthesis or intervening sentence, when the writer again returns to the leading subject; Acts 7, 35 bis, τοῦτον τὸν Μωϋσῆν... τοῦτον δ' εἶδες κτλ. comp. v. 31. So v. 37. 38.—Æl. V. H. 3. 17 Ξενοφῶν... οὗτος ἐκεῖνος ἦν.

5. Where οὗτος is followed by a relative sentence, οὗτος... ὅς, i. q. *this who, he who, that which*; Luke 9, 9 τίς δὲ ἐστιν οὗτος, περὶ οὗ κτλ. 1 Pet. 5, 12. 1 John 5, 9.—But both before and after a relative οὗτος is frequently omitted; and the relative then implies it, and stands for *he who, that which*, Engl. *what*; see in ὅς A. 4. Matth. § 473. b

6. As strengthened by αὐτός, i. e. *αὐτοὶ οὗτοι, these men themselves, deicticōs* for 'they themselves,' Acts 24, 15. 20. Oftener Neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2, 3 ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. 6, 18; with relat. ὁ... αὐτὸ τοῦτο Gal. 2, 10; comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows; before an infin. c. τό, 2 Cor. 7, 11; ὅτι Phil. 1, 6; ἵνα Eph. 6, 22. Col. 4, 8; ὅπως Rom. 9, 17.—Also αὐτὸ τοῦτο, *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1, 5; comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. So Xen. An. 1. 9. 21; αὐτὰ ταῦτα Plato Protag. 310. e.

7. After καί, as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16, 1; *he also* 20, 30; *deicticōs* Luke 22, 56. 59.—Spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connection of two circumstances, οὗτος is thus joined with

καί, and then always refers back to the former; see Matth. § 470. 6. Buttm. § 150. m. 16. Vigor. p. 177. So 1 Cor. 2, 2 εἰ μὴ 'Ι. Χριστός, καὶ τοῦτον ἑσταυρωμένον. (Hdōt. 6. 11. Xen. Ag. 1. 2.) Oftener Neut. καὶ τοῦτο, Rom. 13, 11 καὶ τοῦτο εἰδότες, comp. v. 8. 1 Cor. 6, 6. Eph. 2, 8; καὶ ταῦτα, 1 Cor. 6, 8 ἀλλὰ ὑμεῖς ἠδουκείτε, καὶ ταῦτα ἀδελφοί. Heb. 11, 12. So Plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. CEC. 11. 3.

8. In distribution, τοῦτο μὲν... τοῦτο δέ, pr. *as to this... as to that*, i. q. *partly... partly*, Heb. 10, 33. See in μὲν no. 3. b. Matth. § 288. n. 2.—Hdōt. 3. 106. Isocr. p. 44. d. Dem. 474. 25.

9. Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, Buttm. § 128. n. 5. Matth. § 471. 13; so after καθώς John 8, 28; altern. with οὕτως Mark 2, 8; ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6, 11. As referring to what follows, Luke 18, 11 ταῦτα προσήρχετο· ὁ θεός κτλ.—Soph. Ajax 1346. Hom. Il. 11. 694.

10. In gender and number, the use of οὗτος exhibits some anomalies of syntax, e. g. a) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matth. 13, 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ κτλ. comp. above in no. 4. Luke 8, 14. 15. So Matth. 7, 12. Gal. 4, 24. b) By Hebraism, the fem. αὕτη stands twice for neut. τοῦτο, Matth. 21, 42 et Mark 12, 11 παρὰ κυρίου ἐγένετο αὕτη (i. e. τοῦτο), quoted from Ps. 118, 23 where Sept. for Heb. רַחֵץ. For the Heb. idiom, see Gesen. Lehrgr. p. 661. +

οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος,) *in this manner, on this wise*, i. e. *so, thus*; to which corresponds relat. ὥς, Buttm. § 116. 7, and n. 7. On the final s, see Buttm. § 26. 4. Winer § 5. 1. b.

1. Pr. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. a) With a preced. relat. adv. *as... so*, e. g. καθάπερ... οὕτως, Rom. 12, 5, comp. v. 4. 1 Cor. 12, 12 καθάπερ γὰρ τὸ σῶμα ἐν ἐστί... οὕτω καὶ ὁ Χριστός. 2 Cor. 8, 11. (Plut. de Sanit. tuend. 10.) Also καθώς... οὕτως, Luke 11, 30. John 3, 14. 2 Cor. 1, 5. 1 Thess. 2, 4; ὥς... οὕτως Acts 8, 32. Rom. 5, 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7, 14. 1 Thess. 2, 7. 8. (Xen. Cyr. 8. 2. 12.) So ὥσπερ... οὕτως Matth. 12, 40. John 5, 21. Rom. 6, 4. 1 Cor. 11, 12.

al. Further, καθ' ὅσον... οὕτως Heb. 9, 27. 28; ὃν τρόπον... οὕτως 2 Tim. 3, 8; κατὰ τὴν ὁδὸν... οὕτως Acts 24, 14; δ [ὡς]... οὕτως Acts 3, 18, comp. Matth. 4 480. c. p. 899. b) Alone, and as referring generally to the preceding discourse. Matt. 3, 15 οὕτως γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. by being baptized, comp. v. 13. Matt. 5, 12. 6, 30 comp. v. 29. 30. Matt. 9, 33. 17, 12. 18, 14. Luke 1, 26. John 11, 48. 1 Cor. 2, 11. 7, 26. 40, comp. v. 24. Rev. 2, 15. al. smp. Interrog. John 18, 32. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) Also εἰ ταῦτα οὕτως ἔχει, i. e. so as they appear, are reported, Acts 7, 1. 17, 11; comp. in ἔχω no. 5. So Cebot. Tab. 4. Xen. An. 7. 7. 51. c) In emphatic affirmation or prohibition, οὕτως ἔσται, so shall it be; Matt. 12, 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ. 13, 49. 24, 39; οὐχ οὕτως ἔσται ἐν ἡμῖν Matt. 20, 26. Mark 10, 43; with ἔσται impl. Luke 12, 21. 22, 26. So Hom. Od. 16. 31. ib. 21. 257.

2. As referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word. a) With a following relat. adv. so... as, e. g. οὕτως... καὶ, Luke 24, 24 καὶ εὗρον οὕτω καὶ αἱ γυναῖκες εἶπον. Rom. 11, 26; οὕτως... ὥς, John 7, 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρ. 1 Cor. 4, 1. James 2, 12. (Xen. Cyr. 2. 3. 3.) So οὕτως... ὥστε c. inf. Acts 14, 1. (Xen. Mem. 1. 2. 1.) οὕτως... ὃν τρόπον Acts 1, 11; καθ' ὃν τρ. 27, 25. b) Alone, e. g. as followed by direct narration or quotation, Matt. 1, 18 τοῦ ἱ. Χρ. ἡ γέννησις οὕτως ἦν· μαρτυρεῖσθαι κτλ. 2, 5 οὕτως γὰρ γέγραπται... καὶ σὺ Βηθλεέμ. John 21, 1. Heb. 4, 4. Rev. 9, 17. Or followed by an infin. 1 Pet. 2, 15. Also by ὅτι of quotation, Luke 19, 31. Acts 7, 6. 13, 34; comp. in ὅτι A. 4. Or by ἵνα, 1 Cor. 9, 24 οὕτω τρέχετε, ἵνα καταλάβητε.

3. Put δεικτικῶς, see in οὗτος no. 3. Acts 21, 11 τὸν ἄνδρα... οὕτω δῆσουσιν ἐν Ἱερουσ. κτλ. Rom. 9, 20. With the idea of aversion, 1 Cor. 5, 3 τὸν οὕτω τοῦτο κατεργασάμενον, comp. in οὗτος no. 3. c.

4. Inserted for emphasis: a) After participles, before the following verb, like οὗτος, see in οὗτος no. 4. a. Matth. 4 610. p. 1235. Buttm. 4 144. n. 13; e. g. Acts 20, 11 ὁμιλήσας ἀχρις αὐγῆς οὕτως ἐξῆλθεν. 27, 17. Perh. John 4, 6 ὁ δὲ ὡς ἴσους κοκκιῶς... ἐκατίζετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκατίζετο, so he sat, wearied as he was; but Chrysost. ἀπλῶς ὡς ἔτυχε, just as it happened. So Hdot. 6. 104 fin. Plato

Gorg. p. 457. a. Xen. Cyr. 2. 1. 1. b) In apodosis, after εἰ, ὅτι, comp. Matth. 1. c. So after εἰ, 1 Thess. 4, 14. Rev. 11, 5 εἴ τις αὐτοὺς βάλῃ ἀδικησαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to no. 1. b, above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3, 16 οὕτως, ὅτι χλιαρὸς εἶ, ... μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου, for ὅτι... οὕτως μέλλω κτλ. So Hdot. 9. 6, c. ἐπεὶ.

5. Spoken of degree, extent, so, so much, to such a degree, in such a manner; so with adjectives and adverbs, Heb. 12, 21 οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. 16, 18; οὕτω ταχέως Gal. 1, 6. Interrog. Mark 7, 18 οὕτω καὶ ὑμῖς ἀσύνετοί ἐστε; 4, 40 τί θαυμάζετε οὕτω; Gal. 3, 3. So Luc. D. Deor. 4. 4. Xen. Cyr. 2. 2. 16; c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John 4, 11 εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς. Followed by ὥστε c. Indic. John 3, 16. Interrog. Matt. 26, 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι; are ye then so unable? 1 Cor. 6, 5.—Xen. Cyr. 1. 3. 11; c. ὥστε Luc. D. Deor. 2. 1; interrog. ib. 5. 2. +

οὐχ, see in οὐ.

οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Buttm. 4 117. 2.

1. Genr. John 13, 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. v. 11. 1 Cor. 6, 1; οὐχί... ἀλλά 1 Cor. 10, 29. 2 Cor. 10, 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

2. In neg. answers, *no, nay, by no means*, comp. in οὐ no. 6; only as followed by ἀλλά, Luke 1, 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλὰ κτλ. 12, 51. 13, 3. Rom. 3, 27. So Sept. for כִּי לֹא Gen. 18, 15. 19, 2.—Xen. Cyr. 1. 3. 4.

3. Often in neg. questions, *nonne? is not? are not?* implying an affirmative answer, comp. in οὐ no. 7. Matt. 5, 46 οὐχὶ καὶ οἱ τελῶσαι τὸ αὐτὸ ποιοῦσι; 20, 13. Luke 12, 6. 17, 17. John 11, 9. Rom. 3, 29. al. Luke 17, 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; yea will he not rather say to him? Sept. for כִּי הִנֵּה Gen. 40, 8. Judg. 4, 6.—Xen. Cyr. 8. 3. 46; ἀλλ' οὐχί ib. 2. 2. 19. +

ὀφειλέτης, *ov, d. (ὀφείλω)* 1. *a debtor*, Matt. 18, 24 εἰς ὀφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15, 27. So Plut. C. Mar. 12. Plato Legg. 736. d.

2 Trop. *a debtor*, one morally bound to the performance of any duty; so c. infia.

Gal. 5, 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. With dat. and inf. Rom. 8, 12; inf. impl. Rom. 1, 14 Ἑλλήσι τε καὶ βαρβάροις . . . ὀφειλέτης εἰμί, sc. εὐαγγελίσασθαι v. 15. So c. dat. Soph. Ajax 590.

3. From the Aramæan, *a debtor, a delinquent*, one who fails in the performance of duty; Matt. 6, 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence gener. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke 13, 4 comp. v. 2.—Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. יִצְרָחֵי *debtors* for Heb. עֲשֵׂוֹת *sinner*, Ps. 1, 1. Onk. עֲשֵׂוֹת for עֲשֵׂה Gen. 18, 23. See Buxt. Lex. Ch. 715.

ὀφειλή, ἦς, ἥ, (ὀφείλω,) *indebtedness, debt*; Matt. 18, 32 πᾶσαν τὴν ὀφειλὴν ἀφῆκά σοι. Trop. *a due, duty, obligation*, Rom. 13, 7. 1 Cor. 7, 3 in later edit.—Etymol. Magn. as from Xen. Vect. See Sturz Lex. Xenoph. sub v. Lob. ad Phryn. p. 90.

ὀφείλημα, ατος, τό, (ὀφείλω,) *what is owed, a debt*, Sept. Deut. 24, 10. 1 Macc. 15, 8. Phryn. ed. Lob. p. 463, ὀφείλημα · δ ἰθαμίχτερό τις.—In N. T. trop.

1. *a due, duty, obligation*. Rom. 4, 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα.—Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα. Plato Legg. 717. b.

2. From the Aramæan, *a delinquency, fault, sin*. Matt. 6, 12 ὁφες ἡμῖν τὰ ὀφείληματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11, 4. So Targ. עֲשֵׂוֹת *debt*, for Heb. עֲשֵׂוֹת *sin*, Ps. 25, 18. al. Comp. Buxt. Lex. Chald. 715, and in ὀφειλέτης no. 3.—Greek writers said ἀφίημι τῷ τὴν χάρις, Luc. Saturnal. 5. Æl. V. H. 14. 24.

ὀφείλω, f. ὀφειλήσω, 1. *to owe, to be indebted*; pr. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18, 28 bis, ὅς ὀφείλεν αὐτῷ ἑκατὸν δηνάρια κτλ. Luke 7, 41. 16, 5. 7. Rom. 13, 8. Philem. 18. Sept. for עָשָׂה Hiph. Deut. 15, 2. Is. 24, 2. So Luc. D. Mort. 4. 1. Xen. Ag. 4. 4.—Pass. particip. neut. τὸ ὀφειλόμενον, *what is owed, a debt, due*, Matt. 18, 30. 34. So Xen. An. 7. 7. 34.

2. Trop. *to owe, to be bound, obligated*, sc. to the performance of any duty, i. q. *I ought, I must*; so of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23, 16 ὅς ἂν ὁμολογῇ . . . ὀφείλει sc. ἀποδοῦναι. v. 18. Elsewhere c. inf. Luke 17, 10 ὃ ὀφειλομεν ποιῆσαι, πεποιήκαμεν. John 13, 14. 19, 7 ὀφείλει ἀποθανεῖν *he ought to die*.

Rom. 15, 1. 27. 2 Cor. 12, 14. Eph. 5, 28. 2 Thess. 1, 3. 2. 13. 1 John 2, 6. 3, 16. 4, 11. 3 John 8. Particip. 1 Cor. 7, 3 Rec. So Wisd. 12, 15. Pol. 6. 37. 5. Thuc. 4. 19.—Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17, 29. 1 Cor. 7, 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11, 7. 10. 2 Cor. 12, 11. Heb. 2, 17. 5, 3. 12. Or of what is from the nature of the case necessary, *I must or should*, 1 Cor. 5, 10 ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν. 9, 10.

3. From the Aramæan, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11, 4. See in ὀφειλέτης no. 3, and ὀφείλημα no. 3.

ὀφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pr. *I ought*, but used only in the sense of wishing, *would that, utinam*; see Passow ὀφείλω no. 2. b. [II. 2.] In earlier Greek writers it is still a verb, c. c. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plato Rep. 432. c. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Buttm. § 150. m. 20.—In later writers and N. T. ὄφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, c. c. Indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. So 1 Cor. 4, 8 καὶ ὄφελόν γε ἱεραλεύσατε. 2 Cor. 11, 1. Gal. 5, 12. Rev. 3, 15. Sept. for יִפְיֶיָהּ Ex. 16, 3; יִפְיֶיָהּ Num. 14, 2. 20, 3; יִפְיֶיָהּ 2 K. 5, 3. So Ar. Epict. 2. 18. 15; comp. Luc. Philopseud. 1 fin.

ὄφελος, εος, ους, τό, (ὀφέλλω,) *furtherance, advantage, profit*, 1 Cor. 15, 32 τί μοι ὄφελος; James 2, 14. 16. Sept. for יִפְיֶיָהּ Job 15, 3.—Diod. Sic. 13. 53. Xen. Mem. 3. 1. 9.

ὀφθαλμοδουλεία, ας, ἥ, (ὀφθαλμός, δουλεία,) *eye-service*, rendered only under the master's eye, Eph. 6, 6. Col. 3, 22.—Not found elsewhere.

ὀφθαλμός, οῦ, ὁ, (ὀφθαλμός, Part. aor. ὀφθαλμός,) *an eye*; Plur. of ὀφθαλμοί, *the eyes*.

1. Pr. and gener. Matt. 5, 29 ὁ ὀφθαλμός σου ὁ δεξιός. v. 38. Mark 8, 25. Luke 24, 16. Acts 9, 18. 1 Cor. 12, 16. 15, 52 ἐν ῥῆτι ὀφθαλμοῦ. Rev. 3, 18. al. Sept. for יִפְיֶיָהּ Gen. 29, 17. 48, 10. (Pol. 12. 27. 1. Xen. Mem. 1. 4. 5.) Spec. ὀφθαλμός ἀπλούς, ὀφθαλμός ποτηρός, i. e. *sound*, or *unsound, diseased*, Matt. 6, 22. 23; but ὀφθαλμός ποτηρός see also below in no. 2. For acc. τοὺς ὀφθαλμούς in phrases after the verbs

ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύνω, see under these verbs respectively. For 1 Pet. 3, 12, see in ἐπί III. 1. b. β. For 2 Pet. 2, 14, see in μοιχάλις. For Heb. 4, 13, see γυμνός no. 4.

2. Poet. the eye, as the organ of seeing, is put for the person who sees; Matt. 13, 16 μακάριοι οἱ ὁφθ. Luke 2, 30 εἶδον οἱ ὁφθ. μου κτλ. 10, 23. Rev. 1, 7. Sept. and Heb. Deut. 3, 21. Is. 30, 20. sēp.—Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person; e. g. envy, as Matt. 20, 15 ὁ ὁφθ. σου πονηρός ἐστίν, διὰ ἐγὼ ἀγαθός εἰμι; Mark 7, 22 ὁφθ. πονηρός, ἀπ' ἐνὶ ὀφθαλμοῦ. So Heb. יָזַן עֵינַי, Sept. βάσκανος, Prov. 23, 6. 28, 22; comp. Heb. Lex. יָזַן no. 1. So Ecclus. 14, 10 ὁφθ. πονηρός φθονερός.

3. Trop. eye of the mind, the power of perceiving and understanding; so ὁφθ. τῆς διανοίας Eph. 1, 18 Rec. others ὁφθ. τῆς καρδίας. Elsewhere absol. Luke 19, 42 οὐκ εἶδον ἀπὸ ὁφθαλμῶν σου. Acts 26, 18, comp. in ἀνοίγω no. 4. b. John 12, 40. Rom. 11, 8. 10. al. (Act. Thom. § 28 τοὺς τῆς ψυχῆς ὁφθαλμούς.) By Hebr. ἐν ὁφθαλμοῖς τινος Matt. 21, 42 et Mark 12, 11, see in ἐν no. 1. e; ἀπέναντι τῶν ὁφθ. Rom. 3, 8, see in ἀπέναντι no. 2. +

ὄφεις, εἰς, ὁ, a serpent; Matt. 7, 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16, 18 et Luke 10, 19 comp. Ps. 91, 13. Luke 11, 11. 1 Cor. 10, 9. Rev. 9, 19. Of the brazen serpent, John 3, 14. Sept. for ὄφις Gen. 3, 1. Ex. 4, 3. (Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.) As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10, 16; in a bad sense, 23, 33. Comp. Gen. 3, 1. Psalt. Salom. 4, 11 ὡς ὄφεις διαλύσαι σοφίαν.—Hence symbolically for Satan, 2 Cor. 11, 3; in allusion to Gen. 3, 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2, 23. 24. Act. Thom. §§ 31, 32. Also Rev. 12, 9 ὁ ὄφεις ὁ ἀρχαῖος... ὁ σατανᾶς. v. 14. 15. 20, 2; comp. in δράκων.

ὄφρυς, ὄς, ὅ, brow, pr. eye-brow, Sept. Lev. 14, 9. Xen. Mem. 1. 4. 6.—In N. T. the brow of a hill, edge of a precipice, Luke 4, 29; see in Ναζαρέθ. So Hom. Il. 20. 151. Pol. 7. 6. 3. Plut. Mor. II. p. 201.

ὄχλῳ, ὦ, f. ἦσω, (ὄχλος, ποιῶ,) pr. to harass with crowds, to mob, c. acc. Hdot. 5. 41. Æschyl. Prom. 1001.—In N. T. genr. to harass, to vex, only Pass. Luke 6, 18 ὄχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 6,

16. So Tob. 6, 7. Hdtian. 6. 3. 9. Plut. de Tranq. anim. 8 fin.

ὄχλοποιῶ, ὦ, f. ἦσω, (ὄχλος, ποιῶ,) to gather a crowd, to raise a mob, intrans. Acts 17, 5.—Not found elsewhere.

ὄχλος, ου, ὁ, 1. a crowd, throng, multitude; pr. a confused multitude, populace, opp. to δῆμος a regular assembly, Plato Polit. 304. c. So Sing. Matt. 9, 23 ἰδὼν... τὸν ὄχλον θορυβούμενον. v. 25. Mark 2, 4. Luke 5, 1. John 5, 13. Acts 14, 14. al. sēp. So πολλὸς ὄχλος Matt. 14, 14. Mark 6, 34; ὄχλος πολλὸς Matt. 20, 29. Mark 4, 1; ὁ πολλὸς ὄχλος Mark 12, 37; ὁ πλείστος δ. Matt. 21, 8; πάντοτε δ. Mark 8, 1; πᾶς ὁ δ. Matt. 13, 2. Mark 4, 1; δ. τοσοῦτος Matt. 15, 33; δ. ἱκανὸς Mark 10, 46; οἱ μυριάδες τοῦ δ. Luke 12, 1. Sept. for יִשְׂרָאֵל 1 K. 20, 13; 22 Num. 20, 20. So Luc. Amor. 12. Xen. Cyr. 7. 5. 39; πολλὸς δ. ib. 6. 1. 1; ὁ πᾶς δ. Æl. V. H. 2. 6.—Plur. οἱ ὄχλοι intens. in the same sense, like Engl. crowds, multitudes. Matt. 5, 1 ἰδὼν δὲ τοὺς ὄχλους. 7, 28. Mark 10, 1. Luke 4, 42. 5, 3. John 7, 12. Acts 8, 6. al. So δ. πολλοί Matt. 4, 25. Luke 5, 15; πάντες οἱ δ. Matt. 12, 23. Sept. for ἱσραήλ Ez. 16, 40. So Æl. V. H. 14. 8. Hdtian. 7. 12. 11.—Once Plur. οἱ ὄχλοι of throngs or multitudes out of different nations, and thus i. q. nations, tribes; Rev. 17, 15 λαοὶ καὶ ὄχλοι ἐσὶ, καὶ ἔθνη καὶ γλώσσαι. So Hdtian. 7. 7. 2.

2. Spec. the common people, the rabble, plebs; Matt. 14, 5 ἐφοβήθη τὸν ὄχλον. 21, 26. Mark 12, 12. John 7, 12. 49 comp. 48. Acts 16, 22. 24. 12. Plur. οἱ ὄχλοι Matt. 21, 46. Acts 17, 13.—Ecclus. 7, 7. Luc. Herod. 8. Xen. Hell. 1. 4. 13.

3. Genr. a multitude, a great number; c. genit. of a class, Luke 5, 29 ὄχλος τελωνῶν πολλὸς. 6, 17. Acts 1, 15. 6, 7. With ἐκ c. gen. John 12, 9; δ. ἱκανὸς Acts 11, 24. 26. 19, 26 μετέστησεν ἱκανὸν ὄχλον.—So c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

4. Meton. a mob, tumult, uproar; Luke 22, 6 ἄπερ ὄχλου. Acts 24, 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· παραχῆς. Xen. Hell. 4. 4. 11. +

ὄχυραμα, ατος, τό, (ὄχυρῶ, ὄχυρός, ἔχω,) a fortress, strong-hold, pr. Sept. for יְצִבְתָּ Josh. 19, 29. Is. 34, 13; יְצִבְתָּ 2 K. 22, 2. Xen. Hell. 3. 2. 3.—In N. T. trop. of strong arguments or imaginations with which one fortifies himself against the gospel, 2 Cor. 10, 4; comp. v. 5 and 1 Cor. 3, 20. So Sept. for יֵצֶבֶת Prov. 21, 22; יֵצֶבֶת Prov. 10, 29.

ὀψάριον, ου, τό, dim. from τὸ ὄψον, (ὄψω,) Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7, 8. Xen. Cyr. 4. 5. 4; later espec. *fish*, Sept. for אֶרֶב Num. 11, 22. Plut. Symp. 4. 4. 2, πολλῶν ὄντων ὄψων, ἐκνεύνηκεν ὁ ἰχθύς μῖνον, ἡ μάλιστα γε, ὄψον καλεῖσθαι. Thuc. 1. 138. See Dict. of Antt. art. *Opsonium*.—Hence in N. T. τὸ ὀψάριον, a *fish*; John 6, 9 δύο ὀψάρια (comp. Luke 9, 13). John 6, 11. 21, 9. 10. 13. So Plut. de tuend. Sanit. 7. Athen. IX. p. 385. b, ἰχθύος μεγάλου... καὶ εἰπόντος τῷδε ἡδιστον εἶναι ὀψάριον κτλ.

ὀψέ, adv. (kindr. ἔπομαι, ὀπίσω,) *late*, after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολλὸν χρόνον, θραδέως. Also c. gen. ὀψέ ἡλικίας, *late in life*, Æl. V. H. 2. 23; ὀψέ τῆς ἡμέρας Thuc. 4. 93; absol. *late in the day or evening*, *late evening*, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἔσπερα, ἡ μετὰ τὴν δύσιν ἡλίου ὥρα· ὀψέ δέ, ἡ μετὰ πολλὴν τῆς δύσεως, καὶ καθάλου μετὰ πολλὸν χρόνον.—Hence in N. T.

1. Absol. *late*, *late evening*; Mark 11, 19 καὶ ὅτε ὀψέ ἐγένετο. Put for the evening watch, Mark 13, 35; see in φυλακή no. 4. Sept. for אֶרֶב רַב Gen. 24, 11. See above.

2. With a genit. i. q. *at the end of, at the close of, after*. Matt. 28, 1 ὀψέ δέ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κτλ. *at the end of the sabbath*, i. e. after the sabbath, the sabbath being now ended, i. q. Mark 16, 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 5. b.—Philostr. Vit. Apoll. 4. 18 ὀψέ μυστηρίων *after the mysteries*. Philostr. de Ludis Pythiis, εἰτα τὴν ἀγωνίαν παρέχειν τὴν γυμνὴν, ὀψέ τούτων. ib. ὀψέ τῶν Τρωϊκῶν. Wetst. ad loc.

ὀψιμος, ου, δ, ἡ, adj. (ὀψέ,) *late*, *latter*. James 5, 7 ἔως ἂν λάβῃ ὑμεῖς πρῶτον καὶ ὄψιμον, *the early and latter rain*; i. e. the first or autumnal showers, which begin to fall in Palestine after the middle of October at the beginning of the rainy season; and the latest or vernal showers, which fall in March and April before the harvest; see Bibl. Res. in Pal. II. p. 97. Sept. for אֶרֶב אֶרֶב Deut. 11, 14. Jer. 5, 24. Joel 2, 23.—Hom. Il. 2. 325. Diod. Sic. 1. 10. Xen. Cæc. 17. 4, 5. It is strictly poetic for ὄψιος, but is used by later prose writers, Iob. ad Phrym. p. 51, 52.

ὄψιος, α, ου, (ὀψέ,) 1. *late*, Mark 11, 11 ὄψις ἦδη ὀδῆς τῆς ὥρας, i. e. it being now late evening; comp. in ὀψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

2. Subst. fem. ἡ ὄψια (sc. ὥρα) *evening*, pr. *late evening*. The Hebrews reckoned two evenings; so in the phrase אֶרֶב אֶרֶב between the two evenings, as marking the interval or portion of the day during which the paschal lamb was to be killed, Ex. 12, 6. Lev. 23, 5. Num. 9, 3. 5; and also the evening sacrifice was to be offered, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark; Reland de Samar. § 22, in Diss. Misc. T. II. But the Pharisees and Rabbiniets, according to the Mishnah (Pesach 5. 3), held the first evening to commence with the declining sun; and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord; the hour of evening sacrifice and prayer being then the ninth hour, or 3 p. m. Acts 3, 1; and the paschal lamb being regularly killed between the ninth and eleventh hours, Jos. B. J. 6. 9. 3. A like distinction of two evenings was made by the Greeks, viz. δειλὴ πρωία, δειλὴ ὀψία, Hdot. 8. 6, 9. Hesych. δειλὴ πρωία· ἡ μετ' ἀριστον ὥρα· δειλὴ ὀψία, ἡ περὶ δύσιν ἡλίου. Eustath. ad Od. 17. p. 285, ἡ ὄψια δειλὴ, τὸ περὶ ἡλίου δύσεως· δειλὴ πρωία, τὸ εὐδὺς ἐκ μεσημβρίας. See Heb. Lex. art. אֶרֶב. Gr. Harm. p. 211 sq.—In N. T. ἡ ὄψια marks: a) *The former evening*, δειλὴ πρωία, in Matt. 14, 15 (comp. v. 23 et Mark 6, 35). Matt. 27, 57. Mark 4, 35. 15, 42. b) *The latter evening*, δειλὴ ὀψία, in Matt. 8, 16 et Mark 1, 32. Matt. 14, 23 comp. 15. Matt. 16, 2. 20, 8. 26, 20. Mark 6, 47. 14, 17. John 6, 16. 20, 19.

ὄψις, εως, ἡ, (ὄψομαι,) *the sight*, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14; a *sight*, *appearance*, thing seen, Jos. Ant. 14. 15. 11. Xen. An. 6. 1. 9.—Hence in N. T. *aspect*, *looks*, i. e.

1. *the visage, face, countenance*; John 11, 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. 1, 16 ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος. Sept. for אֶרֶב Gen. 24, 16. 29, 17.—Æl. V. H. 4. 28. Dem. 413 pen.

2. *external appearance, show*, John 7, 24 μὴ κρίνετε κατὰ ὄψιν.—Jos. B. J. 3. 5. 2. Thuc. 6. 46.

ὀψώνιον, ου, τό, (ὀψωνίω; ὄψον, ὠνάομαι,) Lat. *opsonium*, pr. 'whatever is bought to be eaten with bread,' see in ὀψάριον, and comp. ὀψωνίω Æl. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in rations of meat, grain, fruit; see Cæs. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq.

Dict. of Antt. art. *Stipendium*. Adam's Rom. Ant. p. 393.—Hence in N. T. τὸ ὁψώνιον, a stipend, wages, rations, pr. of soldiers, Luke 3, 14 ἀρκείσει τοῖς ὀφωνίοις ὑμῶν.

1 Cor. 9, 7. (1 Macc. 3, 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.) Trop. and genr. wages, recompense, 2 Cor. 11, 8. Rom. 6, 23 τὰ ὄψ. τῆς ἀμαρτίας.

II.

παγιδεύω, f. εἶσω, (παγίς,) to lay a snare for, to snare, to trap; pr. Sept. Ecc. 9, 12.—In N. T. trop. to ensnare, to entangle, e. g. by difficult and perplexing questions, c. acc. Matt. 23, 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. So Symm. Prov. 6, 2 ἐπαγιδεύῃς ἐν ῥήμασι στόματός σου, for Heb. הִשְׁכִּיחַ. Sept. 1 Sam. 28, 9.

παγίς, ἰδος, ἡ, (πήγνυμι,) pr. 'any thing which fixes and holds fast.'—In N. T.

1. a snare, trap, gin; Luke 21, 35 ὡς παγίς γὰρ ἐπιλεύσεται, as a snare shall it come upon them, i. e. suddenly, unexpectedly. Sept. for Πῃ Ecc. 9, 12. Am. 3, 5. So Eccus. 27, 30. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

2. Trop. παγίς τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3, 7. 2 Tim. 2, 26; absol. 1 Tim. 6, 9.—Spec. a cause of destruction, Rom. 11, 9 γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69, 23 where Sept. for Πῃ; also Josh. 23, 13. Is. 24, 18. So 1 Macc. 5, 4.

πάθημα, ατος, τό, (πάσχω, παθεῖν,) what is suffered, suffering, i. q. πῶσος.

1. Pr. evil suffered, affliction, distress; once Sing. Heb. 2, 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. a suffering even unto death, the genit. being explanatory. (Xen. Hi. 1. 36.) Elsewhere only Plur. τὰ παθήματα, sufferings, calamities, Rom. 8, 18. 2 Cor. 1, 5 καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, i. e. the sufferings of Christ as the mystical head of the church, of whom Christians are members, with whom they suffer; comp. Phil. 3, 10. Rom. 8, 17. Also 2 Cor. 1, 6. 7. Phil. 3, 10. Col. 1, 24. 2 Tim. 3, 11. Heb. 2, 10. 10, 32. 1 Pet. 1, 11. 4, 13. 5, 1. 9. So Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

2. Meton. passion, an affection of mind, emotion; Gal. 5, 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7, 5.—Plut. Pomp. 8 fin. Xen. Cyr. 3. 1. 17.

παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to suffering, Plut. Pelop. 16 τὸ ζητῶν καὶ παθητὸν. Id. Numa 8.—In N. T. destined to suffer; Acts 26, 23 λέγων . . εἰ παθητὸς ὁ Χριστός, that Christ must needs

suffer, i. e. according to the prophets; comp. Luke 24, 26.

πάθος, εος, οὖς, τό, (πάσχω, παθεῖν,) suffering, affliction, calamity, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33.—In N. T. passion, i. e. affection of mind, emotion, espec. lust, concupiscence. Rom. 1, 26 πάθη ἀτιμίας, vile affections, infamous lusts, Col. 3, 5. 1 Thess. 4, 5. So Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5; genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

παιδαγωγός, οὔ, ὁ, (παῖς, ἀγωγή, ἄγω,) a pedagogue, i. e. usually a slave or freedman to whose care the boys of a family were committed at the age of six or seven years, who watched over their physical and moral training, and accompanied them to the public schools and elsewhere, or provided them with teachers, but did not himself instruct them; i. q. ἐπίτροπος q. v. Plut. de Puer. educ. § 7. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Dict. of Antt. art. *Pedagogus*. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. a tutor, guardian, with the idea of authority, 1 Cor. 4, 15. Trop. of the Mosaic law, Gal. 3, 24. 25.

παιδάριον, ἰον, τό, (dim. παῖς,) a boy, lad, John 6, 9. Matt. 11, 16 Rec. Sept. for יָלֵד Gen. 42, 22; יָלֵד Gen. 22, 5. 12.—Pol. 10. 47. 7, 9. Plato. Conv. 207. d; of a servant boy Ael. V. H. 2. 2.

παιδεία, as, ἡ, (παιδεύω,) the training of a child, Aeschyl. Theb. 18. Plato Phaed. 107. d.—In N. T. genr.

1. education, discipline, instruction, as consisting in teaching, admonition, rewards, punishment. Eph. 6, 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . κυρίου, i. e. such training as the Lord approves and requires. 2 Tim. 3, 16 π. ἡ ἐν δικαιοσύνῃ.—Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

2. By Hebr. correction, chastisement, Heb. 12, 5. 7. 8. 11. Sept. and יִצְרֶה Prov. 3, 11. 22, 15.—Eccus. 18, 14. See in παιδεύω no. 2.

παιδευτής, οὔ, ὁ, (παιδεύω,) a teacher, master, tutor, pr. of boys, Plut. de Puer. educ. § 7. Plato Legg. 835. a.—In N. T.

1. Genr. a teacher, instructor; Rom. 2,

20 παιδευτήν ἀφρόνων.—Ecclus. 13, 19. Plato Rep. 492. d.

2. By Hebr. a *corrector*, *chastiser*, Heb. 12, 9. Sept. for רִבְרָב Hos. 5, 2.—Psalt. Salom. 8, 35. See in παιδεύω no. 2.

παιδεύω, f. εὔσω, (παῖς,) to bring up or rear a child, Soph. Fragm. 433 αὐτὴν ἐπαίδευσσε γάλα.—In N. T. and genr.

1. to train up, to educate, to teach; so c. dat. of thing or manner, Pass. Acts 7, 22 ἐπαυδαῖν Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. So c. κατὰ 22, 3, see in ἀκριβεία. (Jos. c. Apion 1. 4 γράμμασιν ἐπαυδαῖν ἤσαν. So c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23.) Spec. to teach, to admonish, by word or deed, c. acc. of pers. 2 Tim. 2, 25 ἐν πράσσει παιδεύοντα. Tit. 2, 12. Pass. c. inf. 1 Tim. 1, 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2, 10. So Wisd. 6, 25. AEL. V. H. 1. 34. Xen. Hell. 6. 3. 11.

2. By Hebr. to correct, to chastise, to chasten, e. g. as children, Heb. 12, 7. 10. (Sept. and רִבְרָב Prov. 19, 18. 29, 17.) Spoken of chastening from God by afflictions, calamities, 1 Cor. 11, 32. 2 Cor. 6, 9. Rev. 3, 19. Heb. 12, 6; comp. Prov. 3, 12. (Sept. and רִבְרָב Lev. 26, 18. Jer. 10, 24.) Hence of prisoners, to scourge, Luke 23, 16. 22 παιδεύσας οὖν αὐτὸν ἀπολύσας. Comp. Acts 16, 22.—This use of the word is found only in Sept. and N. T. So Phavorin. παιδεύειν· ἀπὸ τοῦ καλᾶν οὐδεὶς τῶν ἡγέρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ ζείᾳ γραφῇ τοῦτο εὐρίσκειται.

παιδιόθεν, adv. (παῖς, παιδίον,) from a child, from childhood, Mark 9, 21.—So παιδοθεν, Synes. de Prov. p. 91. c. Joann. Zonar. IV. 184. a. Earlier writers said ἐκ παιδός Xen. Cyr. 5. 1. 2; or ἐκ παιδίου Sept. Is. 46, 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phryn. p. 93.

παιδίον, ου, τό, (dim. παῖς,) a little child, either male or female; Plur. τὰ παιδιά, little children.

1. Pr. and genr. e. g. of a child or children recently born, a *babe*, *infant*; Luke 18, 16. 17 τὰ παιδιά, comp. v. 15 where it is τὰ βρέφη. Matt. 19, 13. 14. Mark 10, 13. 14. 15. John 16, 21. Also of those more advanced, Matt. 11, 16 in later edit. 14, 21. 15, 38. 18, 2. 3. 4. 5. Mark 7, 28. Luke 7, 32. 9, 47. 48. 11, 7. Sept. for רִבְרָב Gen. 30, 26. 1 Sam. 1, 2; חִבְרָב Gen. 45, 19. So Hadian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. a *male child*, *boy*, e. g. recently born, Matt. 2, 8. 9. 11. 13 bis. 14. 20 bis. 21. Luke 1, 59. 66. 76. 80. 2, 17. 21. 27. 40. Heb. 11, 23. (Sept. for רִבְרָב Ex. 2, 8. 9.)

Also more advanced, Mark 9, 24. 36. 37. John 4, 49, comp. v. 47. Sept. for רִבְרָב Gen. 21, 14. 15; רִבְרָב Gen. 21, 17. 18. So AEL. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Also of a female child, a *girl*, *maiden*, partly grown, Mark 5, 39. 40 bis. 41.

2. Trop. 1 Cor. 14, 20 μὴ παιδία γίνεσθε φρεσίν, be not babes in understanding, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2, 13. 14; comp. Is. 8, 18. So in direct address, Voc. παιδιά, children, q. d. carissimi, John 21, 5. 1 John 2, 13 [14]. 18.

παιδίσκη, ης, ἡ, (dim. παῖς,) a girl, young maiden, free-born Sept. Ruth 4, 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. a *handmaid*, *bond-maid*, a female slave or servant, Matt. 26, 69. Mark 14, 66. 69. Luke 12, 45. 22, 56. John 18, 17. Acts 12, 13. 16, 16. Gal. 4, 22 ἔνα ἐκ τῆς παιδίσκης, καὶ ἔνα ἐκ τῆς ἐλευθέρης. v. 23. 30 bis. 31. Sept. for חֶבְרָא Gen. 21, 10; חֶבְרָא Gen. 16, 1. 2; espec. 1 Sam. 25, 41. So Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

παίζω, f. παίζομαι, (παῖς,) aor. 1 ἔπαισα, later form ἔπαιφα, Butt. § 114; pr. to play or sport as a child, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10.—In N. T. to play, to sport, with singing, leaping, dancing, as connected with worship; 1 Cor. 10, 7 ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πνεῖν, καὶ ἀνέστησαν παίζειν, quoted from Ex. 32, 6 where Sept. for רָנָה. Sept. also for רָנָה Judg. 16, 25. 2 Sam. 6, 5. So Hom. Od. 23. 147. Hes. Scut. 277. 282. Aristoph. Ran. 410.

παῖς, παιδός, ὁ, ἡ, a child, male or female; a boy, youth; a girl, maiden; Plur. οἱ παῖδες, children; spoken of all ages from infancy up to full grown youth; see Matt. 2, 16, also Acts 20, 12 comp. v. 9.

1. Pr. and genr. Matt. 2, 16 ἀνέλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ . . . ἀπὸ διετούς καὶ κατωτέρω. 21, 15. Sing. ὁ παῖς Matt. 17, 18. Luke 2, 43. 9, 42. John 4, 51 ὁ παῖς σου ᾤ, comp. v. 46 where it is υἱός. Acts 20, 12, comp. v. 9 where it is νεανίας. Also ἡ παῖς Luke 8, 51. 54, comp. v. 42 where it is θυγάτηρ ὡς ἐὼν δώδεκα. Sept. genr. for רִבְרָב 2 K. 2, 24; ὁ π. for רִבְרָב Prov. 4, 1; ἡ π. for רִבְרָב Ruth 2, 6; חֶבְרָא Gen. 24, 28. 57. 34, 12.—Jos. Ant. 9. 7. 5 καὶ ἄρρενες αὐτῶ καὶ θηλείαι παῖδες ἐγένοντο. Xen. Mem. 4. 4. 20; ὁ παῖς Hadian. 1. 17. 6. Xen. Cyr. 1. 3. 1; ἡ παῖς Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

2. Like Engl. boy, Lat. puer, put for a servant, e. g. a) Pr. and genr. i. q. δοῦ-

λος, *a servant, slave*, Matt. 8, 6. 8. 13, comp. v. 9 where it is δούλος. Luke 7, 7, comp. v. 3. 12, 45. 15, 26. Sept. for עֲבָד Gen. 9, 26. 27. 26, 15. So Ael. V. H. 4. 22. Xen. Mem. 3. 13. 6. b) *an attendant, minister*, as of a king, Matt. 14, 2 εἶπεν [Ἡρώδης] τοῖς παῖσιν αὐτοῦ. Sept. and עֲבָד Gen. 41, 38. Jer. 36, 24. So 1 Macc. 1, 6. Diod. Sic. 17. 36. c) *ὁ παῖς τοῦ θεοῦ, the servant of God*, i. q. מַלְאָכִי עֲבָד, see Heb. Lex. עֲבָד no. 2; spoken of a minister or ambassador of God, called and beloved of God and sent by him to perform any service; e. g. of David, Luke 1, 69. Acts 4, 25; of Israel, Luke 1, 54, comp. Sept. and עֲבָד Is. 41, 8. 9. 44, 1. 2. 45, 4. Also of Jesus the Messiah, Matt. 12, 18 ἰδοὺ ὁ παῖς μου, in allusion to Is. 42, 1 where Sept. and עֲבָד; also Acts 3, 13. 26. 4, 27. 30. Sept. and עֲבָד Is. 49, 6. 52, 13. al.

παῖω, f. παῖσω and παῖσω, *to strike, to smite*, e. g. with the fist, a rod, sword; c. acc. Matt. 26, 68. Luke 22, 64. Mark 14, 47 et John 18, 10 ἐπαυσε τὸν δούλον. Sept. for עָרַב Num. 22, 28. 2 Sam. 20, 10. So Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6.—Of a scorpion, *to strike, to sting*, Rev. 9, 5.

Πακατιανή, ἡς, ἡ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in Φρυγία; only in the spurious subscription 1 Tim. 6, 22. See Rosenm. Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 144, 149.

πάλαι, adv. 1. *long ago, of old, formerly*; Matt. 11, 21. Luke 10, 13. Heb. 1, 1 πάλαι ὁ θεὸς λαλήσας τοῖς πατέραςιν. Jude 4. Hence οἱ πάλαι as adj. *the old, former*, 2 Pet. 1, 9; comp. Buttm. § 125. 6.—Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2; c. art. Xen. Mem. 1. 6. 14.

2. Of time just past, as related to the present moment, *now long, already long, a while*; Mark 15, 44 ὁ δὲ Πιλάτος . . . ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν.—Hdian. 7. 5. 1. Plat. Phædo § 27. p. 79. c. Xen. Cyr. 8. 1. 1.

παλαιός, ὁ, ὦν, (πάλαι,) *old, aged, not new*.

1. In age or time, *old, former, not recent*, e. g. οἶκος Luke 5, 39 bis; ζυγὴ 1 Cor. 5, 7. 8; διαθήκη 2 Cor. 3, 14; ἐντολὴ 1 John 2, 7 bis; ὁ παλ. ἄνθρωπος Rom. 6, 6. Eph. 4, 22. Col. 3, 9; see in ἄνθρωπος no. 3. b. Sept. for יָשָׁן Lev. 25, 22.—2 Macc. 6, 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

2. From use, *old, worn out*, e. g. ἱμάτιον Matt. 9, 16. Mark 2, 21 bis. Luke 5, 36 bis; ἀσκοί Matt. 9, 17. Mark 2, 22. Luke 5, 37; genr. Matt. 13, 52. Sept. for מָשָׁךְ Josh. 9, 4. 5. Jer. 38, 11.—Soph. Oed. R. 290. Lys. 179. 37.

παλαιότης, ητος, ἡ, (παλαιός,) *oldness, antiquatedness*; Rom. 7, 6 [ἐν] παλαιότητι γράμματος, i. q. ἐν γράμματι τῷ παλαιῷ, comp. in γράμμα no. 2. d.—Of extreme old age, second childhood, Eurip. Helen. 1065. Aeschin. 33. 34.

παλαιῶω, ὦ, f. ὥσω, (παλαιός,) *to make old*; Pass. *to wax old, to become old*; pr. in age, Act. Sept. Job 9, 5. Pass. Athen. I. p. 33. a, οἶκος πεπαλαιωμένος. Luc. Philopatr. 22.—In N. T. from use, Pass. *to wax old, to be worn out*; Luke 12, 33 βαλάντια μὴ παλαιούμενα. Heb. 1, 11 quoted from Ps. 102, 27. Heb. 8, 13 τὸ δὲ παλαιούμενον καὶ γηράσκον, comp. Sept. Lam. 3, 4. So Sept. Pass. for עָרַב Deut. 29, 5. Josh. 9, 13. Ps. 102, 27. Is. 50, 9.—Trop. *to make old or antiquated, to declare obsolete*, e. g. a law or covenant, c. acc. Heb. 8, 13 πεπαλαίωκε τὴν πρώτην sc. διαθήκην. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

πάλη, ης, ἡ, (πᾶλλω,) *a wrestling*, pr. Ael. V. H. 4. 15. Xen. An. 4. 8. 27.—In N. T. trop. *struggle, conflict*, Eph. 6, 12.

παλιγγενεσία, ας, ἡ, (πάλιν, γένεσις,) *new birth, regeneration, reproduction*, Luc. Musc. encom. 7. Plut. de esu Carn. 2. 4.—Hence in N. T.

1. Trop. in a moral sense, *new birth*, i. e. *regeneration*, a change by grace from a carnal nature to a christian life, from sinful to holy affections, Tit. 3, 5. Comp. in ἀνακαίνωσις, ἀναγεννῶω, γεννῶω.

2. Spec. *renovation, restoration, restitution*, pr. from decay or ruin to a former state, equiv. to ἀποκατάστασις q. v. In N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in βασιλεία no. 3. Matt. 19, 28 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3, 21.—Jos. Ant. 11. 3. 9 παλιγγ. τῆς πατρίδος, i. e. the re-occupation of Judea after the exile. So Cicero calls the restoration of his dignity and fortune παλιγγενεσία, ad Att. 6. 6.

πάλιν, adv. *back, back again, again*, pr. as implying a *return back* to a former place,

state, act, or the like, i. q. re- in Lat. and Engl.

1. Of place, espec. after verbs of motion, *back, again*; Mark 2, 1 *καὶ πάλιν εἰσῆλθεν εἰς Καπ.* 5, 21. John 6, 15 *ἀνεχώρησεν πάλιν εἰς τὸ ὄρος.* 11, 7. 14, 3 *πάλιν ἔρχομαι* I come again, I will return. Acts 18, 21. 2 Cor. 1, 16. 13, 2 *ἐὰν ἔλθω εἰς τὸ πάλιν.* Phil. 1, 26 *διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.* Gal. 1, 17. 4, 9. al. So Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20.—Also *λαμβάνειν πάλιν, to take back again*, John 10, 17. 18. Acts 10, 16. (Xen. An. 4. 2. 13.) Acts 11, 10; *οἰκοδομεῖν πάλιν* Gal. 2, 18.

2. Of time, *again, another time, once more.* a) Genr. Matt. 4, 8 *πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος.* 20, 5. Luke 23, 20. John 4, 13. 16, 16. Acts 27, 28. Rom. 8, 15. Heb. 5, 12. 6, 6. James 5, 18. al. smp. Pleonast. *πάλιν ἐκ δευτέρου*, Engl. *again the second time*, Matt. 26, 42. Acts 10, 15. (Æl. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.) Also, *at another time*, genr. John 1, 35. 8, 12. 21. Acts 17, 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4, 7. John 12, 39. Rom. 15, 10. 11. 12. Heb. 2, 13. b) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*; Matt. 5, 33 *πάλιν ἠκούσατε.* 13, 44 sq. 18, 19. Luke 13, 20. John 12, 22. 1 Cor. 12, 21. Heb. 1, 5. 6. 2, 13. al. (Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18.) Also where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4, 7. 2 Cor. 10, 7. Gal. 5, 3. 1 John 2, 8. So Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. +

παμπληθεΐ, adv. (*παμπληθής*; *πᾶς*, *πλήθος*;) *the whole multitude together, all at once*, Luke 23, 18.—Plato Crit. 111. a, si sana lect. Suid. *παμπληθεὶ καὶ παμπληθές*, ἀντὶ τοῦ πολὺ.

πάμπολος, *παμπόλλη*, *πάπολυ*, (*πᾶς*, *πολύς*;) *very much, very great, vast*, Mark 8, 1 *παμπόλλου ὄχλου ὄντος*.—Jos. Ant. 7. 5. 3. Luc. Hermot. 61. Xen. Cyr. 1. 1. 3.

Παμφυλία, as, ἡ, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2, 10. 13, 13. 14, 24. 15, 38. 27, 5. See Strabo 14. p. 667. Plin. H. N. 5. 26. Rosenm. Bibl. Geogr. I. ii. p. 193.

πανδοχεῖον, ου, τό, (*πανδοχεύς*;) pr. 'place where all are received,' i. e. *an inn*, in the East a *menzil* or *meddfez*, *khân*, *caravanserai*, Luke 10, 34. Comp. in κατάλυμα, and see Bibl. Res. in Pal. II. p. 122. III. p. 431.—Epict. Ench. 11. Luc. Philopat. 9. Pol. 2. 15. 5. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

πανδοχεύς, ἑως, ὁ, (*πάνδοκος*; *πᾶς*, *δέχομαι*;) pr. 'one who receives all,' i. e. *the keeper of an inn* or *caravanserai*, a *host*, Luke 10, 35; see in *πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. 15. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

πανήγυρις, ιδος, ἡ, (*πᾶς*, *ἀγυρίς*, *ἀγορά*;) pr. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games or sacrifices; hence genr. *a high festival, public convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11.—In N. T. only Heb. 12, 23 *καὶ μυριάσιν, ἀγγέλων πανηγύρεαι καὶ ἐκκλησίαι πρωτοτόκων* κτλ. and *to countless throngs*, even the *joyful assembly of angels*, sc. as hymning the praises of God around his throne; comp. Rev. 5, 11 sq. Ps. 148, 2. Dan. 7, 10. Sept. for מַרְיָא Ez. 46, 11. Hos. 2, 11; מְרַנְנִים Am. 5, 21.

πανοικία, adv. (*πᾶς*, *οἶκος*;) *with all one's household*, Acts 16, 34. Sept. Vat. for מֵרַח Ex. 1, 1.—Jos. Ant. 4. 4. 4. Æschin. Dial. Soc. 2. 1. Plato Eryx. 392. c. The Atticists hold this to be a later form instead of *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

πανοπλία, as, ἡ, (*πάνοπλος*; *πᾶς*, *ὅπλον*;) *panoply, complete armour*, offensive and defensive, Luke 11, 22. Trop. of spiritual armour, Eph. 6, 11. 13.—Sept. 2 Sam. 2, 21. Æl. V. H. 3. 24. Thuc. 3. 114.

πανουργία, as, ἡ, (*πανούργος*;) *shrewdness, cunning, craftiness*, Luke 20, 23 *κατανοήσας δὲ αὐτῶν τὴν πανουργίαν*. 1 Cor. 3, 19. 2 Cor. 4, 2. 11, 3. Eph. 4, 14. Sept. for מַרְבָּץ Josh. 9, 4. So Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11.—In late writers also in a good sense, Sept. for מַרְבָּץ Prov. 1, 4. Æl. V. H. 2. 40.

πανούργος, ου, ὁ, ἡ, adj. (*πᾶς*, *ἔργον*;) pr. 'doing every thing;' hence *shrewd, cunning, crafty*, 2 Cor. 12, 16. Sept. for מַרְבָּץ Job 5, 12. So Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39.—In late writers also in a good sense, *wise*, Sept. for מַרְבָּץ Prov.

13, 1; Prov. 14, 8, 15; also Eccus. 21, 12, 20.

πανταχῇ, adv. (πᾶς,) *every where*, i. q. **πανταχοῦ**, for which it is read Acts 21, 28 Lachm.—Soph. CEd. Col. 122. Plato Phæd. 109. b.

πανταχοῦθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1, 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16, 20. Luke 9, 6. Acts 17, 30. 21, 28. 24, 3. 28, 22. 1 Cor. 4, 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2. See Buttm. § 116. n. 5.

παντελῆς, εὖς, οὖς, ὅ, ἡ, adj. (πᾶς, τέλος,) *wholly ended, all complete*; hence genr. *perfect, entire*, Jos. Ant. 10. 9. 3 *παντελῆς ἀπωλεία*. Diod. Sic. 15. 17. Plato Legg. 698. a.—In N. T. only εἰς τὸ παντελές, pr. *to completeness*, i. e. adverbially, *completely, entirely, perfectly*, Heb. 7, 25; μὴ εἰς τὸ παντελές, *not at all*, Luke 13, 11. See in εἰς no. 3. b. So Jos. Ant. 6. 2. 3. Æl. V. H. 12. 20.

πάντη, adv. (πᾶς,) *every where*, Pol. 6. 23. 14. Xen. Hell. 1. 3. 21.—In N. T. of manner, *in every way, in all ways*; Acts 24, 3 *κατορθωμάτων γνωμένων... διὰ τῆς σῆς προνοίας πάντη καὶ πανταχοῦ*. So Pol. 25. 5. 9. Xen. Hell. 4. 7. 5.

πάντοθεν, adv. (πᾶς,) *from every side or quarter*; hence *on every side, round about*, Luke 19, 43. Heb. 9, 4. John 18, 20 Rec. Mark 1, 45 Lachm.—Eccus. 51, 10. Jos. B. J. 4. 10. 1. Xen. Hl. 6. 8.

παντοκράτωρ, opos, ὁ, (πᾶς, κρατίω,) *the Omnipotent, the Almighty*, only of God, 2 Cor. 6, 18. Rev. 1, 8. 4, 8. 11, 17. 15, 3. 16, 7. 14. 19, 6. 15. 21, 22. Sept. where Heb. עֲלֵיזָרָא 2 Sam. 5, 10. 7, 26. 27; for עֲלֵיזָרָא Job 5, 17. 8, 5.—Wisd. 7, 25. 2 Macc. 1, 25. Anth. Gr. IV. p. 151.

παντοῦτε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26, 11. Mark 14, 7. Luke 15, 31. 18, 1. John 6, 34. 2 Cor. 2, 14. al. smp.—Wisd. 19, 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Only in later writers, for the earlier *ἐκάστοτε*, Sturz de Dial. Mac. p. 187 sq. Lob. ad Phryn. p. 103. +

πάντως, adv. (πᾶς,) *wholly, altogether, entirely*; 1 Cor. 5, 10 *καὶ οὐ πάντως*. 9, 10. 16, 12. So Æl. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.—Spec. *by all means, at all events, assuredly*; Luke 4, 23 *πάντως ἐμεῖτε μοι*. Acts 18, 21 *δεῖ με πάντως τὴν ἑορτὴν ποιῆσαι εἰς Ἱεροσ.* 21, 22. 28, 4.

1 Cor. 9, 22 *ἵνα πάντως τινὰς σῶσω*. In a neg. reply, *emphat.* Rom. 3, 9 *οὐ πάντως, not at all, not in the least*. So Tob. 14, 8. Æl. V. H. 1. 32. Plato Gorg. 497. c; in a reply, Xen. Cyr. 8. 4. 10.

παρά, a prep. governing the genitive, dative, and accusative, with the primary signif. *beside, near by*; expressing thus the relation of immediate vicinity or proximity. See Passow in *παρά*: Buttm. § 147. n. 1. Kühner § 297. Matth. § 588. Winer § 51. p. 437 sq.

I. With the GENITIVE, where as combined with the force of the genitive itself, it has the sense *from beside, from near, from with*, Fr. *de chez*, comp. Buttm. § 132. 3. In prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the side or presence of any one; thus taking the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 438.

1. Pr. after verbs of motion, as of going, coming, sending, and the like, *from with, from*; Mark 14, 43 *παραγίνεται Ἰουδας... καὶ ὄχλος πολλὸς... παρὰ τῶν ἀρχιερέων*. Luke 8, 49. John 15, 26. 17, 8. So after εἶναι, *to be from, to come from*, John 6, 46. 7, 29; impl. 1, 14. Of things, Luke 6, 19 *δύναμις παρ' αὐτοῦ ἐξῆλθεν*, *a virtue went out from him*.—Sept. Is. 57, 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

2. Trop. after verbs of asking, receiving, or those which imply these ideas, *from*; e. g. after verbs of asking, seeking, and the like, Matt. 2, 4 *ἐπυνθάνετο παρ' αὐτῶν*. v. 7. 20, 20 *αὐτοῦσά τι παρ' αὐτοῦ*. Mark 8, 11. Luke 12, 48. John 4, 9. Acts 3, 2. 9, 2. James 1, 5. al. So Æl. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hearing or learning from any one, John 1, 41 *ἀκούσαντων παρὰ Ἰωάννου*. Acts 24, 8. 28, 22. Gal. 1, 12. 1 Thess. 2, 13. 2 Tim. 1, 13. 2, 2. 3. 14 *παρὰ τινος ἔμαθες*. 2 John 4. al. smp. So Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6.—After verbs of receiving, obtaining, buying, being promised, and the like, *from any one*; Matt. 18, 19 *γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς*. (Xen. An. 7. 2. 25.) Mark 12, 2 *ἵνα παρὰ τῶν γεωργῶν λάβῃ κτλ.* Luke 6, 34. John 5, 34. Acts 7, 16 *φ' ἀνήστατο Ἀβραάμ... παρὰ τῶν υἱῶν Ἑμμόρ*. 9, 14. 26, 12. Rom. 11, 27. Eph. 6, 8. 2 Pet. 1, 17. Rev. 3, 18. al. smp. So Luc. D. Deor. 5. 2. Æl. V. H. 9. 25. Xen. Cyr. 8. 2. 25.—After εἶναι expr. or impl. *to be from any one, i. e. to come, be given, bestowed, from or by any one*, John 17, 7 *πάντα ἔσται δίδωκάς μοι, παρὰ σοῦ ἐστι*. Acts 26, 22.

2 John 3. So of hospitality or gifts, Luke 10, 7. Phil. 4, 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. Hell. 3. 1. 6.) Or *genr.* to come, to be derived or possessed, from any one, Mark 5, 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) Also of persons, of παρὰ τινος *pr. those from near any one*, i. e. his kindred, relatives, Mark 3, 21. So Jos. Ant. 1. 10. 5. Luc. Tox. 51.

3. Trop. c. *gen.* of pers. as the source, author, director, from whom any thing proceeds, is derived. a) *Genr.* Matt. 21, 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118, 22 where Sept. for רָאָה. Luke 1, 45. 2, 1 ἐξῆλθε δόγμα παρὰ Καίσαρος. John 1, 6. Comp. Matth. § 588. So Luc. D. Mort. 1. 3. Plato Menex. 236. e. Xen. Hell. 2. 1. 27. b) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22, 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Buttm. § 134. 3. Winer § 51. p. 438. So Luc. D. Deor. 4. 2. Plato Conv. 175. e. Xen. An. 1. 9. 1.

II. With the DATIVE, both of person and thing, expressing rest or position *by the side of, near by, at, with*; and with a dat. Plur. *among*; see Passow, Buttm. Math. 1. c. Winer § 52. p. 470.

1. Of *Place*, after verbs implying rest or remaining in a place. a) *Genr.* and c. dat. of thing, John 19, 25 ἐσθίγεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. With dat. of pers. as indicating place, Matt. 6, 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κτλ. 22, 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ ἀδελφοί, i. e. *with or among us*, 28, 15. John 1, 40. 8, 38. 14, 17. 23. 17. 5 bis [δύνα] παρὰ σεαυτῷ... ἢ εἰχον παρὰ σοί. Acts 10, 6. 1 Cor. 16, 2 παρ' ἐαυτῷ τιθένω, *with himself*, Fr. chez soi, at home. Acts 21, 16 παρ' ᾧ ξενισθόμεν. Col. 4, 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. 4, 13. Rev. 2, 13. al. So Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. b) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in ἐν no. 4; so in Engl. *by, with*. Luke 9, 47 Ἰησοῦς... ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτοῦ. 19, 7. Comp. Matth. § 588. b. So Xen. An. 2. 5. 27 si sana lect.

2. With dat. of *Person*, the reference being to the person himself without regard to place. a) *Pr.* and *genr.* *with, among*, Matt. 21, 25 οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς. Luke 1, 30 εὖρες γὰρ χάριν παρὰ τῷ Θεῷ. 2, 52. 2 Cor. 1, 17. 1 Pet. 2, 20. So Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr.

8. 2. 28. b) Trop. *with or before any one*, i. e. in his sight, presence, judgment, he being judge, Acts 26, 8. Rom. 2, 13 δίκαιος παρὰ τῷ Θεῷ. 11, 25. 1 Cor. 3, 19. Gal. 3, 11. James 1, 27. 1 Pet. 2, 4. 2 Pet. 3, 8. So 2 Pet. 2, 11 παρὰ κυρίῳ *before the Lord*, as judge. (Jos. Ant. 7. 4. 2. AEL. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19, 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ Θεῷ πάντα δυνατά. Of moral qualities which are *with any one*, i. e. belong to his character, Rom. 2, 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. 9, 14. Eph. 6, 9. James 1, 17. So Sept. Job 12, 13. Dem. 318. 13 εἰ δ' οὐν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. c) Trop. 1 Cor. 7, 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μείνω παρὰ τῷ Θεῷ, *with God*, i. e. in union and fellowship by faith with him, devoted to him as Christians, i. q. ἐν κυρίῳ v. 22.

III. With the ACCUSATIVE, *pr.* expressing motion *alongside of, near by, near to*; see Passow, Buttm. Math. 1. c. Winer § 53. g.

1. *Pr.* implying motion *along or by the side of* any thing, i. e. *near by, along*, after verbs of motion; c. acc. of thing, Matt. 4, 18 περιπατῶν δὲ δ' Ἰ. παρὰ τὴν θάλασσαν, i. e. *by the sea*, along the sea-shore. Matt. 13, 4. Mark 2, 13. 4, 15 οἱ παρὰ τὴν ὁδὸν (σπειροῦνται) *by the way-side*. Luke 8, 5. So Jos. Ant. 2. 5. 5 παρὰ ποταμὸν βαδίζων. Xen. An. 6. 2. 1, 18.

2. Expressing motion to a place, i. e. place whither, to the side of, near by, near to, at, after verbs of motion, and so equiv. to πρὸς or εἰς c. acc. Matt. 15, 29 μεταβὰς... ἦλθε παρὰ τὴν θάλασσαν, *he came near by (to) the sea*, approached the sea. v. 30 ἐβόησαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ, *at his feet*. Luke 8, 41. Acts 4, 35. 7, 58.—Hom. Il. 1. 347 τὰ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν. Luc. D. Deor. 9. 2. Plato Phæd. 116. b. Xen. Cyr. 1. 3. 14 ἡ παρ' ἐμὲ εἰσόδος.

3. Sometimes also with the idea of rest or remaining *near a place, near, by, at*, i. q. παρὰ c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in εἰς no. 4. a) *Pr.* after verbs of rest or remaining, Matt. 13, 1 ἐκάθηντο παρὰ τὴν θάλασσαν, i. e. *he went and sat by the sea-side*. Mark 5, 21. Luke 5, 1. 7, 38 στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. 10, 39. Ellipt. with a verb impl. Mark 4, 1. Acts 22, 3. Heb. 11, 12. So AEL. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39. b) Trop. of the ground or reason *by or along with* which a conclusion follows, *by*

reason of, because of, Lat. *propter*, e. g. *παρὰ τοῦτο*, *thereby, therefore, on this account*; 1 Cor. 12, 15. 16 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; comp. Matth. Winer l. c. Sept. for *לְכָל* Deut. 23, 5. So π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5; παρ' ὃ Jos. B. J. 3. 3. 5; genr. Pol. 1. 32. 4. Dem. 545. 22.

4. Denoting motion *by* or *past* a place, i. e. *along by, by, beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 παρ' αὐτὴν τὴν βασιλῶνα δεῖ παραίναί. —In N. T. only trop. as implying a failure to reach the exact point of aim, a going *beside* or *beyond* the mark, a *miss*; comp. Passow, Winer l. c. a) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18, 13 παρὰ τὸν νόμον, pr. *aside from the law*, contrary to law. Rom. 1, 26 παρὰ φύσιν. 4, 18 παρ' ἐλπίδα. 11, 24. 16, 17. Gal. 1, 8. 9. So Jos. Ant. 6. 13. 2. Hdian. 6. 3. 6. Xen. Mem. 1. 1. 18. b) i. q. Engl. *beside*, in the sense *except, save*, 2 Cor. 11, 24 *τεσσαράκοντα παρὰ μίαν forty stripes save one*. So Jos. Ant. 4. 8. 1 *τεσσαράκοντα ἐτῶν παρὰ τριάκοντα ἡμέρας*. Dem. 688. 25. Hdot. 9. 33. c) i. q. Engl. *past*, in the sense *beyond, besides, more than*; so genr. Heb. 11, 11 παρὰ καιρὸν ἡλικίας ἔτεκεν, *past the proper age, beyond the usual age*. (Jos. Ant. 14. 14. 3. Thuc. 3. 54 παρὰ δύναμιν.) More commonly i. q. *more than, above, beyond*; so genr. Luke 13, 2 ἀμαρτωλοὶ παρὰ πάντας. v. 4. Rom. 1, 25. 12. 3 παρ' ὃ δεῖ φρονεῖν. 14, 5 see in κρίνω no. 1. Heb. 1, 9. (Diod. Sic. 12. 13 init. Plato Ion 539. e. Xen. Mem. 1. 4. 14.) Also after comparatives, where παρὰ c. acc. is equiv. to ἢ κατὰ c. acc. Matth. 588. p. 1174; e. g. Luke 3, 13 μηδὲν πλέον παρὰ τὸ διατεταγμένον *nothing more beyond what is appointed*, i. q. no more *than* is appointed. Heb. 1, 4. 2, 7. 9. 3, 3. 9, 23. 11, 4. 12, 24. (1 Esdr. 4, 35. Hdot. 7. 103. Thuc. 1. 23.) After ἄλλος, 1 Cor. 3, 11 *ἑμεῖσι δὲ ἄλλοι . . παρὰ τὸν κείμενον, other . . than*; comp. Matth. l. c. So Plato Phaed. 42. p. 93 a, οὐδὲ μὴν ποιεῖν τι οὐδέ τι πάσχειν ἄλλο, παρ' ὃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχει.

NOTE. In composition παρὰ implies: a) Nearness, proximity, *alongside of, beside, near, by*; as παρακαθίζω, παρίστημι, παραβαλάσσω. b) Motion or direction *to the side of, near by, near to, by*; as παραβάλλω, παραδίδωμι, παρέχω, παρατείνω. c) Motion *along by* or *past* any place, a going *beyond*; as παράγω, παρέρχομαι, παραπλέω. d) Trop. a going *beside* or *beyond*, going *amiss*, i. q. Engl. *mis-*, i. e. *wrongly, falsely*,

as παρακοῖνω, παραβουλέω; or like Lat. *præter*, *trans*, implying transgression, violation, as παραβαίνω, παρανομέω; also *by stealth*, as παρεισάγω. +

παραβαίνω, f. βήσομαι, aor. 2 παρίβην, (βαίνω,) pr. *to go by the side of, to accompany*, sc. as one of the warriors in a chariot, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40; *to pass by or over* in silence, Dem. 298. 11. —Usually and in N. T. only trop. *to go aside from, to overslep, to transgress*, c. accus. Matth. 15, 2. 3 ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ. Absol. 2 John 9. Prægn. Acts 1, 25 ἐξ ἧς [ἀποστολῆς] παρίβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression; so Sept. c. ἐκ for *לְכָל* Ex. 32, 8. Sept. genr. for *לְכָל* Num. 14, 41. Josh. 7, 11. 15. —Dem. 624. 1. Xen. Mem. 4. 4. 21.

παραβάλλω, f. βαλῶ, (βάλλω,) *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8. —In N. T.

1. *to throw or place side by side, trop. to compare*, τὶ ἐν τι Mark 4, 30.—So τί τινα Jos. Ant. 5. 1. 21. Hdot. 1. 198; τὶ πρὸς τι Xen. Mem. 2. 4. 5.

2. Intrans. or with ἐαυτὸν impl. *to throw oneself near*, i. e. *to betake oneself any whither, to go or come to a place, to arrive at*; see Buttm. § 130. n. 2. § 113. 2. Matth. 5496. Winer § 39. 1. Espec. by ship, as a nautical term, c. eis Acts 20, 15 *παραβάλομεν εἰς Σάμον*.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

παραβάσις, εως, ἡ, (παραβαίνω,) *transgression*, e. g. τοῦ νόμου Rom. 2, 23; absol. 4, 15. 5, 14. Gal. 3, 19. 1 Tim. 2, 14. Heb. 2, 2. 9, 15. Sept. for *לְכָל* Ps. 101, 3.—2 Macc. 15, 10 π. τῶν ἔργων. Plut. Mor. II. p. 152.

παραβάτης, ου, ὁ, (παραβαίνω,) *an accomplice, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. a *transgressor*, e. g. τοῦ νομοῦ Rom. 2, 25. 27. James 2, 11; absol. Gal. 2, 18. James 2, 9. So Symm. for *לְכָל* Ps. 17, 4. Ez. 18, 10.

παραβιάζομαι, f. ἀσσομαι, Mid. depon. (βιάζω,) *to force, to do violence to*, contrary to nature and right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. Reisk. X. p. 118 pen. *μη παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν*. —In N. T. *to compel, to constrain*, by overmuch entreaty, c. acc. Luke 24, 29. Acts 16, 15. Sept. for *לְכָל* 2 K. 2, 17; *לְכָל* 1 Sam. 28, 23.

παραβολεύομαι, f. *εὔσομαι*, Mid. depon. (πυράβολος, παραβάλλομαι,) *to expose oneself, to venture*; Phil. 2, 30 Grb. *παραβολεύσμενος τῇ ψυχῇ exposing himself as to his life, regardless of his life; for the dat. see Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολεύσμενος: εἰς θάνατον ἐαυτὸν ἐκδούς.* See Wetstein N. T. not. crit. in loc.

παραβολή, ἥς, ἡ, (παραβάλλω,) *pr. a placing side by side, as of ships in battle*, Pol. 15. 2. 13. Diod. Sic. 14. 60.—In N. T. trop.

1. *a comparison, similitude*; Mark 4, 30 *ἐν ποίᾳ παραβολῇ παραβαλόμεν αὐτήν*; Heb. 11, 19 *ἐν παραβολῇ*, i. e. figuratively. So *Æl. V. H. 3. 33. Pol. 1. 2. 2.—Spec. an image, figure, symbol*, i. q. τύπος, Heb. 9, 9 ἦτις [ἦν] παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ; comp. v. 11.

2. *Spec. a parable, a short discourse or comparison, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T.* E. g. *Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν. v. 31. 33. 53. 15. 16. 21. 33. 45. Mark 4, 10. 13 bis. 7, 17. 12, 12. Luke 5, 36. 6, 39. 8, 9. 11. 12, 16. 41. 13, 6. 15, 3. 18, 1. 9. 19, 11. 20, 9. 19. 21, 29; ἐν παραβολαῖς ἐν παραβολαῖς, through or by means of parables, Mark 4, 11. Luke 8, 10; λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13, 3. 10. 13. 34. 22, 1. Mark 3, 23. 12, 1; διδάσκειν ἐν παραβολαῖς Mark 4, 2; εἶπε διὰ παραβολῆς Luke 8, 4; dat. of manner, Mark 4, 33. Also χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. 13, 34. Mark 4, 34; ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, i. e. drawn from the fig-tree, Matt. 24, 32. Mark 13, 28. With gen. of the object whence the parable is drawn, Matt. 13, 18 π. τοῦ σπείροντος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14, 7, comp. v. 7–11. 12–14. 16–24. Sept. and Heb. *בְּפָרָוֹל* Ez. 17, 2. 24, 3.*

3. In a wider sense, *figurative discourse, a dark saying, apothegm*, i. e. obscure and of deep meaning; Matt. 13, 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78, 2 where Sept. for *בְּפָרָוֹל* a sententious or didactic poem; comp. Prov. 1, 6. Ecc. 12, 9.—Hence i. q. *a proverb, adage*, Luke 4, 23. Sept. and *בְּפָרָוֹל* 1 Sam. 10, 12. Ez. 18, 2.

παραβουλεύομαι, f. *εὔσομαι*, (βουλεύω,) *to misconsult, to not regard, a doubtful form*, c. dat. Phil. 2, 30 Rec. where other editions and Mss. read *παραβολεύομαι* q. v. Not found elsewhere.

παραγγέλλω, ας, ἡ, (παραγγέλλω,) *announcement, declaration, proclamation, by authority*. Xen. Hell. 2. 1. 4.—In N. T. *a command, charge, precept*, e. g. from magistrates, c. dat. emphat. Acts 5, 28 οὐ παραγγελὶα παραγγελάμεν ὑμῖν; 16, 24. Or as pertaining to religion, 1 Thess. 4, 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1, 5. 18. So genr. Pol. 6. 27. 1.

παραγγέλλω, f. γελῶ, (ἀγγέλλω,) *to bring or send word near to any one, to pass the word along, to announce*, Hdian. 1. 5. 3. Xen. Hell. 2. 1. 4.—Hence in N. T. and comm. *to give the word, to command, to charge*; also *παραγγέλλω μὴ, to forbid*; c. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα and the like. α) With dat. and accus. 2 Thess. 3, 4 δ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κτλ. c. dat. impl. 1 Cor. 11, 17. 1 Tim. 4, 11. 5, 7 ταῦτα παράγγελλε, ἵνα κτλ. So Xen. Cyr. 4. 2. 19. Lac. 13. 5. β) With dat. and infin. see for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer § 45. 8. E. g. infin. aor. Mark 8, 6 παράγγειλε τῷ δούλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. [Matt. 15, 35.] Luke 5, 14. 8, 29. 56. Acts 10, 42. 16, 18. 23, 22. 1 Cor. 7, 10. Inf. pres. Luke 9, 21 αὐτοῖς παράγγειλε μὴ δεῖν λέγειν τοῦτο. Acts 1, 4. 4, 18. 5, 28. 40. 16, 23. 17, 30. 23, 30. 2 Thess. 3, 6. 1 Tim. 1, 3. 6, 17; with acc. and inf. pres. 1 Tim. 6, 13; dat. impl. Acts 15, 5. So aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31; pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. Inf. c. acc. Xen. An. 1. 2. 1. γ) Further, with dat. and ἵνα, see in ἵνα III. 1. a. Mark 6, 8. 2 Thess. 3, 12; dat. and καὶ ὥς 1 Thess. 4, 11; with λέγων before the express words, Matt. 10, 5.

παραγίνομαι, f. γενήσομαι, (γίνομαι,) *Pres. and Impf. to become near, to become present, i. e. to come, to approach, to arrive*, Matt. 3, 1. 13. Mark 14, 43; Impf. once John 3, 23; elsewhere only Aor. 2 παρευεγόμενη, *to be near, to be present, i. e. to have come or arrived*; see in γίνομαι.

1. Genr. and absol. John 3, 23 παρευεγόντο καὶ ἑβαπτίζοντο. Luke 14, 21. 19, 16. Acts 11, 23 ὅς παραγενόμενος καὶ ἰδὼς. 25, 7. 1 Cor. 16, 3. al. Sept. for *ἐγγίνομαι* Gen. 26, 32. Ex. 2, 16. 17. *sæp.* So *Æl. V. H. 12.*

1 init. Xen. Cyr. 8. 1. 3.—With an adjunct of place whither, e. g. *eis* c. acc. of place, Matt. 2, 1. John 8, 2. Acts 13, 14. 15, 4. (Sept. Josh. 24, 11. Hdot. 2. 4.) With *ἐπὶ* c. acc. of place, Matt. 3, 13 (Plut. Mor. II. p. 35); *ἐν* c. acc. of pers. *to come upon or against* any one, Luke 22, 52. (Sept. Josh. 10, 9. Thuc. 2. 95.) With *πρός* c. acc. of pers. Luke 7, 4. 11, 6. Acts 20, 18. So Sept. Ex. 2, 17. 18, 6. Diod. Sic. 2. 13.—With an adjunct of place whence, e. g. *ἀπὸ* c. gen. Matt. 3, 13; *ἐξ* *δδοῦ* Luke 11, 6; *παρά τινος* Mark 14, 43.

2. Spec. *to come or appear publicly*, e. g. John the Baptist, Matt. 3, 1; Jesus, Luke 12, 51. Heb. 9, 11.—1 Macc. 4, 45. Test. XII Patr. p. 745. +

παράγω, *φ. ἔγω*, (*ἄγω*.) *to lead along near, to lead by or past*, Xen. Hell. 4. 5. 11.—Hence in N. T.

1. Mid. *παράγομαι*, *to pass along, to pass away*; absol. 1 John 2, 8 ἡ σκορία *παράγεται*. Trop. i. q. *to disappear, to perish*, 1 John 2, 17 ὁ κόσμος *παράγεται*. Only in N. T.

2. Intrans. *παράγω*, *to pass along, to pass by*, comp. in *ἄγω* no. 2. Matt. 20, 30 ἀκούσάτε δὲ ἱησοῦς *παράγει*. Mark 2, 14. 15, 21. John 9, 1. Sept. for עָבַר 2 Sam. 15, 18. Ps. 129, 8. So Pol. 5. 18. 4.—Spec. *to pass on by, to pass away*, Matt. 9, 9 καὶ *παράγων* ὁ ἱησοῦς *ἐκείθεν*. v. 27. John 8, 59. Trop. i. q. *to disappear, to perish*, 1 Cor. 7, 31 τὸ σχῆμα τοῦ κόσμου *τοῦτο παράγει*. Sept. and עָבַר Ps. 144, 4. So Xen. Cyr. 5. 4. 44.

παραδειγματίζω, *φ. ἴσω*, (*παραδειγμα*, *παραδεικνυμι*.) *to make an example of, to put to open shame*, c. acc. Matt. 1, 19 μὴ *βέλων αὐτὴν παραδειγματίσαι*. Heb. 6, 6 coupled with *ἀνασταυρώσω*. So Sept. for עָבַר Num. 25, 4.—Plut. de Curiosit. 10. Pol. 29. 7. 5.

παράδεισος, ου, ὁ, *paradise*, comp. Sanscr. *paredēśa*, a region of beauty; Armen. *pardes*, a garden or park around the house, planted with grass, herbs, trees, for use and ornament, see Schröder Diss. Thesaur. Ling. Armen. præmissa. p. 56. In the Heb. form עֵדֶן and Gr. *παράδεισος*, it is applied to the *pleasure gardens and parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. 2, 8; comp. Ecc. 2, 5. Cant. 4, 13. Xen. Cyr. 1. 3. 14. Hell. 4. 1. 33. CEC. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7.

3. Hence in Sept. of the garden of Eden, *παράδεισος* for Heb. עֵדֶן Gen. 2, 8 sq. Jos. Ant. 1. 1. 3. See Heb. Lex. עֵדֶן. Rosenm. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

1. The inferior *paradise*, or the region of the blessed in Hades, Luke 23, 43; see art. *ἄδης*. Comp. Jos. Ant. 18. 1. 3.

2. Spec. ὁ *παράδεισος τοῦ θεοῦ*, the *paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12, 4, i. q. ὁ *τρίτος οὐρανός* in v. 3; see in *οὐρανός* no. 4. h. So Rev. 2, 7, where the imagery is drawn from Gen. 2, 8 sq.—Psalm. Salom. 14, 2. Test. XII Patr. p. 586 *αὐτοῖς [ὁ υἱὸς τοῦ θεοῦ] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ἐύλου τῆς ζωῆς*.

παραδέχομαι, *φ. ἔχομαι*. Mid. depon. (*δέχομαι*.) *to take near or to oneself, i. e. to receive to oneself*, pr. from the hands of any one, Xen. Cyr. 7. 3. 1.—In N. T. trop. *to receive, to admit, to approve*, e. g. things, c. acc. Mark 4, 20 τὸν λόγον. Acts 16, 21 *ἔφη*. 22, 18. 1 Tim. 5, 19. Sept. for *ἔχω* Ex. 23, 1. (Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.) Also persons, Acts 16, 4 Lachm. By Hebraism, *to delight in*, Heb. 12, 6 *ὅν ἐν παραδέχεται*, parall. with *ἀγαπάω*, quoted from Prov. 3, 12 where Sept. for *ἔχω*.

παραδιατρίβη, ης, ἡ, (*διατριβή*, *διατριβω*.) *misemployment, useless occupation, busy meddling*; 1 Tim. 6, 5 Rec. This reading has less authority than *διαπαρ-ατριβή*, though some prefer it; see Tittm. de Synon. N. T. p. 233. Winer § 16. 4. n.

παράδωμι, *φ. παραδώσω*, (*δίδωμι*.) *to give near or over to any one, to deliver over or up, into the possession or power of any one*.

1. Of persons, *to deliver over* with evil intent into the power or authority of others; e. g. to magistrates for trial, condemnation, c. acc. et dat. Matt. 5, 25 *μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ*. Mark 15, 1 *παρέδωκαν αὐτὸν τῷ Πιλάτῳ*. Luke 20, 20. John 19, 11; dat. impl. Matt. 27, 18. Acts 3, 13. (Dem. 515. 6.) To lictors or soldiers for punishment or ward, Matt. 5, 25 καὶ ὁ *κριτὴς σε παραδῶ τῷ ὑπηρέτῃ*. 18, 34 *παρέδωκεν αὐτὸν τοῖς βασιυσταῖς*. 20, 19 et Luke 18, 32 *τοῖς ἔθνεσιν*, i. e. the Roman soldiers. Acts 12, 4; with acc. and *eis* final, Matt. 20, 19. With acc. and *eis* final, Luke 24, 20 *παρ. αὐτὸν εἰς κρίμα Σατάνου*, i. e. to be

punished with death. With *ἵνα*, Matt. 27, 26 Ἰησοῦν παρέδωκεν, *ἵνα* σταυρωθῇ. Mark 15, 15. (Dem. 1327. ult. Xen. An. 4. 2. 1.) Also in general to the power and pleasure of one's enemies; c. acc. et dat. Matt. 26, 15 κατὰ ὑμῖν παραδώσω αὐτόν. Luke 23, 25. Mark 10, 33. 1 Tim. 1, 20; acc. simpl. Matt. 10, 4 Ἰούδας ὁ καὶ παραδόντες αὐτόν. 24, 10. Mark 3, 19. 14, 11. Luke 22, 21. al. Pass. Matt. 4, 12. Mark 1, 14. (1 Macc. 14, 33. Ceb. Tab. 9. Xen. Hell. 2. 4. 41.) Instead of dat. put with *εἰς συνέδρια*, *ὑπὸ* (before) *councils*, Matt. 10, 17. Luke 21, 12. (Dem. 1230. 18.) Also *εἰς χεῖρας τινος*, into the hands (power) of any one, Matt. 17, 22. Mark 14, 41. Luke 24, 7. Acts 21, 11. With *εἰς* final, Matt. 24, 9. 26, 2 ὁ υἱὸς τοῦ ἀνδρ. παραδίδονται εἰς τὸ σταυρωθῆναι. Acts 8, 3 εἰς φυλακὴν. Mark 13, 12 et 2 Cor. 4, 11 εἰς θάνατον, and so with *εἰς θάνατον* impl. wherever the reference is to the death of Jesus, Rom. 4, 25. 8, 32. 1 Cor. 11, 23; also where Jesus is said *ἐαυτὸν παραδιδόναι*, Gal. 2, 20. Eph. 5, 2. 25. (Act. Thom. § 52.) Once genr. *τινά τινα εἰς*, 1 Cor. 5, 5.

2. Of persons or things delivered over to do or suffer any thing, *to give up or over*, *to surrender*, *to permit*, c. acc. Acts 15, 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν, *men who have given up* (jeopardied) *their lives*. So c. acc. et *ἵνα*, 1 Cor. 13, 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι. Sept. for Chald. ܕܢܝܕܢܐܢ ܕܢܝܕܢܐܢ. Dan. 3, 28. (Luc. Tim. 12. Plut. Mor. II. p. 32. Xen. Cyr. 3. 3. 47.) Of persons given over to follow their passions or appetites; with acc. and dat. of thing, Eph. 4, 19 ἐαυτοὺς παρέδωκαν τῇ ἀσέλγειᾳ. Acc. and infin. Acts 7, 42; acc. and *εἰς τι* into any thing, i. e. into the power or practice of it, Rom. 1, 24. 26. 28. So Eccles. 23, 6.

3. Of persons and things delivered over to the charge, care, kindness of any one, *to give up or over*, *to commit*, *to intrust*, mostly c. acc. et dat. Matt. 11, 27 πάντα μοι παραδότην ὑπὸ τοῦ πατρὸς. 25, 14. Luke 4, 6. 10, 22. Acts 27, 1 παρέδιδουν τὸν Παῦλον. ἑκατοντάρχῃ κτλ. 1 Pet. 2, 23. 2 Pet. 2, 4. (Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παραδίδοναι *τινὰ τῇ χάριτι τοῦ Θεοῦ*, *to commit* (commend) *to the favour of God*, Acts 14, 26. 15, 40; παραδίδοναι τὸ πνεῦμα sc. τῷ Θεῷ, *to give up the ghost*, John 19, 30, comp. Ps. 31, 5. Ecc. 12, 7.—Spec. *to deliver up*, *to render up*, e. g. τὴν βασιλείαν τῷ Θεῷ 1 Cor. 15, 24. So Xen. Hell. 2. 3. 7.

4. Of things delivered orally or by writing, i. q. *to deliver*, *to declare*, *to teach*, c. acc.

et dat. expr. or impl. Mark 7, 13. Luke 1, 2. Acts 6, 14 τὰ ῥῆγ δ παραδωκεν ὑμῖν Μωϋσῆς. 16, 4. 1 Cor. 11, 2. 23 δ καὶ παραδωκα ὑμῖν. 15, 3. 2 Pet. 2, 21. Jude 3. Pass. Rom. 6, 17 εἰς ὃν παρεδόθητε τύπον διδαχῆς, for *εἰς τὸν τύπον διδ. ὃν παρεδόθητε*, see Buttm. § 131. 5, and § 134. 6. Winer § 24. 2.—Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

5. Intrans. or with *ἐαυτὸν* impl. see in παραβάλλω no. 2, *to deliver up oneself*, *to yield oneself*, e. g. as the harvest presents itself for the sickle; Mark 4, 29 ὅταν δὲ παραβῇ ὁ καρπός. +

παράδοξος, ου, δ, ἡ, adj. (δόξα,) *paradoxical*, *strange*, pr. aside from opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19.—In N. T. *strange*, *wonderful*, Luke 5, 26. So Eccles. 43, 25. Hdian. 1. 1. 5. Plut. Alex. M. 17.

παράδοσις, εως, ἡ, (παράδωκε,) *delivery*, the act of delivering over from one to another, Thuc. 1. 9; *the surrender of a city*, Jos. B. J. 1. 8. 6. Thuc. 3. 53.—In N. T. meton. 'any thing orally delivered,' *a precept*, *ordinance*, *instruction*.

1. Of precepts or doctrines delivered down from age to age, *tradition*, *traditional law*; Matt. 15, 2 παραβαίνουσι τὴν παράδοσιν τῶν προφητῶν. v. 3. 6. Mark 7, 3. 5. 8. 9. 13. Gal. 1, 14. Col. 2, 8. See Jos. Ant. 13. 10. 6.—Pol. 12. 6. 1. Plato Legg. 803. a.

2. Genr. *a precept*, *doctrine*, 1 Cor. 11, 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχευε. 2 Thess. 2, 15. 3, 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

παράζηλός, ὦ, f. ὥσω, (ζήλῳ,) pr. *to make miszealous*, i. e. *to make jealous*, *to provoke to jealousy or emulation*, trop. of Israel whom God would make jealous of their own high privileges and cause to set a right value upon them, by bestowing like privileges on other nations; c. acc. Rom. 10, 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔσται, quoted from Deut. 32, 21 where Sept. for ܐܝܬܝܢ, ܐܝܬܝܬܝܢ. Rom. 11, 11. 14. Also in respect to God, *to provoke God to jealousy and wrath by rendering to idols the homage due to him alone*, 1 Cor. 10, 22. Sept. for ܐܝܬܝܢ 1 K. 14, 22; ܐܝܬܝܬܝܢ Ps. 37, 1. 7. 8. So Eccles. 30, 3.

παράθαλάσσιος, α, ου, (θάλασσα,) by the sea-side, on the sea-coast; Matt. 4, 13 εἰς Καπερν. τὴν παραθαλάσσιαν. Sept. for ܐܝܬܝܢ ܐܝܬܝܢ 2 Chron. 8, 17.—Pol. 1. 20. 6. Xen. Hell. 1. 1. 24.

παράθεωρέω, ὦ, f. ὥσω, (θεωρέω,) *to look at a thing beside another*, *to compare*, Xen. Mem. 4. 8. 7.—In N. T. *to look by or*

beyond any thing, to overlook, to neglect; Pass. Acts 6, 1 ὅτι παρεσιωροῦντο αἱ χήραι αὐτῶν. So Dem. 1414. 22. Diod. Sic. 35. T. VI. p. 218.

παρασκήκη, ης, ῆς, (παρασκήκη), a deposit, *trust*, something committed to one's charge, 2 Tim. 1, 12; also 1 Tim. 6, 20 et 2 Tim. 1, 14 in later edit. for παρακαταθήκη in Rec. Sept. for ἱστῆρ Lev. 6, 2. 4.—Hdot. 9. 45. Pol. 33. 12. 4, 9. The Atticists regard this as a later form for the earlier παρακαταθήκη, Lob. ad Phryn. p. 312.

παραινέω, ὦ, f. ἴσω, (αἰνέω), pr. to praise by or before any one; hence to recommend, to exhort, to admonish, absol. Acts 27, 9; c. acc. et inf. Acts 27, 22 παραίνω ὑμᾶς εὐθυμεῖν.—2 Macc. 7, 25. Luc. Pisc. 51; c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

παραιτέομαι, οὔμαι, f. ἵσομαι, Mid. depon. (αἰτέω), to ask at the hands of any one, to beg of or from, to obtain by asking, Pind. Nem. 10. 56. Hdot. 1. 24, 90.—In N. T. to beg off from any thing, to avert by entreaty, to deprecate.

1. Genr. to entreat that something may not take place; c. inf. Acts 25, 11 οὐ παραιτούμαι τὸ ἐποθεῖν I do not deprecate death, do not refuse to die. Followed by μή c. inf. Heb. 12, 19; comp. in μή I. no. 4.—Jos. Vit. § 29 θανεῖν οὐ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

2. Spec. to excuse oneself, to beg off from an invitation, absol. Luke 14, 18 ἤρξαντο . . παραιτεῖσθαι πάντες. Pass. particip. perf. as Pass. ib. ἔχε με παρητημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Cæs. 68 Κίννας . . ἐδόκει ὑπὸ Καίσαρος ἐπὶ δεῖπνον καλεῖσθαι· παραιτούμενος κτλ. Plato Prot. 358. a.

3. Spec. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12, 25 bis, μὴ παραιτήσῃς τὸν λαλοῦντα κτλ. 1 Tim. 4, 7. 5, 11. So Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. a. Diog. Laert. 4. 42.—Also, to avoid, to shun, c. acc. 2 Tim. 2, 23. Tit. 3, 10. So 2 Macc. 2, 31. Philo in Flacc. p. 968. d.

παρακαθίζω, ὦ, f. ἴσω, (καθίζω no. 2), to sit down by or at, to seat oneself near, with παρά c. acc. Luke 10, 39. Sept. for καθί, Job 2, 13.—Arr. Epict. 2. 6. 23. Mid. id. Xen. Cyr. 5. 5. 7.

παρακαλέω, ὦ, f. ἴσω, (καλέω), to call to one's side or presence, to call for; not found in John's writings.

1. Pr. to call for, to invite, c. acc. Acts 28, 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κτλ.—Æl. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

2. to call for or upon for aid, to invoke e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. Hell. 2. 4. 17.—Hence in later usage and N. T. genr. to entreat, to beseech, c. acc. Matt. 18, 32. Acts 16, 39. 2 Cor. 12, 18. Along with the accus. expr. or impl. are also put other adjuncts, e. g. Part. λέγων or the like, Matt. 8, 5 προσῆλθεν ἑκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες. Mark 1, 40. 5, 23. Acts 16, 15. 25, 2. Also with acc. and inf. aor. Mark 5, 17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν κτλ. Acts 8, 31. 9, 38. 19, 31. 24, 4; acc. et inf. c. τοῦ 21, 12. (1 Macc. 9, 35. Arr. Epict. 1. 10. 10; inf. pres. Xen. Cyr. 4. 5. 53.) Also c. ὡς, Luke 5, 18. Luke 8, 31. 1 Cor. 16, 12. 2 Cor. 12, 8; c. ὅπως Matt. 8, 34. (Plut. Demetr. 38 pen.) So c. περί τινος Philom. 10; comp. Jos. Ant. 1. c. See Suid. παρακαλεῖν . . . ἄκρον γὰρ τὸ δεῖσθαι. Thom. Mag. p. 684.

3. to call upon to do any thing, to exhort, to admonish, c. acc. of pers. Acts 15, 32 Ἰούδας καὶ Σίλας . . παρεκάλεσαν τοὺς ἀδελφοὺς. 1 Cor. 14, 31. 2 Cor. 10, 1. 1 Thess. 2, 11. 1 Tim. 5, 1. Heb. 3, 13. (1 Macc. 12, 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.) Also with acc. and further adjuncts; e. g. with the express words, 1 Cor. 4, 16. 1 Pet. 5, 1; with inf. pres. Acts 11, 23 παρεκάλεῖ πάντας . . προσμένειν τῷ κυρίῳ. Phil. 4, 2 bis. 1 Pet. 2, 11. (Plut. Mor. II. p. 22. Tauchn.) With inf. aor. Acts 27, 33 παρεκάλεῖ ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12, 1. 2 Cor. 2, 8. Eph. 4, 1. Heb. 13, 19. (Hdian. 6. 9. 10.) With ὡς 1 Cor. 1, 10. 2 Cor. 8, 6. 1 Thess. 4, 1.—Absol. c. acc. of pers. impl. Luke 3, 18. Rom. 12, 8 ὁ παρακαλῶν. 2 Cor. 5, 20. 13, 11. Tit. 1, 9. Heb. 10, 25; c. λέγων Acts 2, 40. Also c. inf. pres. 1 Tim. 2, 1; inf. et acc. 2 Cor. 6, 1. So ταῦτα διδάσκει καὶ παρακαλεῖ 1 Tim. 6, 2. Tit. 2, 15.

4. to exhort in the way of consolation, encouragement, i. q. to console, to comfort, c. acc. of pers. Matt. 2, 18 Ῥαχὴλ εὐλαίονσα . . καὶ οὐκ ἤθελε παρακληθῆναι. 5, 4. 2 Cor. 1, 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κτλ. v. 6. 2, 7. 7. 1 Thess. 3, 7, 4, 18. So παρ. τὰς καρδίας ὑμῶν Eph. 6, 22. Col. 2, 2. 4, 8. 2 Thess. 2, 17; comp. in καρδία no. 1. a. γ. Sept. often for εἰρη Gen. 24, 67. 37, 34. Deut. 32, 36. al.—Spec. to make glad, Pass. to be glad, to rejoice, Luke 16, 25. Acts 20, 12. +

παρακαλύπτω, f. ψω, (καλύπτω), to cover over, to veil, by putting any thing beside or before an object; e. g. τοὺς ὀφθαλ-

μούς Sept. for עֲלִישָׁה Ez. 23, 26. Mid. id. Plut. Pomp. 60.—In N. T. trop. Luke 9, 45 (τὸ ῥήμα) ἦν παρακατακαλυμμένον ἀπ' αὐτῶν. So Plato Rep. 503. a.

παρακαταθήκη, ἡς, ἡ, (παρακατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. 6, 20 and 2 Tim. 1, 14 Rec. where later edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312.—Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Xen. An. 5. 3. 7.

παραίκεμαι, f. σομαι, (κείμεν,) to lie near, to be adjacent, Hdian. 3. 4. 11. Xen. An. 7. 3. 22.—In N. T. trop. to be at hand, to be present, prompt, Rom. 7, 18 τὸ γὰρ ἔλεω παραίκεται μοι. v. 21. So pr. Judith 3, 2. 3.

παρακλήσις, εως, ἡ, (παρακαλέω,) pr. a calling for, invitation, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθέμμενοι.—In N. T.

1. *entreaty, persuasion*; 2 Cor. 8, 4 μετὰ πολλῆς παρακλησέως δεόμενοι ἡμῶν. v. 17 comp. v. 6.—Jos. Ant. 3. 1. 5. Pol. 22. 7. 2. Thuc. 4. 61.

2. *exhortation, admonition*; Rom. 12, 8 εἶτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. 14, 3. 1 Tim. 4, 13. Heb. 12, 5. 13, 22. So 2 Macc. 7, 24. Diod. Sic. 15. 56. Æschin. 16. 33.—Spec. instruction, teaching, i. e. hortatory, Acts 13, 15 εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως. 15, 31. 1 Thess. 2, 3. So Acts 4, 36 υἱὸς παρακλήσεως; i. q. Aram. מְרַבֵּי-רֶבָּ בַּרְבָּאִים, where παρακλήσις is then equiv. to προφητεία.

3. *consolation, comfort*; Rom. 15, 4 ἡμεῖς... τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχουμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1, 4. 5. 6 bis. 7. 7, 4. 7. 13. Phil. 2, 1. 2 Thess. 2, 16. Philem. 7. Heb. 6, 18; ὁ θεὸς τῆς παρακλήσεως Rom. 15, 5. 2 Cor. 1, 3. So Sept. for עֲרֻרָה Is. 57, 18; עֲרֻרָה Jer. 16, 7. Is. 66, 11. (1 Macc. 12, 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and comfort,' Acts 9, 31 ἡ π. τοῦ ὁγίου πνεύματος.—Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2, 25; so Sept. for מְרַבֵּי Nah. 3, 7. So the Rabbins מְרַבֵּי often as a name of the Messiah, see Lightfoot Hor. Heb. ad Joh. 14, 16.—Spec. solace, joy, cause of joy, Luke 6, 24.

παρακλήτος, ου, ὁ, ἡ, adj. (παρακαλέω,) pr. called to one's aid, assisting; hence as Subst.

1. Lat. advocatus, an advocate, intercessor, who pleads the cause of any one before a judge; 1 John 2, 1 εἰς τὴν ἀμαρτίαν, παρά-

κλητον ἔχομεν πρὸς τὸν πατέρα, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. עֲרֻרָה or עֲרֻרָה for עֲרֻרָה intercessor, angel of intercession, Job 33, 23.

2. a consoler, comforter, bestowing spiritual aid and consolation; spoken of the Holy Spirit, the Paraclete, John 14, 16. 26. 15, 26. 16, 7.

παρακοή, ἡς, ἡ, (παρακούω,) a mishearing, what is heard amiss, Plato Ep. 341. b.—In N. T. neglect to hear, disobedience; Rom. 5, 19 διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου. 2 Cor. 10, 6. Heb. 2, 2. So Just. Mart. de Resurr. p. 213, ἀποστήσκομεν τῇ τοῦ ἀνθρ. παρακοῇ.

παρακολουθεῖν, ᾧ, f. ἴσω, (ἀκολουθεῖν,) to accompany side by side, to follow closely, c. dat. Diod. Sic. 20. 29. Xen. Conv. 8. 23.—In N. T. trop.

1. Of things, to accompany any one, i. q. to be done by him, c. dat. Mark 16, 17 σημεία δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει.—Comp. 2 Macc. 8, 11.

3. to follow out closely in mind, to trace out, to examine, c. dat. Luke 1, 3 παρακ. πᾶσι ἀκριβῶς.—Pol. 1. 12. 7. Dem. 285. 21.

3. to follow, to conform unto, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4, 6. 2 Tim. 3, 10.—2 Macc. 9, 27.

παρακούω, f. σω, (ἀκούω,) to mishear, to hear amiss, Æl. V. H. 5. 9. Pol. 7. 11. 9. Plato Prot. 330. e.—In N. T. to neglect to hear, not to obey, c. gen. Matt. 18, 17 bis, εἰδὲν δὲ παρακούσῃ αὐτῶν κτλ. Sept. for עֲרֻרָה Is. 45, 12; עֲרֻרָה Esth. 3, 8. So Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

παρακύντω, f. ψω, (κύντω,) to sloop down by or to any thing, to bend forward in order to look at any thing more closely; absol. Luke 24, 12 παρακύνθας βλέπει τὰ δόξια. John 20, 5; with εἰς τι, John 20, 11 παρέκύνθην εἰς τὸ μνημεῖον. Sept. for עֲרֻרָה Prov. 7, 6. 1 Chr. 15, 29. So Ecclus. 21, 23 εἰς οἰκίαν. Luc. Tim. 13; absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.—Trop. to look into, to know, c. eis, James 1, 25. 1 Pet. 1, 12.

παραλαμβάνω, f. λήφωμαι, (λαμβάνω,) Aor. 3 pers. Plur. παρελάβον 2 Thess. 3, 6, see Buttm. § 103. m. 25; to take with or to oneself; also to receive with or to oneself; comp. in λαμβάνω.

1. to take to oneself, e. g. a city, to take in possession, to seize, Xen. Hell. 4. 8. 11.—In N. T. only of persons, to take to or

with oneself, as an associate, companion; c. accus. Matt. 1, 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου*. v. 24. (Sept. Cant. 8, 2.) Matt. 17, 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον κτλ.* 20, 17. 26, 37. Mark 4, 36. 5, 40. 9, 2. 10, 32. Luke 9, 10. 28. 11, 26. 18, 31. Acts 15, 39. Also with *eis* c. acc. of place, Matt. 4, 5. 8. 27, 27; *μετά* c. gen. of pers. Matt. 12, 45. 18, 16. Mark 14, 33; *πρός* c. acc. of pers. John 14, 3. Sept. for *πρὸς*, c. *eis* Num. 23, 14; c. *μετά* Gen. 22, 3. So Hdtian. 3. 14. 17. Xen. Cyr. 1. 4. 15; c. *eis* Ael. V. H. 2. 18.—Part. *παραλαβών* is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *λαμβάνω* no. 1. a. Acts 16, 33 *καὶ παραλαβὼν αὐτοὺς ... ἔλυσεν ἀπὸ τῶν πληγῶν*. 21, 24. 26. 32. 23, 18. So too the verb itself with *καί* before another verb; Matt. 2, 13 *παραλαβε τὸ παιδίον καὶ φεύγε*. v. 14. 20. 21. John 19, 16. So Sept. and *πρὸς* 1 Sam. 17, 31. 57. See Heb. Lex. art. *πρὸς* no. 1.—Trop. of those whom Christ will take with him, or receive into favour at his coming, Pass. Matt. 24, 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. v. 41. Luke 17, 34. 35. 36. Also of a teacher, i. q. *to receive, to acknowledge, to embrace and follow his instructions*, John 1, 11; comp. in *λαμβάνω* no. 1. e.

2. *to receive with or to oneself, what is given, imparted, delivered over*; see *λαμβάνω* no. 2; e. g. *to receive (take) from another into one's own hands*, Xen. Cyr. 7. 2. 14.—In N. T.

a) Pr. *to receive in charge, as an office, dignity*, e. g. *διακονίαν* Col. 4, 17; *βασιλείαν* Heb. 12, 28. Sept. for Chald. *ܝܗܝܪܐ* Dan. 5, 33.—Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. Hell. 6. 4. 35.

b) Trop. *to receive into the mind, i. q. to be taught, to learn*, c. acc. of thing, Mark 7, 4 *καὶ παραλαβὼν κρατεῖν*. 1 Cor. 15, 1. 3. Gal. 1, 9. Phil. 4, 9 *καὶ ἐμάθετε καὶ παραλάβετε*. Col. 2, 6 *τὸν Χριστόν* meton. for the gospel of Christ. With acc. and *ἀπό τινος* 1 Cor. 11, 23; *παρά τινος* Gal. 1, 12. 1 Thess. 2, 13. 4, 1. 2 Thess. 3, 6.—Routh Fragm. Patr. I. 464, *τὴν πίστιν ἣν ἐξ ἀρχῆς παραλάβομεν*. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

παράλεγω, f. *ξω*, (*λέγω*.) *to lay beside or near*; Mid. *to lie near or with any one*, Hom. II. 2. 515. ib. 14. 237.—In N. T. Mid. *παράλεγομαι*, as a nautical term, *to lay one's course near, i. e. to sail near, by, along a place or coast*, i. q. *παρπλέω*;

so c. acc. depending on *παρά* in composit. Buttm. § 147. n. 9. Matth. § 426. Winer § 56. 2. c. Acts 27, 8. 13 *παρελέγοντο τὴν Κρήνην*.—Diod. Sic. 12. 3 *κακείθεν ἦδη παρελέγοντο τὴν Ἰταλίαν*. ib. 14. 55.

παράλιος, *ον, ὁ, ἡ*, adj. (*παρά, ἄλις*.) in Gr. writers also *παράλιος, α, ον*, *near or by the sea, maritime*. Luke 6, 17 *ἀπὸ τῆς παραλίου [χώρας] Τύρου*, i. e. the sea-coast. Sept. for *ἐν ἡγίῃ* Gen. 49, 13; *ἐν* Josh. 11, 2. 3.—Jos. c. Ap. 1. 12 *τὴν παράλιον Φοινίκης κατοικοῦντες*. Pol. 3. 39. 3. Thuc. 2. 56.

παράλλαγή, *ἡς, ἡ*, (*παράλλασσω*.) *a passing from hand to hand, transfer, Ἀεθχyl. Agam. 490*.—In N. T. *change, alteration, vicissitude*, e. g. of celestial bodies, trop. James 1, 17 *παρ' ᾧ [ᾧ] οὐκ ἐν παραλλάγῃ*, see in *ἀποσκίασμα*. So Plotin. Enn. 6. 6. 3 *ἡμερῶν πρὸς νύκτας τῇ παραλλάγῃ*.

παράλογίζομαι, f. *ίσομαι*, Mid. depon. (*λογίζομαι*.) *to misreckon*, Luc. D. Mort. 4. 1. Dem. 822. 25.—In N. T. pr. *to deceive by false reasoning*; hence *genr. to deceive, to circumvent*, c. acc. of pers. Col. 2, 4. James 1, 22. Sept. for *ἐπὶ* Josh. 9, 2. 1 Sam. 19, 17. So Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8. Pol. 1. 11. 4.

παράλυτικός, *ἡ, ὄν*, (*παράλυσις, παράλυσις*.) *paralytic, palsied*, Matt. 4, 24. 8, 6. 9, 2 bis. 6. Mark 2, 3. 4. 5. 9. 10. [Luke 5, 24.] —Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video."

παράλυνω, f. *ύσω*, (*λύω*.) *to loosen at or from the side, i. e. things joined side by side, to disjoin*, Sept. for *ἐξη* Lev. 13, 45. Pol. 8. 6. 9. Diod. 13 106 *τὰ σάκκια*.—In N. T. *to dissolve, i. e. genr. to relax, to enfeeble*; only Perf. part. Pass. *παρὰλυμένος, η, ον, relaxed, enfeebled, feeble*.

1. Pr. Heb. 12, 12 *παρὰλυμένα γόνατα*, in allusion to Is. 35, 3 where Sept. for *ἔψα*. Sept. for *ἐπὶ* Gen. 19, 11.—Pol. 20. 10. 9. Diod. Sic. 20. 72; comp. Plato Ax. 367. b.

2. Spec. *paralyzed, paralytic*, i. q. *παράλυτικός* q. v. Luke 5, 18. 24. Acts 8, 7 *πολλοὶ δὲ παρὰλυμένοι καὶ χωλοὶ*. 9, 23.—1 Macc. 9, 55. Aeschin. Dial. Soc. 3. 9. Aristot. Eth. N. 1. 13. 15.

παράμενω, f. *ῥε*, (*μένω*.) *to remain near, by, with any one*; so with *πρὸς τινα*,

1 Cor. 16, 6 πρὸς ὑμᾶς δὲ τυχὸν παρὰμνῶ. Absol. Heb. 7, 23 κωλύσθαι παρὰμνῶν, i. e. in the priest's office. (Judith 12, 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3.) Trop. *to continue* in any thing, *to persevere therein*, absol. James 1, 25. So Diod. Sic. 2. 29 π. ἐν τῇ μαζήματι.

παρὰμνέομαι, οὔμαι, f. ἴσομαι, Mid. depon. (μνέομαι, μνέω), *to speak beside or with* any one, kindly, soothingly, i. q. *to soothe, to pacify*, Plut. Agesil. 37. Xen. Cyr. 3. 1. 23.—Hence in N. T.

1. *to exhort, to encourage*, c. acc. expr. or impl. 1 Thess. 2, 11 παρακαλοῦντες ὑμᾶς καὶ παρὰμνέοντες, 5, 14.—2 Macc. 15, 9. Plut. Camill. 31. Xen. Hell. 4. 8. 28.

2. *to console, to comfort*, c. acc. John 11, 19 ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

παρὰμνῖα, as, ἡ, (παρὰμνέομαι), exhortation, encouragement, Xen. Ag. 5. 3.—In N. T. *consolation, comfort*, 1 Cor. 14, 3. So Wisd. 19, 12. Æl. V. H. 12. 1 fin. Plato Ax. 365. a.

παρὰμνῖον, ἰον, τό, (παρὰμνέομαι), exhortation, encouragement, Plato Legg. 773. e.—In N. T. *consolation, comfort, solace*, Phil. 2, 1. So Wisd. 3, 18. Luc. D. Marin. 9. 1. Thuc. 5. 103. Comp. Lob. ad Phryn. p. 517.

παρὰνομέω, ὦ, f. ἴσω, (παράνομος, νόμος), *to act aside from law, to violate law, to transgress*, absol. Acts 23, 3. Sept. for פָּרָה־נִי Ps. 119, 51.—Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

παρὰνομία, as, ἡ, (παρὰνομέω), violation of law, transgression, 2 Pet. 2, 16. Sept. for פָּרָה־נִי Ps. 37, 7.—Pol. 1. 7. 4. Thuc. 4. 98.

παρὰπικραίνω, f. ἀνῶ, (πικραίνω), aor. 1 παρὰπικρανα, comp. Buttm. § 101. 4; found only in Sept. and N. T. pr. *to show bitterness with or towards* any one, *to deal bitterly with*, Sept. Lam. 1, 20 παρὰπικραίνουσα παρὰπικράνῃην. Oftener i. q. *to im-bitter, to provoke*, e. g. God by disobedience, Sept. c. acc. for מַרְדּוּ to rebel, Ps. 5, 12. 78, 17. 40. 56. Ez. 20, 13. 21.—Hence in N. T. absol. *to provoke* God, Heb. 3, 16. So Esdr. 6, 16.

παρὰπικρασμός, οὔ, ὁ, (παρὰπικραίνω), an imbittering, provocation, e. g. of God by disobedience, Heb. 3, 8. 15. Sept. for מַרְדּוּ Ps. 95, 8. Not found in the classics.

παρὰπίπτω, f. πεσοῦμαι, (πίπτω), aor. 2 παρὰπέσον, *to fall beside or at the side*, Plut. Lysand. 25; *to fall in with, to meet*, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10; *to fall aside from, to swerve or deviate from*, e. g. τῆς ὁδοῦ Pol. 3. 54. 5; comp. Buttm. § 132. 4.—Hence in N. T. trop. *to fall away* from the path of duty, from the faith, *to apostatize*, absol. Heb. 6, 6. Sept. for בָּזַק Ez. 18, 24. 20, 27. So Pol. 12. 7. 2 τῆς ἀληθείας. Xen. Hell. 1. 6. 4.

παρὰπλέω, f. εἰσομαι, (πλέω), *to sail by or past* a place, e. g. τὴν Ἐφεσον Acts 20, 16; for the acc. depending on παρὰ, see Buttm. § 147. n. 9. Matth. § 426. Winer § 46. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

παρὰπλήσιον, adv. (neut. of παρὰπλήσιος, πλησίος), *near by, nigh to*, trop. c. dat. Phil. 2, 27 ἡσθένεισε παρὰπλήσιον θανάτῳ.—Absol. Pol. 4. 40. 10. Thuc. 7. 19.

παρὰπλησίως, adv. (παρὰπλήσιος), pr. *near to, nigh by*; and hence *like, in like manner*, Heb. 2, 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

παρὰπορεύομαι, f. εἰσομαι, Pass. depon. (πορεύομαι), *to go near or by the side of* any one, *to accompany*, Pol. 10. 29. 4. Dion. Hal. 7. 9.—In N. T. *to pass by, to pass along by*, intrans. Mark 11, 20 καὶ πρῶτὸ παρὰπορεύομενοι, εἶδον τὴν συκὴν κτλ. Part. of παρὰπορεύομενοι, the passers-by, Matt. 27, 39. Mark 15, 29. With διά c. gen. of place through which, Mark 2, 23 διὰ τῶν σπορέων. 9, 30. Sept. for מַרְדּוּ Gen. 37, 27. Josh. 6, 7; c. διά for מַרְדּוּ Deut. 2, 4. So Pol. 2. 27. 5. Plut. Camill. 32.

παράπτωμα, atos, τό, (παρὰπίπτω), a misfall, mishap, Diod. Sic. 19. 100.—In N. T.

1. *a falling aside or away* from right, truth, duty, a lapse, error, fault; pr. unintentional, arising from ignorance or inadvertence. Matt. 6, 14 εἰδὼν γὰρ ἀφῆκε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11, 25. 26; also Matt. 18, 35. Rom. 11, 11. 12. Gal. 6, 1. Sept. for מַרְדּוּ Ps. 19, 13; Chald. מַרְדּוּ Dan. 6. 22.—Pol. 9. 10. 6.

2. By Hebr. genr. for transgression, sin. Rom. 4, 25 δε παρέδωκε διὰ τὰ παραπτώματα ἡμῶν. Rom. 6, 15. 16. 20. 2 Cor. 5, 19. Eph. 1, 7. 2, 1. 5. Col. 2, 13 bis. James 5, 16. Of Adam's transgression and fall, Rom. 5, 15. 17. 18. (Wisd. 10, 1.) Sept. for מַרְדּוּ Ez. 14, 13; מַרְדּוּ Ez. 3, 20; מַרְדּוּ Job 36, 9. Ez. 14, 11.—Act. Thom. § 38, 56

παρῶν, f. **ρεύσμαι**, (ρεύ.) Pass. aor. 2 **παρῶν** in signif. like the Act. Buttm. § 114 **ρεύ**; to flow near, to flow by, pr. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4; trop. to glide away, to escape from the mind, Symm. Prov. 4. 21. Luc. Disp. c. Hes. δ εἴ τι ἐν τῇ τῆς ποιήσεως δρόμῳ παρῶν λάτῃ. Plato Legg. 781. a; of a person, to glide along, to slip in by stealth, as a thief, Plut. de Solert. Animal. § 13 med. **παρῶν** γὰρ ἀνθρώπος εἰς τὸν πῶν τοῦ Ἀσκληπιοῦ.—In N. T. once of persons, trop. to glide aside, to miss, to fail of any thing; absol. Heb. 2, 1 δὲ ἡμᾶς προσέχειν τοῖς ἀκουσέσιν, μήποτε παρῶν, lest we glide aside, lest we fail to profit by the things heard (τοῖς ἀκουσέσιν) and so miss of the great salvation; parall. with ἀμείψαντες σωτηρίας v. 3; comp. Heb. 4, 1. So Sept. **νέ**, μὴ παρῶν, τήρησον δὲ ἐμὴν βουλήν, for Heb. **נִבְּ**, Prov. 3, 21. So too Clem. Alex. Pædag. III. p. 246 **νᾶ** μὴ παρῶν τῆς ἀληθείας διὰ χαυνότητος. Eupol. ap. Stob. Serm. 4. p. 53 **νᾶ** τε καὶ παρῶν τῶν φρενῶν τῷ σφῷ λόγῳ.—Others, to glide aside, to stumble and fall, to perish; so Chrysost. μὴ παρῶν, τούτῳ, μὴ ἀπολώμεθα, μὴ ἐκπίσωμεν. But this sense is not supported by any usage.

παράσημος, ου, δ, ἡ, adj. (σήμα,) by-marked, having a mark, sign, stamp; e. g. as bad, of false stamp, base, so of coin, Dem. 766. 6. Plut. de Adul. et Amic. 24; trop. of pers. notorious, so ῥήτωρ Dem. 307. 26; also as good, trop. of pers. noted, distinguished, Plut. Brut. 2. Hdian. 5. 8. 15.—Hence in N. T. of a ship, having a sign, badge, emblem; Acts 28, 11 ἐν πλοίῳ... παρῶν Διοσκύρου, in a ship... badged with the Dioscuri, having Castor and Pollux as its sign or emblem. So Neut. τὸ παράσημον as Subst. the sign, badge, emblem of a ship, by which it was distinguished from others; commonly a picture or image on the prow, and different from the tutela or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same, as in the present case; comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Dict. of Ant. art. *Navis* no. 1, 2. Plut. Sept. Sap. Conv. 18 pen. **νᾶ** τὸν τε ναυκλήρου τοῦνομα... καὶ τῆς νεὸς τὸ παράσημον.

παρῶν, ἄσω, (σκευῶ,) to make ready before or for any one, to prepare at hand, e. g. food, absol. Acts 10, 10 ἐγένετο δὲ πρόσπεινος... παρῶν δὲ ἐκείνων. So 2 Macc. 2, 27 **νᾶ**. Hdot. 9. 82 δέπνον. Xen. Cyr. 4. 5. 1, 2.—Mid. or

Pass. to prepare oneself, to be prepared, ready, 2 Cor. 9, 2. 3; εἰς πολέμον 1 Cor. 14, 8. Sept. for **נִבְּ** Jer. 50, 42. So Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9.

παρῶν, ἡς, ἡ, (σκευῶ,) a making ready at hand, preparation, 2 Macc. 15, 21 τῶν δπλων. Jos. B. J. 1. 11. 8 τοῦ δέπνον. Hdian. 8. 5. 7.—In N. T. in the Jewish sense, the preparation, i. e. the day or hours before the sabbath or other festival, when preparation was made for its celebration, the eve of the sabbath, Matt. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 14. 31. 42. So Jos. Ant. 16. 6. 2 ἐν σάββασιν ἡ τῇ πρὸ ταύτης παρῶν. The same is called **νᾶ** Mark 15, 42. Judith 8, 6; and **νᾶ** Philo de Vit. contempl. p. 616. See Gr. Harm. p. 219.

παρῶν, f. **νᾶ**, (νᾶ,) to stretch out along, near, by; to extend near, Sept. Gen. 49, 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48.—In N. T. trop. to extend, to prolong, to continue, in time, c. acc. Acts 20, 7 **νᾶ** τὸν λόγον μέχρι μεσονυκτίου. So Jos. Ant. 1. 3. 9 τῶν χρόνων. Polyæn. 3. p. 265, τὸν ἀκροβολισμὸν ἔχει δέλης **νᾶ**. Intrans. of time Diod. Sic. 2. 18. Plut. X Orat. Vit. 5.

παρῶν, ὦ, f. ἡσῶ, (τηρέω,) 1. to watch closely, e. g. the actions of any one with sinister intent, c. acc. Mark 3, 2 **νᾶ** αὐτόν, εἰ τοῖς σάββασιν **νᾶ** αὐτόν. Luke 6, 7. 14, 1. 20, 20; so τὰς πύλας Acts 9, 24. Sept. for **נִבְּ** Pa. 37, 12.—Pol. 17. 3. 2; genr. Xen. Mem. 3. 14. 4.

2. Of times, to observe carefully, to keep superstitiously, e. g. ἡμέρας, μήνας, Gal. 4, 10.—Jos. Ant. 3. 5. 5 τὰς ἐβδομάδας.

παρῶν, εως, ἡ, (παρῶν,) close watching, accurate observation. Luke 17, 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ 3. μετὰ παρῶν, not with observation, i. e. not so that its progress may be watched.—Arr. Epict. 3. 16. 16. Pol. 16. 22. 8. Diod. Sic. 1. 28.

παρῶν, f. **νᾶ**, (νᾶ,) 1. to put or place near any one, e. g.

a) Of food, to set or lay before any one, c. acc. of thing and dat. of pers. expr. or impl. Mark 6, 41 **νᾶ** αὐτοῖς. 8, 6 **νᾶ**. Luke 9, 16. 10, 8. 11, 6 οὐχ ἔχω δὲ **νᾶ** αὐτῶν. Acts 16, 34 **νᾶ**. Pass. 1 Cor. 10, 27 **νᾶ** τὸ παρῶν ὑμῶν **νᾶ**. Sept. for **נִבְּ** Gen. 18, 8; **נִבְּ** Gen. 24, 33.—Luc D. Deor. 24. 1. **νᾶ**. Conv. 2. 2 δέπνον.

b) Trop. as a teacher, *to set or lay before, to propound, to deliver*, c. acc. et dat. Matt. 13, 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. c. ὅτι Acts 17, 3. Sept. for רַבִּי עַל־פִּי Ex. 19, 7. 21, 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

2. Mid. παρτίδεμαι, aor. 2 παρτίδε-
μην, aor. 2 imper. παρτίδου 2 Tim. 2, 2, not
παρτίδου, comp. Butt. § 107. m. 19; pr. *to*
place for oneself with any one, i. q. *to give in*
charge, to commit, to intrust, c. acc. et dat.
Luke 12, 48 καὶ ὃ παρτίδεντο πολὺ. 1 Tim.
1, 18. 2 Tim. 2, 2. 1 Pet. 4, 19. Also
Luke 23, 46 εἰς χεῖρας σου παραθήσομαι τὸ
πνεῦμά μου, comp. Ps. 31, 6 where Sept.
for בְּ יַדַּי יִרְבֶּה. So Tob. 4, 1. Pol. 33.
12. 3. Diod. Sic. 17. 23.—Spec. *to commit,*
to commend, c. acc. et dat. Acts 14, 23 παρ-
τίδεντο αὐτοὺς τῷ κυρίῳ. 20, 32.—Jos. Ant.
4. 8. 2 med. παρτίδεμένος ὑμᾶς νόμῳ σω-
φροσύνης.

παρουγγάνω, aor. 2 παρένυχον, (ρυ-
γάνω,) *to happen near, to fall in with any*
one, Part. of παρουγγάνοντες, Acts 17, 17.
—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen.
Apol. Socr. 11.

παρυντικά, adv. (αὐτικά, αὐτός,) pr. *at*
this very instant, instantly, forthwith; equiv.
to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα,
Tob. 4, 18. Pol. 1. 60. 1; comp. Tittm. de
Synon. N. T. p. 184. Herm. ad Vig. p. 781.
Lob. ad Phryn. p. 47.—In N. T. once c. art.
ὁ, ἡ, τὸ παρυντικά, as adj. *instant, present,*
momentary, 2 Cor. 4, 17; comp. Butt. m.
§ 125. 6. So Dem. 72. 16 ἡ παρυντίχ'
ἡδονή. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

παράφέρω, aor. 2 παρήνεγκον, (φέρω,)
to bear along to, to bring on before, e. g.
food, Xen. Cyr. 1. 3. 6; *to bear along by,*
to bear away, as does a stream, Act. Diod.
Sic. 17. 55; Pass. Hdn. 8. 4. 7. Diod.
Sic. 18. 35.—Hence in N. T.

1. Act. trop. *to let pass away, to avert*,
e. g. evil, c. acc. of thing, Mark 14, 36
παρήνεγκε τὸ πνεῦμα ἀπ' ἐμοῦ τούτο. Luke
22, 42. Comp. Matt. 26, 39. 42, where it is
παρέρχεσθαι.—Plut. Arat. 43 τότε μὲν οὖν
παρήνεγκε τὸ ῥήξιν. Xen. Ven. 5. 27.

2. Pass. pr. *to be borne along by, to be*
borne or carried away, e. g. clouds, Jude
12 νεφέλαι ἀνδρου ὑπὸ ἀνέμων παραφερό-
μεναι, i. e. driven rapidly along. So Plut.
Arat. 12 πρὸς δὲ μέγα πνεῦμα... παραφερό-
μενος μάλις ἤψατο τῆς Ἀδρίας.—Trop. *to*
be borne or carried away in mind; Heb. 13,
9 διδάξεις ποικιλίας... μὴ παραφέρεσθε. So
Plut. Timol. 6 οὕτως αἱ κρίσεις... σείονται

καὶ παραφέρονται ῥέδιος ὑπὸ κτλ. Acl. V.
H. 9. 41.—In both these examples Rec. has
περιφέρονται q. v.

παρὰφρονέω, ὦ, f. ἦσω, (φρονέω,) pr.
to think amiss, i. e. *to be beside oneself, to be*
foolish, to act foolishly; absol. 2 Cor. 11, 23
παρὰφρονῶν λαλῶ.—Sept. Zech. 7, 11. Acl.
V. H. 12. 51. Xen. Mem. 4. 7. 6.

παρὰφρονα, as, ἡ, (παρὰφρονέω,) *a*
being beside oneself, folly, madness, 2 Pet.
2, 16.—Not found elsewhere.

παρὰχειμάζω, f. ἄσω, (χειμάζω,) *to*
winter near or at a place, with a person, in-
trans. Acts 27, 12. 28, 11. 1 Cor. 16, 6.
Tit. 3, 12.—Dem. 909. 14. Diod. Sic. 19.
34. Pol. 2. 64. 1.

παρὰχειμασία, as, ἡ, (παρὰχειμάζω,)
a wintering near or at a place, Acts 27, 12.
—Pol. 3. 34. 6. Diod. Sic. 19. 68.

παρὰχρήμα, adv. (pr. παρὰ τὸ χρήμα,)
lit. 'with the thing itself,' i. e. *on the spot,*
forthwith, straightway; Matt. 21, 19 καὶ
ἐξηράνη παρὰχρήμα ἡ συκὴ, i. e. imme-
diately after being cursed. v. 20. Luke 1,
64. 4, 39. 5, 25. 8, 44. 47. 55. 13, 13. 18,
43. 19, 11. 22, 60. Acts 3, 7. 5, 10. 9, 18.
12, 23. 13, 11. 16, 26. 33. Sept. for עַל־כֵּן
Num. 6, 9. Is. 30, 13.—Acl. V. H. 10. 3.
Xen. Cyr. 3. 1. 17.

πάρδαλις, εως, ἡ, (πάρδος,) *a leopard*,
Rev. 13, 2. Sept. for רַבִּי Is. 11, 6. Jer.
5, 6.—Acl. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

παρεδρεύω, f. εἴσω, (πάρεδρος, ἔδρα,
ἔζομαι,) *to sit near*, i. q. *to wait near, to*
serve; c. dat. τῷ Συσιαστρίῳ 1 Cor. 9, 13
Lachm. for προσεδρεύω.—Pol. 29. 11. 10.
Dem. 572. 10.

πάρεμι, f. ἴσομαι, (εἰμί,) *to be near by,*
to be present, to have come, absol. John 7, 6
ὁ καιρὸς ἐμὸς ὅπου πάρεστιν. 11, 28 ὁ διδά-
σκαλος πάρεστι. Acts 10, 21. 17, 6. 1 Cor.
5, 3 bis. 2 Cor. 10, 2. 11. 13, 2. 10. Rev.
17, 8 in later edit. So 2 Pet. 1, 12 ἐν τῇ
πυρούσῃ ἀληθείᾳ, i. e. the truth which is
with you, which ye have received. With
ἐν c. dat. of time Luke 13, 1. (Xen. Cyr.
1. 2. 4.) With εἰς c. acc. of pers. Col. 1,
6, comp. in εἰς no. 4; ἐπὶ c. gen. of pers.
before whom, Acts 24, 19; ἐφ' ᾧ δ. v. ἐφ' ᾧ
of purpose Matt. 26, 50; ἐν ὧπιδόν τωος
Acts 10, 33; πρὸς c. acc. Acts 12, 20.
2 Cor. 11, 8. Gal. 4, 18. 20. Sept. for παρὶς
Num. 22, 20. Lam. 4, 18. (Diod. Sic. 17. 8.
Xen. Cyr. 4. 5. 23; c. εἰς Jos. Ant. 1. 19.
4. Xen. An. 1. 2. 2; ἐπὶ c. acc. Xen. Ag.
1. 32.) Part. τὸ παρόν, *the present time*,
Heb. 12, 11 πρὸς τὸ παρόν. So Jos. Ant. 6.

5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, c. dat. of pers. *to be present with* or *to a person*, i. e. the person *has the thing*, 2 Pet. 1, 9 ϕ γὰρ μὴ *πάρεστι* ταῦτα, i. e. he who has not these things. 2, 8 Lachm. (Wisd. 31, 1.) Hence Part. τὰ *παρόντα*, *things which one has*, i. e. property, fortune, condition, Heb. 13, 5 ἀρκούμενοι τοῖς παρούσιν. So Phocylid. 4 ἀρκείσθαι παρούσαι, καὶ ἀλλοτρίων ἀπέχεσθαι. Xen. Conv. 4. 42.—For Part. *παρεμῖνος* see in *παρήμι*.

παρεισύγω, f. *έσω*, (*εισάγω*), *to lead in by one's side*, *to introduce*, Diod. Sic. 1. 87. ib. 3. 2.—In N. T. *to lead or bring in by stealth*, *to smuggle in*, c. acc. e. g. τὰς αἰρέσεις *into the church*, 2 Pet. 2, 1. So Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

παρείσακτος, ου, δ, ἡ, adj. (*παρεισάγω*), *brought in by stealth*, *smuggled in*, e. g. *into the church*, Gal. 2, 4 διὰ τοὺς π. ἀδελφούς.—Hesych. *παρείσακτον*: ἀλλότριον.

παρεισδύνω, f. *έσω*, (*εισδύνω*), aor. 2 *έδυν*, *to go or come in by stealth*, *to creep in unawares*, e. g. *into the church*, Jude 4.—Jos. B. J. 1. 24. 1. Hdtan. 7. 9. 18; trop. ib. 1. 6. 2. Plut. Agis 3.

παρεισέρχομαι, (*έρχομαι*), aor. 2 *παρεισῆλθον*.

1. *to go or come in beside or with any thing*, *to enter in therewith*, *thereby*, *thereto*; Rom. 6, 20 νόμος δὲ *παρεισῆλθεν* (eis τὸν κόσμον), *but the law entered in therewith*, (v. 12 ἡ ἀμαρτία *εισῆλθε*), i. e. the law supervened upon the state of transgression from Adam to Moses; comp. Gal. 3, 19.—Test. XII Patr. p. 608 γίνεται μέση, καὶ *παρεισέρχεται ἡ ἀναισχυρία*. Philo de Temul. p. 243. c. *ἀγνοία... μήτε φῶς μήτε λόγον παρεισελεῖν έῶσα*. Id. de Opif. p. 34. d.

2. *to go or come in by stealth*, *to enter unawares*, e. g. *into the church*, absol. Gal. 2, 4 οἵτινες *παρεισῆλθον κατασκοπήσαι*.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

παρεισφέρω, (*φέρω*), aor. 1 *παρεισήνεκα*, *to bear or bring in beside or therewith*, *to bring forward therewith*, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. *to bring forward along with*, *to exhibit therewith*, e. g. σπουδὴν πάντων 2 Pet. 1, 5.

παρέκτος, adv. (*έκτός*), pr. *near by without*, *out by*, found in very late writers and only trop. *besides*; so c. art. τὰ *παρεκτός*, *the things besides*, over and above, 2 Cor. 11, 28 *χωρὶς τῶν παρεκτός*. Buttm. § 125. 6. Also with a gen. *besides*, *except*, Matt. 5, 32 *παρεκτός λόγου πορνείας*. [19, 9.] Acts 26,

29.—Aquil. for $\pi\eta\eta$ Deut. 1, 36. Gr. inter. for $\pi\eta\eta$ Lev. 23, 38. So Pamphil. in Geopon. 13. 15. 7.

παρεμβολή, ἡς, ἡ, (*παρεμβάλλω*, *βάλλω*), *a throwing in beside*, *interpolation*, e. g. of sentences, *Æschin.* 23. 41. ib. 83. 21. As a military word, *juxta-array*, *παράταξις*, a certain method of drawing up troops, by placing some in the intervals between others, Pol. 10. 21. 5. ib. 11. 32. 6; see *Æn. Tactic.* 31, in Wetst. ad Act. 21, 34.—Hence in N. T.

1. Meton. *an array*, for *an army*, *host*, as drawn up in battle-array; Heb. 11, 34 *παρεμβολὰς έκλιναν ἀλλοτρίων*, see in *έκλινω* no. 2. Rev. 20, 9. Sept. for $\pi\eta\eta$ Ex. 14, 24. Judg. 4, 16.—Pol. 3. 73. 8. *Æl.* V. H. 14. 46.

2. In late usage, *an encampment*, pr. *juxta-arrangement* in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. *a camp*, spoken of a standing camp, *castra stativa*, Engl. *quarters*, *barracks*, e. g. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21, 34. 37. 22, 24. 23, 10. 16. 32; see in art. *λερόν*. Also of the encampments of the Israelites in the desert, Heb. 13, 11; and in the same connection trop. v. 13. See Lev. 4, 12. 21. 16, 27, where Sept. for $\pi\eta\eta$; as also 1 Sam. 4, 5. 6. 2 K. 7, 5. 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. J. Cæs. 45. Phrynichus says this use of the word is *δαιώς Μακεδονικόν*, ed. Lob. p. 377; comp. Sturz de Dial. Maced. p. 30.

παρενοχλέω, ῶ, f. *ήσω*, (*ενοχλέω*) *to trouble besides*, *further*; c. dat. of pers. Acts 15, 19 *κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν έῶν*. Sept. for $\pi\eta\eta$ Mic. 6, 3; $\gamma\gamma\eta\eta$ Job 16, 3.—1 Macc. 12, 14. Pol. 1. 8. 1. Diod. Sic. 14. 27.

παρεπίδημος, ου, δ, ἡ, adj. (*επίδημος*, *επίδημις*), *a by-resident*, *sojourner*, among a people not one's own, Heb. 11, 13. 1 Pet. 1, 1. 2, 11. Sept. for $\pi\eta\eta$ Gen. 23, 4. Ps. 39, 13.—Pol. 32. 22. 4 Έλληνες *παρεπίδημοι*.

παρέρχομαι, f. *παρλεύσομαι*, (*έρχομαι*), aor. 2 *παρῆλθον*; on the fut. see *έρχομαι*.

1. *to come near to any person or thing*, *to draw near*, *to come*, e. g. *to a table* or the like; Luke 12, 37 *παρελθὼν διακονήσει αὐτοῖς*. 17, 7. (Ecclus. 29, 9.) Also in a hostile manner, absol. Acts 24, 7.—So genr. Jos. B. J. 3. 8. 2. *Æl.* V. H. 12. 39. Xen. Conv. 1. 7.

2. *to go or pass near, to pass along by.*

a) Pr. and absol. Luke 18, 37 ἐπὶ δὲ Ἰησοῦς ὁ Ναζ. *παρίρχεται*. With acc. of pers. or place, depending on *παρά*, Buttm. § 147. n. 9. Matth. § 426. 3; so Mark 6, 48. Acts 16, 8 *παρελθόντες δὲ τὴν Μυσίαν*. Also *δὰς τῆς ὁδοῦ* Matt. 8, 28. Sept. for *ῥῆξ* Ex. 15, 16. Judg. 11, 17. 19. So Xen. An. 2. 4. 25; c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Of time, *to pass by, to be past*, absol. Matt. 14, 15 ἡ ἄρα ἤδη *παρήλθεν*. Acts 27, 9. 1 Pet. 4, 3 ὁ *παρεληλυθὲς χρόνος*. Sept. for *ῥῆξ* Job 17, 11. Cant. 2, 11. So Dem. 40. 13. Xen. An. 1. 7. 18.

b) Trop. i. q. *to pass away, to perish*, absol. a) Genr. Matt. 5, 18 *ὥς ἂν παρῇ* ὁ οὐρανὸς καὶ ἡ γῆ. 24, 34. 35. Mark 13, 30. 31. Luke 16, 17. 21, 32. 33. 2 Cor. 5, 17. James 1, 10. 2 Pet. 3, 10. Rev. 21, 1. Sept. and *ῥῆξ* Pa. 37, 36. So Theocr. 27. 8 *τάχα γὰρ σε παρίρχεται, ὡς ὄναρ, ἡ βῆ*. Dem. 291. 12. β) Of words, declarations, and the like, *to pass away without fulfilment, to be in vain*; Matt. 5, 18. 24, 35 *οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι*. Mark 13, 31. Luke 21, 33.

c) Trop. of evils, *to pass away from any one, to be removed, averted*; with *ἀπὸ* c. gen. of pers. Matt. 26, 39 *παρελθῶ ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο*. v. 42. Mark 14, 35. —Pr. Sept. Cant. 3, 4. Ael. V. H. 13. 38.

d) Trop. *to pass by or over, to neglect, to transgress*, c. acc. see in lett. a; Luke 11, 42 *τὴν κρίσιν*. 15, 29 *ἐντολήν*. Sept. and *ῥῆξ* Deut. 26, 13. Jer. 34, 18.—Dion. Hal. Ant. 1. 58. Lys. 107. 42 *νόμον*.

πάρεσις, *εως*, ἡ, (παρήμι), *a letting pass, praetermission, remission*, in the sense of overlooking, not punishing, Rom. 3, 25; diff. from *ἀφεσις*, which implies pardon, forgiveness; comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 *τὴν μὲν ὁλοσχερῇ πάρεσιν οὐχ εὐρόντο*. Comp. παρήμι Eccles. 23, 2.

παρέχω, f. *ἔξω*, (ἔχω) Mid. fut. 2 pers. *παρέξει*, see below in no. 2; *to hold near by, beside any one*, Hom. Od. 18. 317. Il. 18. 556.—Hence in N. T. *to hold out to or towards any one*, e. g.

1. *to present, to offer*, c. acc. Luke 6, 29 *παρέχε καὶ τὴν ἄλλην*, sc. *συναγῶνα*.—Luc. D. Deor. 4. 5. Xen. Mem. 1. 2. 54.

2. Trop. *to present, to occasion, to give, to show, towards or in behalf of any one*; with acc. of thing and dat. of pers. expr. or impl. E. g. *κόπον* v. *κόπους παρέχειν τῷ*, *to give one trouble*, i. q. *to trouble,*

to vex, see fully in *κόπος* fin. Matt. 26, 10. Mark 14, 6. Luke 11, 7. 18, 5. Gal. 6, 17. (Pol. 1. 20. 10 *δυσχερεῖαν παρέχειν*.) Also *ἐργασίαν παρέχειν τῷ*, *to make or bring gain to any one*, Acts 16, 16. (Jos. Ant. 8. 2. 6 *μίσθον*.) Acts 17, 31 *πίστιν παρασχὼν πᾶσιν*, Lat. *omnibus fidem faciens*, causing belief in all, i. e. proving, confirming to all. (Jos. Ant. 2. 9. 4. Plut. C. Mar. 17. Pol. 4. 33. 7.) Acts 22; 2 *παρέσχον ἡσυχίαν*, *they gave silence*. (Sept. for *ὑπῆρχη* Job 34, 29. Dion. Hal. Ant. 11. 32.) Acts 28, 2 π. *φιλανθρωπίαν*. 1 Tim. 1, 4. 6, 17. So Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. *παρίχομαι*, *to do or show for one's self, for one's own part*; Luke 7, 4 *ἀξίως ἔστιν ᾧ παρέξει τοῦτο*, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. *παρέξει* see Buttm. § 103. m. 18; others read *παρέξῃ*. Acts 19, 24. Col. 4, 1 *τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε*, *show on your part towards servants what is just*. (Dem. 228. 26. Xen. An. 7. 6. 11.) With two acc. *ἐαυτὸν τῷ*, Tit. 2, 7 *σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων*. So Xen. Cyr. 8. 1. 39; Act. Plut. de Lib. educ. 20.

παρηγορία, *as*, ἡ, (παρηγορέω, *παρήγορος*, *ἀγορεύω*), *an addressing, exhortation*, Apoll. Rh. 2. 1281.—In N. T. *consolation, comfort*, Col. 4, 11. So Jos. Ant. 4. 8. 3. Plut. de Exil. 1.

παρθένία, *as*, ἡ, (παρθένος), *virginity, virgin age*; Luke 2, 36 *ἦσασα ἔτι μετὰ ἀνδρὸς ἐντὰ ἀπὸ παρθένης αὐτῆς*, i. e. with the husband whom she had married as a virgin. Sept. for *ῥῆξ* Jer. 3, 4.—Eccles. 15, 2. Diod. Sic. 3. 69 or 70. Plut. Brut. 13.

παρθένος, *ου*, ὁ, ἡ, adj. *virgin*; so *γυνὴ παρθένος* Hes. Theog. 514; *τῇ παρθένῳ συγατρὶ Αἰγύπτου* Sept. for *ῥῆξ* Jer. 46, 11; *ἡ παρθένος γῆ* Jos. Ant. 1. 1. 2; *παρθεῖν* Aeschyl. Pers. 613.—In N. T.

1. Fem. ἡ *παρθένος*, Subst. *a virgin, maiden*. a) Pr. one who has not known man; e. g. Luke 1, 27 bis, *πρὸς παρθένον μεμνηστευμένην* . . . *Μαρίαν* κτλ. comp. v. 34. Trop. 2 Cor. 11, 2. Sept. for *ῥῆξ* Gen. 24, 16. 1 K. 1, 2. So Hdtan. 1. 11. 12, 13. Plut. Romul. 22.—Matt. 1, 23 *ἡ παρθένος ἐν γαστρὶ ἔξει*, quoted from Is. 7, 14 where Sept. for *ῥῆξ*; apparently there referring to the *youthful spouse* of the prophet, comp. Is. 8, 3. 4. 8. 10. 18. 7, 3. 10, 21. So *ῥῆξ*, Sept. *νύμφη*, as lamenting for the husband of her youth, Joel 1, 8. Sept. also *παῖς* for *ῥῆξ* Ps. 68, 26; as

also Aquil. Symm. Theod. in Is. 7, 14. So too ἡ παρθένης for *youthful spouse, bride, σύμφη*, Hom. Il. 2. 514 οὐς τέκεν Ἀστυόχη, παρθένης αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' See Heb. Lex. πῆχυν. b) Genr. of a marriageable maiden, damsel, Matt. 25, 1. 7. 11. Acts 21, 9. 1 Cor. 7, 25. 28. 34 μεμύρισται ἡ γυνὴ καὶ ἡ παρθένης, i. q. ἡ ἀγαμος. v. 36. 37. [38] ἡ παρθένης αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. Sept. and πῆχυν, Gen. 24, 43; for πῆχυν Gen. 24, 14. 55. 34, 3 of Dinah after she was defiled. So Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

2. Masc. as adj. Rev. 4, 14 οἱ εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γὰρ εἰσιν, for they are virgins, i. e. chaste, pure, free from all whoredom and uncleanness as the symbols of idolatry; see in ζῆλος no. 2, and πορνείω.—Suid. Ἀβελ· οὗτος παρθένος καὶ δίκαιος ἠπῆρχε. Photii Amphil. Quæst. 188. p. 785, τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου. So of Joseph, Lib. Asseneth p. 92, 98, in Fabr. Cod. pseud. V. T. Tom. II.

Πάρδος, ου, ὁ, a Parthian, spoken of Jews born or living in Parthia, Acts 2, 9. So Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a region of Persia, on the northeast of Media and Hyrcania, and north of Aria, wholly surrounded by mountains; Plin. H. N. 6. 29. Strabo 11. p. 511 sq. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire, including all the provinces of the former Persian kingdom, and extending to the Euphrates; Plin. 6. 30. Strabo 16. p. 748. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is particularly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See genr. Cellar. Notit. Orb. II. p. 700 sq.

παρήμι, f. παρήσω, (ἴμι,) Pass. perf. παρήμαι, Buttm. § 108. I. 1; to let by, to let pass along, Hdtot. 3. 72; trop. to let pass, to pretermitt, to neglect, Luc. Hermot. 15. Xen. Mem. 1. 1. 12; καὶρόν Pol. 1. 33. 5; also to let go loose, to relax, e. g. ropes, τοὺς τερβρίους Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. παρίεμαι, to be relaxed, enfeebled; only Part. perf. as χεῖρες παρήμεναι, hands enfeebled, hanging down from weariness and despondency,

Heb. 12, 12. Sept. for πῆχυν Zeph. 3, 17.—Diod. Sic. 14. 105. Pol. 1. 58. 9. Plato Legg. 931. d.

παριστάνω, see in παρίστημι.

παρίστημι, f. παραστήσω, (ἵστημι,) aor. 2 παρίστην; also Pres. παριστάνω, a later secondary form, Rom. 6, 13. 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Buttm. § 112. 10. § 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in ἵστημι init. Buttm. § 107. II.

I. TRANS. in the Pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Æl. V. H. 12. 1 post med. Pol. 3. 113. 8.—Hence in N. T.

1. to place or set before any one, to present, to exhibit; c. acc. et dat. expr. or impl. Acts 23, 33 παρίστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2, 22 τῷ κυρίῳ, in the temple. 2 Cor. 4, 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ θήματι τοῦ Χρ. So with two acc. of object and predic. τινὰ τι, Acts 1, 3. 9, 41. Rom. 6, 13 bis. 16 φ' παριστάνετε ἑαυτοὺς δούλους. v. 19 bis. 12, 1. 2 Cor. 11, 2. Eph. 5, 27. Col. 1, 22. 28. 2 Tim. 2, 15. Sept. for τῷ κυρίῳ Lev. 16, 7; ᾧ κυρίῳ Gen. 47, 2.—Luc. Icarom. 24. Æl. H. An. 7. 44. Hdian. 5. 5. 11.

2. to place at hand, to provide, to furnish; c. acc. et dat. Matt. 26, 53 παραστήσει μοι πλείους κτλ. Acts 23, 24 κτήνη.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

3. Spec. to commend, c. acc. et dat. 1 Cor. 8, 8 βρῶμα δὲ ἡμᾶς οὐ παρίστανει τῷ Θεῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαίνους ἢ παραστήσαν.

4. Trop. to set forth by arguments, i. e. to show, to prove, absol. Acts 24, 13 οὕτε παραστήσαι δύνανται, περὶ ὧν κτλ.—Jos. Ant. 3. 2. 5. Arr. Epict. 2. 23. 47. Xen. Œc. 13. 1.

II. INTRANS. in the perf. plupf. and aor. 2 of the Active, and in Mid. to stand near, to stand by.

1. Genr. to stand by, to be present; c. dat. expr. or impl. Acts 1, 10. 9, 39 καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27, 23. Mark 15, 39 ὁ παρεστηκὼς ἐξεναντίας, who stood by over against him. John 18, 22. 19, 26; ἐνώπιόν τινος Acts 4, 10. Part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, (Buttm. § 107. m. 22, 23.) the by-standers, Mark 14, 47. 69. 70. 15, 35. Acts 23, 2. 4. Sept. for πῆχυν Gen. 45, 1. 1 Sam. 22, 6. 7; τῷ κυρίῳ Gen. 18, 8. Judg. 3, 19. So Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, to stand by, to aid, c. dat. Rom. 16, 2 καὶ παραστήτη

αὐτῇ. 2 Tim. 4, 17. (Epict. Ench. 32. Dein. 366. 20. Xen. Hell. 6. 5. 33.) Trop. also in a hostile sense, absol. Acts 4, 26 *παρίστησαν οἱ βασιλεῖς τῆς γῆς*, quoted from Ps. 2, 2 where Sept. for *בְּיָמָיו*; so Eccclus. 51, 3.—Of time, a season, i. q. *to be present, to have come*, Mark 4, 29 *παρίστηκεν ὁ θερισμός*. So Dem. 255. 25.

2. *to stand by or before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27, 24 *Καίσαρι σε δεῖ παραστήναι*. Rom. 14, 10. So genr. Hlian. 1. 4. 1.—Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1, 19 *ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ*. With dat. Luke 19, 24 comp. v. 13. Sept. and *יְהִי עִמָּךְ* Deut. 1, 38. 1 Sam. 16, 21. 22. So Luc. D. Deor. 24. 1 *δεῖ... παριστάναι τῷ Δεῖ*.

Παρμενᾶς, ἄ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6, 5.

πάροδος, ου, ἡ, (*ὁδός*), *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16.—In N. T. in action, *the way by, a passing by*; 1 Cor. 16, 7 *ἐν παροδῷ, by the way*, in passing. So Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

παροικέω, ὦ, (*οἰκέω*), *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen. Vect. 1. 5.—In N. T. *to be a by-dweller, to sojourn*, to dwell as a stranger, *παροικος*; c. ἐν, Luke 24, 18 *σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ*; with eis, Heb. 11, 9 *παρέβη-σεν eis τὴν γῆν*, i. e. he came and sojourned; comp. in eis no. 4. Sept. for *וַיָּבֹאוּ* Gen. 20, 1; *וַיָּבֹאוּ* Gen. 24, 37. So Dio Chrys. 46. p. 531. d, πολλὸν γὰρ κρείττον φυγάδα εἶναι, καὶ ταροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν.

παροικία, as, ἡ, (*παροικέω*), *a dwelling near, neighbourhood*, Psalt. Salom. 12, 3.—In N. T. *a sojourning, residence* in a foreign land without the right of citizenship, Acts 13, 17 *ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ*. Sept. for *וְיָבֹאוּ* Ezra 8, 34. (Wis. 19, 10.) Trop. of human life, 1 Pet. 1, 17; comp. Heb. 11, 13. Sept. and *וַיָּבֹאוּ* Ps. 119, 54.

πάροικος, ου, ὁ, ἡ, adj. (*οἶκος*) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235.—In N. T. ὁ *πάροικος*, Subst. *a by-dweller, sojourner*, without the rights of citizenship, *a fireigner*, Acts 7, 6. 29 *πάροικος ἐν γῇ Μαδιάν*. So Sept. for *וַיָּבֹאוּ* Gen. 15, 13. Ex. 2, 22. (Eccclus. 29, 26. 27.) Trop. of human life, 1 Pet. 2, 11; comp. 1, 17. Also in respect to the church and kingdom of God, Eph. 2, 19.

παρομία, as, ἡ, (*πάρομος, ὄμος*) pr. 'what is by the way'; hence, *a by-word, by-speech*, e. g.

1. Pr. *a proverb, adage*, 2 Pet. 2, 22 *τὸ τῆς ἀληθοῦς παρομίας*. Symmach. for *בְּיָמָיו* Ez. 12, 22.—Luc. D. Mort. 8. 1. AEl. V. H. 12. 22. Plato Soph. 231. c.

2. In John's Gospel, i. q. *παραβολή*, which word is not used by John; comp. in *παραβολή*. E. g. a) Genr. *figurative discourse, dark saying*, i. e. obscure and full of deep meaning, John 16, 25 bis, *ἐν παροιμί-αις λαλεῖν*. v. 29; comp. in *παραβολή* no. 3. Sept. and *בְּיָמָיו* of short and sententious maxims, Prov. 1, 1. 25, 1. So Eccclus. 6, 35. 39, 3. b) *a parable*, in the usual sense, John 10, 6; comp. in *παραβολή* no. 2.

πάροις, ου, ὁ, ἡ, adj. (*οἶνος*), *by wine*, i. e. spoken of what takes place *by or over* wine, revelry, as τὰ *παροις* (*μέλη*) drinking-songs, Boeckh Pind. Fr. p. 555.—In N. T. of persons, pr. *sitting long by wine, given to wine*, 1 Tim. 3, 3. Tit. 1, 7. So Luc. Tim. 55. Lysias 101. 20.

παροίχομαι, f. *χόσμαι*, (*οἶχομαι*) perf. *παρέφημαι*; *to go along by, to pass along*, Hom. Il. 4. 272.—In N. T. of time, *to pass away*, only Part. perf. *παρῆχμένος, by-gone*; Acts 14, 16 *ἐν ταῖς παρῆχμέναις γενεαῖς*. So Jos. Ant. 8. 12. 3. Hdot. 2. 14. Xen. An. 2. 4. 1.

παρομοιάζω, f. *ὁμοιάζω*, (*ὁμοιάζω*) pr. *to be nearly like*; genr. *to be like, to resemble*, c. dat. Matt. 23, 27. See in *ὁμοιάζω*.

παρόμοιος, ου, ὁ, ἡ, adj. (*ὅμοιος*) pr. *nearly like*; genr. *like, similar*, Mark 7, 8. 13 *παρόμοια τοιαῦτα πολλά*.—Poll. On. 9. 130 *παρόμοιος· παρ' ὀλίγον ὅμοιος*. Diod. Sic. 4. 26. Dem. 12. 8. Xen. Hell. 3. 4. 13.

παροξύνω, f. *υνῶ*, (*ὀξύνω, ὀξύς*) *to sharpen by or on* any thing, *to whet*, e. g. *τὴν μάχωσαν* Sept. for *וַיָּבֹאוּ* Deut. 32, 41; *to sharpen by or along with*, i. e. with and for some other act or purpose, trop. *τὸν ἥγον* Plut. Marcell. 20. Trop. *to sharpen* the mind, temper, courage of any one, *to incite, to impel*, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. trop. *to provoke, to stir up, to rouse* to anger, indignation, only Pass. or Mid. Acts 17, 16 *παρωξύνετο τὸ πνεῦμα αὐτοῦ κτλ.* 1 Cor. 13, 5. Sept. for *וַיָּבֹאוּ* Deut. 9, 18; *וַיָּבֹאוּ* Deut. 1, 34. So Dem. 10. 24. Thuc. 6. 56.

παροξυσμός, ου, ὁ, (*παροξύνω*) pr. *a sharpening*, i. e. trop.

1. *provocation, incitement, to action or*

feeling; Heb. 10, 24 *eis* παροξ. ἀγανάκης καὶ κ. ἔργων.

2. a *paroxysm* of anger, *sharp contention*, angry dispute, Acts 15, 39. Sept. for *ἡξῆ* Deut. 29, 28. Jer. 32, 37.—Dem. 1105. 24.

παροργίζω, f. ἴσω, (ἀργίζω.) Att. fut. παροργίσω Buttm. § 95. 7 sq. Winer § 13. 1. c; to make angry by or along with something else, to provoke thereby, therewith; c. acc. Eph. 6, 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. [Col. 3, 21.] Rom. 10, 19 quoted from Deut. 32, 21 where Sept. for *ἡξῆ*, as also Jude. 2, 12. 1 K. 14, 15.—Eccles. 3, 16. 4, 2. 3. Pass. Dem. 805. 19. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350.

παροργισμός, οὐ, δ, (παροργίζω,) *provocation*, Sept. for *ἡξῆ* 1 K. 15, 30. 2 K. 23, 26.—In N. T. a *being provoked*, *anger*, *wrath*, Eph. 4, 26. So Sept. for *ἡξῆ* Jer. 21, 5. Not found in classic writers.

παρορύνω, f. ὑνά, (ὀρύνω,) to urge on by or along with something else, to stir up, to incite, thereby, therewith; c. acc. Acts 13, 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15.

παρουσία, as, ἡ, (παρέιμι,) pr. the being or becoming present, e. g.

1. *presence*; 2 Cor. 10, 10 ἡ δὲ παρουσία τοῦ σώματος ἀσθενής. Phil. 2, 12.—Hdian. 1. 3. 13. Dem. 674. 24. Plato Phaed. 100. d.

2. a *coming*, *advent*, *genr.* 1 Cor. 16, 17. 2 Cor. 7, 6 ἐν τῇ παρουσίᾳ Τίτου. v. 7. Phil. 1, 26 παρουσία πάλιν πρὸς ὑμᾶς, a *coming again*, *return*. So 2 Macc. 15, 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the coming of Christ for the destruction of the Jewish state and Jewish dispensation, Matt. 24, 3. 27. 37. 39; also to judgment, to receive the saints to their reward, 1 Cor. 15, 23. 1 Thess. 2, 19. 2 Thess. 2, 8. 2 Pet. 3, 4. 1 John 2, 28; παρ. τοῦ κυρίου 1 Thess. 3, 13. 4. 15. 5, 23. 2 Thess. 2, 1. James 5, 7. 8. 2 Pet. 1, 16. In a like sense, 2 Pet. 3, 12 παρ. τῆς τοῦ Θεοῦ ἡμέρας.—Of the coming i. e. *manifestation* of the man of sin, 2 Thess. 2, 9; comp. v. 3.

παροψίς, ἰδος, ἡ, (ὄψω,) a *side-dish*, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. b. Pollux Onom. 6. 56. Xen. Cyr. 1. 3. 4.—In later usage and N. T. a *side-plate*, i. e. a *plate*, *platter*, *dish*, pr. in which dainties are served up. Matt. 23, 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26. So Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. The Atticists

condemn this use of the word, Phryn. et Lob. p. 176. Sturz Lex. Xen. s. v.

παρρησία, as, ἡ, (πᾶν, ῥῆσις,) pr. 'the speaking out all,' *freespokenness*, as characteristic of a frank and fearless mind; hence meton. and *genr.*

1. *freeness*, *frankness*, *boldness*, as of speech, demeanour, action; Acts 4, 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν, i. e. his freespokenness, boldness. 2 Cor. 3, 12. So Sept. Prov. 13, 5. Diod. Sic. 1. 53. Dem. 1397. 1. Plato Conv. 222. c.—In adverbial phrases, e. g. παρρησίᾳ, i. q. *freely*, *frankly*, *boldly*, John 7, 13. 26; or i. q. *openly*, *plainly*, without concealment or ambiguity, Mark 8, 32. John 10, 24. 11, 14. 16, 25. 29; also of actions, *openly*, done in the sight of all, not privately, John 11, 54 οὐκ ἐτί παρρησίᾳ περιπατεῖ κτλ. 18, 20. So ἐν παρρησίᾳ, in or with boldness, i. q. *freely*, *boldly*, Eph. 6, 19. Phil. 1, 20; also *openly*, *publicly*, opp. ἐν κρυπτῷ, John 7, 4. Col. 2, 15 ἐδειγμάτισεν ἐν παρρησίᾳ. (Wisd. 5, 1.) Also μετὰ παρρησίας, with boldness, i. q. *freely*, *boldly*, Acts 2, 29. 4, 29. 31. 28, 31. So 1 Macc. 4, 18. Luc. Hermot. 51. Dem. 95. 28.

2. Spec. as implying frank reliance, confiding hope, i. q. *confidence*, *assurance*. 2 Cor. 7, 4 πολλή μοι παρρησία πρὸς ὑμᾶς κτλ. Eph. 3, 12. 1 Tim. 3, 13. Philem. 8. Heb. 3, 6. 4, 16. 10, 19. 35. 1 John 2, 28. 3, 21. 4, 17. 5, 14.—Jos. Ant. 5. 1. 13 παρρησίαν λαμβάνει πρὸς τὸν Θεόν. Diod. Sic. 14. 65.

παρρησιάζομαι, f. ἀσσομαι. Mid. depon. (παρρησία,) to be freespoken; to speak freely, openly, boldly; to be free, frank, bold, in speech, demeanour, action; e. g. joined with verbs of speaking, Acts 13, 46 παρρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. 19, 8. 26, 26. *Genr.* and with ἐν, e. g. of place, ἐν τῇ συναγωγῇ Acts 18, 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6, 20; or of person, παρρησ. ἐν Σεφ. i. e. in faith and trust in God, 1 Thess. 2, 2, comp. 1, 1; also ἐν τῷ ὀνόματί τινος, in one's name, by one's authority, Acts 9, 27. 28. With ἐπὶ τῷ κυρίῳ Acts 14, 3, see in ἐπὶ II. 3. c. α.—Sept. Job 22, 6. Luc. Tim. 11. Plato Gorg. 487. d; with ἐν of place Plut. Marcell. 20; πρὸς τινα Xen. Cyr. 5. 3. 8.

πᾶς, πᾶσα, πᾶν, *Gen.* παντός, πάσης, παντός, all, Lat. *omnis*.

1. With the idea of oneness, a totality, all, the whole, Lat. *totus*, i. q. *ἅλος*. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also is put

with the article where a definite number is implied, or without the article where the number is indefinite. See in δ, ἡ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 9. Kühner § 246. 5. Matth. § 277.

A) SING. a) Before a Subst. with the article, Matt. 6, 29 οὐδὲ Σαλομόν ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8, 32 πᾶσα ἡ ἀγέλη. Mark 5, 33. Luke 1, 10 πᾶν τὸ πλῆθος. 4, 25. John 8, 2 πᾶς ὁ λαός. Acts 1, 8. Rom. 3, 19. 4, 16. al. sēp. So with the names of cities or countries, meton. for the inhabitants, Matt. 3, 5. Mark 1, 5. Luke 2, 1. al. (Hdian. 6. 4. 1. AEL. V. H. 6. 11. Xen. Ag. 1. 25.) With proper names, sometimes without the article, Matt. 2, 3. Acts 2, 36. Rom. 11, 26; comp. Winer § 17. 10. a. b) After a Subst. c. art. John 5, 22 τὴν κρίσιν πᾶσαν δέδωκε τῇ νύφ. Rev. 13, 12. Comp. in δ, ἡ, τό, I. c. Buttm. § 127. 9. c) Rarely between the art. and Subst. where πᾶς is then emphatic, comp. in δ, ἡ, τό, I. c. Buttm. I. c. Acts 20, 18 τῶν πάντα χρόνων. Gal. 5, 14. 1 Tim. 1, 16.

B) PLUR. a) Before a Subst. or other word, viz. a) Subst. c. art. implying a definite number, Matt. 1, 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ. 4, 8. Mark 3, 28. Luke 1, 6. Acts 5, 20. Rom. 1, 5. al. sēp. Comp. Winer § 17. 10. b. Buttm. § 127. 9. Matth. § 265. 2. (Xen. An. 5. 3. 9.) Without art. where the idea of number is then indefinite, Winer, Matth. I. c. E. g. πάντες ἄνθρωποι all men, all mankind, indef. Acts 22, 15. Rom. 5, 12. 18. al. (Æschin. 1. 18.) So πάντες ἄγγελοι θεοῦ, all angels of God, Heb. 1, 6; πάντα ἔθνη Rev. 14, 8. Comp. Winer, Matth. I. c. β) Particip. c. art. as Subst. Matt. 4, 24 πάντας τοὺς κακῶς ἔχοντας. 11, 28 πάντες οἱ κοπιῶντες. Luke 1, 66. 71. John 18, 4. Acts 2, 44. al. sēp. So Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. γ) Before other words and periphrases with the art. in place of substantives, e. g. Pron. possess. as πάντα τὰ ἐμά Luke 15, 31; Preposit. with its case, Matt. 5, 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5, 9. John 5, 28. Acts 4, 24. al. Adv. Col. 4, 9.

b) After a Subst. or other word. a) Subst. c. art. as definite, comp. Winer Buttm. Matth. I. c. Matt. 9, 35 τὰς πόλεις πάσας sc. of that region. Luke 12, 7. Acts 16, 26. Phil. 1, 13. Rev. 8, 3. (Hdian. 3. 1. 3. Xen. Mem. 1. 1. 19 fin.) Without art. with a pr. name, Acts 17, 21 Ἀθηναῖοι δὲ πάντες. So genr. Hdian. 4. 2. 5. β) Particip. c. art. as Subst. Acts 20, 32 ἐν τοῖς ἡγιασμένοις πᾶσι. Heb. 5, 9. γ) Before other words or periphrases with the

art. in place of a Subst. e. g. Pron. possess. as τὰ ἐμά πάντα John 17, 10; Preposit. with its case, Gal. 1, 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3, 15. Col. 4, 7. Mark 5, 26.

c) Between the art. and subst. as emphatic, Acts 19, 7. 21, 21. 27, 37. Comp. Buttm. § 127. 9.

d) Joined with a Pronoun pers. or demonstr. either before or after it, as ἡμεῖς πάντες John 1, 16; πάντες ἡμεῖς Acts 2, 32; π. ὑμεῖς Matt. 23, 8; ὑ. π. Luke 9, 48; οὗτοι π. Acts 1, 14; π. αὐτοὺς Acts 4, 33; αὐτ. π. 1 Cor. 15, 10; ταῦτα πάντα Matt. 4, 9. Luke 12, 30. 31; π. ταῦτα Mark 7, 23. al. sēp.

e) Absol. a) With art. οἱ πάντες, they all, i. e. all those definitely mentioned, Mark 14, 64 οἱ δὲ πάντες κατέκριναν αὐτὸν κτλ. Rom. 11, 32. 1 Cor. 10, 17. Eph. 4, 13. Phil. 2, 21. al. sēp.—Neut. τὰ πάντα, all things, i. q. α) the universe, the whole creation, Rom. 11, 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8, 6. Eph. 3, 9. Col. 1, 16. Heb. 1, 3. Rev. 4, 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5, 17. 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all created rational beings, all men, i. q. οἱ πάντες, Gal. 3, 22. Col. 1, 20. 1 Tim. 6, 13; put also for all the followers of Christ, Eph. 1, 10. 23. al. β) Genr. all things before mentioned or implied, e. g. the sum of one's teaching Mark 4, 11; all the necessities and comforts of life, Acts 17, 25. Rom. 8, 32. So 1 Cor. 9, 22. 12, 6 comp. v. 5. 6. 2 Cor. 4, 15. Eph. 5, 13. Phil. 3, 8 comp. v. 7. Col. 3, 8. al. γ) As predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσι, all in all, i. e. in all persons or beings, above all, supreme, 1 Cor. 15, 28. Col. 3, 11. β) Without art. πάντες, all, i. q. πάντες ἄνθρωποι, all men. Matt. 10, 22 μισούμενοι ὑπὸ πάντων. Mark 2, 12. 10, 44. Luke 2, 3 ἐπορεύοντο πάντες, all went, i. e. all the inhabitants of Judea. 3, 15. John 2, 15. 24.—Neut. πάντα, all things, Matt. 8, 33 ἀπηγγέλαν πάντα. Mark 4, 34. Luke 3, 20. John 4, 25. 45. Acts 10, 39. 1 Cor. 16, 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. 2, 8. James 5, 12. al. sēp. Accus. πάντα as adv. as to or in all things, in all respects, wholly, Acts 20, 35. 1 Cor. 9, 25. 10, 33. 11, 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα as to all things, in all respects, Acts 3, 22. Col. 3, 20. Heb. 2, 17. (2 Macc. 1, 17.) εἰς πάντα id. 2 Cor. 2, 9; ἐν πᾶσι, in all things, in all respects, 2 Cor. 11, 6. Eph. 1, 23. 1 Tim. 3, 11. 2 Tim. 2, 7. Tit. 2, 9. 1 Pet. 4, 11. al. sēp.

2. **SING.** πᾶς without the art. implies plurality, *all* taken singly, *every*, *each one* of all, i. q. ἕκαστος, comp. Buttm. § 127. 9. Winer § 17. 10. a. a) With nouns, Matt. 3, 10 πᾶν οὐν δένδρον μὴ ποιοῦν καρπὸν. 4, 4. Mark 9, 49. Luke 2, 23. 4, 13. 37. 10, 1. John 1, 9. 2, 10. al. sēpius. b) Before a *relat.* Pron. it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in ὅστις A. 2. b. Matt. 7, 24 πᾶς ὅστις ἀκοίει *every one who soever*. Col. 3, 17. 23; πᾶς δὲ ἄν id. Acts 2, 21. Rom. 10, 13. 1 Cor. 6, 18; πᾶς δὲ Gal. 3, 10; πᾶν δὲ Rom. 14, 23; meton. John 6, 37. 39. 17, 2. c) Before a *Participle*, e. g. with the art. where the particip. c. art. may be rendered *he who*, and becomes a subst. expressing a class; see in δ, ἡ, τό, D. b. β. Winer § 17. 10. a. Matt. 5, 22 πᾶς ὁ ὀργιζόμενος, *every one who is angry*. Luke 6, 47. John 6, 45. Acts 10, 43. Rom. 2, 10. al. sēp. So after the particip. e. g. τῷ ἔχοντι παντὶ Matt. 25, 29. Without the art. where the participial sense then remains, as Matt. 13, 19 παντός ἀκούοντος *every one hearing*. 2 Thess. 2, 4. In Luke 11, 4 some Mss. have the art. Winer § 17. 10. n. d) Absol. Mark 9, 49 πᾶς γὰρ πυρὶ δλωθήσεται. Heb. 2, 9 δὰ παντός sc. χρόνου, *continually*, see in διαπαντός. So ἐν παντί in *every thing*, in every respect, 1 Cor. 1, 5. 2 Cor. 4, 8. 6, 4. 7, 5. 11. 16. 11, 9. Eph. 5, 24. Phil. 4, 6. 12.

3. **SING.** collect. *all*, i. e. of all kinds, of every kind and sort, including every possible variety, i. q. παντοδαπός, παντοίος, Herm. ad Vig. p. 727. Passow s. v.

a) Genr. Matt. 4, 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7, 22 πᾶσιν σοφίᾳ Αἰγυπτίων. Rom. 1, 18. 29. 2 Cor. 1, 4. Col. 3, 16. 1 Pet. 2, 1. al.—Pol. 1. 15. 6 τῆς πάσης ἀλογίας πλήρες. Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) Spec. *all possible*, i. q. *the greatest, utmost, supreme*; Matt. 28, 18 ἐδόξη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5, 23. 17, 11 μετὰ πάσης προθυμίας. 23, 1. 2 Cor. 12, 12. Phil. 1, 20. 2, 29. 1 Tim. 2, 2. 2 Tim. 4, 2. James 1, 2. 1 Pet. 2, 18. Jude 3.—Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνδυνον ἦλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the negative here belonging to πᾶς and merely denying the universality, see in οὐ no. 5. c. Matt. 7, 21 οὐ πᾶς ὁ λέγων. 19, 11 οὐ πάντες. Rom. 9, 6. 10, 16. 1 Cor. 15, 39. al.—But πᾶς... οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, *not one, no one, nothing, none*, see fully in οὐ no. 1. c. Luke 1, 37. Rom.

3, 20. Gal. 2, 16. 1 John 2, 21. Rev. 22, 3; so Acts 10, 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. 1, 20. Also πᾶς... μὴ, 1 Cor. 1, 29 ὅπως μὴ καυχῆσθαι πᾶσα σάρξ. Eph. 4, 29. Rev. 7, 1; and so πᾶς... οὐ μὴ Rev. 21, 27. See οὐ l. c. Winer § 26. 1. Comp. Heb. לֹא לֹא Gesen. Lehrs. p. 831. Heb. Lex. art. לֹא no. 3. So c. μὴ, 1 Macc. 5, 42 μὴ ἀφῆτε πάντα ἄνθρωπον παρεμβαλεῖν. Ecclus. 20, 30. +

πάσχα, τό, indec. *the passover*, i. q. Heb. פֶּסַח and Aram. כְּסִיחָא (a passing over, a sparing,) Sept. usually for פֶּסַח, as Ex. 12, 11. 21. al. But Sept. in 2 Chr. φασέκ, 30, 15. 35, 1. 11; Josephus φάσκα, Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the evening following the 14th day of the month Nisan (Num. 33, 3), which began with the new-moon of April, or, according to the Rabbins, of March, *between* the two evenings; see in ὀψία no. 2. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23, 4 sq. Num. 9, 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of red wine usually mingled with one fourth part of water; the third of which was called כּוּס בְּרַכָּה, *the cup of blessing*, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16; comp. Matt. 26, 27. See espec. Lightfoot Hor. Heb. ad Matt. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Gr. Harm. p. 214.—In N. T. τὸ πάσχα is spoken of the victim, the supper, and the festival.

1. *The paschal lamb, passover*, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12, 3 sq. 27) between the two evenings after the 14th of Nisan; see in ὀψία no. 2. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 15th day of Nisan, B. J. 6. 9. 3. a) Pr. as εὖειν τὸ πάσχα, *to kill the passover*, Mark 14, 12. Luke 22, 7. Sept. for פֶּסַח וְכֶסֶף Ex. 12, 21; כּוּס בְּרַכָּה Deut. 16, 2. 5. 6. b) Trop. of Christ, 1 Cor. 5, 7.

2. *The paschal supper, passover*, which was eaten on the evening following the 14th of Nisan, and was itself the commencement of the seven days' festival of unleavened bread; so ετοιμάζειν τὸ πάσχα, *to make ready the*

passover, Matt. 26, 19. Mark 14, 16. Luke 22, 8, 13; φαγεῖν τὸ πάσχα, *to eat the passover, to celebrate the paschal supper*, Matt. 26, 17. Mark 14, 12, 14. Luke 22, 11, 15; ποιεῖν τὸ πάσχα *id.* Matt. 26, 18. Once in reference to the first institution, Heb. 11, 28.—Sept. Num. 9, 5. 33, 3. Josh. 5, 10, 11.

3. *The paschal festival, passover*, i. e. the festival of unleavened bread, τὰ ἄζυμα, which began with the paschal supper and continued seven days, until the close of the 21st day of Nisan; Ex. 12, 15 sq. Lev. 23, 5 sq. comp. Num. 28, 17. Deut. 16, 3, 4. Jos. Ant. 3. 10. 5; see Gr. Harm. p. 212. So Matt. 26, 2. Mark 14, 1. Luke 2, 41 τῇ ἑορτῇ τοῦ πάσχα. 22, 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John 2, 13. 23. 6, 4. 11, 55 bis. 12, 1. 13, 1. 18, 39. 19, 14. Acts 12, 4. Meton. John 18, 28 φαγεῖν τὸ πάσχα, i. e. the sacrifices offered on the first day of the passover, the Chagiga, etc. see Gr. Harm. p. 218, comp. p. 213. Sept. 2 K. 23, 22. 23. Ez. 45, 21.—Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνοστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in ἁζύμος no. 2. Jos. B. J. 5. 3. 1.

πάσχω, f. πείσομαι, aor. 2. ἔπασον, perf. πέποιθα; *to suffer*, in the most general sense, pr. *to be affected by* any thing from without, to be acted upon, *to experience* either good or evil.

1. *Of good, to be affected by, to experience*, i. e. to have happen to oneself, to receive; c. acc. Gal. 3, 4 τοσαῦτα ἐλάβετε ἐκ ἐμῆ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2. 5.—Theocr. Id. 15. 138. Jos. Ant. 8. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες κτλ. Xen. Mem. 2. 2. 3 ἐγασά.

2. *Of evil, to suffer, to be subjected to evil, to calamity*, pr. with κακῶς, κακόν τι, Matt. 17, 15 καὶ κακῶς πάσχει. Acts 28, 5. (Æl. V. H. 13. 17. Hdian. 3. 2. 10. Xen. Hell. 4. 5. 17.) Absol. in the same sense, *to suffer*, 1 Cor. 12, 26 εἶνε πάσχει ἐν μέλος. 1 Pet. 2, 20. 23. 3, 17. 4, 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2, 18, where comp. Meleag. οἷδα παθὼν θάειν, in Anthol. Gr. I. p. 14. So Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—With an acc. of manner, Butt. § 131. 7, 8; e. g. πολλὰ, τὰ αὐτὰ, ταῦτα, &c. Mark 9, 12. Luke 13, 2. 2 Cor. 1, 6. 2 Tim. 1, 12. Rev. 2, 10; by attract. Heb. 5, 8. (Ecclus. 38, 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause;

e. g. ἀπὸ τινος, Matt. 16, 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κτλ. Mark 8, 31. Luke 9, 22; ὑπὸ τινος, Matt. 17, 12 μέλλει πάσχειν ὑπὸ αὐτῶν. Mark 5, 26. 1 Thess. 2, 14; διὰ τινος Matt. 27, 19; διὰ τοῦ 1 Pet. 3, 14. (2 Macc. 7, 32.) ὑπὲρ τινος, Acts 9, 16. Phil. 1, 29. 2 Thess. 1, 5. With an adv. 1 Pet. 2, 19 ἀδικῶς. 4, 15. 5, 10.—Spoken of the suffering and death of Christ; Luke 22, 15 πρὸ τοῦ με φαεῖν. 17, 25 πολλὰ. 24, 26 ταῦτα. v. 46 οὕτως. Acts 1, 3. 3. 18. 17, 3. Heb. 9, 26, 13, 12. 1 Pet. 2, 21 ἔπαθεν ὑπὲρ ἡμῶν. 3, 18 περὶ ἡμαρτιῶν. 4, 1 ὑπὲρ ἡμῶν.—So genr. Hdian. 5. 7, 1. Isæus 35. 19. Plato Conv. 222. e.

Πάταρα, ὠν, τά, *Patara*, a maritime city of Lycia in Asia Minor, east of the river Xanthus, Acts 21, 1. It was celebrated for an oracle of Apollo, who was hence called *Patareus*, Hor. Od. 3. 4. 64. Virg. Æn. 4. 144, where see Heyne Excurs. II. Strabo 14. p. 980, 981. Plin. 5. 28.

πατάσσω, f. ἄξω, pr. intrins. *to strike, to beat*, Lat. *pulso*, e. g. as the heart, Hom. Il. 7. 216. Soph. Phil. 748.—Later and in N. T. trans.

1. *to strike, to smite*, e. g. with violence, so as to wound, c. acc. Matt. 26, 51 πατάξας τὸν δούλον τοῦ ἀρχιερέως. Luke 22, 50; with ἐν of instrum. v. 49. Sept. for Πᾶν Ex. 21, 12. 18 sq. So Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5.—Also more gently, i. q. *to touch, to tap*, c. acc. Acts 12, 7 τὴν πλευρὰν τοῦ Πέτρου.

2. *From the Heb. to smite*, i. q. *to kill, to slay, to destroy*. a) Pr. and c. acc. Acts 7, 24 πατάξας τὸν Αἰγύπτιον. Rev. 19, 15. (Ex. 2, 12.) Matt. 26, 31 et Mark 14, 27 πατάξω τὸν ποιμένα, quoted from Zech. 13, 7 where Sept. for Πᾶν; as also Ex. 12, 12. 2 Chr. 33, 25. See Heb. Lex. Πᾶν Hiph. no. 2. b) Trop. and from the Heb. *to smite*, i. e. to inflict evil, to afflict with disease, calamity; spoken only of God or his angel, Acts 12, 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11, 6. Sept. for Πᾶν Gen. 19, 11. Num. 14, 12; ἔβλεψεν Ex. 12, 23. So 2 Macc. 9, 5. See Heb. Lex. art. נָפַח no. 1. cc.

πατέω, ᾤ, f. ἴσω, (πάτος,) *to tread with the feet*.

1. *Trans. c. acc. to tread down, to trample under foot*, i. q. *to profane and lay waste*; Rev. 11, 2 τὴν πόλιν τὴν ἁγίαν πατήσουσι. Luke 21, 24. Sept. for טָבַח Is. 1, 12. So Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37.—Spec. *to tread out*, e. g. grapes, τὴν ληνόν, Rev. 14, 20. 19, 15; comp. in ληνός. Sept. and טָבַח Neh. 13,

15. Is. 16, 10. So Anact. Od. 17, 14. Xen. Œc. 18, 4 τὸν σῖτον.

2. Intrans. *to tread*, *to plant the foot*; c. ἑνάς, Luke 10, 19 παρὲν ἑνάς ὄφρων, *to tread upon serpents*, i. e. without harm. Sept. for לָלַךְ לְבַדִּי Is. 32, 20; also for הָלַךְ to walk, Is. 42, 5.

πατήρ, τέπος, τρός, ὁ, *a father*, Lat. *pater*; comp. Butt. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. 1. Pr. *a father*, *genitor*, by whom one is begotten, Matt. 2, 22 ἀπὸ Ἡρώδου τοῦ πατρὸς αὐτοῦ. 19, 5. Mark 5, 40. Luke 2, 48. John 4, 53. Heb. 7, 10. al. ssep. (Xen. Cyr. 3, 1, 14, 15.) Plur. οἱ πατέρες, *parents*, both father and mother, Heb. 11, 23 Μετῴσθης ἐκρύβη τριμνηνον ὑπὸ τῶν πατέρων αὐτοῦ. Eph. 6, 4, comp. v. 2. So Parthen. Erot. 10 παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα. Luc. Tox. 8.—Of a reputed father, Luke 2, 48.

2. Of a remoter ancestor, i. q. *forefather*; also as the head or founder of a tribe or people, *a patriarch*. Sing. Matt. 3, 9 πατέρα ἔχομεν τὸν Ἀβραάμ. Mark 11, 10. Luke 1, 32, 73. John 4, 12. Acts 7, 2. Rom. 4, 17. 18. al. ssep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4, 11 εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. v. 12, 16. Also trop. of Satan as the father of wicked and depraved men, John 8, 38. 41, 44 bis. Sept. for מֶלֶךְ Gen. 17, 4. 5. 19, 37. (Trop. 1 Macc. 2, 54.) Plur. οἱ πατέρες, *fathers*, i. e. *forefathers*, *ancestors*, Matt. 23, 30 ἐν ταῖς ἡμέραις τῶν πατέρων. v. 32. Luke 6, 23, 26. John 7, 22. Acts 3, 13. Rom. 9, 5. Heb. 1, 1. al. Sept. and רִבְכָּה Deut. 1, 11. 1 K. 8, 21. So Jos. c. Apion. 1, 31. Hdian. 2, 15, 2.

3. As a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father; e. g. in direct address, Luke 16, 24 πάτερ Ἀβραάμ. v. 27, 30. (Hom. Od. 7, 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23, 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Cor. 4, 15; comp. Phil. 2, 22. 1 Thess. 2, 11. Sept. and מֶלֶךְ of prophets, 2 K. 2, 12. 6, 21. 13, 14. Comp. Schoettg. Hor. Heb. p. 745 sq.—Plur. voc. πατέρες, *fathers*, as an honorary title of address, Butt. § 129 a. 1. Winer § 29, 1; e. g. used towards elder persons, 1 John 2, 13, 14; also towards magistrates, members of the Sanhedrim, Acts 7, 2, 22, 1. (Plut. Romul. 13 πατέρες συγγεγραμμένοι, Lat. *patres conscripti*, i. e. senators.) With the art. of πατέρες id. Eph. 6, 4. Col. 3, 21; see Butt. § 129 a. 2. Winer l. c.

4. Trop. c. gen. of thing, *the author*, *source*, *beginner* of any thing. Rom. 4, 12 πατήρ περιτομῆς, i. e. Abraham. John 8, 44 οὗ ψεύστης ἐστίν, καὶ ὁ πατήρ αὐτοῦ sc. τοῦ ψεύδους. Sept. and מֶלֶךְ Job 38, 28.—Plato Menex. 10, p. 240. e. πατέρες τῆς δευτερίας.

B) Of God, as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4, 8. 24 καὶ αὐτὸς [Seus] πατήρ τοῦ πατὸς ἀνθρώπων γένους. Diog. Sic. 5, 72. Hom. Od. 4, 341.—In N. T. God is called *Father* in various relations.

1. By the Jews, John 8, 41 ἵνα πατέρα ἔχομεν, τὸν Θεόν, v. 42. So Sept. and מֶלֶךְ Is. 63, 16. 64, 8.—Wisd. 2, 16.

2. By Christians and all pious persons, who are also called τέκνα Θεοῦ John 1, 12. 11, 52. Rom. 8, 16, al. Thus Jesus in speaking with his disciples calls God πατήρ σου v. ὑμῶν, e. g. Matt. 6, 4 ὁ πατήρ σου ὁ βλέπων ἐν τῇ κρυψῇ. v. 6, 8 ὁ π. ὑμῶν. v. 15. 18, 10, 20, 29. 13, 43. Luke 6, 36. 12, 30. 32; once in John, 20, 17. With the further adjunct, ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς Matt. 5, 16. 45. 48. 6, 1. 9. 7, 11. Mark 11, 25. 26. Luke 11, 2; ὁ οὐράνιος Matt. 6, 14. 26. 32; ὁ ἐπουράνιος Matt. 18, 35; ὁ ἐξ οὐρανοῦ Luke 11, 13.—So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν and the like; Rom. 1, 7 εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν. 1 Cor. 1, 3. 2 Cor. 1, 2. Gal. 1, 4. Eph. 1, 2. Phil. 1, 2, 4, 20. al. ssep. Hence absol. in the same sense, Rom. 8, 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρᾶζομεν ἄββᾶ, ὁ πατήρ. Gal. 4, 6. Eph. 2, 18. Col. 1, 12. James 1, 27. 3, 9. 1 John 2, 1. 15. 16. 3, 1. al. ssep. Comp. Ps. 89, 26. So Heb. 12, 9 τῷ πατρὶ τῶν πνευμάτων, in antith. with τοῖς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father; comp. Num. 16, 22, 27, 16.

3. Spec. God is called the *Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the *Son* of God; see in υἱός. So where the *Father* and *Son* are expressly distinguished, as Matt. 11, 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κτλ. 28, 19. Mark 13, 32 οὐδεὶς οἶδεν... οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9, 26. 10, 22. John 1, 14. 18. 3, 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5, 26. 1 Cor. 8, 6 εἰς Θεός, ὁ πατήρ... καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. 1, 1. Heb. 1, 5. 1 Pet. 1, 2. 1 John 1, 3. 2, 22. 4, 14. 2 John 3. 9. al.—Where Jesus calls God πατήρ μου, e. g. Matt. 11, 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16, 27. Mark 8, 38. Luke 2, 49. John 10,

18. 25. 29. Rev. 2, 27. 3, 5. 21. al. sarp. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7, 21. 10, 32. 33. 12, 50; ὁ οὐράνιος Matt. 15, 13. Absol. in the same sense, Matt. 24, 36 οὐδεὶς οἶδεν... εἰ μὴ ὁ πατήρ μόνος. Mark 14, 36. Luke 10, 21. 22, 42. 23, 34. John 4, 21. 23. 6, 27. 37. 44 sq. 10, 17. 13, 1. 3. 14, 6. Acts 1, 4. Rom. 6, 4. al. sarpiss.—Also John 17, 25 πᾶτερ δίκαιε, καὶ ὁ κόσμος κτλ. see fully in καί no. 1. f. a.—The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15, 6. 2 Cor. 1, 3. 11, 31. Eph. 1, 3. 3, 14. Col. 1, 3. 1 Pet. 1, 3. Rev. 1, 6. al. Absol. 1 Cor. 15, 24 ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί. Gal. 1, 1. Eph. 5, 20. Col. 3, 17. 2 Pet. 1, 17. Jude 1. al. sarp. So Eph. 1, 17 ὁ θεὸς τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, the Father of glory, gen. of qual. who dwells in glory, comp. Acts 7, 2. 2 Cor. 1, 3 ὁ π. τοῦ κυρίου ἡμῶν Ἰ. Χρ. ὁ πατήρ τῶν οὐκ ἐπιμῶν.

4. Trop. c. gen. of thing, James 1, 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φάτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change; comp. Job 38, 28. +

Πάτμος, ου, ἡ, *Patmos*, Rev. 1, 9, now *Patimo* or *Patmosa*, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14.—Strabo 10. p. 488. Plin. H. N. 4. 23. Pococke Descr. of the East II. ii. p. 31. Schubert's Reise III. p. 425 sq.

πατραλῆας, ου, ὁ, (πατήρ, ἀλοιδία,) Att. πατραλοίας, a smiler of his father, a parricide, 1 Tim. 1, 9; comp. in μητραλῆας.—Thom. Mag. p. 695. Pollux On. 6. 152 πατραλῆας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phædo § 62.

πατριά, ἄς, ἡ, (πατήρ,) paternal descent, lineage, Hdol. 3. 75; a family, race, caste, Hdol. 1. 200.—In N. T.

1. a family, Heb. חֵבְלָא, as the subdivision of a Jewish tribe, φυλή, שבט, which family comprehended several households, οἶκοι, חֲבֵרֵי, see Heb. Lex. חֵבְרָה no. 11. Luke 2, 4 ἐξ οἴκου καὶ πατρὶος Δαβὶδ. Trop. Eph. 3, 15. Sept. and חֵבְלָא Ex. 6, 15. 1 Sam. 9, 21. al.—Judith 8, 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

2. In a wider sense, for a tribe, people, nation, like φυλή. Acts 3, 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12, 3

where Heb. חֵבְלָא, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for חֵבְלָא 1 Chr. 16, 28. Ps. 22, 28. 96, 7.

πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7, 4; the sons of Jacob as heads of the twelve tribes, Acts 7, 8. 9. (Jos. de Macc. § 16 fin.) So of David as the head of a family, πατριά, חֵבְלָא, Acts 2, 29; comp. Luke 2, 4 and see in πατριά no. 1. Sept. for חֵבְלָא חֵבְרָה 1 Chr. 9, 9. 2 Chr. 19, 8; comp. 1 Chr. 27, 22.

πατρικός, ἡ, ὁ, (πατήρ,) paternal, pertaining to one's father, e. g. ζένος Pol. 2. 48. 4; φίλος Xen. Hell. 6. 5. 4.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. παραδόσεις Gal. 1, 14. So Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. ἱερώνυμου.

πατρίς, ἰδος, ἡ, adj. (πάτριος, πατήρ,) pr. father-land, native country, 2 Macc. 4, 1. Dem. 296. 15. Xen. Cyr. 1. 2. 7.—In N. T. one's paternal city, native place, home, e. g. Nazareth as the city of Jesus, because he was brought up there, Matt. 13, 54. 57. Mark 6, 1. 4. Luke 4, 23. 24. John 4, 44 see in γάρ no. 1. b. Trop. of a heavenly home, Heb. 11, 14, comp. v. 16.—Jos. Ant. 6. 4. 6 εἰς Ῥαμαζὰν πόλιν· πατρίς γὰρ ἦν αὐτῷ. Hlian. 8. 3. 2.

Πατρόβας, α, ὁ, *Patrobas*, pr. n. of a Christian at Rome, Rom. 16, 14.

πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι,) delivered down from one's fathers, ancestral. 1 Pet. 1, 18 ἀναστροφὴ πατροπ. i. e. a way of life derived from one's ancestors.—Dion. Hal. Ant. 5. 48. Diod. Sic. 17. 2, 4.

πατρῷος, ῥα, ῥον, (πατήρ,) paternal, pertaining to one's father, e. g. φίλοι Luc. Tim. 12. Hlian. 3. 15. 13; *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6.—In N. T. received from one's fathers, ancestral, handed down from ancestors, e. g. νόμος Acts 22, 3; θεός Acts 28, 17. 24, 14 λατρεύω τῷ πατρί τῷ θεῷ i. e. our ancestral God, the God whom our fathers worshipped and made known to us.—So νόμος 2 Macc. 6, 1; θεός Jos. Ant. 2. 13. 1. Plut. Alcib. 2. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus*, *Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13, 7. See in ἀντίπαρος.

2. *Paul*, the apostle of the Gentiles,

originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3, 5; but born at Tarsus in Cilicia, Acts 21, 39, 22, 3, where his father enjoyed the rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16, 37, 22, 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. p. 673), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles among nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel; Acts 22, 3, comp. 5, 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards sometimes supported himself, Acts 18, 3, 20, 34; see Pirke Aboth c. 2. § 2, comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 238 sq. [Engl. p. 211.]—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers; and, after being detained for two years or more at Cesarea, was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28, 30. Later accounts, mostly traditional and doubtful, relate that he was soon after set at liberty; and, that after new journeys and labours in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. See Clem. Rom. Ep. ad Cor. § 5. Neander ib. I. p. 429 sq. [404 sq.] See genr. Neander ib. p. 104 sq. [90 sq.] Hemsen's Leben Pauli, Götting. 1830. For the chronology of Paul's life and the probable dates of his epistles, see Neander l. c. passim. Hemsen p. 744. De Wette Einl. ins N. T. passim.—Acts 13, 9, 13, 18, 5, 19, 11, 23, 1. Rom. 1, 1. 1 Cor. 1, 1. +

παύω, f. παύσω, comp. Engl. to pause.

1. Trans. to make pause or cease, to refrain from any thing, with acc. and ἀπό c. gen. 1 Pet. 3, 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34, 14 [13] where Sept. c. ἀπό for יָרַק מִרָעָה.—So c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is with acc. and gen. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

2. Mid. intrans. to pause, to cease, to refrain, from any thing; so c. gen. of thing, 1 Pet. 4, 1 πέπαιται ἀμαρτίας hath ceased from sin. Buttm. § 132. 4. Winer. § 30. 6. For this use of the Pass. perf. see Buttm. § 136. 3. Sept. c. gen. for נָחַץ Ex. 32, 11. Josh. 7, 26. So Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—With a particip. instead of infin. Buttm. § 144. 6. Winer § 46. 1. Luke 5, 4 ὥς δὲ ἐπαύσατο λαλῶν, as in Engl. when now he left speaking. Acts 5, 42 οὐκ ἐπαυσάντο διδάσκοντες, they ceased not teaching. 6, 13, 13, 10, 20, 31, 21, 32. Eph. 1, 16. Col. 1, 9. Heb. 10, 2; part. impl. Luke 11, 1. Sept. for נָחַץ Gen. 11, 8; נָחַץ Gen. 18, 33. So Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. to cease, to come to an end, Luke 8, 24. Acts 20, 1. 1 Cor. 13, 8 εἴτε γλώσσαι, παύσονται. Sept. for נָחַץ Ex. 9, 34, 35. So Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ή, Paphos, a maritime city of Cyprus near the western extremity of the island, the station of a Roman proconsul, Acts 13, 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. See Strabo 14. p. 683. Pococke Descr. of the East, II. i. p. 225.

παχύνω, f. παύω, (παχύς,) to make fat, Xen. Œc. 12. 20; Pass. to become fat and thick, Luc. Ver. Hist. 22. Xen. Conv. 2. 17.—In N. T. trop. in Pass. to become gross, dull, callous, as if from fat; Matt. 13, 15 et Acts 28, 27 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, quoted from Is. 6, 10 where Sept. for כָּבַד לִבָּם; comp. Deut. 32, 15. So Philostr. Vit. Apollon. 1. 8 παχύνειν νοῦν. Comp. παχύς τὴν διανοίαν Æl. V. H. 13. 15. Hdian. 2. 9. 15.

πέδη, ης, ή, (πέ(a) a fetter, shackle for the feet; Plur. πέδαι, fethers, Mark 5, 4 bis, διὰ τὸ αὐτὸν πολλὰς πίδαυς καὶ ἀλύσει δεδέρσθαι κτλ. Luke 8, 29. Sept. for עֲרֵב עֲרֵב 2 Sam. 3, 34; עֲרֵב Ps. 105, 18.—Pol. 3. 82. 8. Xen. An. 4. 3. 8.

πεδυνός, ἡ, ὦν, (πεδύνω, πέδον,) *plain, level, of the ground*; Luke 6, 17 ἐστὶ ἐπὶ τόπου πεδυνού, *he stood upon a level place*, i. e. upon the plain. Sept. for רָחֹבָה Deut. 4, 43; רָחֹבָה Josh. 9, 1.—Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

πεζεύω, f. εὔσω, (πέζω,) *to foot it, to travel on foot*, i. e. by land and not by water, intrans. Acts 20, 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρις ἐνταῦθα ἐπέβυσσεν ἡ στρατιά.

πειθῶ, adv. (dat. fem. of adj. πεζός,) *on foot*, Matt. 14, 13. Mark 6, 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

πειθαρχέω, ᾧ, f. ἦσω, (πειθαρχος; πειθωμαι, ἀρχή,) *pr. to obey a ruler, one in authority*; hence *genr. to obey*, c. dat. τῷ θεῷ Acts 5, 29. 32; absol. Tit. 3, 1. So Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—Spec. *to obey or follow one's advice*, c. dat. of pers. Acts 27, 21. So Pol. 3. 4. 3. Diod. Sic. 1. 27.

πειθός, ἡ, ὦν, (πειθω,) a form elsewhere unknown, i. q. πειθωος or πειθανος, *persuasive, winning*; 1 Cor. 2, 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν τῇ. Some suppose it to be a contraction or corruption of πειθανος; more prob. it belonged to the language of common life. Others read by conject. οὐκ ἐν πειθοῖ ἀνθρωπίνης σοφίας, as if from subst. πειθός, but against analogy.

πειθώ, dos, ois, ἡ, (πειθω,) *pr. n. Pitho, Lat. Suadia, the goddess of persuasion*, Hdt. 8. 111. Pollux On. 4. 23, 142.—In N. T. *persuasion, persuasive discourse*, in Mss. 1 Cor. 2, 4, see in πειθός. So Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

πείθω, f. πείσω, perf. 2 πέποιθα; Pass. perf. πείπισμαι, Pass. aor. 1 ἐπεισθην; *to persuade*, *pr. to move by kind words and motives*.

I. ACT. *to persuade*. 1. Genr. e. g. to the belief and reception of the truth, i. q. to convince, and in this sense mostly *de conatu*; *pr. with acc. of pers.* Acts 18, 4 ἐπειθε τοὺς Ἰουδαίους κτλ. i. e. he sought to persuade and convince them. 2 Cor. 5, 11. Also with two acc. of pers. and thing, Acts 28, 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Buttm. § 131. 5. So with acc. of pers. impl. Acts 19, 8 πείθων [αὐτοὺς] τὰ περὶ κτλ. Also *to persuade to error*, absol. Acts 19, 26. So *vers* Wisd. 16, 8. Ael. V. H. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθῆν οὐ πείθει. Diod. Sic. 4. 26; τινα τι Xen. CEC. 20. 15; τί Thuc. 3. 43

πείσαι τὰ δεινότερα. Xen. Mag. Eq. 3. 5.—With acc. of pers. c. infin. *to persuade to do any thing, to induce*, Acts 13, 43 ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26, 28. So Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—Spec. *to instigate*, c. acc. of pers. and *verb*, Matt. 27, 20; acc. impl. Acts 14, 19.

2. *to persuade, to conciliate, to bring over to kind feelings*. a) Genr. i. q. *to pacify, to quiet*, e. g. an accusing conscience, τὰς καρδίας 1 John 3, 19, comp. v. 20; see in ὅτι II. 3. c. So Sept. 1 Sam. 24, 8. Xen. Hell. 1. 7. 7 τὸν δῆμον, comp. § 4, 5. b) i. q. *to win over, to make friends with, to conciliate*, c. acc. of pers. Gal. 1, 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; parall. is ζητῶ ἀρέσκειν. (Xen. Ath. 2. 11.) Prob. by presents, bribes, Matt. 28, 14. Acts 12, 20 πεισθάντες τὸν βλασφόν. So 2 Macc. 4, 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντώνιον. Xen. Hell. 7. 3. 4.

II. PASS. AND MID. *to let oneself be persuaded, to be persuaded*. Hence

1. Genr. e. g. of any truth, i. q. *to be convinced, to believe*, absol. Luke 16, 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts 17, 4. Heb. 11, 13 Rec. With dat. of thing Acts 28, 24; c. inf. 26, 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1; c. dat. Xen. Cyr. 1. 5. 3.) Pass. perf. πείπισμαι as pres. *I am persuaded, convinced*, see Buttm. § 113. 7; so c. inf. et acc. Luke 20, 6; c. ὅτι, Rom. 8, 38. 14, 14. 15, 14. 2 Tim. 1, 5. 12; c. acc. τὰ Heb. 6, 9; comp. Buttm. § 134. 6. So c. inf. 2 Macc. 9, 27; c. ὅτι Xen. CEC. 15. 6; c. τοῦτο Xen. Cyr. 8. 7. 19.—Also *to be persuaded to do any thing, to be induced*, absol. but c. inf. impl. Acts 21, 14 μὴ πειθομένου δὲ αὐτοῦ ac. μὴ ἀναβαίνειν κτλ. So c. inf. Xen. Cyr. 5. 1. 8.

2. Spec. *to assent to, to obey, to follow*, c. dat. of person, Matth. § 362. n. 2. Acts 5, 36. 37. 40. 23, 21. 27, 11 ὁ δὲ ἐκ τῇ κυβερνήτῃ...ἐπειθετο μάλλον. Rom. 2, 8. Gal. [3. 1.] 5, 7. Heb. 12, 17. James 3, 3.—Ael. V. H. 3. 23. Hdt. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. PERF. 2 πέποιθα, intrans. *to be persuaded, to trust*, comp. Buttm. § 113. n. 3. II. Hence

1. *to be confident, assured*, c. acc. et inf. Rom. 2, 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι κτλ. With ὅτι Heb. 13, 18. Phil. 2, 24; τοῦτο ὅτι Phil. 1, 6. 25; ἐπὶ τινα ὅτι, in respect to any one, 2 Cor. 2, 3. 2 Thess. 3, 4; εἰς τινα ὅτι, id. Gal. 5, 10. With the further adjunct ἐν κυρίῳ in or through the Lord, Gal. 5, 10. Phil. 2, 24. 2 Thess. 3,

4.—Sept. gent. for פָּרַח Prov. 10, 9. Deut. 32, 28; comp. Job 12, 6.

2. *to confide in, to rely upon*, c. dat. Phil. 1, 14. Phillem. 21 $\text{πεποιθὸς τῇ ὑπακοῇ σου}$. 2 Cor. 10, 7 ἐαυτοῖς . Sept. for פָּרַח Prov. 14, 16. 2 K. 18, 20; פָּרַח Is. 28, 17. (2 Macc. 8, 18. Dion. Hal. Ant. 3, 50. Hdot. 9, 88.) With ἐν c. dat. *to trust or have confidence in* any thing, Phil. 3, 3 ἐν σαρτί . v. 4; $\text{ἐν τῇ$ id. Mark 10, 24. Luke 11, 22. 18, 9. 2 Cor. 1, 9. Heb. 2, 13. (Sept. for פָּרַח Ps. 25, 2. Prov. 11, 28; פָּרַח Ps. 2, 12.) So $\text{ἐν τῇ$ id. Matt. 27, 43. Sept. for פָּרַח 2 K. 18, 21, 22.

πεινάω , ω , f. $\alpha\omega$, aor. 1 ἐπεινασα ; the Attic contraction was πεινῶ , $\eta\varsigma$, η ; but later writers have πεινῶ , $\eta\varsigma$, η , inf. πειῶν ; see Lob. ad Phryn. p. 61, 204. Winer § 13, 3; comp. Buttm. § 105. n. 5.

1. *to hunger, to be hungry*, absol. Matt. 4, 2 $\text{ηστεύσαι ἡμέρας τεσσαράκοντα... ὕστερον ἐπεινασε}$. 12, 1. 3. 21, 18. 25, 35. 37, 42. 44. Mark 2, 25, 11, 12. Luke 4, 2. 6, 3. Rom. 12, 20. (Prov. 25, 22.) 1 Cor. 11, 21. 34. Rev. 7, 16. Sept. and פָּרַח Prov. 25, 22. 2 Sam. 17, 29.—So πεινῶν Jos. Ant. 10, 11. 6. Plut. Aristid. 25; πεινῶν Luc. D. Mort. 17, 1. Xen. Mem. 2, 1, 30.

2. Trop. *to famish, to be without food*, i. q. *to be poor, needy*, Luke 1, 53 $\text{πεινῶντας ἐπέκλησεν ἀγαθῶν}$. 6, 21. 25. 1 Cor. 4, 11. Phil. 4, 12. Sept. and פָּרַח Ps. 107, 9; פָּרַח Jer. 31, 12. 25.—Ecclus. 4, 2.

3. Trop. *to hunger after* any thing, *to long for*; c. acc. τὴν δικαιοσύνην Matt. 5, 6; comp. in δεψάω no. 2. Winer § 30, 7.—Absol. of longing after spiritual nourishment, aliment, John 6, 35. So Ecclus. 24, 21; c. gen. Xen. Céc. 13, 9 π . τοῦ ἔπαινου. Conv. 4, 26.

πεῖρα , $\alpha\varsigma$, η , (πειράω), *a trial, essay*, Pind. Nem. 3, 122.—In N. T. only in the phrase $\text{πεῖραν λαμβάνειν τινός}$, pr. *to take (make) trial of* any thing, i. q. πειράζω ; comp. in λαμβάνω no. 1. f. E. g.

1. *to make trial of, to attempt, τῆς θαλάσσης* Heb. 11, 29. Sept. for פָּרַח Deut. 28, 56.—Hdian. 2, 2, 1. Xen. Mem. 1, 4, 18.

2. *to have trial of, to experience, τῶν ἐμπαιγμῶν* Heb. 11, 33.—Jos. Ant. 2, 5, 1. Pol. 28, 9, 7. Xen. An. 5, 8, 15.

πειράζω , f. $\alpha\omega$, (πεῖρα), *to make trial of, to try*, e. g.

1. Of actions, i. q. *to attempt, to assay*, c. infin. Acts 16, 7 $\text{ἐπειράζον εἰς τὴν Βεθυλίαν πορεύεσθαι}$. 24, 6. Sept. for פָּרַח

Judg. 6, 39.—2 Macc. 2, 23. Jos. B. J. 1, 8, 4. Polyb. Fragn. 60.

2. Of persons, i. q. *to tempt, to prove, to put to the test*, c. acc. a) Genr. and in a good sense, in order to ascertain the character, views, feelings of any one; Matt. 22, 35, comp. Mark 12, 28–34. John 6, 6 $\text{τοῦτο δὲ ἔλεγε πειράζων αὐτόν}$. 2 Cor. 13, 5 ἐαυτοὺς πειράζετε . Rev. 2, 2. Sept. for פָּרַח 1 K. 10, 1; פָּרַח Ps. 17, 3. So Jos. B. J. 1, 10, 4. Plut. Cleom. 7. b) In a bad sense, with ill intent, Matt. 16, 1 $\text{πειράζοντες ἐπηρώτησαν αὐτόν}$. 19, 3, 22, 18. Mark 8, 11. 10, 2. 12, 15. Luke 11, 16. 20, 23. John 8, 6. Spec. *to try one's virtue, to tempt, to solicit to sin*; Gal. 6, 1 $\text{ὅνα μὴ πειρασῆις καὶ σὺ, lest thou also be tempted, yield to temptation}$. James 1, 13 ter. 14. Rev. 2, 10; espec. of Satan, Matt. 4, 1 $\text{πειρασθῆναι ὑπὸ τοῦ διαβόλου}$. v. 3. Mark 1, 13. Luke 4, 2. 1 Cor. 7, 5. 1 Thess. 3, 5 bis. c) From the Heb. where God is said *to try, to prove*, by adversity, to try the faith and confidence of Christians in him; 1 Cor. 10, 13 $\text{ὅς οὐκ ἔδωκε ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε}$. Heb. 2, 18 bis. 4, 15. 11, 17. 37. Rev. 3, 10. Sept. and פָּרַח Gen. 22, 1. Ex. 20, 20. (Wisd. 11, 9.) Vice versa, men are said *to prove or tempt* God, by doubting and questioning his power and aid, by murmuring against him, etc. Acts 5, 9 $\text{πειράσαι τὸ πνεῦμα κυρίου}$. 15, 10 $\text{τί πειράζετε τὸν θεόν}$; 1 Cor. 10, 9. Heb. 3, 9 $\text{ὅτι ἐπειράσαν με οἱ πατέρες ὑμῶν}$, quoted from Ps. 95, 9 where Sept. for פָּרַח , as also Ex. 17, 2, 7. Is. 7, 12. So Wisd. 1, 2.

πειρασμός , $\omicron\upsilon$, δ , (πειράζω), 1. *trial, proof, a putting to the test*; only of persons. a) Genr. *trial* of one's character and faith; 1 Pet. 4, 12 $\text{πρὸς πειρασμὸν ὑμῶν}$, i. e. *to try or prove you*. So Ecclus. 6, 7, 27, δ $\text{πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ}$. v. 7. b) *trial* of one's virtue, *temptation, solicitation to sin*, espec. from Satan, Luke 4, 13. 1 Tim. 6, 9.

2. From the Heb. *trial, temptation*, comp. in πειράζω no. 2. c. a) Of a state of trial into which God brings his people by adversity and affliction, in order to excite and prove their faith and confidence in him; Matt. 6, 13 et Luke 11, 4 $\text{μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν}$, i. e. *bring us not into a state of trial, lay not trials upon us*. Matt. 26, 41. Mark 14, 38. Luke 8, 13. 22, 40. 46. 1 Cor. 10, 13 bis. James 1, 2, 12. 1 Pet. 1, 6. 2 Pet. 2, 9. Sept. and פָּרַח Deut. 7, 19, 29, 2. (Ecclus. 2, 1, 36, 1.) Meton. i. q. *adversity, affliction, sorrow*, Luke 22, 28. Acts 20, 19 $\text{δουλεύων τῷ κυρίῳ μετὰ$

δακρῶν καὶ πειρασμῶν. Gal. 4, 14. Rev. 3, 10. b) Vice versa, *temptation* of God by man is distrust in God, complaint and murmuring against him; comp. in *πειράζω* no. 2. c. Heb. 3, 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ, quoted from Ps. 95, 8 where Sept. for *ἡμέρη*; as also Ex. 17, 7. Deut. 9, 22.

πειράω, ὦ, f. ἄσω, *to try*; usually and in N. T. Mid. *πειράομαι*, *to try for oneself*, for one's own part; *to attempt*, *to assay* to do any thing; c. infin. Acts 9, 26 ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς. 26, 21. —2 Macc. 10, 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

πείσμονή, ἡς, ἡ, (πείθω,) *persuasion*, i. e. Pass. *the being persuaded*, *credulity*; Gal. 5, 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείσεσθαι; ἡ πείσμονή οὐκ ἐκ τοῦ καλ. κτλ. On the paronomasia see Winer § 62. 1 fin. So Eustath. ad Il. a, p. 99. 45. Od. x, p. 785. 22. Chrysost. ad 1 Thess. 1, 3.—Others take it as Act. *persuasion*, *act of persuading*, and refer it to the Judaizing teachers. Eustath. ad Il. a, p. 21. 46. i, p. 637. 5.

πέλαγος, εὖς, οὖς, τό, *the sea*, pr. *the high or open sea*, *the deep*, *the main*, remote from land; intens. Matt. 18, 6 ἐν τῷ πελάγει τῆς θαλάσσης. So Aristot. Probl. sect. 23. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θαλάσσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country; Acts 27, 5 τὸ π. κατὰ τὴν Κιλικίαν, *the sea of Cilicia*. So Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

πελεκίζω, f. ἴσω, (πέλεκυς,) *to hew with an axe*, Sept. for *ἔχῃ* 1 K. 5, 18.—In N. T. *to behead with an axe*, Pass. Rev. 20, 4 τὰς ψυχὰς τῶν πεπελεκισμένων. So Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phryn. p. 341.

πέμπτως, η, ον, ord. adj. (πέντε,) *the fifth*, Rev. 6, 9. 9. 1. 16, 10. 21, 20. Sept. for *πῆντη* Gen. 1, 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

πέμπω, f. ψω, 1. *to send*, *to cause to go*, spoken of persons. a) Genr. and c. acc. Matt. 22, 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25, 26. Phil. 2, 23. With acc. and also dat. of pers. *to whom*, 1 Cor. 4, 17 ἐπεμψα ὑμῖν Τιμόθεον. Phil. 2, 19; εἰς c. acc. of place, Matt. 2, 8; εἰς τινα *into one's body* Mark 5, 12; πρὸς τινα Acts

25, 21. Eph. 6, 22. Col. 4, 8. Tit. 3, 12. So Xen. An. 4. 6. 19; τινί Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22; εἰς Luc. Asin. 45; πρὸς Pol. 2. 11. 4. b) Spec. of messengers, agents, ambassadors; c. acc. Matt. 11, 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16, 24. John 1, 22. 13, 16. 1 Thess. 3, 2. 1 Pet. 2, 14. Pass. part. οἱ πεμφθέντες, *those sent*, the messengers, Luke 7, 10. With εἰς c. acc. of place Luke 16, 27. Acts 15, 22; πρὸς τινα Luke 4, 26. Acts 15, 25; c. infin. of purpose, 1 Cor. 16, 3. Rev. 22, 16 ἐπεμψα τὸν ἀγγέλόν μου μαρτυρῆσαι κτλ. (Hdian. 3. 14. 8; εἰς ib. 1. 11. 9; πρὸς ib. 6. 4. 6.) Also acc. of pers. impl. and with εἰς c. infin. of purpose, 1 Thess. 3, 5 ἐπεμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*; also εἰς c. acc. of place, Acts 10, 32. 20, 17; πρὸς τινα Acts 10, 33. 19, 31. 23, 30. (With εἰς and πρὸς Xen. Cyr. 1. 5. 4.) So Particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14, 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6, 27. (Hdian. 1. 9. 19 νύκτωρ ὁ Κόμμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de Puer. educ. 14 fin. Xen. Cyr. 3. 1. 5.) Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. acc. et inf. John 1, 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4, 34. 5, 23. 24. 6, 38 sq. 7, 16. 28. Rom. 8, 3. al. smp. The Spirit, John 14, 26. 15, 26. 16, 7. The apostles as sent out by Jesus, John 13, 20. 20, 21.

2. Of things, *to send*, *to transmit*. a) Pr. c. acc. of thing and dat. of pers. Rev. 11, 10 δῶρα πέμπουσιν ἀλλήλοις. With acc. of thing impl. τινί [τι] εἰς τι Acts 11, 29. Phil. 4, 16. So Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42. b) Trop. *to send upon or among*, c. acc. et dat. 2 Thess. 2, 11 πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης. Also *to send forth*, c. acc. e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14, 15. 18.—Wisd. 12, 25. Hom. Il. 15. 109. +

πένυς, ητος, ὁ, ἡ, adj. (πένομαι,) pr. 'one who works for his daily bread'; hence, *poor*, *needy*, 2 Cor. 9, 9. Sept. for *ἱπῆς* Ex. 23, 6; *ῥῆς* Deut. 25, 11.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

πενθερά, ἄς, ἡ, (πενθερός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8, 14. Mark 1, 30 ἡ δὲ π. Σίμωνος. Luke 4, 38. Also the husband's mother, in antith. to *νύμφη*, Matt. 10, 35. Luke 12, 53 bis. Sept. for *ῥιῶνη* Ruth 1, 14. 2, 11. 3, 1.—Luc. Alex. 35. Dem. 1123. 1.

πενδερός, οὐ, δ, a father-in-law, John 18, 13. Sept. for דוד Gen. 38, 13. 25; דוד Ex. 3, 1.—Pollux On. 3. 3. 2. Hom. Il. 6. 170. Soph. Œd. Col. 1302.

πενδέω, ὦ, f. ἴσω, (πένθος,) to mourn, to lament, i. e.

1. Trans. c. acc. of pers. to bewail any one, to grieve for him, 2 Cor. 12, 21 πενθήσω πολλούς.—Comm. for one dead, Sept. for דוד Gen. 37, 33; דוד Gen. 50, 3. Luc. D. Deor. 14. 1. Xen. Hell. 2. 2. 3.

2. Intrans. to mourn, to lament, pr. at the death of a friend, joined with λαιώ, Mark 16, 10. (Sept. for דוד Gen. 23, 2.) So genr. to be sad, sorrowful, to mourn, absol. Matt. 5, 4 μακάριοι οἱ πενθοῦντες. 9, 15. Mid. for oneself, 1 Cor. 5, 2; joined with λαιώ Luke 6, 25. James 4, 9. Rev. 18, 11. 15. 19; ἐπὶ τῷ 18, 11. Sept. for דוד Neh. 8, 11. Ez. 7, 27.—Æschin. 84. 14. Plato Phædr. 258. b.

πένθος, εὐς, οὐς, τό, (kindr. πάθος,) mourning, grief, sadness, genr. James 4, 9 δ γλῶσσῃ ὑμῶν εἰς πένθος μεταστραφήτω. Rev. 18, 7 bis. 8. 21, 4. Sept. and דוד Lam. 5, 15; דוד Prov. 14, 13.—Wisd. 19, 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

πενιχρός, ἄ, ὄν, (πένωμαι,) like πένος, poor, needy, Luke 21, 2. Sept. for דוד Ex. 22, 25; לֵב Prov. 28, 15.—Pol. 6. 21. 7. Dem. 422. 19. Plato Rep. 578. a.

πεντάκις, adv. (πέντε,) five times, 2 Cor. 11, 24.—Sept. 2 K. 13, 19. Plut. Marcell. 1 init.

πεντακισχίλιοι, αι, α, (χίλιοι,) five thousand, pr. five times one thousand, Matt. 14, 21. 16, 9. Mark 6, 44. 8, 19. Luke 9, 14. John 6, 10.—Sept. 2 Chr. 35, 9. Xen. Hell. 1. 2. 1.

πεντακόσιοι, αι, α, five hundred, Luke 7, 41. 1 Cor. 15, 6. Sept. for דוד Num. 1, 21. 33.—Luc. Icarom. 1. Xen. Hell. 1. 4. 21.

πέντε, οἱ, αἱ, τά, card. num. indec. five, Matt. 14, 17. 19. 16, 9. 25, 2. Luke 1, 24. Acts 4, 4. al. As an indef. small number 1 Cor. 14, 19. Sept. for דוד, דוד, Gen. 18, 28. Ex. 22, 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. +

πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) the fifteenth, Luke 3, 1.—Sept. Num. 28, 17. Plut. adv. Stoic. 45 fin.

πεντήκοντα, οἱ, αἱ, τά, indec. fifty, Mark 6, 40 et Luke 9, 14 ἀπὸ πενήκοντα, by fifties. Luke 7, 41. 16, 6. John 8, 57.

21, 11. Acts 13, 20. Sept. for דוד Gen. 6, 15. Ex. 26, 5.—Luc. D. Marin. 6. 1. Xen. Hell. 1. 4. 21.

πεντηκοστή, ἡς, ἡ, (πεντηκοστός,) a fiftieth part, a species of impost of two per cent. Dem. 668. 12. ib. 738. 5; see Bæckh Staatsh. d. Ath. I. p. 337. Dict. of Antt. art. *Pentecoste*.—In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; Acts 2, 1. 20, 16. 1 Cor. 16, 8. (Tob. 2, 1. 2 Macc. 12, 32. Jos. Ant. 14. 13. 4. al.) It was so called because celebrated on the fiftieth day, ἡ πεντηκοστή ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23, 15 sq. Deut. 16, 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. דוד, Sept. *ἰορτή ἐβδομάδων*, festival of weeks, Deut. 16, 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16, 9 sq. and was hence called also דוד, Sept. *ἡμέρα τῶν πρώτων*, day of the first-fruits, Num. 28, 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festival; Ant. 14, 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1.

πεπολῖθης, εὐς, ἡ, (πείθω, πέποιθα,) trust, confidence, so in Paul's writings, 2 Cor. 1, 15. 3. 4. 8, 22. 10, 2. Eph. 3, 12; ἐν τῷ Phil. 3, 4. Sept. for דוד 2 K. 18, 20. Aquil. et Theod. for דוד Hos. 2, 18.—Jos. Ant. 1. 3. 1. Philo de Nobil. p. 910. a. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

περ, an enclitic particle, adding force and emphasis to a word; pr. shortened from adv. *περί* or its strengthened form *περισσῶς*, Buttm. § 117. n. 3. Kühner § 317. 1. Matth. § 594; much, very, ever; in N. T. only as joined with a pronoun or particle, see Herm. ad Vig. p. 791. See *διόπερ*, *ἐάνπερ*, *εἴπερ*, *ἐπεὶπερ*, *ἵπερ*, *καὶάπερ*, *καίπερ*, *ὅσπερ*, *ὥσπερ*.

περαιτέρω, adv. compar. of *πέραν*, beyond, further; Acts 19, 39 Lachm. εἰ δέ τι περαιτέρω ἐπιζητεῖτε, where Rec. *περὶ ἐνέρων*.—Eurip. Phœn. 1681. Plato Phædr. 107. b.

πέραν, adv. (ὄψε. *πέρα*, *πέρας*,) beyond, over, on the other side; as prep. governing the genit. Buttm. § 146. 1, 2. So *πέραν τοῦ Ἰορδάνου* Matt. 4, 15. 25. 19, 1. Mark 3, 8. John 1, 28. 3, 26. 10, 40; *πέραν τῆς θαλάσσης* John 6, 1. 17. 22. 25; π. τοῦ χειμ.

τοῦ Κέδρων John 18, 1. Sept. for כִּדְרִין Gen. 50, 10. 11. Num. 34, 15. So Thuc. 5. 6. Xen. An. 4. 3. 3.—With neut. art. τὸ πέραν, pr. *that beyond, the other side*, i. e. the region beyond, comp. Butt. § 125. 6, 7; so διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark 10, 1; εἰς τὸ π. τῆς θαλάσσης 5, 1; εἰς τὸ π. τῆς λίμνης Luke 8, 22; absol. Matt. 8, 18. 28. 14, 22. 16, 5. Mark 4, 35. 5, 21. 6, 45. 8, 13. Sept. for כִּדְרִין Num. 21, 13. Deut. 1, 4. So Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65; c. gen. Xen. An. 3. 5. 2.

πέρας, ατος, τό, (obs. πέρα.) *an end, extremity*, e. g. τῆς γῆς, of the earth, the remotest regions, Matt. 12, 42. Luke 11, 31. Rom. 10, 18. Sept. for קְרַיִם Ps. 2, 8; קְרַיִתָּהּ Ps. 61, 3, comp. 19, 5. So Diod. Sic. 3. 53 init. Xen. Ag. 9. 4 τὰ π. τῆς γῆς.—Trop. *an end* to which any thing comes, conclusion, termination; Heb. 6, 16 ἀπολογίας πέρας. Sept. for קְרַיִתָּהּ Nah. 3, 9. So Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ἡ, *Pergamus*, now *Bergamo*, a celebrated city of Mysia in Asia Minor, Rev. 1, 11. 2, 12. It was situated near the river Caicus; and was the metropolis of the powerful kingdom of Pergamus, so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes; which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called *pergamena*. There was at Pergamus a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2, 13. See Plut. M. Anton. 58. Plin. H. N. 5. 33. lb. 13. 21. Strabo 13. p. 623 sq. O. v. Richter Wallf. p. 488 sq. Rosenm. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ἡ, *Perga*, the metropolis of Pamphylia in Asia Minor, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana; Acts 13, 13. 14, 25.—Strabo 14. 3. 2. p. 667. Plin. H. N. 5. 26.

περί, prep. governing in N. T. the genitive and accusative; in Gr. writers also the dative; with the primary signif. *around, about*, in a local sense, implying a surrounding and enclosing on all sides. So with the dative, e. g. Σάρηνα περί στήσεσσι ἔδουε Hom. II. 3. 332; δακτύλιον περί τῇ χειρὶ φέρειν Plato Rep. 359. d. Comp. Winer § 51. p. 446.

I. With the GENITIVE, where the genit.

then marks the centre *from around* which an action proceeds, *about* which it is exerted; see Passow s. v. Winer I. c. Butt. § 132. 3. But in prose writers and usually in the poets, περί c. gen. is used only trop. *about, concerning, respecting*; and so in N. T.

1. Where the genit. denotes the object *about* which an action is exerted, as in Engl. to speak or hear *about* or *of* a thing; Matth. § 589. Butt. § 147. n. 1. So after verbs of speaking, asking, teaching, writing, and the like; e. g. ἔκρινον, Matt. 17, 13 ἐπεὶ περί Ἰωάννου τ. β. εἶπεν αὐτοῖς. John 1, 30. 7, 39; λαλίω Luke 2, 17. 33. 38; λέγω Matth. 11, 7. 21, 45. al. (Xen. Cyr. 1. 5. 13.) ἐρωτάω Luke 9, 45. John 18, 19; διδάσκω 1 John 2, 27; γράφω Matt. 11, 10. John 5, 46; and so Matt. 12, 36. John 1, 7. 8. 6. 41. Acts 1, 1. 16. 7, 52. 1 Cor. 1, 11. 1 Tim. 1, 7. al. sēp. (Plut. Mor. II. p. 25. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1, 7. 2. Cyr. 6. 1. 6.) So after nouns of like signification, where the simple genit. might sometimes stand; Luke 4, 14 φήμη περί αὐτοῦ. v. 37 ἤχος περί αὐτοῦ. Acts 11, 22. 25, 16. Rom. 1, 8. Heb. 5, 11. So Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. ἀκούω Mark 5, 27. Luke 7, 3. 9, 9; κατήχθην Acts 21, 21. 24; ἐπίσταμαι Acts 26, 26; γνωστὸν ἐστὶ 28, 23. So ἀκούω Plut. Mor. II. p. 40. Plato Phaed. 58 init. p. 108. c. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. ζητέω, John 16, 19. 1 Pet. 1, 10; ἐξερδύω Matt. 2, 8; πυνθάνομαι Acts 23, 20; διεσυνύρομαι Acts 10, 19; διαλογίζομαι Luke 3, 19; διαπορόμαι Luke 24, 4. Acts 5, 24; δοκεῖ μοι Matt. 22, 42. After like nouns, as ζητήσις John 3, 25. Acts 18, 15. So πυνθ. Luc. Alex. 23. Ceb. Tab. 33; δοκεῖ μοι Luc. D. Deor. 6. 4; σκοπέω Xen. Mem. 1. 1. 15.

2. Where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of, because of*, in Engl. often for. a) Genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as ἐλέγχω, Luke 3, 19 Ἡρώδης... ἐλεγχόμενος ὑπ' αὐτοῦ περί Ἡρωδίδου κατ. John 8, 46. 16, 8. Jude 15; ἐγκαλέω Acts 19, 40. 26, 2; κατηγορέω 24, 18; κρίνομαι 23, 6. al. So κατηγορέω Xen. Hell. I. 7. 2; κρίνομαι ib. 2. 5. 25.—After verbs signifying an affection of the mind, e. g. σπλαγχνίζομαι Matt. 9, 36; θγαλακτέω Matt. 20, 24. Mark 10, 41; θαυμάζω Luke 2, 18; καυχάομαι 2 Cor. 10, 8. Spec. εὐχαριστέω and the like, 1 Cor. 1, 4. 1 Thess. 1, 2. 2 Thess. 2, 13; εὐχαρι-

στίας ἀποδίδουαι 1 Thess. 3, 9. (So χάριν ἀποδίδουαι Diod. Sic. 1. 88.) Also μέλει μοι Matt. 22, 16. Mark 12, 14; μεριμνάω Matt. 6, 28. Luke 12, 26.—Also genr. after various verbs and nouns, e. g. John 10, 33 *περὶ καλοῦ ἔργου οὐ λίσάζομεν σε κτλ.* John 19, 24 *λάχωμεν περὶ αὐτοῦ, τίνας ἔσται.* Matt. 16, 11. Mark 1, 44. Luke 2, 27. Acts 15, 2. 19, 23 *τάραχος περὶ τῆς ὁδοῦ.* Col. 2, 1. So Hsian. 1. 11. 4. Dem. 10. 16. Xen. Cyr. 2. 1. 22 *φιλονεικίας περὶ τιнос.* b) Where the action is exerted in favour of the person or thing denoted by the genitive, i. q. *on account of, in behalf of, for*, e. g. Matt. 4, 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου.* Luke 23, 32 *ἐν ᾧ δὲ ἐδεήθη περὶ σου, ἵνα κτλ.* John 16, 26. Eph. 6, 18. Philem. 10. Heb. 11, 40. 1 Pet. 5, 7 *ὅτι αὐτῷ μέλει περὶ ὑμῶν.* After verbs of offering sacrifice and the like in *behalf of* any one; Matt. 26, 28 *τὸ αἷμά μου... τὸ περὶ πολλῶν ἐκχυνόμενον.* Mark 14, 24. Gal. 1, 4. Heb. 5, 3. So Eurip. Phœn. 534; comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44. c) Where the action is exerted against a person or thing; so c. gen. of pers. after words of accusing, Acts 25, 18 *περὶ οὗ... οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον*, comp. v. 27 *τὰς κατ' αὐτοῦ αἰτίας.* ib. v. 15 *περὶ οὗ... ἐπεφάνισαν οἱ ἀρχιερεῖς*, comp. v. 2 *κατὰ τιнос.* (Comp. Jos. Ant. 14. 10. 12.) So in the phrase *περὶ τῆς ἁμαρτίας*, *περὶ ἁμαρτιῶν*, *on account of sin, for sin*, i. e. *for doing away or expiating sin*; Rom. 8, 3 *τὸν υἱὸν πέμψας... περὶ ἁμαρτίας.* 1 Pet. 3, 18 *Χρ. ἁπαξ περὶ ἁμαρτιῶν ἥπασε.* Also προσφωρὰ v. 2 *ἡσία περὶ ἁμ.* Heb. 10, 18. 26; αἶμα 13, 11; *Δαυμὸς περὶ ἁμ.* 1 John 2, 2, 4, 10. Ellipt. *περὶ ἁμαρτίας* for *ἡσία περὶ ἁμ.* Heb. 10, 6, 8, comp. v. 26, quoted from Ps. 40, 6 where Sept. for *ἡσία*; comp. Lev. 5, 8, 9, 10. 2 Chr. 29, 24. See Winer p. 447.

3. Where there is only a more general reference or allusion to the person or thing denoted by the genitive, *concerning, as to, touching, in relation to*. a) Genr. Matt. 18, 19 *ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος κτλ.* Luke 11, 53. John 9, 18 *οὐκ ἐπιστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν.* 11, 19. 15, 22. Acts 28, 21 *ἡμεῖς οὐτε γράμματα περὶ σου ἔδεξάμεθα.* Rom. 15, 14. 1 Cor. 7, 37. Col. 4, 10 *περὶ οὗ ἐλάβετε ἐντολὰς.* Heb. 11, 20. al. smp. So Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15. b) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22, 31 *περὶ τῆς ἀναστάσεως τῶν νεκρῶν κτλ.* *as to or touching the*

resurrection of the dead, have ye not read. Mark 12, 26. Acts 28, 22. 1 Cor. 7, 1. 25. 8, 1. 4. 12, 1. 1 Thess. 4, 9. 13. 5, 1. al. Comp. Winer p. 447. Matth. § 589. So Diod. Sic. 1. 6, 9. Plato Phædr. p. 250. c. Xen. Mem. 1. 3. 15. c) With neut. art. Plur. *τὰ περὶ τιнос*, c. gen. of thing, *the things relating or pertaining to any thing*, as *τὰ περὶ τῆς βασιλείας τ. οὐρ.* Acts 1, 3. 8, 12. 19, 8; also 24, 22. With gen. of pers. i. q. *one's circumstances, state, prospects*, Luke 22, 27. 24, 19. 27. Acts 23, 11. 15. Eph. 6, 22. Phil. 1, 27. Col. 4, 8. So Xen. An. 2. 5. 37. Hell. 7. 4. 1.

4. Spec. from the primary idea of *surrounding* and including, in the phrase *περὶ πάντων*, pr. *including all*, and hence *more than all, above all*, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once, 3 John 2 *περὶ πάντων εὐχομαί σε εὐδοῦσθαι... καθὼς εὐδοῦναι σου ἡ ψυχὴ, above all things I wish that thou mayest prosper.* So usually; but taken in connection with the next clause, it is better to render: *as to all things I wish that thou mayest prosper, even as thy soul prospereth*; as above in no. 3. a; see Lücke Comm. in loc. Winer p. 447 sq.

II. With the ACCUSATIVE; where the accus. then marks the object around or about which any thing moves, comes, or finally remains.

1. Of *Place, around, about*, e. g. *place whither, after a verb of motion*, Luke 13, 8 *ἔως οὗ σκάψω περὶ αὐτήν.* (Hom. Il. 21. 11. ed. Wolf.) More freq. of *place where*, implying the coming and remaining around; e. g. with acc. of thing, Matt. 3, 4 *ὁ Ἰωάννης εἶχε... ζώνην δερμ. περὶ τὴν δσφύν αὐτοῦ.* Mark 9, 42 *λίθος μυλῆκος περὶ τὸν τράχηλον αὐτοῦ.* Rev. 15, 6. With acc. of pers. Matt. 8, 18 *ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν.* Mark 3, 32. 34. Acts 22, 6. See Buttm. § 147. n. 1. Matth. § 589. c. Winer § 53. i. So c. acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9; pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. οἱ, αἱ, τὰ περὶ, c. acc. of place, Mark 3, 8 *οἱ περὶ Τύρον καὶ Σιδῶνα, they about Tyre and Sidon*, i. e. *dwelling in and around these cities.* Acts 28, 7 *ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον*, i. e. *in the parts around, the environs.* Jude 7. (Strabo 12. p. 571. Æl. V. H. 12. 44. Hdot. 6. 105.) With acc. of pers. οἱ περὶ τινα, of a person and his followers, Mark 4, 10. Luke 22, 49. John 11, 19. Acts 13, 13; see fully in δ, ἡ, τὰ, E. a.

2. Trop. of that about which an action is

exerted, about, concerning, respecting, i. q. περί c. gen. Winer, Matth. i. c. a) Of a matter or business about which one is occupied; Acts 19, 25 τοὺς περὶ τοιαῦτα ἔργα-
τας, lit. *workmen about like things*, of like occupation. Luke 10, 40 ἡ δὲ Μάρθα περι-
εσπῶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6, 4. Comp. Viger. p. 656, marg. So ἔχειν περὶ τι Luc. D. Deor. 19. 2. AEl. V. H. 3. 42; εἶναι περὶ τι Diod. Sic. 1. 74. Xen. An. 3. 5. 7. b) Genr. i. q. as to, touching, 1 Tim. 1, 19 περὶ τὴν πίστιν ἐναν-
τήσαν. 6, 21. 2 Tim. 2, 18. 3, 8. Tit. 2, 7. So Jos. Ant. 5. 7. 8. AEl. V. H. 3. 31. Xen. Mem. 4. 3. 2. c) With art. neut. τὰ περὶ ἐμέ, *my circumstances, af-fairs*, state, Phil. 2, 23. So Xen. Cyr. 6. 1. 54 τὰ περὶ τοὺς πύργους. Comp. above in I. 3. c.

3. Of Time, i. e. of a point of time not entirely definite, about, Matt. 20, 3 περὶ τὴν τρίτην ὥραν. v. 5. 6. 9. 27, 46. Mark 6, 48. Acts 10, 9. 22, 6. Comp. Matth. Winer, i. c.—AEl. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition περί implies in N. T. a) A moving, being, spreading around on all sides as from a centre, around, round about; as περιβάλλω, περιβλέπω, περιέχω. b) Trop. as around and including an object, and therefore more than, over, above; as περίεμι, περιουσία. c) Emphasis, a completeness or strengthening of the simple idea, Lat. per, i. q. completely, very, exceedingly; as περίλυπος, περιεπίρω. +

περιάγω, f. ἄγω, (ἀγω,) 1. to lead about; e. g. those whom one takes as companions, c. acc. 1 Cor. 9, 5 ἀδελφὴν γυναῖκα περιάγειν. Sept. for ἡῖν Am. 2, 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθοῦνς περι-
άγειν. Xen. Cyr. 1. 3. 3.

2. Intrans. or with εἰαυτὸν impl. see ἀγω no. 2; to go about, to go up and down, abs-
ol. Acts 13, 11. With acc. of place, de-
pending on περί in compos. Buttm. § 147.
n. 9. Matth. § 426. Winer § 56. 2. c. Matt. 4, 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. 9, 35. 23, 15 ὅτι περι-
άγετε τὴν θάλασσαν καὶ τὴν ξηρὰν. Mark 6, 6.
—So absol. Cebet. Tab. 6; comp. περιάγων
εἰαυτὸν Plut. Solon 3.

περιαίρέω, ᾤ, f. ἴσω, (αἰρέω,) aor. 2
περιῖλον.

1. to take away what is round about; c.
acc. Acts 27, 40 τὰς ἀγκύρας περιελόντες,
taking (cutting) away the four anchors
round about the ship; comp. v. 29 and see
in εἶω no. 1. So of a veil, Pass. 2 Cor. 3,

16 περιαιρείται τὸ κάλυμμα, in allusion to
Ex. 34, 34 where Sept. for ἡῖν, as also
Gen. 41, 42; for ἡῖν Jon. 3, 6. So
2 Macc. 4, 38; ὅπλα Xen. Cyr. 8. 1. 47;
τὰ τεῖχη Dem. 125. 26. Xen. Hell. 2.
2. 22.

2. Trop. to take away wholly, all around.
Heb. 10, 11 περιελὲν ἁμαρτίας, *wholly to
take away sins*, to make complete expiation
for sins, comp. v. 4. Pass. Acts 27, 20
περιηρείτο πᾶσα ἑλπίς. Sept. for ἡῖν
Zeph. 3, 16; ἡῖν Ps. 119, 39.—Dem.
942 ult. Xen. Cyr. 2. 1. 21.

περιαστράπτω, f. ψω, (ἀστράπτω,)
to flash around, to shine around, with acc.
of pers. Acts 9, 3; see above in περιάγω
no. 2. Fully with περί τινα Acts 22, 6;
see Buttm. § 147. n. 9. Winer § 57. 2.

περιβάλλω, f. βαλῶ, (βάλλω,) to cast
or throw around, to put around.

1. Genr. to cast around, c. acc. et dat.
Luke 19, 43 περιβαλοῦσιν χάρακά σοι.
Sept. for ἡῖν Ez. 4, 2.—Pol. 5. 20. 5 οὐτε
τάφρον οὐτε χάρακα τῇ παρεμβολῇ περι-
βάλων. AEl. V. H. 6. 12. Xen. Mem. 2.
1. 14.

2. Spec. of clothing, to throw around, to
put on, to clothe, e. g. a) Act. c. acc. of
pers. expr. or impl. Matt. 25, 36 γυμνός, καὶ
περιβαλέτε με. v. 38. 43. (Sept. Is. 58, 7.)
With two acc. of pers. and thing, to put a
garment around or upon any one, to clothe
with any thing; Luke 23, 11 περιβαλὼν
αὐτὸν ἐσθῆτα λαμπράν. John 19, 2; see
Buttm. § 131. 5. Sept. for ἡῖν Ez. 18, 7.
16. So τινί τι Test. XII Patr. p. 648.
Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτὸν]
περιβαλόντες. b) Mid. and Pass. to put
on one's own garments, to clothe oneself,
to be clothed; absol. Matt. 6, 29 οὐδὲ Σολο-
μὼν... περιεβόλετο ὡς ἐν τούτων. Luke 12,
27. Rev. 3, 18. 19, 8. With accus. of
garment, comp. Buttm. § 135. 5. § 134. 6.
Acts 12, 8 περιβαλοῦ τὸ ἱματίον σου. Matt.
6, 31. Part. perf. Mark 14, 51 περιβεβλη-
μένος συνδόνα. 16, 5. Rev. 7, 9. 13. 10, 1.
11, 3. 12, 1. (17, 4.) 18, 16. 19, 13. Sept.
for ἡῖν 1 Sam. 28, 8; ἡῖν 2 K. 19, 1.
2. (1 Macc. 8, 14. AEl. V. H. 12. 1. p. 156
ult. Tauchn. Xen. Cy. 2. 4.) With ἑν
τινι, Rev. 3, 5 περιβαλεῖται ἐν ἱματίοις λευ-
κοῖς. 4, 4. Sept. for ἡῖν Deut. 22, 12.
Ps. 147, 8; comp. Ps. 45, 14.—Once c.
dat. of garment, Rev. 17, 4 Rec. περιβε-
βλημένη πορφύρα καὶ κοκκίνη. So Sept. for
ἡῖν 1 K. 1, 1. 11, 29. Wisd. 19, 6;
trop. ὀνειδεῖ Dem. 740. 23. Diod. Sic. 12.
25. See Matth. § 402. d.

περιβλέπω, f. ψω, (βλέπω,) *to look around upon*, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2.—In N. T. only Mid. **περιβλέπομαι**, f. ψομαι, *to look round about oneself*, e. g.

1. Intrans. *to look around, round about*, absol. Mark 9, 8 **περιβλεψάμενοι**, οὐκέτι οὐδένα εἶδον. 10, 23; c. inf. of purpose Mark 5, 32. Sept. for רַחֵם Ex. 2, 12.—Ecclus. 9, 7. Arr. Epict. 3. 14. 3. Plut. Cato Min. 37.

2. Trans. *to look around upon*, c. acc. Mark 3, 5 **περιβλεψάμενος** αὐτούς. v. 34. 11, 11. Luke 6, 10. Sept. for רָאָה Job 7, 8.—Pol. 9. 17. 6.

περιβόλαιον, ου, τό, (περιβάλλω,) pr. 'something thrown around'; hence *a covering, garment*, spoken of the outer garment, *manile, pallium*; comp. ἱμάτιον no. 2. Heb. 1, 12 ὥστε περιβόλαιον ἐλίσσεις αὐτούς, in allusion to Ps. 102, 27 where Sept. for שָׂרָב; also for רִחֵם Ex. 22, 27; רִחֵם Ez. 27, 7. So Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61. Plut. Alex. 67.—Spec. *a covering for the head, a veil*, 1 Cor. 11, 15.

περιδέω, f. δήσω, (δέω,) Pass. perf. **περιδεδέμαι**, *to bind around*; Pass. John 11, 44 ἡ δὲ ψυχή αὐτοῦ σουδαρίῳ περιεδέδετο. Sept. Act. for רָחֵם Job 12, 18.—Jos. Ant. 5. 4. 2. Hdot. 4. 176. Plato Legg. 830. b.

περιδρέμω, see **περιτρέχω**.

περιεργάζομαι, f. άσσομαι, Mid. depon. (**περίεργος**, **εργάζομαι**.) pr. *to work all around a thing, on every side, to work carefully, sedulously*, to do with great and even excessive pains, AEl. V. H. 2. 44.—Hence in N. T. *to overdo, to be a busy-body*; so in the paronomasia 2 Thess. 3, 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, *doing nothing, but over-doing*; not busy in work, but busy-bodies. So Ecclus. 3, 23. Dem. 150. 24 ἐξ ὧν ἐργάζηται καὶ περιεργάζηται. Plat. Apol. Socr. 3. p. 19. b.

περίεργος, ου, ὁ, ἡ, adj. (**ἔργον**.) pr. *working all around*, i. e. *doing carefully, sedulously*; comp. in **περιεργάζομαι**.—In N. T. *over-doing, doing with care and pains what is not worth the pains*, i. e.

1. Of persons, *a busy-body, intermeddler*; 1 Tim. 5, 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

2. Of things, τὰ **περίεργα**, pr. *over- wrought, curious*; spoken of *magic arts, sorcery*, Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πράξαντων.—Iren. adv. Haeres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Καλδαίους περί-

εργον παίδενσιν ἔμαζον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δαυὶδ. Genr. Dem. 145. 17. Comp. Lat. *curiosus* Hor. Epod. 17. 77.

περιέρχομαι, Mid. depon. (**ἔρχομαι**.) aor. 2 **περιῆλθον**, *to go about, to wander up and down*, absol. Acts 19, 13. Heb. 11, 37. Of a ship sailing on an irregular course with unfavourable winds, Acts 28, 13. With acc. of place, dependent on **περί** in compos. see in **περιάγω** no. 2; so 1 Tim. 5, 13 **περιερχόμεναι** τὰς οἰκίας, *going about to houses*, from house to house. Sept. c. acc. for רָאָה Job 1, 7.—Absol. Wisd. 6, 16. Xen. Oec. 6. 13; c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

περιέχω, f. ξω, (**ἔχω**.) aor. 2 **περίεσχον**, intrans. pr. *to have or to hold oneself around, to be around*; comp. in **ἔχω** no. 5; hence i. q. *to surround, to environ*, as a mountain Dem. 1274. 15; c. acc. Xen. An. 1. 2. 22.—In N. T. *to inclose, to embrace*.

1. *to clasp around, to seize*, c. acc. of pers. trop. Luke 5, 9 Σάμβως περιέσχευ αὐτόν.—2 Macc. 4, 16. Jos. B. J. 4. 10. 1; pr. ib. 6. 3. 1. Luc. Tox. 14.

2. *to include, to contain*, as a writing, c. acc. Acts 23, 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον. So 1 Macc. 15, 2. Diod. Sic. 1. 4. Plato Menex. 87. d.—Impers. 1 Pet. 2, 6 διότι περιέχει ἐν τῇ γραφῇ ἰδοὺ κτλ. where supply ἡ περιοχὴ or the like; see Buttm. § 129. 16, 17. So Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

περιζώννυμι, f. ζῶσω, (**ζώννυμι**.) *to gird around*, Sept. for רָחֵם trop. Ps. 18, 40. 30, 12.—In N. T. only Mid. or Pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the orientals, which they gird up around them while engaged in any business; see in **ἀναζώννυμι**. Mid. absol. Luke 12, 37 **περιζώσεται** καὶ ἀνακλινεῖ αὐτούς. 17, 8. Acts 12, 8; c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6, 14. Sept. c. acc. for רָחֵם Is. 32, 11; רָחֵם Jer. 1, 17; c. ἐν for 2 Sept. 1 Chr. 15, 27. (1 Macc. 3, 58. Pol. 30. 13. 10.) Pass. perf. part. **περιεζωμένος**, *girded around*; absol. Luke 12, 35 ἵστασθαι ἕτοιμοι αἱ ὁσφύες **περιεζωμένοι**, i. e. *be ye ready, prepared*; comp. in **ἀναζώννυμι**. Sept. and רָחֵם Ex. 12, 11. With acc. of thing or girdle, Buttm. § 134. 6. Rev. 1, 13 **περιεζωμένοι** ... ζῶντες χρυσῇ. 15, 6. So Diod. Sic. 1. 72.

περιθεσις, εως, ἡ, (**περιτίθημι**.) *a putting around, wearing*, e. g. of golden ornaments, 1 Pet. 3, 3 **περιθήσεις** χρυσεῶν.—

Comp. Diod. Sic. 12. 21 *μηδὲ περιτίθουσαι χρυσία*.

περίσθημι, f. *περιστήσω*, (ίστημι,) trans. *to cause to stand around, to place around*, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1.—In N. T. only intrans. in Aor. 2, Perf. and Mid.

1. *to stand around*, absol. John 11, 42 *διὰ τὸν ὄχλον τὸν περιστῶντα*. Acts 25, 7 *περίστησαν* of ἀπὸ Ἱεροσ. i. e. around the tribunal. Sept. for כָּסָה 2 Sam. 13, 31.—Judith 6, 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

2. Mid. *περίσταμαι*, *to stand round about*, at a distance from, so as not to come near; *to stand aloof from*, *to avoid*, c. acc. depending on *περί* in composit. see in *περι-άγω* no. 2. 2 Tim. 2, 16 *τὰς δὲ βεβήλους κενοφρονίας περιστάσω*. Tit. 3, 9.—Jos. Ant. 1. 1. 4 *φεύγει . . . καὶ περιστάται*. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

περικάζαρμα, *aros*, τό, (*περικαθαίρω*,) i. q. *kázarma*, but stronger, *cleansings, scourgings, off-scouring, fíllh*; Phavorin. *περικαζάρματα*, ἀντὶ τοῦ ἀποψήγματος, καὶ ὥσπερ ἀποσαρώματα. Also *an expiatory victim, ransom*, as cleansing from guilt and punishment, comp. *scape-goat*; so Sept. for חַטָּאת Prov. 21, 18 *περικάζαρμα δικαίου ἄνομος*. Hesych. *περικαζάρματα* ἀντιδυτρα, . . . *περικαθαίροντες τὰς πολεῖς*, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state; comp. *kázarma*, Schol. in Aristoph. Plut. 454 *καζάρματα ἐλέγοντο οἱ ἐπὶ τῇ καζάρσει λομοῦ τινος ἢ τινος ἐτέρας νόσου, θυόμενοι τοῖς θεοῖς*. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαῖοις ἐπεκράτησε. See Weststein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. Dict. of Ant. art. *Sacrificium*. J. Cms. Bell. Gall. 6. 16. See also art. *περίψημα*.—Hence genr. and in N. T. meton. for a vile and worthless person, a *scape-goat, outcast*, 1 Cor. 4, 13 *ὡς περικαζάρματα τοῦ κόσμου*, where some Mss. read *ὥσπερ* v. *ὥσπερ περικαζάρματα* in the same sense. So Arr. Epict. 3. 22. 78; comp. *kázarma* Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7.

περικαλύπτω, f. *καλύψω*, (*καλύπτω*.)

1. *to cover around*, c. acc. τὸ πρόσωπον, *to blindfold*, Mark 14, 65; c. acc. of pers. id. Luke 22, 64. Sept. genr. for כָּסָה 1 K. 8, 7.—Genr. Plato Tim. 34. 6; trop. Plut. de Anim. procreat. 4.

2. *to quite cover, to overlay*, e. g. with gold, Pass. Heb. 9, 4. Sept. for כָּסָה Ex. 28, 20.

περίκειμαι, f. *κείσομαι*, (*κείμαι*,) *to lie around, to be circumjacent*, e. g. mountains Hdian. 2. 11. 16.—In N. T. *to lie around, also to be laid around*, i. q. Perf. Pass. of *περιτίθω*, see Butt. § 109. II. 4; hence

1. *to surround, to encompass*, c. dat. of pers. Heb. 12, 1 *περικείμενον ἡμῖν νέφος μαρτύρων*. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

2. For Pass. perf. of *περιτίθω*, Butt. l. c. *to be laid or put around, to be hung around*, as about the neck; Mark 9, 42 *εἰ περικείται λίθος μυλῆος περὶ τὸν τράχηλον αὐτοῦ*. Luke 17, 2. So Hdian. 3. 5. 11. Xen. Eq. 5. 3.—With acc. of thing in the manner of passive verbs, Butt. § 134. 6, 7. Acts 28, 20 *τὴν αὐτοῦ τὴν περιέκειμαι*, *I am hung around with this chain, bound with it*. Trop. Heb. 5, 2 *ἐπεὶ καὶ αὐτὸς περικείται ἀσθένειαν*, *is compassed with infirmity, clothed with it*. So Jos. de Macc. 12. 3 *τὰ δεσμά*. Hdian. 2. 13. 17; trop. Theocr. Id. 23. 14 ὕβριν.

περικεφαλαία, *as*, ἡ, (*περικεφάλαιος*, *κεφαλῆ*), *a head-piece, helmet*, trop. Eph. 6, 17 et 1 Thess. 5, 8, in allusion to Is. 59, 17 where Sept. for חַטָּאת; also 1 Sam. 17, 5. 2 Chr. 26, 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

περικρατής, *éos*, οὗς, δ, ἡ, adj. (*κρατεῖω*), *strong round about any thing, all powerful*, Anthol. Gr. I. p. 137 *γαμφληστὴ περικρατέουσιν ἐρμῶν*.—In N. T. *having wholly in one's power, being master of*; hence *περικρατὴς γίνεσθαι, to become master of, to master, to come by*, c. gen. Acts 27, 16 *περικρατεῖς γενέσθαι τῆς σκάφης*, *to become masters of the boat, to come by the boat*, i. e. to secure it so as to hoist it into the ship, comp. v. 17. 30. So Hist. of Sus. 39 in Cod. Alex.

περικρύπτω, f. *ψω*, (*κρύπτω*), *to hide all around, wholly*; *to hide carefully*, e. g. *ἐαυτήν* Luke 1, 24.—Luc. D. Deor. 10. 8.

περικυκλόω, ᾶ, f. ὥσω, (*κυκλόω*), *to encircle round about, to surround*, e. g. as besiegers a city, Luke 19, 43. Sept. for כָּסָה 2 K. 6, 14; כָּסָה Josh. 7, 9.—Mid. Aristoph. Av. 346. Xen. An. 6. 3. 11.

περιλάμπω, f. *ψω*, (*λάμπω*), *to shine around*, c. acc. see in *περιάγω* no. 2; Luke 2, 9. Acts 26, 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

περιλείπω, f. *ψω*, (*λείπω*), *to leave over*; Pass. *to be left over, to remain over*, i. q. *περιγίνομαι*; comp. in *περί* note. Part. οἶ

περιλειπόμενοι, *those remaining over, the survivors*, 1 Thess. 4, 15. 17.—2 Mac. 1, 31. Hadian. 2. 1. 16. Pol. 1. 37. 2.

περίλιπος, ου, ό, ή, adj. (λύπη,) pr. 'enviored with grief,' i. e. *wholly grieved, very sorrowful*, Matt. 26, 38 περίλιπος έστιν ή ψυχή μου έως θανάτου. Mark 6, 26. 14, 34. Luke 18, 23. 24. Sept. for περιπίπτω Ps. 42, 6. 12.—Aristot. Eth. 4. 3. Plut. Thes. 20, 26. Isocr. 11. b.

περιμένω, f. νῶ, (μένω,) pr. *to wait round about any thing*, i. e. *to wait for, to await earnestly*, e. g. την έπαγγελίαν Acts 1, 4. Sept. for περι Gen. 49, 18.—Dem. 1314. 6. Xen. An. 2. 1. 3.

περιῖξ, (περί strengthened,) *round about*, gen. Pol. 1. 45. 8.—In N. T. as adv. c. art. ό, ή, τὸ περίξ, *surrounding, circumjacent*, comp. Butt. m. § 125. 6. Acts 5, 16 τὸ πλῆθος τῶν περίξ πόλεων. So Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2; genr. Xen. An. 4. 4. 7.

περιοικέω, ᾧ, f. ήσω, (περίοικος,) *to dwell around*, c. acc. see in περιάγω no. 2. Luke 1, 65 τοὺς περιοικοῦντας αὐτοῦς, i. e. *their neighbours*.—Plut. Pomp. 34 init. Xen. An. 5. 6. 16.

περίοικος, ου, ό, ή, adj. (οίκος,) *one dwelling around or near, a neighbour*, Luke 1, 58. Sept. for περι Deut. 1, 7.—Æl. V. H. 3. 1. Thuc. 8. 6, 22.

περιούσιος, ου, ό, ή, adj. (περιουσία, περίμι,) *over and above, superabundant*, Hesych. περιούσιον· πολλὸν, περιττόν.—In N. T. spec. *one's own, peculiar*, as λαὸς περιούσιος Tit. 2, 14, i. q. *laos eis περιποίησιν* 1 Pet. 2, 9. Sept. λαὸς περιούσιος for περι Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. So Hesych. περιούσιον... περιποίητον. Theophylact. περιούσιος· οικείος.

περιοχή, ής, ή, (περίχω,) *a circumference, circuit, compass*, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91; *the contents of a writing, argument*, Hesych. περιοχή· καὶ υπόθεσις.—Hence in N. T. *the argument or contents within certain limits, a period, section, passage*, Acts 8, 32 ή δὲ περιοχή τῆς γραφῆς κτλ. So Stobæus in Ecl. Phys. p. 164. a. Dion. Hal. de Thuc. 25. Cic. ad Attic. 13. 25.

περιπατέω, ᾧ, f. ήσω, (πατέω,) *to tread about, to walk about; hence*

1. Genr. *to walk, to be walking*; Matt. 9, 5 έγειραι καὶ περιπατέει. 11, 5 χαλοὶ περιπατοῦσι. Mark 2, 9, 8. 24, 16, 12. Luke 24, 17. John 1, 36. Acts 3, 8. 9. 1 Pet. 5, 8. Rev. 9, 20. al. Sept. for περι Prov. 6, 22. So Æl. V. H. 2. 5. Xen. Mem. 3. 13.

5. Conv. 9. 7.—With an adjunct of place or manner; c. adv. όπου Luke 11, 44. John 21, 18; c. adj. γυμνός as adv. Rev. 16, 15. With prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. 21, 24; ἐν c. dat. of place, Mark 11, 27 ἐν τῷ ἱερῷ. John 10, 23. Rev. 2, 1. (Sept. Gen. 3, 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7, 1 περιπατεῖ δ' Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. *went about, remained in Galilee*; so John 11, 54; ἐν c. dat. genr. Mark 13, 38 ἐν στολαίς. John 11, 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτὶ. 12, 35; trop. John 8, 12. 1 John 1, 6. 7. 2, 11; ἐπὶ c. gen. as ἐπὶ τῆς θαλάσσης Matt. 14, 25. Mark 6, 48. 49. John 6, 19. (Sept. 2 Sam. 11, 2. Ecc. 9, 13.) Also ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14, 26. 29; μετὰ c. gen. of pers. i. q. *to accompany*, to associate with, John 6, 66. Rev. 3, 4. (Comp. Job 34, 8. Prov. 13, 20.) So παρὰ c. acc. as παρὰ τὴν θάλασσαν Matt. 4, 18. Mark 1, 16.

2. Trop. and from the Heb. *to walk*, i. q. *to live, to pass one's life*; always with an adjunct of manner or circumstances; comp. Heb. הִלֵּךְ Heb. Lex. no. 2. E. g. c. adv. Rom. 13, 13 εὐσχημόνως περιπατήσω. 1 Cor. 7, 17 ὡς. Eph. 4, 1. 17. 5, 8. 15. Phil. 3, 17 οὕτως. Col. 1, 10 ἀξίως. 2 Thess. 3, 6. 11. (Sept. for περι 2 K. 20, 3.) With dat. of rule or manner, Winer § 31. 3. b; comp. Butt. m. § 133. 4. b. Acts 21, 21 τοῖς ἔθου περιπατεῖν. 2 Cor. 12, 18 τῷ πνεύματι. Gal. 5, 16. With prepositions, a. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5, 7; ἐν c. dat. e. g. of state or condition, as ἐν σαρκὶ 2 Cor. 10, 3; also of rule or manner, Rom. 6, 4 ἐν καινότητι ζωῆς π. 2 Cor. 4, 2. Eph. 2, 2. Col. 3, 7. Heb. 13, 9; ἐν ἀληθείᾳ 2 John 4. 3 John 3, 4; ἐν Χριστῷ Col. 2, 6. (Sept. for περι Prov. 8, 20. Ecc. 11, 9.) Also κατὰ c. acc. implying manner or rule, Mark 7, 5 οὐ π. κατὰ τὴν παράδοσιν κτλ. Rom. 8, 1. 4 κατὰ σάρκα. 14, 15. 1 Cor. 3, 3. Eph. 2, 2. 2 John 6. +

περιπέλω, f. περῶ, (πέρω,) pr. 'to put round a spit'; hence *to pierce through, to transfix*, so that the weapon is wholly surrounded and covered; c. acc. or Pass. Jos. B. J. 3. 7. 31 πολλοὶ δὲ τοῖς ἰδίοις περιπεύροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80.—In N. T. trop. 1 Tim. 6, 10 ἰαποὺς περιπέειραν ὀδύνας πολλὰς. So Philo in Flacc. p. 965. a. [αὐτοῦς] ἀνηκέστοις περιπέειρε κακοῖς.

περιπίπτω, (πίπτω,) aor. 2 περιπεσον, *to fall around any one, to embrace*, Xen. An. 1. 8. 28.—In N. T. *to fall into the midst of any thing, so as to be wholly surrounded*

by it; *to fall into or among*, c. dat. Luke 10, 30 ληστοῖς περιέπεσεν. James 1, 2 πειρασμοῖς περιπέσῃτε. With *eis* τύπον Acts 27, 41. So ληστοῖς περιέπεσε Diog. Laert. 4. 50. AEl. V. H. 13. 46; κακοῖς 2 Macc. 10, 4. Isocr. de Pac. p. 176. a. Plato Legg. 877. c.

περιποιέω, ᾧ, f. ἦσω, (ποιέω,) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. CEC. 2. 10; *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. b. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself, to obtain, to purchase*, c. acc. Acts 20, 28 ἡν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3, 13 βαδίζον ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 298. Sept. for עָצַר Gen. 31, 18; רָחַץ Prov. 6, 32. So Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

περιποίησις, εως, ἡ, (περιποιέω,) *pr. a making remain over, a laying up*; hence in N. T.

1. Genr. *acquisition*, i. e. a) *an obtaining, gaining possession*, 1 Thess. 5, 9 οὐκ ἔσται ἡμᾶς ὁ θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας. 2 Thess. 2, 14. b) *Meton. the thing acquired, a possession*, 1 Pet. 2, 9 λαὸς εἰς περιποίησιν, *a people for a possession*, i. e. *peculiar, one's own*, i. q. λαὸς περιούσιος Tit. 2, 14. Eph. 1, 14 εἰς ἀπολύτρωσιν τῆς περιποιήσεως, *for the redemption of his possession*, as in 1 Pet. 2, 9. So Sept. for מַלְכוּת Mal. 3, 17. Aquil. *περιούσιον*.

2. *preservation, a saving* of life; Heb. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. Sept. for רָחַץ 2 Chr. 14, 12.—Test. XII Patr. p. 633 ἵνα γένηται περιποιήσις τῷ Ἰωσήφ. Comp. in περιποιέω.

περιρρήγνυμι, f. περιρρήξω, (ρῆγνυμι,) *to tear from around any one*, e. g. *fetters* Diod. Sic. 4. 44.—In N. T. only of garments, *to tear off*, e. g. *the clothes* of persons about to be scourged, τὰ ἱμάτια Acts 16, 22. So 2 Macc. 4, 38. Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ [ὑπηρέται] εὐθὺς συλλαβόντες τοὺς νεανίσκους, περιρρήγνυν τὰ ἱμάτια, τὰς χεῖρας ἀπήγον ὀπίσω, ῥάβδοις ἔβαινον τὰ σώματα.

περισπάω, ᾧ, f. ἄσω, (σπάω,) *to draw off from around, to draw or strip off*, as *perispāsas* τὸ διάδημα Plut. de Garrul. 12; *τὴν τιάναν* Xen. Cyr. 3. 1. 13; *to draw about or away*, e. g. *a stream* into other channels, Plut. Camill. 4; *persons* to another object, Dion. Hal. Ant. 10. 33. Diod. Sic. 19. 10.—In later usage and

N. T. Pass. *περισπᾶμαι, ᾧμαι, trop. to be drawn about in mind, to be distracted, over-occupied, with cares or business*; with *περί* c. acc. Luke 10, 40 ἡ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. So c. *περί* Eccclus. 41, 2. Pol. 3. 105. 1. Diod. Sic. 1. 74 ἰδὲν ἐστί τοὺς τεχνίτας περὶ πολλὰ τῇ διανοίᾳ περισπωμένους. In this sense found only in late writers, Phryn. et Lob. p. 415.

περισσεῖα, as, ἡ, (περισσός,) *more than enough, superabundance*; Rom. 5, 17 τὴν περισσεῖαν τῆς χάριτος, i. q. τὴν χάριτα τὴν περισσεῖαν, *superabounding grace*. 2 Cor. 8, 2. 10, 15 εἰς περισσεῖαν adv. *superabundantly, exceedingly*. So of evil, *excess, overflow, excrescence*; James 1, 21 περ. τῆς κακίας. Comp. Sept. for רַחֵץ Ecc. 6, 8; רִיחֵץ Ecc. 1, 3. 5, 8.

περίσσευμα, atos, τό, (περισσεύω,) *what is over and above*; e. g.

1. *What is left over, a remainder, residue*; Mark 8, 8 ἦσαν περισσέματα τῶν κλασμάτων.

2. *What is laid up, superabundance, wealth, affluence*; 2 Cor. 8, 13. 14 καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα. Trop. Matt. 12, 34 et Luke 6, 45 ἐκ τοῦ περισσέματος τῆς καρδίας.

περισσεύω, f. εὔσω, (περισσός,) *to be over and above, to overgo, to exceed in number or measure*, Xen. An. 4. 8. 11. Conv. 4. 35.—In N. T. *to be more than enough*; hence

1. *to be left over, to remain*; absol. John 6, 12 τὰ περισσέσσαντα κλάσματα. With dat. v. 13 ἃ περισσέσεν τοῖς βεβρωκόσιν. Part. τὸ περισσέσων, *the remainder, residue*, e. g. τῶν κλασμάτων Matt. 14, 20. 15, 37; so τὸ περισσέσων c. dat. Luke 9, 17.—Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισσέσῃ, κατακαλοῦσι.

2. *to superabound, to abound richly*. a) *Of persons*, i. q. *to have more than enough, to have superabundance*, absol. Phil. 4, 12. 18; c. gen. Luke 15, 17 περισσούνει ἄνθρωπος, comp. Buttm. § 132. 10. a. With εἰς τι *to or for any thing*, εἰς πᾶν ἔργον ἀγαθόν 2 Cor. 9, 8; ἐν τινι *in or in respect to any thing*, Rom. 15, 13. Phil. 4, 12. Col. 2, 7. So c. dat. Sept. Eccclus. 11, 12 πτωχεῖα περισσέσει. Jer. 30, 10; c. ἐν 19, 24. b) *Of things*, i. q. *to abound, to have abundance, intens. c. dat.* Luke 12, 15 οὐκ ἐν τῷ περισσέσειν τινὶ ἢ ζωῇ αὐτοῦ. Part. τὸ περισσέσων τινι, *one's abundance, wealth*, Mark 12, 44. Luke 21, 4. (Tob. 4, 16. Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισσέσονται.) With εἰς τινα, *to abound unto any one, to happen*

to him abundantly, Rom. 5, 15. 2 Cor. 1, 5 bis, see in *πάσῃμα*. So *εἰς τι*, unto any thing, 2 Cor. 8, 2. Also with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16, 5 *ἐπερίσσεον τῷ ἀρετῇ*, and with *ἐν τινι* Phil. 1, 9; *διὰ τι* 2 Cor. 9, 12. Phil. 1, 26. c) Spec. in a comparative sense, *to be more abundant, to exceed, to be better, to excel*; e. g. foll. by *πλείον* and a gen. Matt. 5, 20 *ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμμάτων κτλ.* With *ἐν τινι* in or in respect to any thing, 1 Cor. 15, 58 *περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου*. 2 Cor. 3, 9. 8, 7 bis. Absol. Rom. 3, 7 *εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ... ἐπερίσσευσεν*, i. e. has been made more conspicuous. 1 Cor. 8, 8 *ὅτε γὰρ ἐὰν φάγωμεν, περισσεύομεν*. 14, 12. 1 Thess. 4, 1. 10. So 1 Macc. 3, 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

3. Trans. *to make superabundant, to cause to abound*, see Buttm. § 113. 2 sq. Matth. § 496. 2. So of persons, 1 Thess. 3, 12 *ὑμᾶς δὲ ὁ κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ*. Of things, 2 Cor. 9, 8 *δυνατὸς ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς*. 4, 15 *ἵνα ἡ χάρις... τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ*, where others take *περισσεύσῃ* intrans. as above in no. 2. b. Eph. 1, 8. Pass. of persons, *to be made to abound, to have more abundantly*, Matt. 13, 12, 25, 29.—Aquil. for Hiph. fut. *יִרְבֵּן* Prov. 12, 26 *περισσεύων τὸν πλησίον δίκαιος*.

περισσός, ἡ, ὅν, (περί I. 4.) *over and above, more than enough*.

1. Pr. as exceeding a certain measure, c. gen. *more than*, Matt. 5, 37 *τὸ δὲ περισσὸν τούτων, whatsoever is more than these*; comp. Matth. § 334. Sept. for *יִרְבֵּן* Ex. 10, 5. 2 K. 24, 31; *יִרְבֵּן* 1 Sam. 30, 9. (Jos. Ant. 10. 4. 2 *τὸ περισσὸν τῶν χρημάτων*. *Æl.* V. H. 14. 32. Xen. Cyr. 8. 3. 21.) Also *superfluous*, 2 Cor. 9, 1 *περισσὸν μοι ἔστι τὸ γράφειν ὑμῖν*. So 2 Macc. 12, 44. *Hdian.* 5. 1. 3. Xen. *Œc.* 18. 2.—For the adv. *ὑπὲρ ἐκ περισσοῦ*, see art. *ὑπερεκπερισσοῦ*.

2. Genr. *superabundant*, i. e. *abundant, much, great*. a) In the posit. degree adverbially; e. g. neut. *περισσόν*, abundantly, in superabundance, John 10, 10 *ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν*. Also *ἐκ περισσοῦ*, beyond measure, vehemently, Mark 6, 51. 14, 31; comp. in *ἐκ* no. 3. h. So Test. XII Patr. p. 711 *ἐκ περισσοῦ ἐποίησε*. b) Spec. in a comparative sense, *more abundant, excellent, better*, Matt. 5, 47 *τί περισ-*

σὸν ποιεῖτε; hence Neut. *τὸ περισσόν*, excellence, pre-eminence, Rom. 3, 1. Sept. for Chald. *יִרְבֵּן* Dan. 5, 12. 6, 4. So Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 *ὁ νόμος οὐδὲν ὁρᾶται περιέχων σοφὸν ἢ περιττὸν*. c) Comparat. *περισσότερος*, ἡ, ὄν, *more abundant, more, greater*; e. g. in number, Luke 12, 4; in degree, Matt. 23, 13 *περισσότερον κρίμα*. Mark 12, 40. Luke 20, 47. 1 Cor. 12, 23 bis. 24. 2 Cor. 2, 7; of dignity, *more, better, greater*, c. gen. Matt. 11, 9. Luke 7, 26.—Neut. *περισσότερον* as adv. *more abundantly, more, the more*; absol. Luke 12, 48 *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. 10, 8 *ἐὰν καὶ περισσώτερόν τι καυχώμεθα κτλ.* Heb. 6, 17. 7, 15; with a gen. 1 Cor. 15, 10; with *μᾶλλον* Mark 7, 36, comp. in *μᾶλλον* no. 3. Winer § 36. 3. n. 1.

περισσοτέρως, adv. in the compar. degree, instead of the more usual *περισσότερον*, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more vehemently*; comp. in *περισσός* no. 2. c. The comparison is every where made with something implied; see Winer § 36. 3. Mark 15, 14 Rec. *περισσοτέρως ἔκραξαν* they cried out the more vehemently, i. e. more than before. 2 Cor. 1, 12 *περισσοτέρως δὲ πρὸς ὑμᾶς, more abundantly towards you*, sc. than towards others. 2, 4 *ἢ ἔχω περ. εἰς ὑμᾶς*, sc. than have others. 7, 15. 11, 23 bis. 12, 15. Gal. 1, 14. Phil. 1, 14. Also the more abundantly, the more, 1 Thess. 2, 17. Heb. 2, 1. 13, 19; with *μᾶλλον* 2 Cor. 7, 13, comp. in *μᾶλλον* no. 3.—Test. XII Patr. p. 721 *περισσοτέρως ἠγάπησαν αὐτούς*. Isocr. 35. e.

περισσῶς, adv. (*περισσός*), abundantly, exceedingly, vehemently, Matt. 27, 23 *περισσῶς ἔκραξαν*. Mark 10, 26. (15, 14.) Acts 26, 11. Sept. for *יִרְבֵּן* Dan. 8, 9.—2 Macc. 8, 27. Plut. Consol. ad Apollon. 28 *ἄν. Hdot.* 2. 37.

περιτεμνά, ἄς, ἡ, a dove, pigeon, Matt. 3, 16. 10, 16. 21, 12. Mark 1, 10. 11, 15. Luke 3, 22. John 1, 32. 2, 14. 16. Luke 2, 24 *δύο νεοσσούς περιτεμνῶν δύο young doves*, the offering of the poor; see Lev. 5, 7. 14, 22, where Sept. for *יִרְבֵּן* יִרְבֵּן; also for *יִרְבֵּן* Is. 38, 14. Neh. 2, 7.—*Æl.* H. An. 3. 15. Xen. An. 1. 4. 9.

περιτέμνω, f. *τεμῶ*, (τέμνω,) aor. 2 *περιέτεμον*, to cut around, to circumcise; Mid. *to let oneself be circumcised*, comp. Buttm. § 135. 8.—In N. T. only in the Jewish sense, *to circumcise*, to remove the prepuce; c. acc. of pers. Luke 1, 59 *ἤλθον περιτεμεῖν τὸ παιδίον*. 2, 21. John 7, 22,

Acts 7, 8. 15, 5. 16, 3. 21, 21. Mid. Acts 15, 1. 24. 1 Cor. 7, 18. Gal. 2, 3. 5, 2. 3. 6, 12. 13 bis. Pass. perf. part. *περιτετευμένος* 1 Cor. 7, 18. Sept. for בָּרִית Gen. 17, 27. 21, 4. Mid. ib. 34, 15. 17. (Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 86.) Trop. in a spiritual sense, i. q. to put away impurity, iniquity; Col. 2, 11 *περιτεμήθητε περιτομή ἀχειροποιήτω*, comp. Rom. 2, 29. Sept. and בָּרִית Deut. 10, 16. Jer. 4, 4. So Philo Abr. I. p. 450.

περιτίδημι, f. *περιδήσω*, (τίδημι,) 3 plur. pres. *περιτέσσει* Mark 15, 17, see Butt. § 107. m. 1; to put around, to place around any person or thing; with acc. and dat. expr. or impl. Matt. 21, 33 *φράγγον αὐτῷ περιέθηκεν*. Mark 12, 1. Matt. 27, 28 *περιέθηκεν αὐτῷ χλαμύδα*. 27, 48 *περιεθεῖς [τὸν σπάγγον] καλὰμψ*, i. e. putting it around the end of a rod. Mark 15, 17. 36. John 19, 29. Sept. for בָּרִית Ruth 3, 3; שָׁבַרְתִּי Gen. 27, 16. So Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to put around, to bestow upon, c. acc. et dat. 1 Cor. 12, 23 *τοῦτοι τιμὴν περισσotέραν περιτίθενται*. Sept. for בָּרִית Esth. 1, 20. Job 39, 19. So Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

περιτομή, ἡς, ἡ, (*περιτέμνω*), *circumcision*, in the Jewish sense, the removal of the prepuce, as the distinctive sign of the Jewish nation from Abraham onwards; practised also by several ancient oriental nations, as the Egyptians and Ethiopians (Hdot. 2. 104. Diod. Sic. 1. 28), and by all Muhammedans; see Gen. 17, 10 sq. Lev. 12, 3. Luke 1, 59. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9.

1. Pr. e. g. a) The act or rite of circumcision, John 7, 22. 23 *περιτομὴν λαμβάνειν*, to receive circumcision, to be circumcised. Acts 7, 8. Rom. 4, 11. Gal. 5, 11. Phil. 3, 5. So Sept. thrice for בָּרִית, מִצְוַת, Gen. 17, 12. Ex. 4, 26. Jer. 11, 16. b) The state of circumcision, the being circumcised, Rom. 2, 25 bis. 26. 27. 4, 10 bis, *ἐν περιτομῇ ὢν*, i. e. being circumcised. 3, 1. 1 Cor. 7, 19. Gal. 5, 6. 6, 15. So *οἱ ἐκ περιτομῆς*, those of the circumcision, the circumcised, put for the Jews, Rom. 4, 12; for Jewish Christians, Acts 10, 45. 11, 2. Gal. 2, 12. Col. 4, 11. Tit. 1, 10. c) Meton. and collect. ἡ *περιτομή*, the circumcision, for the circumcised, the Jews, the Jewish people, Rom. 3, 30 *ὅς δικαιώσει περιτομὴν ἐκ πλῆθους*. 4, 9. 12. 15, 8. Gal. 2, 7. 8. 9. Eph. 2, 11. Col. 3, 11.

2. Trop. *circumcision* in a spiritual sense, i. q. 'the putting away of impurity from the

heart.' Rom. 2, 28. 29 *περιτομή καρδίας*. Col. 2, 11 bis, *περιτεμήθητε περιτομή ἀχειροποιήτω... ἐν τῇ περιτομῇ τοῦ Χριστοῦ*, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3, 3 *ἡμεῖς γὰρ ἐσμεν ἡ περιτομή*, i. e. we are the true spiritual circumcision, the true people of God.

περιτρέπω, f. *ψω*, (τρέπω,) to turn about, e. g. a person, Plato Axioch. init. p. 364. a. p. 370. b; to turn upside down, to overturn, Wisd. 5, 24. Plut. Marcell. 7. Luc. Contempl. 7.—In N. T. trop. to turn about into any state, to cause to become any thing, to make, c. eis, Acts 26, 24 *σὲ εἰς μαῖαν περιτρέπει*, i. e. turns thee about into madness, makes thee mad. So Jos. Ant. 2. 14. 1 *εἰς ὀργὴν περιτραπέν*. Comp. Lys. 210. 2.

περιτρέχω, aor. 2 *περιέδραμον*, (τρέχω,) to run around in a circle, Xen. Oec. 13. 8.—In N. T. to run about in a place; c. acc. Mark 6, 55 *περιδραμόντες διην τὴν περίχωρον*, comp. for the acc. in *περιάγω* no. 2. Sept. for בָּרִית Pol. Jer. 5, 1. Am. 8, 12. So Cebet. Tab. 14. Lys. 185. 13. Xen. Hell. 7. 2. 15.

περιφέρω, f. *περιόσω*, (φέρω,) to bear or carry around, pr. in a circle or at table, Xen. Cyr. 2. 2. 2.—In N. T.

1. to bear or carry about, hither and thither, to various places, c. acc. Mark 6, 55 *τοὺς κακῶς ἔχοντας περιφέρειν*. 2 Cor. 4, 10 *τὴν νεκρώσει τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι*, see in *νεκρώσις* no. 1.—2 Macc. 7, 27. Xen. Cyr. 7. 5. 50.

2. Pass. to be carried or driven about, hither and thither; e. g. clouds by the wind, Jude 12 Rec. *νεφέλα ἀνδροῖ ὑπὸ ἀνέμων περιφερόμεναι*, but later edit. read *παρὰφερόμεναι*, see in *παράφέρω* no. 2. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4, 14 *περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας*. Heb. 13, 9 Rec. see in *παράφέρω* no. 2.

περιφρονέω, ᾶ, f. ἴσω, (φρονέω,) to think round about a thing, to consider it on all sides, Ael. V. H. 12. 52. Aristoph. Nub. 225.—In N. T. to think over a thing, to pass over in thought, to overlook, to despise, c. gen. Butt. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2, 15 *μηδὲς σου περιφρονεῖτω*, comp. 1 Tim. 4, 12. So Plut. Thes. 1. Plato Ax. 372. b.

περίχωρος, ου, ὁ ἡ, adj. (χῶρος,) round about a place, circumjacent, neighbouring, Ael. V. H. 1. 34.—Hence in N. T. fem. ἡ *περίχωρος* sc. γῆ, the country round about, circumjacent region, Matt. 14, 35. Mark 1,

28. 6, 55. Luke 3, 3. 4, 14. 37. 7, 17. 8, 37. Acts 14, 6. Meton. of the inhabitants, Matt. 3, 5. Sept. for בְּנֵי Deut. 3, 13. 14; בְּנֵי Gen. 13, 10. So $\tau\alpha$ περίχωρα id. 1 Chr. 5, 16. Palæph. 21. 2.

περίφημα, $\alpha\tau\omicron\varsigma$, τό, (περίφω,) pr. *scarpings*, *scum*, *filth*, Hesych. περίφημα · περικατάμαγμα . Also, like περικάδαγμα , an expiatory victim, ransom, espec. a human victim, see in περικάδαγμα ; so Hesych. περίφημα · ἀντίλυτρον , ἀντίφνηλον . Suid. $\text{οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐναυτὸν συνέχοντι τῶν κακῶν (al. πάντων κακῶ)· περίφημα ἡμῶν γένου, ἥτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσταναι τῷ Ποσειδῶνι βυσσίων ἀποτίμυντες. Tob. 5, 18 ἀργύριον...περίφημα τοῦ παιδίου ἡμῶν γένοιτο.$ —Hence in N. T. meton. for a vile and worthless person, as in Engl. *scarpings*, *offscouring*, *scum*, 1 Cor. 4, 13 πάντων περίφημα ἕως ἄρτι. So Syriac. for בְּנֵי Jer. 22, 28.

περπερεύομαι, Mid. depon. (πέρπερος .) to boast or vaunt oneself, absol. 1 Cor. 13, 4. —M. Antonin. 5. 5 καὶ τὸ $\text{σωμάτων κατατιᾶσθαι, καὶ ἀρέσκεσθαι, καὶ περπερεύεσθαι. Liban. Or. 14. p. 427. a.}$

Περσίς, ἰδος , ἡ, *Persis*, pr. n. of a female Christian, Rom. 16, 12.

πέρυσι, adv. (πέρσις .) the past year, a year ago, Xen. Hell. 3. 2. 7.—In N. T. only with ἀπὸ , i. e. ἀπὸ πέρυσι , from or since a year ago, 2 Cor. 8, 10. 9, 2; see in ἀπὸ no. 2. c. β. Lob. ad Phryn. p. 47. So πέρυσι Dem. 467. 14; ἐκ πέρυσι Luc. Solœc. § 7.

πετάομαι, see in πέτομαι .

πετεινόν, οὗ, τό, (πετεινός , πέτομαι .) a bird, fowl, in N. T. only Plur. $\tau\alpha$ πετεινά , Matt. 6, 26. 8, 20. 13, 4. 32. Mark 4, 4. 32. Luke 8, 5. 9, 58. 12, 24. 13, 19. Acts 10, 12. 11, 6. Rom. 1, 23. James 3, 7. Sept. Plur. for בְּנֵי Gen. 1, 26. Deut. 14, 19. 20; Sing. for בְּנֵי Ez. 39, 4.—Plur. Palæph. 23. 1. Hdot. 2. 123.

πέτομαι, f. πετήσομαι or πήσομαι , Mid. depon. to fly; so with εἰς c. acc. of place whither, Rev. 12, 14 $\text{ἵνα πέτηται εἰς τὴν ἔρημον}$. Part. πετόμενος , flying, in later edit. Rev. 4, 7. 8, 13. 14, 6. 19, 17. Sept. for בְּנֵי , בְּנֵי , Gen. 1, 20. Is. 31, 5. So Palæph. 13. 2. Luc. Solœcist. 7. Xen. An. 1. 5. 3.—A later present form πετόμαι , ᾶμαι , whence part. πετώμενος , is found in Text rec. in the four passages above quoted; it belonged to the poets and to the later prose; Buttm. § 114 under πέτομαι . Lob. ad

Phr. p. 581. So Diod. Sic. 4. 77 fin. comp. Luc. D. Marin. 15. 3 παρπετόμενος .

πέτρα, $\alpha\varsigma$, ἡ, 1. a rock, cliff, ledge, pr. a mass of live rock. Rev. 6, 15 $\text{εἰς τὰς πέτρας τῶν ὀρίων}$. v. 16. In such, sepulchres were hewn, Mark 27, 51. 60. Mark 15, 46; see in μνημεῖον . On such also houses and villages were founded for security, Matt. 7, 24. 25. Luke 6, 48 bis. Spoken of a soil underlaid with rock, i. q. πετρώδης , Luke 8, 6. 13. Sept. for בְּנֵי 1 Sam. 13, 6. Is. 2, 21; בְּנֵי Prov. 30, 19. Is. 2, 10.—Ceb. Tab. 15. Hdiian. 8. 1. 13. Xen. An. 4. 7. 4.

2. Trop. of firmness and energy of faith, like a rock, Matt. 16, 18; here said in allusion to the earnestness of Peter's reply v. 16, and in paronomasia with the pr. n. Πέτρος . Comp. Sept. and בְּנֵי 2 Sam. 22, 2.—Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10, 4 bis; comp. Ex. 17, 6. Num. 20, 8 sq. where Sept. for בְּנֵי , בְּנֵי ; see in ἀκολουθίω . So too of Christ as ἡ πέτρα σκανδάλου , a rock of offence or stumbling, i. e. as the occasion of destruction to those who reject him, Rom. 9, 33 et 1 Pet. 2, 8, quoted from Is. 8, 14 where Sept. for בְּנֵι ; comp. in λίθος no. 2.

Πέτρος, ου, ὁ, (πέτρα), pr. a piece of rock, a stone, Luc. Navig. 44. Xen. An. 4. 7. 12; also a rock, Soph. Phil. 272. Plato Legg. 843. a. In N. T. only as pr. n. *Peter*, (Aram. כִּפְּרִי Κηφᾶς q. v.) the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16, 18. John 1, 43. 45. He afterwards lived at Capernaum, and was married, Mark 1, 29. 30, comp. v. 21. Luke 4, 38. This name was given him by Jesus at the first interview, John 1, 43, prob. on account of the boldness and usual firmness of his faith in Jesus as the Messiah. He was of an ardent, impulsive, unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26, 33 sq. 69 sq. Although the first to preach the gospel directly to the Gentiles (Acts 15, 7. 14, comp. c. 10), yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2, 11 sq.—In later years he is said to have gone abroad, and to have preached the gospel in the Parthian empire, whence some suppose his first epistle was written; but this rests on no historical foundation. A still later tradition relates that he went to Rome, and at last suffered martyrdom in

that city along with Paul; see Neander Gesch. der Pflanz. u. Leit. der Kirche etc. II. p. 460 sq. 472 sq. (Engl. II. 24 sq. 36 sq.) +

πετρώδης, εος, ους, ό, ή, adj. (πέτρος, είδος,) rock-like, stony-like, having the form of a rock, Diod. Sic. 3. 45.—In N. T. rocky, stony; hence τó πετρώδες, rocky ground, stony soil, Mark 4, 5; τó πετρώδη id. Matt. 13, 5. 20. Mark 4, 16. So Jos. B. J. 2. 6. 1. Plut. Sylla 16. Plato Rep. 612. a. On the form comp. Butt. § 119. 14. b.

πήγανον, ου, τό, (πήγνυμι,) rue, a plant, *ruta graveolens* Linn. Luke 11, 42.—Theophr. H. Plant. 1. 15. Plut. Symp. 3. 1. 3.

πηγή, ής, ή, 1. a fountain, source, James 3, 11. [12.] Sept. for נִצְנָה 1 K. 1, 9. So Hdian. 1. 6. 5. Xen. An. 1. 2. 7.—From the Heb. נִצְנָה נִצְנָה, fountains of water, Rev. 8, 10. 14, 7. 16, 4. Sept. and נִצְנָה נִצְנָה Ex. 15, 27; נִצְנָה נִצְנָה 2 K. 3, 19. 25. (Judith 12, 7.) Trop. of life-giving doctrine, John 4, 14; also as an emblem of the highest spiritual enjoyment, Rev. 7, 17. 21, 6; comp. in ζωή no. 1. b. Sept. and נִצְנָה Prov. 13, 14. 14, 29. So Eccles. 21, 13.

2. a well; John 4, 6 bis, ή πηγή του Ἰακώβ κτλ. comp. v. 11 where it is τó φρέαρ. 2 Pet. 2, 17.

3. Spec. an issue, flux, πηγή του αίματος Mark 5, 29, i. q. ή ρύσις του αίμ. Luke 8, 44. So Sept. for נִצְנָה נִצְנָה Lev. 12, 7.

πήγνυμι, f. πήξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Xen. Ven. 6. 7, 9; to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdot. 5. 83.—In N. T. of a tent, to set up, to pitch, Heb. 8, 2 ήν (σκηνήν) έπηξεν ό κύριος. Sept. for נִצְנָה Gen. 26, 25. 1 Chr. 16, 1. So Pol. 6. 27. 2. Plato Legg. 817. c.

πηδάλιον, ιου, τό, (πήδον, πέδον,) a helm, rudder, Acts 27, 40 άνήρες τός ζευκτηρίας των πηδαλίων. James 3, 4.—Ael. V. H. 9. 40. Xen. An. 5. 1. 11.

πηλίκος, η, ου, pron. cor. how great, quantius, corresponding to ήλικος, ηλίκος, Butt. § 79. 5. Gal. 6, 11 ίδετε ηλίκους ύμιν γράμμασιν έγραψα τή έμή χειρί, ye see with how large an epistle I have written unto you; for Plur. γράμμασιν comp. Acts 28, 21, and see in γράμμα no. 2. Others: with how large letters I have written; or also: with what letters, what a hand; but both less well. Trop. of dignity, Heb. 7, 4. Sept. for נִצְנָה Zeph. 2, 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.

πηλός, ου, ό, clay, mire, mortar; John 9, 6 bis, έπνυσε χαμαί και έποίησε πηλόν εκ του πύσματος κτλ. v. 11. 14. 15. Sept. for נִצְנָה Job 30, 19; נִצְנָה 2 Sam. 22, 43. (Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.) Spec. potter's clay, Rom. 9, 21. Sept. for נִצְנָה Is. 29, 16; נִצְנָה Is. 41, 25. So Pol. 12. 15. 6. Dem. 313. 17.

πήρα, as, ή, a bag, sack, wallet, Lat. pera, of leather, in which shepherds and travellers carried their provisions. Matt. 10, 10 μη πήραν εις όδόν. Mark 6, 8. Luke 9, 3. 10, 4. 22, 35. 36.—Judith 13, 10. Luc. D. Mort. 10. 2. Plut. Quæst. Gr. 13.

πήχυς, εως, ό, (kindr. παχύς,) Plur. gen. πήχειω, later contr. πηχών John 21, 8. Rev. 21, 17. Xen. An. 4. 7. 16; comp. Lob. ad Phryn. p. 245 sq. Butt. § 51. n. 5; pr. the fore-arm, from the wrist to the elbow, Ael. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. a cubit, the common ancient measure of length, strictly the distance from the elbow to the tip of the middle finger, but reckoned at 1½ foot; hence the Greek cubit was equal to 1.5169 f. Engl. and the Roman cubit to 1.4562 f. Engl. See Dict. of Antt. art. Cubitus, Measures, and App. Tab. II. Adam's Rom. Ant. p. 503. So Matt. 6, 27 πήχυν ένα. Luke 12, 25. John 21, 8. Rev. 21, 17. Sept. for נִצְנָה Gen. 6, 15. 16.—Jos. B. J. 6. 2. 9. Pol. 5. 89. 9. Xen. An. 4. 7. 16.

πιάξω, f. άσω, (Dor. for πιέξω,) pr. to press, to hold fast; hence to lay hold of, to take, to seize.

1. Of persons, to take one by the hand, c. acc. et gen. of the part, Acts 3, 7 πιάσας αυτόν της δεξιās χειρός, comp. Butt. § 132. 5. e. (Theocr. 4. 35.) In a judicial sense, to take, to arrest, John 7, 30 έζήτουν οδν αυτόν πιάσαι. v. 32. 44. 8, 20. 10, 39. 11, 57. Acts 12, 4. 2 Cor. 11, 32. So Eccles. 23, 21.

2. Of animals, to take in hunting or fishing, to catch, c. acc. John 21, 3 εν τή νυκτι έπιάσων ούδέν. v. 10. Rev. 19, 20 έπιάσθη τó θηρίον. Sept. for נִצְנָה Cant. 2, 15.

πιέξω, f. έσω, (kindr. βιάξω,) to press, to hold fast, e. g. one's hand Pol. 32. 10. 9.—In N. T. to press down, to make compact, e. g. μέτρον Luke 6, 38. Sept. for נִצְנָה Mic. 6, 15. So Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

πιδανολογία, as, ή, (πιδανός, λόγος,) persuasive discourse, enticing words, C. 2, 4.—Fabr. Cod. apocr. N. T. III. p. 694. Plato Theæt. 162. e; πιδανολογία Diod. Sic. 1. 39.

πικραίνω, *f. αὐθ*, (πικρός,) *pr. to make sharp, acrid, bitter*; *e. g.* water, Pass. Rev. 8, 11; comp. Ex. 15, 23. Meton. of the pain caused by bitter and poisonous food or drink, *to cause bitter pain*, *c. acc.* Rev. 10, 9 *πικραίνει σου τὴν κοιλίαν*. *v.* 10. Comp. Sept. and *רַרַר* Hiph. Job 27, 2.—Trop. of the feelings, *to imbitter*, Pass. *to be or become bitter*, *to be harsh, angry*, Col. 3, 19. Sept. Pass. for *רַרַר* Ex. 16, 20. Jer. 37, 14. So Esdr. 4, 31. Dem. 1464. 18.

πικρία, *as, ἡ*, (πικρός,) *bitterness*, with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew; comp. the Heb. Deut. 29, 17 [18]. 32, 24. Am. 6, 12. Rev. 8, 11. So as a genit. of quality, equiv. to an adj. Winer § 34. 2. *b.* Buttm. § 132. n. 12. Heb. 12, 15 *ρίζα πικρίας* *i. q.* *ρίζα πικρά*, comp. Deut. 29, 17 [18]. Acts 8, 23 *εἰς χολὴν πικρίας*, *i. q. χ. πικράν*. (Comp. *πικρόχολος* Anthol. Gr. III. p. 208.) Trop. *bitterness of spirit, of speech*; Eph. 4, 31 *πάντα πικρία καὶ θυμός*. Rom. 3, 14 *ὡν τὸ στόμα ἀράς καὶ πικρίας γέμει*, quoted from Ps. 10, 7 where Sept. for *רַרַר* deceit. Sept. for *רַרַר* Job 7, 11. Is. 38, 17. So Pol. 8. 12. 1. Dem. 1482. 21.

πικρός, *ἀ, ὄν*, *pr. pricking, pointed, sharp*, *as πικρός διστός* Hom. Il. 4. 118, 134; *π. βέλεμα* 22. 206.—Hence *genr.* and in N. T. of taste, *bitter, acrid*; *e. g.* opp. to *γλυκύς*, James 3, 11. Sept. for *רַרַר* Prov. 27, 7. Ex. 15, 23. (Æl. V. H. 1. 34. Xen. An. 4. 4. 13.) Trop. of the feelings, spirit, *bitter, harsh, cruel*, James 3, 14 *ἥλον πικρόν*. So Diod. Sic. 1. 78. Pol. 7. 14. 3.

πικρῶς, *adv.* (πικρός,) *bitterly*; in N. T. of bitter weeping, Matt. 26, 75 et Luke 22, 62 *ἐκλαυσε πικρῶς*. Sept. for *רַרַר* *רַרַר* Is. 33, 7; *רַרַר* Pi. Is. 22, 4.—Aristæn. 1. 21 or 22; *genr.* Arr. Epict. 3. 11. 3. Pol. 9. 34. 1.

Πίλατος, *ου, ὁ*, *Pilate*, *i. e.* Pontius Pilatus, the fifth Roman procurator of Judea, see in *ἡγεμών* no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in *Κυρήνιος*; the second was Marcus Ambivivus; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26; see Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and

sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna in Gaul, and there to have died by his own hand about A. D. 41; Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, purporting to be a full report from Pilate to Tiberius of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. N. T. I. p. 214 sq. ed. Fabric. or I. p. 487 sq. ed. Thilo; see also Thilo's Prolegom. p. cviii sq.—Matt. 27, 2 sq. Mark 15, 1 sq. Luke 13, 1. 23, 1 sq. John 18, 29 sq. 19, 1 sq. Acts 3, 13. 4, 27. 13, 28. 1 Tim. 16, 13. +

πίμπρημι, *f. πλήσω*, *aor. 1 ἐπλησα*, Pass. *aor. 1 ἐπλήσθην*, all from *obsolet.* ΠΛΑΩ, whence also the intrans. form *πλήσω*, not found in N. T. see Buttm. § 114.—*To fill, to make full*, *e. g.* *aor. 1 ἐπλησα*, *c. acc.* Luke 5, 7; also *c. gen.* of that *with* which, Matt. 27, 48. John 19, 29 *πλήσαντες σπύγγον ὄξους*. Pass. *c. gen.* Matt. 22, 10; comp. Buttm. § 132. 10. *a.* Sept. for *רַרַר* Gen. 21, 19. 24, 16. So Anthol. Gr. IV. 89. Luc. Nigr. 16. Xen. An. 1. 5. 10.—Trop. Pass. *aor. 1 ἐπλήσθην*, *to be filled, to be full*, *e. g.* *a)* Of persons, *to be filled with any thing, to be wholly imbued, affected, influenced, with or by any thing*; with *gen.* of thing, *as τοῦ πνεύματος ἁγίου* Luke 1, 15. 41. 67. Acts 2, 4. 4, 8. 31. 9, 17. 13, 9; *θυμοῦ* Luke 4, 28; *φάβου* 5, 26; *ἀνοίας* 6, 11; also Acts 3, 10. 5, 17. 13, 45. Meton. of a place, Acts 19, 29. Sept. for *רַרַר* Gen. 6, 11. 13. Prov. 12, 22. So Ecclus. 37, 27. Comp. Anthol. Gr. IV. p. 28. *σοφίης πλησόμενος*. Act. Dem. 1491. 9. *b)* Of prophecy, *to be fulfilled, accomplished*; Luke 21, 22 *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edit. So Heb. *רַרַר*, Sept. *πληρωθῆναι*, 1 K. 2, 27. *c)* Of time, *to be fulfilled, completed, to be fully past*; Luke 1, 23 *ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας*. *v.* 57. 2, 6. 21. 22. So *רַרַר*, Sept. *πληρωθῆναι*, Gen. 25, 24.

πιμπρημί, *f. πρήσω*, *to set on fire, to burn*, Æl. V. H. 12. 23; comp. Buttm. § 114.—In N. T. Pass. only *to be im-*

flamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28, 6 *προσεδόκων αὐτὸν μέλλειν πίμπρασθαι*. So Ael. H. An. 3. 18. Luc. Dipsad. 4 *ὅφεις . . . ἐκκαίει, καὶ σήκει, καὶ πίμπρασθαι ποιεῖ*.

πινακίδιον, ου, τό, (dim. πίναξ,) a small tablet, writing-tablet, pugillaris, Luke 1, 63. Comp. Adam's Rom. Ant. p. 510, 511. Dict. of Antt. art. *Tabulae*.—Symm. for *τῶν* Ex. 9, 2. Arr. Epict. 3. 22. 74. Plut. Eumen. 1.

πίναξ, ακος, ὁ, (πλάξ,) a board, table, spec. a writing-table, tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16; comp. in *πινακίδιον*.—In N. T. pr. a *wooden trencher*, and hence a *plate, platter, dish*, on which food and the like was served up. Matt. 14, 8 *ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου*. v. 11. 23, 25. Mark 6, 25. 28. Luke 11, 39. So Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

πίνω, f. πίομαι Buttm. § 114. § 95. n. 18; 2 pers. *πίεσαι* Buttm. § 103. m. 16; aor. 2 *ἔπιον*, perf. *πέπωκα*.

1. *to drink*, e. g. of persons, absol. Matt. 27, 34 *οὐκ ἔδελε πίνειν*. Luke 12, 19. Acts 9, 9. 1 Cor. 11, 25; trop. John 7, 37, comp. in *διψάω* no. 2. As infin. final, e. g. *δοῦναι πίνειν to give to drink*, Matt. 27, 34. John 4, 7. 10. Rev. 16, 6; *αἰτεῖν πίνειν* John 4, 9. Sept. for *ἡνῶ* Gen. 24, 14. 18 sq. So Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18; as infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: a) Foll. by *ἐκ* c. gen. of the drink, or meton. of the vessel containing the drink, i. e. *to drink of* any thing, a part of it; Matt. 26, 27 *πίετε ἐξ αὐτοῦ sc. τοῦ ποτηρίου*, v. 29. John 4, 12. 13. 14. 1 Cor. 10, 4. Rev. 18, 3. 14, 10 *καὶ αὐτοὶ πίεται ἐκ τοῦ αἵνου τοῦ θυμοῦ τοῦ Θεοῦ*, see espec. in *θυμός*. Sept. for *ἡνῶ* Gen. 9, 21. 2 Sam. 12, 3. So Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. b) Foll. by *ἀπὸ* c. gen. of the drink; Luke 22, 18 *οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλου*. Sept. for *ἡνῶ* Jer. 51, 7. c) With accus. of the thing drank, *to drink* any thing, to use as drink, Luke 1, 15 *σῖκερα οὐ μὴ πῖν*. Rom. 14, 21. 1 Cor. 10, 4; *to drink of* Matt. 26, 29. Trop. John 6, 53. 54. 56, see in *αἷμα* no. 1. Sept. for *ἡνῶ* Ex. 7, 18. 21. 1 K. 13, 18. 16 sq. Is. 5, 22. (Luc. D. Deor. 4. 3 *καὶ νέκταρ πῖν*. Xen. Cyr. 6. 1. 10.) Meton. *τὸ ποτήριον πίνειν, to drink a cup*, e. g. of wine, pr. 1 Cor. 10, 21; trop. of suffering, *to drink the cup* which God presents, to submit to the allotments of his providence, Matt. 20, 22. 23. 26, 42. Mark 10, 38. 39. John 18, 11; see in *ποτήριον*.—

For the phrase *ἐσθίειν v. φαγεῖν καὶ πίνειν*, in its various senses, see in *ἐσθίω* no. 2. For *τρῶγειν καὶ πίνειν* Matt. 24, 38, see in *τρώγω*.

2. Trop. of the earth, *to drink in, to imbibe*, c. acc. Heb. 6, 7 *ἡ γῆ ἣ πιούσα τὸν . . . ὕδωρ*. Sept. and *ἡνῶ* Deut. 11, 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. *sal prata biberunt* Virg. Ecl. 3. 111. +

πιότης, ητος, ἡ, (πίων,) fat, fatness; Rom. 11, 17 *τῆς π. τῆς ελαιας*. Sept. for *ἡνῶ* Judg. 9, 9. Job 36, 16; *ἡνῶ* Zech. 4, 14.—Luc. Amor. 14.

πιπράσκω, (περάω,) perf. πέπρακα, Pass. perf. πέπραμαι, Pass. aor. 1 ἐπράσην; to traffick away, pr. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13, 46 *πέπρακε πάντα ὅσα εἶχε*. Acts 2, 45. Pass. Matt. 18, 25 *ἐκέλευσεν αὐτὸν . . . πρᾶσθαι*. Mark 14, 5. Acts 4, 34. 5, 4. With gen. of price, Matt. 26, 9 *πρᾶσθαι πολλοῦ*. John 12, 5. Buttm. § 132. 10. c. Sept. for *ἡνῶ* Gen. 31, 15. Lev. 27, 27; c. gen. Deut. 21, 14. So Hdtian. 2. 6. 22. Xen. Conv. 4. 1; c. gen. Xen. An. 7. 7. 26.—Trop. Pass. *to be sold to or under any one*, i. q. *to be his slave*; ὑπό c. acc. Rom. 7, 14 *πεπραμένος ὑπὸ τὴν ἀμαρτίαν*, i. q. *to be the slave of sin*, devoted to it. Comp. Sept. and *ἡνῶ* 1 K. 21, 25. Is. 50, 1. So 1 Macc. 1, 15. Dem. 215. 6.

πίπτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. 1, 17. 5, 14; comp. Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. Lob. ad Phryn. p. 724.—To fall, to fall down; Sept. for Heb. שָׁבַב.

1. Pr. *to fall* from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. with *ἀπὸ*, *to fall from*, Matt. 15, 27 *ἀπὸ τῆς τραπέζης*. Luke 16, 21. Acts 20, 9. Matt. 24, 29 see in *οὐρανός* no. 2. With *ἐκ*, *to fall out of or from*, Luke 10, 18 *ἐκ τοῦ οὐρανοῦ*. Acts 27, 34. Rev. 8, 10 et 9, 1, see in *οὐρανός* no. 2. (Sept. and *שָׁבַב* Job 1, 16.) Also *ἐν μέσφ των ἀκαθῶν, among*, Luke 8, 7; *ἐπὶ* c. acc. *to fall upon* any pers. or thing, Matt. 10, 29 *ἐπὶ τὴν γῆν*. 13, 5. 7. 8. 21, 44 bis. Mark 4, 5. Luke 8, 6. 8. 20, 18 bis. 23, 30. Rev. 6, 16. 8, 10. Rev. 7, 16 *οὐδὲ μὴ πῆσῃ ἐπ' αὐτοὺς ὁ ἥλιος*, i. e. the burning sun shall not injure them. Trop. π. *ἐπὶ τινα*, Rev. 11, 11 Rec. καὶ *φάβος μέγας ἔπεσεν ἐπὶ τοὺς κτλ.* With *εἰς τι*, *to fall into, among, upon*, any thing, Matt. 15, 14 *εἰς βόθυνον*. 17, 15. Mark 4, 7. 8. Luke 6, 39. 8, 14. John 12, 24. Rev. 6, 13. (Diod. Sic. 4. 77 *εἰς θάλασσαν*. Xen. Hell. 4. 7. 7.)

With *παρά* c. acc. of place, *to fall at, by, near*, Matt. 13, 4. Mark 4, 4. Luke 8, 5.

2. Of persons, *to fall down, to fall prostrate*, absol. Matt. 18, 29 *πесών οὖν ὁ σύνδουλος*, in later edit. Acts 5, 5. Joined with *προσκυνεῖν*, Matt. 2, 11 *πесόντες προσκυνήσαν*. 4, 9. 18, 26. Rev. 5, 14. 19, 4. Sept. and *ἔξ* 2 Sam. 1, 2. Dan. 3, 5, 6. (Anthol. Gr. I. p. 92.) Oftener with an adjunct of place or manner, e. g. with *ἐνώπιον τινος* Rev. 5, 8; with *προσκυνεῖν* 4, 10; with *εἰς* c. acc. *εἰς ἔδαφος* Acts 22, 7, comp. 9, 4; *εἰς τοὺς πόδας τινός* John 11, 32. Matt. 18, 29 Rec. (Diog. Laert. 2. 79.) With *ἐπὶ* c. gen. of place, Mark 9, 20 *ἐπὶ τῆς γῆς*. 14, 35; *ἐπὶ* c. acc. of place or manner, *ἐπὶ τὴν γῆν* Acts 9, 4; *ἐπὶ τοὺς πόδας τινός* 10, 25. (Sept. 1 Sam. 25, 24.) Also *ἐπὶ πρόσωπον*, *upon the face*, Matt. 17, 6. 26, 39. Luke 5, 12; with *παρά τοὺς πόδας* Luke 17, 16; with *προσκυνεῖν* 1 Cor. 14, 25. Rev. 7, 11. 11, 16. (Sept. and *ἔξ* 1 Sam. 25, 23; *ἐπὶ τὴν ὄψιν* Jos. Ant. 6. 9. 5; *ἐπὶ στόμα* Xen. Venat. 10. 13.) So too *παρά τοὺς πόδας τινός* Luke 8, 41. Acts 5, 10, comp. Luke 17, 16; *πρὸς τοὺς πόδ.* Mark 5, 22. Rev. 1, 17; *ἔμπροσθεν τῶν ποδῶν*, c. *προσκυνεῖν* Rev. 19, 10. 22, 8; with *χαμαί* John 18, 6. (Sept. Job 1, 20.) Spoken of those who *fall dead, to fall, to perish*; Luke 21, 24 *πесοῦνται στόματι μαχαίρας*. 1 Cor. 10, 8. Heb. 3, 17. Rev. 17, 10; comp. Acts 5, 5. 10. Comp. Sept. and *ἔξ* Num. 14, 43. Ex. 32, 27. Num. 14, 19. 32. So Hdian. 3. 7. 10. Xen. An. 1. 8. 28.—Trop. *to fall* from any state or dignity, c. *πῶθεν* Rev. 2, 5.

3. Of edifices, walls, or the like, *to fall, to fall down* in ruins, Matt. 7, 25. 27. Luke 6, 49. 13, 4. Heb. 11, 30. Trop. Luke 11, 17. Acts 15, 16; comp. in *σκηνή*. So in prophetic imagery, Rev. 11, 13. 14, 8 *ἔπεσε, ἔπεσε Βαβυλών*. 16, 19. 18, 2. [3.] Sept. for *ἔξ* Is. 21, 9.—Xen. Hell. 5. 2. 5.

4. Of a lot, *to fall to or upon* any one, with *ἐπὶ* c. acc. Acts 1, 26. So Sept. and *ἔξ* Jon. 1, 7. Ez. 24, 6.

5. Metaph. of persons, *to fall into* or *under* any thing, e. g. condemnation, *ὑπὸ κρίσιν* James 5, 12. (Diod. Sic. 19. 8 π. ὑπ' ἐξουσίαν τῶν ἐχθιστῶν.) Absol. *to fall under* temptation, into sin, i. q. *to transgress, to sin*, Rom. 11, 22. 14, 4. 1 Cor. 10, 12. Hence *to fall* into destruction, i. q. *to be made miserable, to perish*, Rom. 11, 11 μὴ ἔσταισαν, ἵνα πείσωσι; Heb. 4, 11. Sept. and *ἔξ* Prov. 11, 28. 24, 16. So Ecclus. 1, 27. 2, 7; comp. Hdot. 8. 16. Diod. Sic. 13. 37.—Of things, i. q. *to fall to the ground*,

to fail, Luke 16, 17 ἡ τοῦ νόμου μίαν κεραίαν πесεῖν. [1 Cor. 13, 8.] Sept and *ἔξ* Josh. 23, 14. 1 Sam. 3, 19.—Plato Euth. 17. p. 14. d. οὐ χαμαὶ ποτε πесεῖται, ὅτι ἂν εἴησ. Comp. Liv. 2. 31 'irrita cadunt promissa.'

Πισιδία, as, ἡ, *Pisidia*, the country of the Pisidae, a district of Asia Minor lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13, 14. 14, 24. See Strabo 12. p. 569. Plin. H. N. 5. 24. Cellarii Not. Orb. II. p. 159 sq.

πιστεύω, f. εὔσω, (πίστις,) aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πεπιστεύκειν without augm. Acts 14, 23, comp. Buttm. § 83. n. 7. Winer § 12. 12.—*To have faith, to put faith in, to believe, to trust*.

1. As to things, *to have faith, to believe*; so c. infin. Rom. 14, 2 ὅς μὲν πιστεύει φαγεῖν πάντα. With *ὅτι* Mark 11, 23. Rom. 10, 9. James 2, 19; absol. ibid. (So c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) Also with the idea of hope and certain expectation, c. inf. Acts 15, 11; *ὅτι* Rom. 6, 8. So Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. with dat. of a person speaking, whose words one believes and trusts; Mark 16, 13 οὐδὲ ἐκείνοις ἐπίστευσαν. John 5, 46 εἰ γὰρ ἐπιστεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί. Acts 8, 12. 1 John 4, 1; c. *ὅτι* John 4, 21. (Hdian. 2. 1. 23. Luc. Hermot. 17.) With an adjunct of the words or thing spoken; e. g. dat. Luke 1, 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John 4, 50. Acts 24, 14. 2 Thess. 2, 11. (Hdian. 4. 9. 10.) With *ἐπὶ* c. dat. Luke 24, 25 ἐπὶ πάντων. With *ἐν* c. dat. Mark 1, 15 ἐν τῷ εὐαγγελίῳ, *in the glad tidings*, i. e. believe and embrace the glad tidings, the gospel; so Sept. c. ἐν for אֶל הַבְּשָׂרָה Jer. 12, 6. Ps. 78, 22. (Dion. Hal. de Comp. verbor. p. 150. ed. Schæf.) With an adjunct of the thing believed, e. g. dat. Acts 13, 41 ἔργον, ᾧ οὐ μὴ πιστεύσητε. (Hdian. 8. 3. 10.) With accus. of thing, John 11, 26 πιστεύεις τοῦτο; 1 Cor. 13, 7. 1 John 4, 16. Hence Pass. 2 Thess. 1, 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, comp. Winer § 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) With εἰς τι, 1 John 5, 10 εἰς τὴν μαρτυρίαν. With *ὅτι* instead of acc. and infin. John 14, 10 πιστεύεις ὅτι ἐγὼ κτλ. Rom. 10, 9 περί τινος, ὅτι John 9, 18. So c. *ὅτι* Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24, 23. Mark 13, 21. John 12, 47. Acts 8, 13 καὶ αὐτὸς ἐπίστευσε, sc. τῷ Φιλίππῳ τῷ εὐαγγελιζομένῳ, comp. v. 12.

Acts 15, 7 *καὶ πιστεῦσαι*, sc. τῇ λόγῳ τοῦ εὐαγγ. 1 Cor. 11, 18. So Hdian. 4. 4. 10. Thuc. 1. 1.

2. As to persons, *to have faith in, to believe in or on, to trust in*, e. g. a) In respect to God, *to believe on God, to trust in him*, e. g. as able and willing to help, to listen to prayer; with dat. of pers. and *ἐν*, Acts 27, 25 *πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται*. (So c. dat. Eccus. 2, 6. 8.) With *εἰς*, John 14, 1 *πιστεύετε εἰς τὸν θεόν*. Absol. Matt. 21, 22 *πιστεύοντες*; i. q. *εἰ πιστεύετε*. 2 Cor. 4, 13. Also as faithful to his promises, c. dat. Rom. 4, 3 *ἐπίστευσε Ἀβραὰμ τῷ θεῷ, καὶ ἐλογιάσθη* κτλ. quoted from Gen. 15, 6 where Sept. for *יִשְׁמְעֵל*. Gal. 3, 6. James 2, 23. Rom. 4, 17 *κατέναντι οὗ ἐπίστευσε θεοῦ*, by attract. see in art. 5. A. 3. b. 8. p. 518. Absol. Rom. 4, 18. Heb. 4, 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5, 24. Acts 16, 34 *οἱ πεπιστευκότες τῷ θεῷ*. 1 John 5, 10; with *εἰς* c. acc. præg. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. n. 1 Pet. 1, 21 *τοὺς δὲ αὐτοῦ πιστεύοντας εἰς θεόν*. With *ἐπὶ* c. acc. id. Rom. 4, 24, comp. Winer l. c. Absol. Luke 8, 12. 13, comp. v. 11. Acts 13, 48.

b) As to a messenger from God, *to believe on and trust in him as coming from God and acting under divine authority*. a) Of John the Baptist, c. dat. αὐτῷ, Matt. 21, 25. 32. Mark 11, 31. Luke 20, 5. β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. *εἰς* John 14, 1; or to heal the sick and comfort the afflicted, c. *ἐν* Matt. 9, 28; absol. 8, 13. Mark 5, 36. John 4, 48. Genr. as a teacher and the Messiah sent from God; c. dat. of pers. John 5, 38 *ὃν ἀπίστευεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε*. 8, 31. 10, 37. 38. Acts 5, 14. 2 Tim. 1, 12; with *ἐν*, John 11, 27 *ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός*. 20, 31. 1 John 5, 1. 5. John 8, 24 *ἐὰν γὰρ μὴ πιστεύσῃτε, ὅτι ἐγὼ εἶμι*. 13, 19. 16, 27. 30. 17, 8. 21. al. sēp. So with *γινώσκειν* John 6, 69. 10, 38.—With *εἰς* c. acc. of pers. præg. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer § 31. 2. n. Matt. 18, 6 *τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ*. Mark 9, 42. John 2, 11. 3, 15. 16. 4, 39. 6, 35. 7, 5. 38. 8, 30 *πολλοὶ ἐπίστευσαν εἰς αὐτόν*. 17, 20. Acts 10, 43. 19, 4. Rom. 10, 14. Gal. 2, 16. 1 Pet. 1, 8; trop. *εἰς τὸ φῶς* John 12, 36. So with *εἰς τὸ δόγμα Ἰησοῦ* in a like nse, see in *δόγμα* no. 4, i. q. 'to be-

lieve on Jesus and profess his name,' John 1, 12 *τοῖς πιστεύουσιν εἰς τὸ δόγμα αὐτοῦ*. 2, 23. 1 John 5, 13; with *τῷ δόγματι αὐτοῦ*, id. 1 John 3, 23.—With *ἐπὶ* c. acc. of pers. i. q. *εἰς τινα*, comp. Winer § 31. 2. n. Acts 9, 42. 11, 17, comp. v. 21. So *ἐπὶ* c. dat. 1 Tim. 1, 16. (Matt. 27, 42.) Trop. Rom. 9, 33 et 1 Pet. 2, 6 *τίσῃ ἐν Σιών λίθον... καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ* κτλ. quoted from Is. 28, 16 where Sept. for *יִשְׁמְעֵל*. Pass. 1 Tim. 3, 16 *ἐπιστεύθη ἐν κόσμῳ*. (Dem. 464. 20. Xen. An. 7. 6. 33.) Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mark 15, 32. Luke 22, 67. John 1, 7. 12, 39. Acts 4, 4. 14, 1. 17, 12. 34. Rom. 4, 11. 1 Cor. 1, 21. al. sēp. Part. *οἱ πιστεύοντες*, *οἱ πιστεύσαντες*, *believers*, Christians, Acts 2, 44. 4, 32. 19, 18. Gal. 3, 22. 1 Thess. 1, 7. 1 Pet. 2, 7. al. 1 Cor. 14, 22 see in *σημεῖον* no. 2. a.

3. Trans. *to intrust, to commit in trust* to any one; c. acc. et dat. Luke 16, 11 *τὸ ἀληθεῶν τίς ὑμῖν πιστεύσει*; John 2, 24. So Wisd. 14, 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 17.—Pass. *πιστεύομαι τι*, *to be intrusted with any thing, to have committed to one's charge*, c. acc. see Buttm. § 134. 7. Winer § 40. 1. Rom. 3, 2. Gal. 2, 7 *πεπιστευμαι τὸ εὐαγγέλιον*. 1 Cor. 9, 17 *οἰκονομίαν πεπίστευμαι*. 1 Thess. 2, 4. 1 Tim. 1, 11. Tit. 1, 3. So Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 *πιστευθέντος τῇ ἐν Περγὰμ βαβυλαιοῦ*. Polyæn. 2. 36. Diod. Sic. 20. 19, 27. +

πιστικός, ἡ, ὄν, (*πίστις*), *causing belief or persuasion*, Xen. Cyr. 1. 6. 10; *faithful, trustworthy*, γυναῖκα πιστικὴν Artemid. 2. 33. p. 121.—In N. T. trop. *true, genuine, pure*, e. g. *καρδοῦ πιστικῆς* Mark 14, 3. John 12, 3. So Theophylact ad h. l. ἡ ἀδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, and so all the ancient interpreters. See Lücke on John l. c. Winer § 16. 3.

πίστις, εως, ἡ, (*πειθω, πείδομαι*), *faith, belief, trust*, pr. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

I. As in classic Greek. 1. Pr. and genr. *faith, belief*; Acts 17, 31 *πίστω παρασχὼν πᾶσιν*, see in *παρέχω* no. 2. Rom. 14, 22 *σὺ πίστω ἔχεις, thou hast faith*, i. e. art firmly persuaded, v. 23 bis. Heb. 11, 1. So with the idea of hope and certain expectation, 2 Cor. 5, 7 *διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους*. So Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.

2. *good-faith, fidelity, sincerity*, Matt. 23, 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. 3, 3 τοῦ Θεοῦ. Gal. 5, 22. 1 Tim. 1, 19 ἔχω πίστιν, i. e. being faithful, sincere. 2, 7. 2 Tim. 2, 22. 3, 10. Tit. 2, 10 πίστιν πᾶσαν ἀγαθὴν *all good fidelity*. Rev. 2, 19. 13, 10. So in the usage of Sept. for מִן־אֱמוּנָה 1 Sam. 26, 23. Hab. 2, 4. Prov. 12, 22.—Ecclus. 1, 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

II. In N. T. *πίστις* is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that *faith*, that *confiding belief*, which is the essential trait of Christian life and character, i. e. *gospel faith, Christian faith*, comp. Rom. 3, 22 sq.

1. Of God, i. e. *faith in, on, towards God*, e. g. ἐπὶ Θεόν Heb. 6, 1; πρὸς τὸν Θεόν 1 Thess. 1, 8; εἰς Θεόν, c. ἑλπίς, 1 Pet. 1, 21; c. gen. Θεοῦ Mark 11, 22. Col. 2, 12. Absol. Matt. 17, 20. 21, 21. Luke 17, 5. 6; comp. Mark 11, 22. Heb. 4, 2. 10, 22. 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται, in allusion to Hab. 2, 4 where Sept. for מִן־אֱמוּנָה fidelity. v. 39. James 1, 6 αἰτεῖται δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5, 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3, 7 sq. Heb. 11, 13. So of Abraham, Rom. 4, 5. 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11. 12. 13. 14. 16 bis. 19. 20. Heb. 6, 12. Genr. of others, Heb. 11, 3. 4. 5. 6. 7 bis. 8. 9. 11. 13. 17. 20. 21. 22. 23. 24. 27. 28. 29. 30. 31. 33. 39; also Luke 18, 8.

2. Of Christ, *faith in Christ*, e. g. a) As able to work miracles, to heal the sick, and the like; absol. Matt. 8, 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαντὴν πίστιν εὗρον. v. 2. 22. 29. 16, 28. Mark 2, 5. 5, 34. 10, 52. Luke 5, 20. 7, 9. 50. 8, 48. 17, 19. 18, 42. Acts 3, 16 bis. So mediately, Acts 14, 9. b) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings; Rom. 3, 22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connection, absol. v. 27. 28. 30 bis. 31. 1 Cor. 15, 14. 17; genr. Rom. 1, 17 bis, see in ἀποκαλύπτω no. 1. Rom. 5, 1. 2. 9, 30. 32. 10, 6. 17. Gal. 2, 16 bis. 20. 3, 2. 5. 7. 8. 9. 11. 12. 14. 22. 24. 5, 5. 6. Eph. 2, 8. 3, 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3, 9 bis. So of the faith of

Abraham, see above in no. 1. c) Genr. as the Messiah and Saviour, the Head of the gospel dispensation; c. *eis*, Acts 20, 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26, 18. Col. 2, 5; ἐν Χριστῷ Gal. 3, 26. Eph. 1, 15. Col. 1, 4. 1 Tim. 1, 14. 3, 13. 2 Tim. 1, 13. 3, 15; τοῦ κυρίου Ἰ. Χρ. James 2, 1. Eph. 4, 13; c. gen. μου Rev. 2, 13, i. e. thy faith toward me. 14, 12. Absol. Mark 4, 40. Luke 8, 25. 22, 32. Acts 6, 5 ἀνδρα πλήρη πίστεως καὶ πν. ἀγ. v. 8. 11, 24. Eph. 3, 17. Col. 2, 7 comp. v. 5. So Eph. 6, 16 ζυγὸν τῆς πίστεως. 1 Thess. 5, 8.

3. Genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου, the faith of or in the gospel, gospel-faith, Phil. 1, 27; ἡ π. τῆς ἀληθείας, faith in the truth, in the gospel, 2 Thess. 2, 13. —Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2, 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κτλ. 2 Cor. 4, 13. Phil. 1, 25. 2, 17. 1 Thess. 1, 3. 1 Tim. 1, 5. 6, 11. 12. 2 Tim. 1, 5. 2, 18. Tit. 1, 1. Philem. 6. Heb. 12, 2. James 2, 5. 1 Pet. 1, 5. 7. 9. 5, 9. Elsewhere also *πίστις* marks various predominant traits of Christian character as arising from and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. 12, 3 μέτρον τῆς πίστεως. v. 6. 14, 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12, 9. 13, 2. 13. Tit. 1, 13. 2 Pet. 1, 5; also in James, as opp. to ἔργα, James 2, 14 bis. 17. 18 ter. 20. 22 bis. 24. 26. So of the *Christian profession*, the faith professed, Acts 13, 8 ζητῶν διαστρέφει τὸν ἀνύπατον ἀπὸ τῆς πίστεως. 14, 22. 15, 9. 16, 5. 1 Cor. 16, 13. 2 Cor. 1, 24 fin. Gal. 6, 10. 1 Tim. 2, 15. 2 Tim. 4, 7. Of *Christian zeal, ardour in the faith*, Rom. 1, 8 οὗτις ἡ πίστις ὑμῶν καταγγέλλεται κτλ. 11, 20. 2 Cor. 8, 7. 10, 15. 13, 5. Eph. 6, 23. 2 Thess. 1, 4. 11. Of *Christian love*, as springing from faith, Rom. 1, 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1, 3. Philem. 5 πίστιν ἣν ἔχετε πρὸς τὸν κύριον καὶ πάντας τοὺς ἀγίους. Of *Christian life and morals*, practical faith, 1 Tim. 4, 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀνγκίᾳ. 5, 8. 12. 6, 10. Tit. 2, 2. Of *constancy in the faith*, Col. 1, 23. 1 Thess. 3, 2. 5. 6. 7. 10. Heb. 13, 7. James 1, 3.

4. Meton. the object of Christian faith, the faith, the doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, the *gospel*, the *Christian religion*; Acts 6, 7 ἠκούοντες

τῇ πίστει, were obedient to the faith, embraced the gospel. Rom. 1, 5. 16, 26. Acts 14, 27 ὅσα πίστεως, i. e. access for the gospel. 24, 24. Rom. 10, 8. 2 Cor. 1, 24 init. Gal. 1, 23. 3, 23 bis. 25. Eph. 4, 5. 1 Tim. 1, 4. 19. 3, 9. 6, 21. 2 Pet. 1, 1. 1 John 5, 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. v. 20. So Tit. 3, 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1, 2 τέκνον ἐν πίστει. Tit. 1, 4. Emphat. the true faith, true doctrine, 2 Thess. 3, 2. 1 Tim. 4, 1. 6. 2 Tim. 3, 8.

πιστός, ἡ, ὄν, (πεῖσω,) faithful, worthy of faith, belief, trust, i. e.

1. faithful, trustworthy, true; 1 Tim. 1, 12 ὅτι πιστὸν με ἡγήσατο. 2 Tim. 2, 2 ταῦτα παράδωκε πιστοῖς ἀνθρώποις. 1 Pet. 4, 19. Rev. 19, 11. Sept. for ἡμᾶς 1 Sam. 3, 20; ἡμᾶς Prov. 20, 6. So Ἀλ. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. true, sure, verax, worthy of credit; as ὁ μάρτυς ὁ πιστός Rev. 1, 5, 2. 13. 3, 14; see in μάρτυς. Sept. for ἡμᾶς Prov. 14, 5; ἡμᾶς Ps. 89, 38. Is. 8, 2. (Ἀλ. V. H. 3. 18 fin. εἰ τῷ πιστὸς ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, true, sure, verus, e. g. λόγος 1 Tim. 1, 15. 3, 1. 4, 9. 2 Tim. 2, 11. Tit. 1, 9. 3, 8. Rev. 21, 5. 22, 6. Also Acts 13, 34 τὰ ὅσα Δαβὶδ τὰ πιστά, see in ὁσος no. 2. So Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

2. faithful in duty to oneself and to others, of true fidelity; Col. 4, 9 et 1 Pet. 5, 12 ἀδελφὸς πιστός. Rev. 2, 10. Of God as faithful to his promises, 1 Cor. 1, 9 πιστός ὁ θεός. 10, 13. 1 Thess. 5, 24. 2 Thess. 3, 3. Heb. 10, 23. 11, 11. 1 John 1, 9. Of Christ 2 Tim. 2, 13. (Sept. for ἡμᾶς Deut. 32, 4; ἡμᾶς Deut. 7, 9.) Once πιστός δὲ ὁ θεός as an obtestation or oath, as God is faithful, 2 Cor. 1, 18; comp. Heb. ἡμᾶς ἡμᾶς Is. 65, 16.—Spec. of servants, ministers, who are faithful in the performance of duty; Matt. 24, 45 ὁ πιστὸς δούλος. 25, 21. 23. Luke 12, 42 ὁ π. οἰκονόμος. 1 Cor. 4, 2. Eph. 6, 21. Col. 1, 7. 4, 7. Heb. 2, 17. So π. ἐπ' ὀλίγα Matt. 25, 21. 23; ἔν τινι Luke 16, 10 bis. 11. 12. 19, 17. 1 Tim. 3, 11. Heb. 3, 5; c. dat. of pers. Heb. 3, 2. Sept. for ἡμᾶς Num. 12, 7. 1 Sam. 22, 14. So Hdian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

3. Act. faithful, believing, trusting, i. e. firm in faith, confiding, i. q. ὁ πιστεύων. John 20, 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. 3, 9. So Theogn. 283. Soph. Œd. Col. 1031.—With dat. τῷ κυρίῳ Acts 16,

15; also ἐν κυρίῳ, i. e. faithful to or in the Lord, believing in him, i. q. a believer, Christian, 1 Cor. 4, 17. Eph. 1, 1. Col. 1, 2; εἰς θεόν id. 1 Pet. 1, 21 Lachm. Absol. id. Acts 10, 45. 16, 1. 1 Cor. 7, 25. 2 Cor. 6, 15. 1 Tim. 4, 3. 10. 12. 5, 16 bis. 6, 2 bis. Tit. 1, 6. Rev. 17, 14. Adv. πιστὸν ποιεῖν, to do faithfully, in a believing manner, as a Christian, 3 John 5. Sept. for ἡμᾶς Ps. 101, 6. So Ecclus. 1, 14. 1 Macc. 3, 13.

πιστόω, ὦ, f. ὥσω, (πιστός,) pr. to make faithful, trustworthy, e. g. by an oath, πιστοῦν τινα ὀρκίῳ, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to be made trustworthy, to give a pledge, to bind oneself, Pol. 18. 22. 6. Hom. Od. 15. 436.—In N. T. Pass. aor. 1 ἐπιστάζειν, to be made confiding, believing, to be assured, comp. in πιστός no 3; hence i. q. to be assured of, to believe, 2 Tim. 3, 14 μέν ἐν οἷς ἔμαθες καὶ ἐπιστάζεις, by attract. for ἐν τοῖς δ. So πιστωθεῖς Soph. Œd. Col. 1039, i. q. πιστός ib. 1031.

πλανῶ, ὦ, f. ῥσω, (πλάνη,) 1. to make wander, to lead astray; Pass. to wander, to go astray; e. g. of persons, Heb. 11, 38 ἐν ἐρημίᾳ πλανώμενοι. Of flocks, 1 Pet. 2, 25 ὡς πρόβατα πλανώμενα. Matt. 18, 12 bis. 13. Sept. for ἡμᾶς Gen. 37, 14. Ex. 23, 4.—Cebet. Tab. 6. Ἀλ. V. H. 5. 7. Xen. An. 1. 2. 25.

2. Trop. to mislead, i. e. a) to deceive, to cause to err; Pass. to err, to mistake, to form a wrong judgment; c. acc. Matt. 24, 4 et Mark 13, 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Matt. 24, 5. 11. 24. Mark 13, 6. 1 John 1, 8. 3, 7. Rev. 13, 14. Pass. Matt. 22, 29 πλανῶσθε. Mark 12, 24. 27. Luke 21, 8 μὴ πλανησῆτε. John 7, 47. 1 Cor. 6, 9. 15, 33. Gal. 6, 7. Heb. 3, 10. James 1, 16. Sept. and ἡμᾶς Prov. 12, 27. So Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thea. 27. b) to deceive, to seduce, e. g. a people into rebellion, c. acc. John 7, 12 πλανῶ τὸν ὄχλον. Rev. 20, 8. 10. Also to seduce from the truth, Pass. to be seduced, to go astray; 1 John 2, 26 περὶ τῶν πλανῶντων ὑμᾶς, comp. v. 21. 22. 2 Tim. 3, 13 bis. Pass. James 5, 19 εἰς τὴν ἐν ὑμῖν πλάνησιν ἀπὸ τῆς ἀληθείας. 2 Pet. 2, 15. Part. οἱ πλανώμενοι, those seduced, gone astray, Tit. 3, 3. Heb. 5, 2. Spec. to seduce to idolatry, Rev. 2, 20. 12, 9. 18, 23. 19, 20. 20, 3. Sept. for ἡμᾶς 2 K. 21, 9. Ez. 44, 10. 15. So Ecclus. 9, 8.

πλάνη, ἡ, (kindr. πλάζω,) a wandering, Sept. Ez. 34, 12. Ἀλ. V. H. 5. 7.—In N. T. only trop. error, i. e.

1. Genr. delirium, deceit, false judgment

or opinion; 1 Thess. 2, 3 ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2, 11.—Sept. Jer. 23, 17. Diod. Sic. 2. 18. Plato Phæd. 81. a.

2. Meton. *error of conduct, perverseness, wickedness*, Rom. 1, 27. James 5, 20. 2 Pet. 2, 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for שֶׁשֶׁק Ez. 33, 10.—Wisd. 1, 12. 12, 24.

3. Act. *deceit, fraud, seduction to error and sin*; Eph. 4, 14 μεθοδεία τῆς πλάνης. 2 Pet. 3, 17. 1 John 4, 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. Also, *a deception, fraud*, Matt. 27, 64. Sept. for חֲזָזָה Prov. 14, 8.—Hesych. πλάνη· ἀπάτη.

πλανήτης, ου, ὁ, (πλανῶ), *a wanderer, roamer*, Sept. for part. חֲזָזָה Hos. 9, 17. Xen. Ven. 5. 17.—In N. T. δστήρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, comp. v. 4. So pr. Jos. Ant. 3. 6. 7. Diod. Sic. 1. 81. Xen. Mem. 4. 7. 5.

πλάνος, ου, ὁ, ἡ, adj. (πλάνη), *wandering about*; Subst. *a wanderer, vagabond, juggler*, Athen. 14. p. 615. e.—In N. T. Act. *deceiving, seducing*, 1 Tim. 4, 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27, 63 ἐκεῖνος ὁ πλάνος. 2 Cor. 6, 8. 2 John 7 bis.—So adj. Jos. B. J. 2. 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Act. Thom. ἡ 45. Diod. Sic. Tom. VI. p. 199.

πλαῖ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντον βασιεῖαν Pind. Pyth. 1. 46; comp. Diod. Sic. 5. 36.—In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9, 4 πλάκες τῆς διαθήκης. 2 Cor. 3, 3. Sept. and ῥητὶς Ex. 31, 17. 32, 14 sq. So Jos. Ant. 3. 5. 4. Luc. Somn. 3.—Trop. 2 Cor. 3, 3 ἐν πλαξὶ καρδίᾳ σαρκίνοις, comp. Rom. 2, 15 et Heb. 8, 10. Sept. and רִשְׁתִּי Prov. 3, 3. Jer. 17, 1.

πλάσμα, ατος, τό, (πλάσσω), *a thing formed, moulded*, e. g. by a potter, Rom. 9, 20 μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29, 16 where Sept. for חֲזָזָה חֲזָזָה. —Artem. 1. 56. Luc. D. Deor. 6. 4. Trop. *a figment*, Dem. 1110. 18.

πλάσσω, v. -ττω, f. πλάσω, comp. Butt. ἡ 92. n. 2. ἡ 95. 3; *to form, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9, 20 see in πλάσμα. Pass. 1 Tim. 2, 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for חֲזָזָה Gen. 2, 7. 8; חֲזָזָה Is. 29, 16.—Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

πλαστός, ἡ, ὄν, (πλάσσω), *formed, moulded*; trop. *feigned, false, deceitful*; 2 Pet. 2, 3 πλαστοῖς λόγοις.—Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν. Plato Soph. 219. a.

πλατεῖα, see in πλατύς no. 2.

πλάτος, εως, τό, (πλατύς), *breadth*, Rev. 21, 16 bis. Trop. Eph. 3, 18. Sept. for חֲזָזָה Gen. 6, 15. Ex. 37, 1. So Hdtian. 8. 4. 2. Xen. Cyr. 7. 5. 8.—Spec. Rev. 20, 9 τὸ πλάτος τῆς γῆς, *the breadth of the land*, the whole extent of it; comp. Sept. for חֲזָזָה Hab. 1, 6.

πλατύνω, f. πτώ, (πλατύς), Pass. aor. 1 ἐπλατύνην, Pass. perf. πεπλάτυναί, 3 pers. sing. πεπλάτυνται 2 Cor. 6, 11, see in Butt. ἡ 101. n. 7.

1. *to make broad, to enlarge*, c. acc. Matt. 23, 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for חֲזָזָה Ex. 34, 24.—Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

2. Trop. of the heart or mind, Pass. *to be enlarged*, 2 Cor. 6, 11 τὸ στόμα ἡμῶν ἀνέφεγε... ἡ καρδία ἡμῶν πεπλάτυνται, *our heart is enlarged towards you*, so as to receive you all with warm affection, comp. v. 12. So v. 13 πλατύνετε καὶ ὑμεῖς, *be ye also enlarged in your hearts*, so as to receive us; comp. in art. ἀντιμοσία. Comp. Sept. and Heb. חֲזָזָה חֲזָזָה Ps. 119, 32.

πλατύς, εἰα, ὅ, 1. *broad, wide*, Matt. 7, 13 πλατεῖα ἡ πύλη. Sept. for חֲזָזָה Neh. 9, 35.—Hdtian. 4. 1. 4. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

2. Subst. ἡ πλατεῖα sc. ὁδός, *a broad way, wide street* in a city; Matt. 6, 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12, 19. Luke 10, 10. 13, 26. 14, 21. Acts 5, 15. Rev. 11, 8. 21, 21. 22, 2. Sept. for חֲזָזָה Judg. 19, 15. 20. Zech. 8, 4. 5; חֲזָזָה Is. 15, 3.—Tob. 13, 17. Artemid. 3. 62. Plut. Thes. 27. id. Dion. 46.

πλέγμα, ατος, τό, (πλέκω), *any thing plaited, braided*, e. g. πλέγμα βύβλινον, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; *a net, toil*, Xen. Cyr. 1. 6. 28.—In N. T. *a braid of hair, braided hair*; 1 Tim. 2, 9 μὴ ἐν πλέγμασιν, comp. 1 Pet. 3, 3 ἐν ἐμπλοκῇ τριχῶν. So Aquil. and Theodot. for חֲזָזָה diadem, Is. 28, 5.

πλείστος, η, ὄν, (πλείων), *the most, the greatest, very great*, the usual superlative to πολὺς, Butt. ἡ 68. 6; in N. T. only of number, Matt. 11, 20. 21, 8 ὁ πλείστος ὄχλος, *a very great multitude*. So Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. Hell. 7. 1. 23.—Neut. τὸ πλείστον adv. *at most*, 1 Cor. 14, 27; comp. Butt. ἡ 128. n. 1.

πλείων, *onus*, *δ*, *ή*, Neut. *πλείον* Matt. 5, 20, 6, 25. Thuc. 7. 63. Xen. (Ec. 7. 24, 25; usually Neut. *πλείον* Luke 3, 13. Acts 15, 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Butt. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. *πλείους*, also *πλείονες* Heb. 7, 23. Xen. Hell. 4. 2. 11; accus. *πλείους*, also *πλείονας* Matt. 21, 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; Neut. acc. *πλείονα* Matt. 20, 10. Xen. Apol. 22.—Pr. *more*, the usual comparative to *πολύς*, comp. Butt. § 68. 6.

1. Pr. of number, *more*; but also of magnitude, and in comparison expr. or impl. E. g. before a gen. Matt. 21, 36 *πλείονας τῶν πρώτων*, *more than the first or former ones*. Mark 12, 43. Luke 21, 3. John 7, 31. (Diod. Sic. 12. 21.) Before *ή*, *than*, Matt. 26, 53 *πλείους ή δώδεκα*. John 4, 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, *ή* is oftener omitted, Acts 4, 22 *ἐτῶν πλείονων τεσσαράκοντα*. 23, 13. 21. 24, 11. 25, 6; comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Socr. 17. d.) Once *πλέον ή πέντε* Luke 9, 13; comp. Lob. l. c. Matth. l. c. and § 437. n. 2. (Xen. Cyr. 2. 1. 5, 6.) Before *παρά*, Luke 3, 13; see in *παρά* III. 4. c. Once before *πλήν* c. gen. Acts 15, 28.—Also when the object of comparison is implied, Matt. 20, 10. Luke 11, 53. John 4, 41. 15, 2. Acts 2, 40. 18, 20. 28, 23. Luke 7, 43 *τὸ πλείον the more*, i. e. the greater debt. So Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many*, very *many*, Acts 13, 31 *ὅς ὄψθη ἐπὶ ἡμέρας πλείους*. 21, 10. 24, 17. 25, 14. 27, 20. Also Heb. 7, 23 *οἱ μὲν πλείονες εἰσι λερεῖς*, opp. to one. So Xen. Cyr. 1. 1. 1; comp. Xen. Venat. 5. 7.

2. Plur. c. art. *οἱ πλείονες*, *οἱ πλείους*, *the more, the most, the many*, comp. Matth. § 266. Acts 19, 32 *οἱ πλείους οὐκ ᾔδεισαν* κτλ. 27, 12. 1 Cor. 9, 19 *ἵνα τοὺς πλείονας κερδήσω*, i. e. that I may gain, if not all, yet the greater part. 10, 5. 15, 6. 2 Cor. 2, 6. 4, 15. 9, 2. Phil. 1, 14.—Jos. Ant. 10. 7. 3. Xen. Hell. 2. 3. 34.

3. Trop. of worth, importance, dignity, *more, greater, higher*; before a gen. Matt. 6, 25 *ή ψυχή πλείον ἐστί τῆς τροφῆς*. 12, 41. 42 *πλείον Σολομώνος ὤδε*. Mark 12, 33. Luke 11, 31. 32. 12, 23. Heb. 3, 3 *πλείονα τιμὴν ἔχει τοῦ οἴκου*. Rev. 2, 19. Pleon. with *περισσεύειν*, Matt. 5, 20. Before *παρά* Heb. 3, 3. 11, 4.—Aboel. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

4. Neut. *πλείον* as adv. *more*, e. g. a) Before a gen. John 21, 15 *ἀγαπᾷς με*

πλείον τούτων; impl. Luke 7, 42. So Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7. b) *ἐπὶ πλείον*, *further, longer*; spoken of space 2 Tim. 3, 9. Acts 4, 17; before a gen. *ἀσβετίας*, i. e. *further as to or in ungodliness*, 2 Tim. 2, 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20, 9. 24, 4. So Pol. 3. 58. 8.

πλέκω, f. *ξω*, *to plait, to braid*, Lat. *plico*, *plecto*; c. acc. Matt. 27, 29 *πλέξαντες στέφανον ἐξ ἀκρωτίων*. Mark 15, 17. John 19, 2.—Sept. Is. 28, 5. Xen. An. 3. 3. 18.

πλέον, see in *πλείων*.

πλεονάζω, f. *άσω*, (*πλείων*, *πλέον*), pr. *to do or be more*, ac. than enough.

1. Of persons, *to do or have more than enough, to have an excess*; 2 Cor. 8, 15 *ὅ τὸ πολὺ, οὐκ ἐπλεόνασε*, quoted from Ex. 16, 18 where Sept. for *עָרַבְתָּ*.—Aristot. Pol. 1. 9. 7.

2. Of things, *to abound more, to be abundant, to increase*; Rom. 5, 20 bis, *ἵνα πλεονάσῃ τὸ παράπτωμα* κτλ. 6, 1. 2 Cor. 4, 15. 2 Thess. 1, 3. 2 Pet. 1, 8. With *εἰς τι*, *to abound unto any thing, to redound, to conduce*, Phil. 4, 17. Sept. for *כִּי* 2 Chr. 24, 11; *כִּי־נָ* 1 Chr. 4, 27.—Pol. 4. 3. 12. Diod. Sic. 1. 40. Plato Locr. 103. a.

3. Trans. *to cause to abound, to increase*; c. acc. 1 Thess. 3, 12 *ὑμᾶς δὲ ὁ κύριος πλεονάσαι* [Opt.]...*τῇ ἀγάπῃ* κτλ. Sept. for *כִּי־נָ* Num. 26, 54. Ps. 71, 21.—1 Macc. 4, 35. Pasa. Thuc. 2. 35.

πλεονεκτέω, *ω*, f. *ήσω*, (*πλέον*, *ἔχω*), *to have or claim more than another*, i. q. *πλείων ἔχω*, Xen. Cyr. 7. 2. 7, 11; *to have an advantage, to be superior*, Jos. B. J. proem. 5. Xen. An. 3. 1. 37; *to be ὁ πλεονέκτης, to covet more*, Xen. Cyr. 1. 3. 18; *to take advantage, to seek unlawful gain*, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31.—In N. T. trans. *to take advantage of any one, to make gain of, to defraud*, c. acc. 2 Cor. 7, 2 *οὐδένα ἐπλεονεκτήσαμεν*. 12, 17. 18. 1 Thess. 4, 6. Pass. 2 Cor. 2, 11. So Act. Thom. § 12 *χίρας πλεονεκτοῦντες*. Plat. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

πλεονέκτης, *ον*, *ὁ*, (*πλέον*, *ἔχω*), pr. 'one who will have more,' i. e. *a covetous person, a defrauder for gain*, 1 Cor. 5, 10. 11. 6, 10. Eph. 5, 5.—Ecclus. 14, 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

πλεονεξία, as, *ή*, (*πλέον*, *ἔχω*), pr. *a having more, i. e. advantage, superiority*, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12.—In N. T. pr. 'the will to have

more, i. e. *covetousness, greediness for gain*, which leads a person to defraud others. Mark 7, 22 *πλεονεξίας*, i. e. *covetous thoughts*, plans of fraud and extortion. Luke 12, 15. Rom. 1, 29. Eph. 4, 19. 5, 3. Col. 3, 5. 1 Thess. 2, 5. 2 Pet. 2, 3. 14. 2 Cor. 9, 5 *οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν*, as *bounty and not as covetousness*, i. e. not a parsimonious gift; parall. is *φειδομένους* v. 6. Sept. for *ᾠξῆ* Jer. 22, 17. Hab. 2, 9.—Æl. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

πλευρά, *ās*, ἡ, *the side*, pr. of the body, John 19, 34. 20, 20. 25. 27. Acts 12, 7. Sept. *ᾠξ* Num. 33, 55. 2 Sam. 2, 16. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

πλέω, f. *πλείσσομαι*, usually uncontracted, Buttm. § 105. n. 2; *to sail*, absol. Luke 8, 23. Acts 27, 24. With *eis* c. acc. of place, Acts 21, 3 *ἐπλόμεν ἐς Συρίαν*. 27, 6; *ἐπὶ* c. acc. Rev. 18, 17 in later edit. With acc. of place by or near which, i. e. of the way; Acts 27, 2 *πλείν τοὺς κατὰ τὴν Ἀσίαν τόπους*, i. e. *to sail along or by the coast of Asia Minor*; see Matth. § 409. 4.—Xen. An. 5. 1. 4; c. *eis* Xen. Hell. 1. 1. 8; c. *ἐπὶ* Luc. Alex. 54; c. acc. Pol. 3. 4. 10 *πλείν τὰ πελάγη*. Xen. Hell. 4. 8. 6.

πληγή, ἡς, ἡ, (*πλήσσω*), 1. *a stroke, stripe, blow*; Luke 12, 48 *ἔξια πληγῶν*. Acts 16, 23. 2 Cor. 6, 5. 11, 23. Sept. for *ἰατρῆ* Deut. 25, 3; *ᾠξῆ* Prov. 29, 15.—Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

2. Meton. *a wound*, caused by a stripe or blow, Luke 10, 30. Acts 16, 33 *ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πληγῶν*, i. e. *from the blood and filth of their wounds*; comp. v. 23. Rev. 13, 14. v. 3. 12 ἡ *πληγή τοῦ θανάτου*, *deadly wound*, comp. Winer § 34. 2. Sept. and *ἰατρῆ* 1 K. 22, 35. Is. 1, 6.—Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

3. From the Heb. like *ἰατρῆ* *a stroke or blow* inflicted from God, *a plague, calamity*. Rev. 9, [18.] 20. 11, 6. 15, 1 *πληγὰς ἐπὶ τὰς ἐσχάτας*. v. 6. 8. 16, 9. 21 bis. 18, 4. 8. 21, 9. 22, 18. Sept. and *ἰατρῆ* Lev. 26, 21. Deut. 28, 59. 61. 29, 21.—1 Macc. 13, 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6.

πληθὺς, *eos*, *ous*, τό, (*πῖμπλημι*, *πλήθω*), pr. *fulness*; hence

1. *a multitude, a great number*, Luke 5, 6 *πληθὺς ἰχθύων πολὺ*. John 21, 6. Acts 28, 3. Heb. 11, 12. James 5, 20. 1 Pet. 4, 8. Sept. and *בָּר* Gen. 27, 28. Is. 1, 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

2. Of persons, *a multitude, throng*; c. gen. of class, etc. Luke 2, 13. Acts 4, 32.

6, 2 τὸ *πληθὺς τῶν μαθητῶν*. Acts 5, 14 *πλήθη ἀνδρῶν κατὰ* i. e. *multitudes*. So c. gen. impl. Acts 2, 6 comp. v. 5. 23, 7. (Ceb. Tab. 1.) Also πολὺ *πληθὺς* c. gen. Luke 6, 17, 23. 27. John 5, 3. Acts 14, 1. 17, 4; *πάν* *πληθὺς* c. gen. Luke 1, 10. Acts 25, 24; gen. impl. Acts 15, 12 comp. v. 6. 15, 30 comp. v. 22. Acts 6, 5 comp. v. 2; *ἅπαν* *πληθὺς* c. gen. Luke 19, 37; c. gen. impl. Luke 23, 1 comp. 22, 66; c. gen. of place, Luke 8, 37 *ἅπαν* *πληθὺς τῆς περιχώρου*. Acts 5, 16. Collect. with a verb plur. Mark 3, 7. 8. Sept. for *ἰατρῆ* 2 K. 7, 13. Is. 17, 12.—Hdian. 4. 6. 11. Xen. Hell. 4. 4. 12.

3. Spec. *the multitude, the people, populace*, Acts 14, 4 τὸ *πληθὺς τῆς πόλεως*. 19, 9. 21, 22. 36. Sept. and *ἰατρῆ* Ex. 30, 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

πληθύνω, f. *υνῶ*, (*πληθύς*, *πληθὺς*), pr. *to make full*; hence

1. Trans. *to multiply, to increase*, c. acc. 2 Cor. 9, 10. Heb. 6, 14 bis, *πληθύνων πληθυνῶ σε*, quoted from Gen. 22, 17 where Sept. for Heb. *רַבִּית רַבִּית*, of which Hebrew idiom this is an imitation; comp. Gen. 3, 16. 16, 10. Winer § 46. 7. Gesen. Lehrs. p. 778.—Pass. *πληθύνομαι*, *to be multiplied, increased*, e. g. in number, Acts 6, 7 *καὶ ἐπληθύνετο ὁ ἀριθμὸς*. 7, 17. 9, 31. Sept. for *ἰατρῆ* Deut. 11, 21. Also in magnitude, extent, Matt. 24, 12 *πληθυνθήσονται τὴν ἀνομίαν*. Acts 13, 24. Sept. for *ἰατρῆ* Gen. 7, 17. 18. With dat. of person, *to be multiplied to any one, to abound to him*, 1 Pet. 1, 2 *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*. 2 Pet. 1, 2. Jude 2.

2. Intrans. *to multiply oneself, to increase*; Acts 6, 1 *πληθυνόντων τῶν μαθητῶν*. Sept. for *ἰατρῆ* Ex. 1, 20; *בָּר* 1 Sam. 14, 19.—Theophr. C. Pl. 1. 19. 5. Hdian. 3. 8. 14.

πληθύνω, see *πῖμπλημι*.

πληκτήης, ου, ὁ, (*πλήσσω*), *a striker*, one apt to strike, *a quarreller*, 1 Tim. 3, 3. Tit. 1, 7.—Plat. Marcell. 1. id. Pyrrh. 30.

πλημμύρα, *ας*, ἡ, (*πλήν*, *μύρω*, or prolonged from *πλήμα*, *πλήμη*, comp. Buttm. Ausf. Sprachl. § 7. no. 17,) *the flow of the sea, tide, flood-tide*; and hence *flood, inundation*, Luke 6, 48, comp. Matt. 7, 27.—Hesych. *πλημμύρα* τὸ ὄρμημα τῆς θαλάσσης, ἢ ἐπὶ ῥύσσις. Anthol. Gr. II. p. 135. Plut. Romul. 3.

πλήν, prep. and adv. (contr. *πλέον*), pr. *more than, over and above*; hence *besides, except, but*.

1. In the middle of a clause, e. g. a)

Prep. c. gen. *besides, except*, Mark 12, 32
 οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ, *there is no
 other besides him*, but he. John 8, 10. Acts
 8, 1 πάντες ... πλὴν τῶν ἀποστόλων. 15;
 28. 27, 22. Sept. for ὅλην Deut. 4, 35;
 ὅλην Is. 45, 14. So Plut. 3. 54. 4. Plut.
 Mor. II. p. 32. Xen. An. 1. 9. 9. b) Adv.
 or Conj. *but*; so before ὅτι, Acts 20, 23
 μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα κτλ. *except
 that*, pr. knowing nothing more than that;
 comp. Butt. § 146. n. 2. So πλὴν ὅτι
 Dion. Hal. de Comp. Verbor. p. 176.

2. Adv. at the beginning of a clause, i. q. *much more, rather, besides*, passing over into an adversative particle, i. q. *but rather; but yet, nevertheless*; Matt. 11, 22, 24 πλὴν λέγω ὑμῖν. 18, 7. 26, 39. 64. Luke 6, 24. 35. 10, 11. 14. 20. 11, 41. 12, 31. 13, 33. [17, 1.] 18, 8. 19, 27. 22, 31. 42. 23, 28. 1 Cor. 11, 11. Phil. 1, 18. 3, 16. 4, 14. Rev. 2, 25. Sept. and ⲓⲛⲁ Num. 22, 35. Judg. 4, 9. So Hdiān. 1. 12. 6. Xen. An. 1. 8. 25. —Also where the writer returns after a digression to a previous topic, Eph. 5, 33, comp. v. 25. 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22, 22; comp. in μέν no. 1. b.

πλήρης, εος, ους, ό, ή, adj. (πλέος,) full, filled.

1. Pr. of hollow vessels, foll. by a gen. of that *of* or *with* which any thing is *full*, expr. or impl. Butttn. § 132. 10. a. Mark 6, 43 καὶ ἵσαν κλασματὶν δώδεκα κοφίνους πλήρεις. 8, 19; impl. Matt. 14, 30. 15, 37. Sept. for ἀπὸ Num. 14, 20. Deut. 6, 11. So Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—Of a surface, *full*, *fully covered*, c. gen. Luke 5, 12 ἀπὸ πλήρης λέπρας. Sept. and ἀπὸ 2 K. 6, 17. 7, 15. So Xen. An. 1. 5. 1 πεδίον ἀνυψώσιον πλήρες. Ec. 4. 8.

2. Trop. full, filled, fully imbued, furnished, abounding in any thing, c. gen. Luke 4, 1 et Acts 7, 55 πλήρης πνεύματος ἁγίου. John 1, 14. Acts 6, 3. 5. 8. 9, 36 πλήρης ἀγαθῶν ἔργων. 11, 24. 13, 10. 19, 28. Sept. and אֲזָוָה Is. 50, 20. Jer. 5, 27.—Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

3. Trop. full, complete, perfect. Mark 4, 28 σῖτος πλήρης. 2 John 8 μισθὸς πλήρης. Sept. and ⲙⲁⲩ Gen. 41, 7. 22. Ruth 2, 12. —Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸς πλήρης.

πληροφορέω, ὤ, ἦσω, (πλήρης, φορέω,)
pr. to bear or bring out fully, in full measure; hence

1. Of persons, *to give full assurance, to persuade fully*; *Pass. to be fully assured, persuaded*; Rom. 4, 21 πληροφόρηθεῖς, ὅτι κτλ.

14, 5. [Col. 4, 12.] Sept. for $\lambda\eta\gamma$ Ecc. 8, 11.
—Clem. Rom. Homil. 11. 17. Ctesias Ex-
cerpt. 38 πολλοῖς οὐκ λόγους καὶ ὅρκοις πλη-
ροφορήσαντες Μεγάβιζον. Isocr. Trapez. 6.
p. 17. 8, si lect. sana.

2. Of things, to *make fully assured*, to *give full proof of*, to *accomplish fully*; c. acc. 2 Tim. 4, 5 τὴν διακονίαν σου πληροφόρησον. Pass. v. 17. (Comp. Acts 12, 25. Rom. 15, 19.) Pass. Luke 1, 1 περὶ τῶν πεπληροφόρημένων ἐν ἡμῖν πραγμάτων, of those things (which are) *fully assured among us*, are fully believed.—See Bleek on Heb. 6, 11.

πληροφορία, as, ἡ, (πληροφορίαι,) full assurance, firm persuasion, 1 Thess. 1, 5 ἐν πληροφορίᾳ πολλῇ. Col. 2, 2. Heb. 6, 11 πλ. τῆς ἐλπίδος. 10, 22.—Not found in profane writers.

πληρῶα, ὦ, f. ὦσα, (πλήρης,) 1. to *make full*, *to fill*, *to fill up*; e. g. a vessel, hollow place, or the like, Pass. Matt. 13, 48 ἦν, ὅτε ἐπληρώθη sc. ἡ σαγήνη. Luke 3, 5 πάσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for כִּי. Trop. c. acc. Matt. 23, 32 πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp. in ἀναπληρώω lett. a. Sept. pr. for כִּי Jer. 13, 12. 2 K. 4, 4. So Hdan. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2, 2 ἤχος... ἐπλήρωσεν ὅλον τὸν οἶκον. With ἐκ c. gen. of thing *from* or *with* which, John 12, 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. Matth. 574. p. 1133. Trop. c. acc. et gen. Acts 5, 28 πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, comp. Winer § 30. 8. b. Sept. and כִּי 2 Chr. 7, 1. Hagg. 2, 8. (Comp. Liban. Epist. p. 721 πάσας [πῶλει] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.) Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of any one*, to take possession of it, John 16, 6. Acts 5, 3.

2. Trop. to fill, i. q. to furnish abundantly with any thing, to impart richly, to imbue with, c. acc. and often also with an adjunct of that with which any one is filled or furnished. E. g. a) With acc. and gen. Matth. § 352. Acts 2, 28 πληρώσεις με εὐ-
προσύνης. 13, 52. Luke 2, 40 πληρούμενον
σοφίας. Rom. 15, 13. 14. 2 Tim. 1, 4.
Phil. 1, 11 Rec. see end of lett. d. So
Hdian. 4. 5. 17. Plat. Fab. max. 5. b)
With acc. and dat. or Pass. c. dat. Rom. 1,
29 πεπληρωμένους πάσῃ ἀδικίᾳ. 2 Cor. 7,
4. Comp. Matth. § 352. n. So 2 Macc. 7,
21; pr. Diod. Sic. 2. 39. Eurip. Herc.
Fur. 372. c) With ἐν c. dat. Instead of

the simple dat. Matth. § 396. n. 2. Winer § 31. 6. Eph. 5, 18 πληροῦσε ἐν πνεύματι. d) With acc. simply, e. g. πλ. πᾶσαν χρείαν ὑμῶν, i. q. to supply fully, Phil. 4, 19. Also πλ. τὰ πάντα Eph. 1, 23 et 4, 10, spoken of Christ as filling the universe with his influence, presence, power. Hence Pass. πληροῦμαι absol. to be filled, full, to be fully furnished, to abound, Phil. 4, 18. Col. 2, 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3, 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, unto all the fulness of God, that the fulness of all heavenly gifts and graces from God may rest upon you. Also Pass. c. acc. Col. 1, 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κτλ. Phil. 1, 11 πεπληρωμένοι καρπὸν (Rec. καρπῶν) δικαιοσύνης. See Buttm. § 134. 5. Kühner § 281. 3. Winer § 40. 1.

3. to fulfil, to perform fully. a) Spoken of duty, obligation, c. acc. Matth. 3, 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12, 25 πληρῶσαντες τὴν διακονίαν. Rom. 8, 4. 13, 8. Gal. 5, 14. Col. 4, 17. So 1 Macc. 2, 55. Hdian. 3. 11. 9 π. ἐντολάς. Pol. 4. 63. 3. b) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13, 27 τὰς φωνὰς τῶν προφητῶν... ἐπλήρωσαν. 3, 18. Ofterner Pass. to be fulfilled, accomplished, to have an accomplishment; Matth. 2, 17 τότε ἐπληρώσῃ τὸ ῥηθὲν. 27, 9. 26, 54. Mark 15, 28 ἐπληρώσῃ ἡ γραφή. Luke 1, 20. 4, 21. [21, 22.] 24, 44. Acts 1, 16. James 2, 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in ἵνα II. d. Matth. 1, 22. 2, 15. 4, 14. 21, 4. 26, 56. 27, 35. Mark 14, 49. John 12, 38. 13, 18. 15, 25. 17, 12. 18, 9. 32. 19, 24. 36. Also ὅπως πληρωθῇ, see in ὅπως II. 2. Matth. 2, 23. 8, 17. 12, 17. 13, 35. Sept. for ἡδὺ 1 K. 2, 27. 2 Chr. 36, 21. So Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

4. to fulfil, to bring to a full end, to accomplish, to complete. a) Pass. of time, to be fulfilled, completed, ended; Mark 1, 15 πεπλήρωται ὁ καιρὸς. Luke 21, 24 ἄχρι πληρωθῶσι καιροί. John 7, 8. Acts 7, 23. 30. 24, 27. Once Act Rev. 6, 11 Grb. ἔως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in lett. b. Sept. and ἡδὺ Gen. 25, 24. 29, 21. So Tob. 8, 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. b) Of a business, work, to accomplish, to finish, to complete, c. acc. Luke 7, 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9, 31. Acts 13, 25. 14, 26 εἰς τὸ ἔργον, δὲ ἐπλήρωσαν. 19, 21. Rom. 15, 19 πεπληρωμένοι τὸ εὐαγγέλιον, i. e. the preaching of the gospel. Col. 1, 25. (Sept. and ἡδὺ 1 K. 1, 14.

Comp. Lat. *implere messem* Pallad. Jun. 2.) Rev. 6, 11 Rec. ἔως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. So Xen. Mag. Eq. 1. 3. c) Spec. to fill out, to complete, to make perfect, c. acc. Matth. 5, 17, opp. καταλῦσαι. Phil. 2, 2 πληρώσατέ μου τὴν χαρὰν. 2 Thessa. 1, 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρὰ John 3, 29. 15, 11. 16, 24. 17, 13. 1 John 1, 4. 2 John 12; τὸ πάσχα Luke 22, 16; ὑπακοή 2 Cor. 10, 6; ἔργα Rev. 3, 2. Of persons, Col. 4, 12 ἵνα στήτε τέλει καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

πλήρωμα, atos, τό, (πληρώω,) fulness, filling.

1. Pr. fulness, that with which any thing is filled, of which it is full, the contents; 1 Cor. 10, 26. 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24, 1 where Sept. for κῆρ, as also Ps. 50, 12. 96, 11. So Mark 8, 20 πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε; how many baskets full of fragments? i. q. πόσας σπυρίδας πλήρεις, Winer § 34. 2. So Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate. Heroic. 10. § 12, of the Greeks in the Trojan horse.—Spec. a filling up, a supplement, that which fills up; hence i. q. ἐπίβλημα, a patch, Matth. 9, 16. Mark 2, 21.

2. Trop. fulness, i. e. full measure, abundance. a) Genr. John 1, 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3, 19 see in πληρῶ no. 2. d. Eph. 4, 13. Col. 2, 9 τὸ πλήρωμα τῆς θεότητος, i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1, 19. Rom. 15, 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Winer l. c. So of a state of fulness, abundance, opp. ἥττημα, Rom. 11, 12. b) Of persons, full number, complement, multitude. Rom. 11, 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of a ship's complement, crew, Pol. 1. 21. 1. Xen. Hell. 5. 1. 11; of the inhabitants of a city, Plato Rep. 371. e.

3. Meton. fulness, for that which is filled with any thing, i. q. τὸ πεπληρωμένον; e. g. of the church of Christ, Eph. 1, 23 ἡ ἐκκλησία, ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου, comp. in πληρῶ no. 2. d.—So of a ship as filled with men, Luc. V. H. 2. 37 ἀπὸ δύο πληρωμάτων ἐμάχοντο. ib. 2. 38. Also Philo de praem. et poen. p. 920, of the soul: γενομένη δὲ πλήρωμα ἀρετῶν.

4. Trop. fulfilment, a fulfilling, full per-

formance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13, 10; comp. πληρόσις no. 3. a.—Philo de Abr. p. 387 πληρώμα ἐλπίδων.

δ. Of time, *fulness, full end, completion, full period*; Gal. 4, 4 ἤλθε τὸ πληρώμα τοῦ χρόνου. Eph. 1, 10 πλ. τῶν καιρῶν.—Hdot. 3. 22 ὀγδόκοντα ὅ τετα ζήσε πληρώμα ἀνδρὶ μακρότατον προκίεσθαι.

πλησίον, adv. (πλησίος, πελας, πελάξω,) *near, near by*; c. gen. John 4, 5 π. τοῦ χωρίου, comp. Buttm. § 146. 3. Sept. for פֶּרֶךְ Deut. 11, 30; בִּיטְ Deut. 1, 1. (Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6.) Trop. εἶναι πλησίον τινος, *to be near any one, to be neighbour to him*, i. q. δ πλησίον, Luke 10, 29. 36; see Winer § 18. fin.—With the art. ὁ πλησίον, *one near, a neighbour, fellow*, another person of the same nature, country, class. α) Genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, quoted from Lev. 19, 18 where Sept. for פֶּרֶךְ, Matt. 19, 19. 22, 39. Mark 12, 31. 33. Luke 10, 27. Rom. 13, 9. 10. Gal. 5, 14. Eph. 4, 25. James 2, 8. [4, 12.] Heb. 8, 11 Rec. Sept. and פֶּרֶךְ Ex. 20, 17. Deut. 5, 19 sq. So Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. β) One of the same people or country, *a fellow-countryman*, Acts 7, 27, comp. v. 24. 26. γ) One of the same faith, *a fellow-Christian*, Rom. 15, 2. δ) From the Heb. *a friend, associate*, like פֶּרֶךְ, opp. ὁ ἐχθρός, Matt. 5, 43. So פֶּרֶךְ, Sept. φίλος, Job 2, 11. 19, 21. Prov. 17, 17.

πλησμονή, ἡς, ἡ, (πῖμπλημ,) *a filling, satisfying*, espec. with food, Sept. for פֶּרֶךְ Ex. 16, 8; פֶּרֶךְ Ex. 16, 3. Ael. V. H. 9. 26. Xen. Ag. 5. 1.—In N. T. genr. *fulness, a satisfying, satiety*; Col. 2, 23 πρὸς πλησμονὴν σαρκός. So Plato Legg. 837. c, τὴν περὶ τὸ σῶμα...πλησμονήν.

πλήσσω v. -ττω, f. ξω, *to strike, to smite*, Palæph. 12. 2. Xen. An. 5. 8. 2, 4.—In N. T. from the Heb. *to smite, to plague*, to afflict with disease, calamity, evil, Pass. Rev. 8, 12 ἐπλήρη τὸ τρίτον τοῦ ἡλίου. Sept. for פֶּרֶךְ Ex. 9, 32. 33. Ps. 102, 5. Comp. πατάσσω no. 2. b.

πλοιάριον, ου, τό, (dim. πλοῖον,) *a small vessel, boat*, spoken of the fishing boats on the lake of Galilee, Mark 3, 9 comp. 4, 1. Mark 4, 36. John 6, 22 bis. 23. 21, 8.—Aristoph. Ran. 139. Diod. Sic. 2. 55.

πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20, 13. 38. 21, 2. 3. 27, 2. 6. 10 sq. James 3, 4. al. In the Gospels spok-

en also of the small fishing vessels (boats) on the lake of Galilee, Matt. 4, 21. 22. Mark 4, 1. 36. Luke 5, 2. 3. John 6, 17. 19. al. Sept. for פֶּרֶךְ Gen. 49, 13. Jon. 1, 3. 4. 5.—Luc. D. Deor. 26. 2. Xen. CEC. 8. 11; ἀλιευτικά πλοία Xen. Hell. 5. 1. 23. +

πλόος, contr. πλοῦς, gen. οὔς, ους; but in later writers also gen. πλώος, Acts 27, 9. Arr. Peripl. Eryth. p. 176, see Lob. ad Phryg. p. 453; *a sailing, navigation, voyage*, Acts 21, 7. 27. 9. 10.—Wisd. 14, 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

πλούσιος, ια, ον, (πλούτος,) *rich, wealthy*, in N. T. only in masc.

1. Pr. Matt. 27, 57 ἀνθρώπος πλούσιος ἀπὸ Ἀρμαζαίας. Luke 12, 16. 16, 1. 19. Luke 14, 12 μηδὲ γείτονας πλουσίους. 18, 23. 19, 2. Sept. for רִיכְ 2 Sam. 12, 1. Prov. 28, 11. So Palæph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18.—Subst. ὁ πλούσιος, Plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19, 23. 24 ἡ πλούσιος εἰς τ. βασ. τοῦ β. εἰσελθεῖν. Mark 10, 25. 12, 41 πολλοὶ πλούσιοι. Luke 6, 24. 16, 21. 22. 18, 25. 21, 1. 1 Tim. 6, 17. James 1, 10. 11. 2, 6. 5, 1. Rev. 6, 15. 13, 16. Sept. and רִיכְ Prov. 22, 2. 7. Jer. 9, 22. So Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

2. Trop. *rich, prosperous, wanting in nothing*, 2 Cor. 8, 9. Rev. 2, 9. 3, 17. Also *rich in any thing, abounding in*, with ἐν c. dat. Eph. 2, 4 θεὸς πλούσιος ἐν ἐλέει. James 2, 5 πλ. ἐν πίστει.

πλουσίως, adv. (πλούσιος,) *richly, abundantly, largely*, Col. 3, 16. 1 Tim. 6, 17. Tit. 3, 6. 2 Pet. 1, 11.—Hdot. 2. 44. Philo de Alleg. II. p. 100.

πλουτέω, ὦ, f. ἦσω, (πλοῦτος,) 1. *to be rich*, absol. Luke 1, 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6, 9. With ἀπὸ of source, Rev. 18, 15; ἐκ Rev. 18, 3. 19. Sept. for רִיכְ Jer. 5, 27. Hos. 12, 8.—Judith 15, 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28; c. ἀπὸ Luc. D. Deor. 16. 1.

2. Trop. *to be rich, prosperous, wanting in nothing*; e. g. εἰς τινα, Luke 12, 21 μὴ πλουτῶν εἰς θεόν, *not rich toward God*, i. e. laying up no treasure in heaven. Absol. 1 Cor. 4, 8. 2 Cor. 8, 9. Rev. 3, 17. 18.—Also *to be rich in any thing, to abound*, c. ἐν, 1 Tim. 6, 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10, 12 κύριος πλουτῶν εἰς πάντας, i. e. rich in gifts and spiritual blessings towards all.

πλουτίζω, f. ἴσω, (πλοῦτος,) *to make rich, to enrich*; in N. T. only trop. *to bestow richly, to furnish abundantly*; 2 Cor. 6, 10

ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched, richly furnished*, c. ἐν παντί 1 Cor. 1, 5. 2 Cor. 9, 11.—Sept. Prov. 13, 7. Xen. Mem. 4. 2. 9. Pr. Sept. for ἡγεῖται Gen. 14, 23. Xen. Ag. 1. 17.

πλοῦτος, ου, ὁ, (kindr. πάλος, πλέων,) also τὸ πλοῦτος in Mss. see Winer § 9. n. 2.

1. *riches, wealth*; Matt. 13, 22 ἡ ἀπάτη τοῦ πλοῦτου. Mark 4, 19. Luke 8, 14. 1 Tim. 6, 17. James 5, 2. Rev. 18, 16. Meton. as a source of power and influence, in ascriptions, Rev. 5, 12. Sept. for ἡγεῖται 1 K. 3, 11. Prov. 8, 18; ἡγεῖται 28, 8; ἡγεῖται Is. 30, 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.

2. Trop. ὁ πλοῦτος τοῦ Θεοῦ v. τοῦ Χριστοῦ, i. e. the rich gifts and blessings imparted from God or Christ, Phil. 4, 19. Eph. 3, 8. Also, *good, prosperity, welfare*, Rom. 11, 12 bis. Heb. 11, 26.

3. Trop. *riches, richness, abundance*, usually before the genit. of another noun, where it may be rendered as an adj. *rich, abundant, pre-eminent*; Buttm. § 132. n. 12. Winer § 34. 2. Rom. 2, 4 τὸν πλοῦτον τοῦ χρηστοῦτος, i. q. his rich goodness. 2 Cor. 8, 2. Eph. 1, 7 πλ. τῆς χάριτος. 2, 7. Col. 2, 2. So πλοῦτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9, 23. Eph. 1, 18. 3, 16. Col. 1, 27; comp. in δόξα no. 2. b. Rom. 11, 33 ὁ βάθος πλοῦτον καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!*—Plato Euth. 13. p. 12. a, τρυφᾷς ὑπὸ πλοῦτον τῆς σοφίας.

πλύνω, f. ὑπὸ, *to wash, to rinse*, espec. clothes, c. acc. Rev. 7, 14 ἔπλυναν τὰς στολὰς αὐτῶν. 22, 14 in Mss. Sept. for ὁπῶν Gen. 49, 11. Ex. 19, 10.—Artemid. 2. 4. Plato Charm. 161. e, τὸ ἑαυτοῦ ἱμάτιον. But Xen. Eq. 5. 7 οὐρὰν καὶ χαίτην πλύνειν.

πνεῦμα, ατος, τό, from πνέω *to breathe*.

1. A *breathing, breath*. 1. Of the mouth or nostrils, a *breathing, blast*, 2 Thess. 2, 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, the destroying power of God; so Sept. and ὁπῶν Is. 11, 4; comp. Ps. 33, 6. Of the vital breath, Rev. 11, 11 πνεῦμα ζωῆς, *breath of life*; so Sept. and Heb. ὁπῶν Is. Gen. 6, 17. 7. 5. 22.—Hdian. 2. 13. 9. Diod. Sic. 2. 12. Xen. Ven. 7. 3.

2. *breath of air, air in motion, a breeze, blast, the wind*; John 3, 8 τὸ πνεῦμα, ὅπου θέλει, πνέει. Heb. 1, 7 ὁ ποῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104, 4 where Sept. for ἡγεῖται; as also Gen. 8, 1. Is. 7, 2.—Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14.

II. *The spirit of man, i. e.* 1. The vital spirit, life, soul, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29. —Matt. 27, 50 ἀφῆκε τὸ πνεῦμα *he gave up the ghost*, expired. John 19, 30. Luke 23, 46 εἰς χεῖρας σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31, 5. Acts 7, 59. Luke 8, 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2, 26. Rev. 13, 15. Sept. and ἡγεῖται Gen. Ecc. Ps. 11. cc. Gen. 45, 27. Judg. 15, 19. al. So Eccles. 38, 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δούσῃ φύσει πάλιν ἀναπέδωκαν. Anthol. Gr. IV. p. 284.—Trop. John 6, 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιούν κτλ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15, 45 ἐγένετο . . . Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἔσχ. Ἀδὰμ [ἐστὶ] εἰς πνεῦμα ζωοποιούν, a *life-giving spirit*, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3, 21.

2. The rational spirit, mind, soul, Lat. *animus*. a) Genr. as opp. to the body and animal spirit; 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1, 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμα μου. Heb. 4, 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2, 29. 8, 10 τὸ σῶμα νεκρόν . . . τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5, 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὸν δὲ τῷ πνεύματι. v. 4. 5 εἰς ἄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6, 20. 7, 34. 2 Cor. 7, 1. Phil. 3, 3. Col. 2, 5. 1 Pet. 4, 6. Heb. 12, 9 ὁ πατὴρ τῶν πνεύματων, opp. of πατέρες τῆς σαρκὸς. (Comp. Sept. and ἡγεῖται Num. 16, 22. 27, 16; also Zech. 12, 1.) So where ψυχὴ ὁ σῶμα are not expressed; Rom. 8, 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit *itself testifieth with or to our spirit*, mind. Gal. 6, 18. 2 Tim. 4, 22. Philem. 25. Also Rom. 1, 9. John 4, 23. 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, with a sincere mind; comp. Phil. 3, 3, and see in ἀλήθεια no. 1. a. So Wisd. 2, 8 opp. σῶμα. 16, 14 opp. ψυχὴ. Plato Ax. 370. c, εἰ μὴ τὸ ζεῖον ὅπως ἐστὶν πνεῦμα τῇ ψυχῇ. b) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5, 3 πτωχοὶ τῷ πνεύματι poor in spirit, lowly in mind. (Comp. Sept. and ἡγεῖται Ps. 34, 19.) So of enjoyment, quiet, 1 Cor. 16, 18 ἀνέπαινον γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 2, 12. 7, 13;

of joy, Luke 10, 21 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18, 25 et Rom. 12, 11 ζῶν τῷ πνεύματι. Luke 1, 17 ἐν πνεύματι καὶ δυνάμει Ἑλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Ecclus. 48, 1 ἀνίστη Ἑλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὸς ἔκαιετο, and v. 12 καὶ Ἐλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3, 12 ἀναστενάζας τῷ πνεύματι αὐτοῦ. John 11, 33. 13, 21. Acts 17, 16 παραξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and 𐤒𐤒 Gen. 26, 35. Is. 65, 14. So Wisd. 5, 3. c) As referring to disposition, feelings, temper of mind, Engl. spirit. Luke 9, 55 οὐκ οἴδατε οἷον πνεύματός ἐστι θύεῖς. Rom. 8, 15 πνεῦμα δουλείας α ἑλσθὶς ἐστὶν, opp. τὸ πν. υἱοθεσίας, see below in III. D. 2. e. Rom. 11, 8. 1 Cor. 4, 21 et Gal. 6, 1 πν. πραότητος, a mild, gentle spirit. 1 Cor. 14, 14 τὸ πνεῦμά μου προσέχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι, my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis. 16. 2 Cor. 4, 13. 11, 4. 12, 18. Eph. 4, 23. Phil. 1, 27. 2, 1. 2 Tim. 1, 7. 1 Pet. 3, 4. Comp. Sept. and 𐤒𐤒 Ex. 11, 19. 18, 31. Num. 5, 30. So Soph. Œd. Col. 612. d) As implying will, counsel, purpose; Matt. 26, 41 et Mark 14, 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18, 5 Rec. συνέλεχτο τῷ πνεύματι. 19, 21 ἔπειτα Παῦλος ἐν τῷ πν. 20, 22 see in δῶ no. 2. b. β. Sept. and 𐤒𐤒 1 Chr. 5, 26. Ezra 1, 1. So 1 Esdr. 2, 2. e) As including the understanding, intellect, Mark 2, 8 ἐντρυφῶν τῷ πνεύματι. Luke 1, 80 et 2, 40 τὸ δὲ παιδίον ἠξίωσε καὶ ἐκτραυλοῦντο πνεύματι πληρούμενον σοφίας. 1 Cor. 2, 11. 12 πν. τοῦ κόσμου, comp. πν. τοῦ ἀνθρ. in v. 11. Sept. and 𐤒𐤒 Ex. 28, 3. Job 20, 3. Is. 29, 24. So Plato Ax. 870. c. f) For πνεῦμα signifying the mind or disposition as affected by the Holy Spirit, see below in III. D. 2. e.

III. A spirit, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state.

A) Of created spirits. 1. The human spirit, soul, after its departure from the body and as existing in a separate state; Heb. 12, 23 προσεληλύθατε... πνεύμασι δικαίων τετελειωμένων, i. e. to the spirits of the just advanced to perfect happiness and glory. 1 Pet. 3, 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορεύεσθαι ἐκήρυξεν, in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison, comp. 2 Pet.

2, 4. 5; others refer this to the supposed descent of Christ into Hades after his crucifixion, and his there preaching the gospel. Acts 23, 8. So of the soul of a person reappearing after death, a spirit, ghost, Luke 24, 37. 39. Acts 23, 9.

2. an evil spirit, demon, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκαθάρτον, see in ἀκάθαρτος no. 3. E. g. πνεῦμα ἀκάθ. Matt. 10, 1. 12, 43. Mark 1, 23. 26. 27. 3, 11. 30. 5, 2. 8. 13. 6, 7. 7, 25. 9, 25. Luke 4, 36. 6, 18. 8, 29. 9, 42. 11, 24. Acts 5, 16. 8, 7. Rev. 16, 13. 18, 2. Also πν. δαιμονίου ἀκαθάρτου Luke 4, 33; πνεύματα δαιμονίων Rev. 16, 14; πνεῦμα ποιητῶν Acts 19, 15. 16, and τὰ πνεύματα ποιητῶν v. 12. 13. Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26; πνεῦμα ἁδολων Mark 9, 17. 25; πνεῦμα ἀσθενείας, a spirit of infirmity, causing disease, Luke 13, 11, comp. v. 16; πν. πίθωνος, a spirit of divination, a soothsaying demon, Acts 16, 16. 18. Absol. Matt. 8, 16. Mark 9, 20. Luke 9, 39. 10, 20. Eph. 2, 2 τὸν ἀρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ἐνεργούντος κτλ. i. e. Satan, the gen. πνεύματος being an anacoluthon for τὸ πνεῦμα. Others here take τὸ πνεύματος in the sense of disposition, as above in II. 2. c; see Winer § 65. 8.—Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάρ.

3. Less often in Plur. of angels, as God's ministering spirits; Heb. 1, 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. 1, 4 ἀπὸ τῶν ἐπὶ τὰ πνεύματων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e. the seven archangels, see in ἀρχάγγελος. Rev. 3, 1. 4, 5. 5, 6.—Jos. Ant. 4. 6. 3 ἄγγελος... εἶδον πνεύμα.

B) Of God in reference to his immateriality; John 4, 24 πνεῦμα ὁ θεός.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3, 18 θανατωθεὶς μὲν σαρκί, ζωντοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1, 20. 21. 22; in which spiritual (pre-existent) nature also he preached (v. 19) through Noah, see above in A. 1. Rom. 1, 4 κατὰ πνεῦμα ἐγμωσύνης, opp. κατὰ σάρκα. 1 Tim. 3, 16 see in δικαίως no. 2. a. So too some take πνεῦμα αἰώνιον in Heb. 9, 14, in opp. to the perishable beasts in v. 13, comp. 7, 16. 24; better, the Holy Spirit, the divine influence, which rested on Jesus without measure and with an eternal efficacy; comp. John 3, 34, and see below in D. 2. b.—For 1 Cor. 15, 45 see in II. 1; and 2 Cor. 3, 17 see in D. 1. c.

D) Of the Spirit of God, Heb. $\pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$, $\sigma\pi\iota\tau\iota\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$, in N. T. $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ v. $\kappa\upsilon\tau\iota\omicron\upsilon$; also $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\epsilon\iota\omicron\upsilon\sigma\alpha\iota$, the Holy Spirit; and absol. $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$, the Spirit, $\kappa\alpha\tau'\ \epsilon\lambda\omicron\chi\eta\iota\gamma$; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \theta\epsilon\omicron\upsilon$ Acts 16, 7; $\chi\varsigma\tau\omicron\upsilon\ \tau\omicron\upsilon$ Rom. 8, 9. 1 Pet. 1, 11; $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \chi\varsigma\tau\omicron\upsilon$ Phil. 1, 19; $\tau\omicron\ \kappa\upsilon\tau\iota\omicron\upsilon$ 2 Cor. 3, 17; $\tau\omicron\ \nu\iota\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ Gal. 4, 6. For the Heb. usage, see Heb. Lex. art. $\pi\acute{\nu}\eta\mu\alpha$ no. 4. In N. T. this Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son.—The passages in N. T. in which $\pi\acute{\nu}\eta\mu\alpha$ is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

1. The Holy Spirit, as existing, as a divine agent, etc.

a) Joined with $\delta\ \theta\epsilon\omicron\varsigma$ v. $\delta\ \pi\alpha\tau\epsilon\tilde{\rho}$, and $\delta\ \chi\varsigma\tau\omicron\varsigma$, $\delta\ \kappa\upsilon\tau\iota\omicron\varsigma$, $\delta\ \nu\iota\omicron\varsigma$, with the same or with different predicates. Matt. 28, 19 $\beta\alpha\pi\tau\iota\zeta\omicron\upsilon\sigma\tau\epsilon\varsigma\ \alpha\upsilon\tau\omicron\upsilon\varsigma\ \epsilon\iota\varsigma\ \tau\omicron\ \delta\iota\omega\mu\alpha\ \tau\omicron\upsilon\ \pi\alpha\tau\epsilon\tilde{\rho\varsigma}\ \kappa\alpha\iota\ \tau\omicron\upsilon\ \nu\iota\omicron\upsilon\ \kappa\alpha\iota\ \tau\omicron\upsilon\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma$, see in $\delta\iota\omega\mu\alpha$ no. 4. 1 Cor. 12, 4, comp. 5, 6, $\tau\omicron\ \delta\epsilon\ \alpha\upsilon\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \dots\ \kappa\alpha\iota\ \delta\ \alpha\upsilon\tau\omicron\varsigma\ \kappa\upsilon\tau\iota\omicron\varsigma\ \dots\ \delta\ \delta\epsilon\ \alpha\upsilon\tau\omicron\varsigma\ \theta\epsilon\omicron\varsigma$. 2 Cor. 13, 13 $\eta\ \chi\alpha\tilde{\rho}\iota\varsigma\ \tau\omicron\upsilon\ \kappa\upsilon\tau\iota\omicron\upsilon\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \chi\varsigma\tau\omicron\upsilon\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \kappa\alpha\iota\ \eta\ \kappa\omicron\iota\tau\omicron\upsilon\alpha\iota\ \tau\omicron\upsilon\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma\ \mu\epsilon\tau\alpha\ \pi\alpha\tilde{\nu}\tau\omicron\upsilon\ \u0399\mu\acute{\iota}\nu$. 1 Pet. 1, 2 $\kappa\alpha\tau\alpha\ \pi\acute{\rho}\delta\eta\gamma\omicron\upsilon\sigma\alpha\iota\ \theta\epsilon\omicron\upsilon\ \pi\alpha\tau\epsilon\tilde{\rho\varsigma}\ \epsilon\tilde{\nu}\ \delta\iota\alpha\lambda\omicron\sigma\mu\acute{\omega}\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma$, $\epsilon\iota\varsigma\ \u0399\psi\alpha\kappa\omicron\eta\tilde{\nu}\ \kappa\alpha\iota\ \beta\alpha\pi\tau\iota\zeta\omicron\upsilon\sigma\alpha\iota\ \alpha\iota\mu\alpha\tau\omicron\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \chi\varsigma\tau\omicron\upsilon\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \epsilon\tilde{\nu}\ \pi\acute{\nu}\eta\mu\alpha\tau\iota\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma\ \mu\epsilon\tau\alpha\ \pi\alpha\tilde{\nu}\tau\omicron\upsilon\ \u0399\mu\acute{\iota}\ν$. Jude 20 $\epsilon\tilde{\nu}\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \tau\eta\tilde{\rho}\eta\sigma\alpha\tau\epsilon$, $\pi\omicron\sigma\sigma\delta\epsilon\chi\omicron\mu\epsilon\iota\tau\omicron\iota\ \tau\omicron\ \u0399\lambda\epsilon\omicron\varsigma\ \tau\omicron\upsilon\ \kappa\upsilon\tau\iota\omicron\upsilon\ \u0399\mu\acute{\iota}\ν$ $\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \chi\varsigma\tau\omicron\upsilon\ \tau\omicron\upsilon\ \epsilon\iota\varsigma\ \z\omicron\eta\tilde{\nu}\ \alpha\lambda\omega\tilde{\iota}\sigma\iota\omega\varsigma$. [1 John 5, 7.]

b) Spoken in connection with or in reference to God, $\delta\ \theta\epsilon\omicron\varsigma$, $\delta\ \pi\alpha\tau\epsilon\tilde{\rho}$. E. g. where intimate union or oneness with the Father is predicated of $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$. John 15, 26 $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \delta\ \pi\alpha\tilde{\rho}\alpha\ \tau\omicron\upsilon\ \pi\alpha\tau\epsilon\tilde{\rho\varsigma}\ \epsilon\kappa\omicron\pi\omicron\upsilon\epsilon\tilde{\nu}\eta\tau\alpha\iota$, comp. below in lett. d. Where the same omniscience is predicated of $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$ as of $\delta\ \theta\epsilon\omicron\varsigma$. 1 Cor. 2, 10 $\tau\omicron\ \gamma\alpha\rho\ \pi\acute{\nu}\eta\mu\alpha\ \pi\alpha\tilde{\nu}\tau\alpha\ \epsilon\tilde{\rho}\nu\eta\tilde{\nu}\eta\tilde{\iota}$, $\kappa\alpha\iota\ \tau\omicron\ \beta\alpha\tilde{\nu}\eta\tilde{\iota}\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. v. 11 $\omicron\upsilon\tau\omega\ \kappa\alpha\iota\ \tau\omicron\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \omicron\upsilon\delta\epsilon\iota\epsilon\ \omicron\iota\delta\epsilon\iota\tilde{\nu}$, $\epsilon\iota\ \mu\eta\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$. Where the same things are predicated of $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$ which in other places are predicated of $\delta\ \theta\epsilon\omicron\varsigma$, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5, 3 $\psi\epsilon\upsilon\delta\omicron\sigma\alpha\sigma\theta\alpha\iota\ \sigma\epsilon\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha$, and so v. 9; comp. v. 4 $\omicron\upsilon\kappa$

$\epsilon\psi\epsilon\upsilon\delta\omicron\sigma\alpha\iota\ \alpha\tilde{\nu}\theta\omega\pi\omicron\iota\sigma\iota\varsigma$, $\alpha\lambda\lambda\alpha\ \tau\omicron\ \theta\epsilon\omicron\phi$.—As speaking through the prophets of the O. T. Acts 1, 16 $\gamma\gamma\alpha\phi\eta\tilde{\iota}\ \dots\ \eta\tilde{\iota}\ \pi\alpha\tilde{\rho}\epsilon\iota\pi\epsilon\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha\ \delta\iota\alpha\ \sigma\tau\omicron\mu\alpha\tau\omicron\varsigma\ \delta\alpha\delta\iota\delta$, comp. 4, 24. 25 $\sigma\acute{\upsilon}\ \delta\ \theta\epsilon\omicron\varsigma\ \dots\ \delta\ \delta\iota\alpha\ \sigma\tau\omicron\mu\alpha\tau\omicron\varsigma\ \delta\alpha\delta\iota\delta\ \dots\ \epsilon\iota\pi\acute{\omega}\nu$, and comp. 3, 21 et Heb. 1, 1. Acts 28, 25 $\kappa\alpha\tilde{\theta}\omega\varsigma\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha\ \epsilon\lambda\alpha\lambda\eta\sigma\epsilon\ \delta\iota\alpha\ \u0399\sigma\alpha\iota\omicron\upsilon$, comp. Is. 6, 8. 11 where it is $\gamma\gamma\eta\tilde{\iota}\ \beta\iota\beta$. Heb. 3, 7 $\kappa\alpha\tilde{\theta}\omega\varsigma\ \lambda\acute{\epsilon}\gamma\epsilon\iota\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha$, comp. Ps. 95, 7 where it is $\sigma\pi\iota\tau\iota\ \beta\iota\beta$. Heb. 10, 15 $\mu\alpha\tilde{\rho}\tau\upsilon\tilde{\rho}\epsilon\iota\ \delta\epsilon\ \u0399\mu\acute{\iota}\ν\ \kappa\alpha\iota\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha$, comp. Jer. 31, 31 where it is $\pi\acute{\nu}\eta\mu\alpha$. So Heb. 9, 8, comp. 1, 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7, 51, comp. v. 52.—Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3, 5. 6. 8 $\delta\ \gamma\alpha\gamma\eta\mu\eta\mu\epsilon\iota\omicron\varsigma\ \epsilon\kappa\ \tau\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma$, comp. John 1, 13 $\epsilon\kappa\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \epsilon\gamma\epsilon\tilde{\nu}\eta\tilde{\iota}\sigma\theta\eta\sigma\alpha\iota$.—Where $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$ is said to dwell in or be with Christians, as Rom. 8, 9 $\epsilon\iota\tilde{\nu}\eta\tilde{\iota}\tau\ \pi\acute{\nu}\eta\mu\alpha\ \theta\epsilon\omicron\upsilon\ \omicron\lambda\epsilon\iota\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν$. v. 11 bis, $\epsilon\iota\ \delta\epsilon\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \epsilon\gamma\epsilon\iota\tilde{\rho}\alpha\tau\omicron\varsigma\ \u0399\eta\sigma\omicron\upsilon\ \epsilon\kappa\ \nu\epsilon\kappa\tilde{\rho}\alpha\tilde{\nu}\ \omicron\lambda\epsilon\iota\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν$... $\delta\iota\alpha\ \tau\omicron\ \epsilon\iota\kappa\omicron\upsilon\kappa\omicron\iota\tau\omicron\iota\ \alpha\upsilon\tau\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν$. 1 Cor. 3, 16 $\omicron\upsilon\kappa\ \omicron\iota\delta\iota\sigma\tau\epsilon\ \delta\tau\iota\ \nu\alpha\delta\varsigma\ \theta\epsilon\omicron\upsilon\ \epsilon\sigma\tau\epsilon$, $\kappa\alpha\iota\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \omicron\lambda\epsilon\iota\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν$; 6, 19 $\tau\omicron\ \sigma\omega\mu\alpha\ \u0399\mu\acute{\iota}\ν\ \nu\alpha\delta\varsigma\ \tau\omicron\upsilon\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma\ \epsilon\sigma\tau\iota\tilde{\nu}$. 2 Tim. 1, 14 $\delta\iota\alpha\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma\ \delta\iota\omega\mu\alpha\tau\omicron\varsigma$, $\tau\omicron\upsilon\ \epsilon\iota\kappa\omicron\upsilon\kappa\omicron\iota\tau\omicron\iota\ \epsilon\tilde{\nu}\ \u0399\mu\acute{\iota}\ν$. Compare 2 Cor. 6, 16 $\u0399\mu\acute{\epsilon}\iota\varsigma\ \gamma\alpha\rho\ \nu\alpha\delta\varsigma\ \theta\epsilon\omicron\upsilon\ \epsilon\sigma\tau\epsilon\ (\z\omega\tau\omicron\varsigma)$ $\kappa\alpha\tilde{\theta}\omega\varsigma\ \epsilon\iota\pi\epsilon\varsigma\ \delta\ \theta\epsilon\omicron\varsigma$ $\delta\tau\iota\ \epsilon\iota\kappa\omicron\upsilon\kappa\omicron\iota\sigma\omega\ \epsilon\tilde{\nu}\ \alpha\upsilon\tau\omicron\iota\varsigma\ \kappa\tau\lambda$. comp. John 14, 23. Eph. 2, 22.—Where $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$ and $\delta\ \theta\epsilon\omicron\varsigma$ are interchanged; as 1 Cor. 12, 11 $\pi\alpha\tilde{\nu}\tau\alpha\ \delta\epsilon\ \tau\alpha\upsilon\tau\alpha\ \epsilon\pi\epsilon\tilde{\rho}\gamma\eta\tilde{\iota}\ \tau\omicron\ \epsilon\tilde{\nu}\ \kappa\alpha\iota\ \tau\omicron\ \alpha\upsilon\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$, spoken of miraculous gifts; comp. v. 7 where it is $\delta\ \theta\epsilon\omicron\varsigma\ \delta\ \epsilon\pi\epsilon\tilde{\rho}\gamma\eta\tilde{\iota}\ \tau\omicron\ \pi\alpha\tilde{\nu}\tau\alpha\ \epsilon\tilde{\nu}\ \pi\acute{\omega}\sigma\iota\ν$. So Eph. 6, 17 $\mu\acute{\alpha}\chi\alpha\iota\alpha\ \tau\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma$, $\delta\ \epsilon\sigma\tau\iota\ \beta\eta\mu\alpha\ \theta\epsilon\omicron\upsilon$.

c) Spoken in connection with or in reference to Christ; e. g. joined with $\delta\ \chi\varsigma\tau\omicron\varsigma$ in emphatic affirmation, Rom. 9, 1 $\delta\iota\lambda\eta\zeta\epsilon\alpha\iota\varsigma\ \lambda\acute{\epsilon}\gamma\omega\ \epsilon\tilde{\nu}\ \chi\varsigma\tau\omicron\phi$ $\omicron\upsilon\ \psi\epsilon\upsilon\delta\omicron\alpha\mu\alpha\iota\ \dots\ \epsilon\tilde{\nu}\ \pi\acute{\nu}\eta\mu\alpha\tau\iota$. In a solemn obtestation, Rom. 15, 30 $\pi\alpha\tilde{\rho}\alpha\kappa\alpha\lambda\omega\ \delta\epsilon\ \u0399\mu\acute{\alpha}\varsigma\ \dots\ \delta\iota\alpha\ \tau\omicron\upsilon\ \kappa\upsilon\tau\iota\omicron\upsilon\ \u0399\mu\acute{\iota}\ν$ $\tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \chi\varsigma\tau\omicron\upsilon$, $\kappa\alpha\iota\ \delta\iota\alpha\ \tau\omicron\upsilon\ \delta\iota\alpha\beta\omicron\lambda\omicron\upsilon\ \tau\omicron\upsilon\ \pi\acute{\nu}\eta\mu\alpha\tau\omicron\varsigma$. In the renovation and sanctification of Christians, 1 Cor. 6, 11 $\alpha\lambda\lambda\alpha\ \alpha\pi\epsilon\lambda\omega\sigma\alpha\sigma\theta\epsilon$, $\alpha\lambda\lambda\alpha\ \u0399\gamma\omega\iota\sigma\theta\eta\tau\epsilon$, $\alpha\lambda\lambda\ \u0399\delta\iota\kappa\alpha\iota\omega\sigma\theta\eta\tau\epsilon$, $\epsilon\tilde{\nu}\ \tau\omicron\ \epsilon\kappa\omicron\mu\alpha\tau\iota\ \tau\omicron\upsilon\ \kappa\upsilon\tau\iota\omicron\upsilon\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \chi\varsigma\tau\omicron\upsilon\ \kappa\alpha\iota\ \epsilon\tilde{\nu}\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\tau\iota\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon\ \u0399\mu\acute{\iota}\ν$. 2 Cor. 3, 17 bis, $\delta\ \delta\epsilon\ \kappa\upsilon\tau\iota\omicron\varsigma\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \epsilon\sigma\tau\iota\tilde{\nu}$ (comp. v. 8), $\omicron\upsilon\ \delta\epsilon\ \tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \kappa\upsilon\tau\iota\omicron\upsilon$, $\epsilon\kappa\epsilon\iota\ \epsilon\lambda\epsilon\upsilon\theta\epsilon\tilde{\rho}\iota\alpha$. v. 18. Heb. 10, 29.—So $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha$ and $\delta\ \chi\varsigma\tau\omicron\varsigma$ are said to be or dwell with men; compare the examples cited above in lett. b, with John 14, 23. 15, 4. 2 Cor. 13, 5. Eph. 3, 17.—Also where $\tau\omicron\ \pi\acute{\nu}\eta\mu\alpha\ \tau\omicron\ \delta\iota\omega\mu\alpha$ is

said to descend, *σωματικῶς εἶδει*, upon Jesus after his baptism, Luke 3, 22. Matt. 3, 16. Mark 1, 10. John 1, 32, 33.

d) As coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in lett. b; or as communicating a knowledge of future events, Acts 10, 19 *εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητούσι σε.* 20, 23. 21, 11. 1 Tim. 4, 1. Or as directing or impelling to any act, Acts 11, 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2, 7 *ἔχων οὗς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.* v. 11. 17. 29. 3, 6. 13. 22. 14, 13. 22, 17 *καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου,* i. e. the Spirit and the whole church. So 1 Cor. 2, 10, comp. above in lett. b.—As speaking through the disciples when brought before rulers, etc. Matt. 10, 20. Mark 13, 11. Luke 12, 12. As qualifying the apostles powerfully to propagate the Gospel, *λήψεσθε δύναμιν ἐπελαύοντος τοῦ ἀγ. πν. ἐφ' ὑμᾶς* Acts 1, 8; or aiding in building up and comforting the churches, 9, 31; or directing in the appointment of church-officers, 20, 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2, 13 *ἐν διδασκαίᾳ πνεύματος ἁγίου (λόγοις) ἡν ὡς ἐλάλησεν ὑμῖν τὸ πνεῦμα τοῦ θεοῦ.* v. 14. *ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ.* Emphat. as the Spirit of the Gospel, 2 Cor. 3, 17; see above in lett. c, and comp. in no. 2. c, below.—Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14, 17. 26 *ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον... ἐκεῖνος ὑμᾶς διδάξει πάντα.* 15, 26 *ὁ παράκλητος... τὸ πνεῦμα τῆς ἀληθείας,* i. e. that divine Spirit who will impart the knowledge of divine truth; as 16, 13 *τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν.* Rom. 8, 14 *ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι εἰσιν υἱοὶ θεοῦ.* v. 16 *αὐτὸ τὸ πνεῦμα κατὰ.* v. 26 bis. 27. 14, 17. 15, 13. 16. 2 Cor. 1, 22 et 5, 5 *ἀρραβὼν τοῦ πνεύματος.* Eph. 3, 16. 6, 18. 1 Thess. 1, 6. 2 Thess. 2, 13. James 4, 5 see in *ἐπιποθέω*. 1 Pet. 1, 22.—So where any one is said to grieve the Holy Spirit; Eph. 4, 30 *μὴ λυπῆτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε,* i. e. by whose gifts and influences ye are strength-

ened and confirmed; comp. Is. 63, 10 where Sept. for *יְהוָה* *יָהוּ*.

2. Meton. *the Holy Spirit*, put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy* or *power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts 1, 8.—Spoken

a) Of that physical procreative energy exerted in the miraculous conception of Jesus; Luke 1, 35 *πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ,* where it is i. q. *δύναμις ὑψίστου* in the next clause. Matt. 1, 18. 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4, 29.

b) Of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4, 1 *Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης,* comp. 3, 22. John 3, 34 *οὗ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα,* i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1, 2. Matt. 12, 18 *ἀγαπήσας μου... εἰσὶν ἐν τῷ πνεύματι μου ἐπ' αὐτόν,* quoted from Is. 42, 1 where Sept. for *יְהוָה*. Luke 4, 18 *πνεῦμα κυρίου ἐπ' ἐμέ,* quoted from Is. 61, 1 where Sept. for *יְהוָה*. Acts 10, 38 *Ἰησοῦς... ὡς ἐχρίσεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει.* 1 John 5, 6 bis. 8 *τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα,* i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9, 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4, 1. Mark 1, 12. Luke 4, 1 *ἦγεντο ἐν τῷ πνεύματι εἰς τὴν ἔρημον,* and afterwards to return into Galilee Luke 4, 14.—As enabling him to cast out demons; Matt. 12, 28 *εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια,* comp. Luke 11, 20 where it is *εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια*. In this connection *τὸ πνεῦμα τὸ ἅγιον* is said to be blasphemed, Matt. 12, 31. 32. Mark 3, 29. Luke 12, 10; comp. Matt. 12, 28. Mark 3, 30.

c) Of that divine influence by which prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, in or through the Spirit, i. e. by inspiration; Matt. 22, 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ;* Mark 12, 36. So 2 Pet. 1, 21 *ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν.* 1 Pet. 1,

11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being ἐν πνεύματι, i. e. *rapt in prophetic vision*, Rev. 1, 10. 4, 2. 17. 8. 21, 10; also Rev. 19, 10, see in *μαρτυρία* no. 2. b.—Of the inspiration resting upon John the Baptist, Luke 1, 15; Zacharias 1, 67; Elizabeth 1, 41; Simeon 2, 26. 27.—So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice; John 7, 39 bis, τούτο δὲ εἶπε περὶ τοῦ πνεύματος... οὐκ ἔγωγ' ἦν πνεῦμα ἁγίον, ὅτι ὁ Ἰησοῦς οὐδέ-πω ἐδοξάσθη, comp. John 16, 13. 14. So Luke 11, 13. Rom. 5, 5. 1 Cor. 12, 3 bis, οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. 3, 3 ἐπιστολὴ... ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος. Gal. 5, 5. Tit. 3, 5 ἵσσωσε ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίας. Heb. 6, 4. 1 Pet. 4, 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *βαπτίζω* no. 2. b. Matt. 3, 11 αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Mark 1, 8. Luke 3, 16. John 1, 33. For Acts 1, 5 et 11, 16, see below in lett. d. (So τὸ ἅγιον πνεῦμα Wisd. 9, 17.) Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3, 6 bis. 8; comp. v. 17, and above in no. 1. d.

d) Of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20, 22 ἐνέφυσε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἁγίον, comp. v. 23.—Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christian teachers were endowed with high supernatural qualifications for their work; e. g. a full knowledge of gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1, 5 et 11, 16, comp. 1, 8. 1 Cor. 12, 13 bis, comp. v. 8. 9.—Acts 2, 4 bis, καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέροις γλώσσαις, καὶ ὡς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθεγγέσθαι, i. e. as the Spirit impelled them. 2, 17. 18, quoted from Joel 3, 1. 2 [2, 28. 29], where Sept. for *ἦγα*. Acts 2, 33 Ἰησοῦς... τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν

παρὰ τοῦ πατρὸς, ἐξέχεε τούτο. v. 38. 5, 32. 8, 15. 17. 18. 19. 9, 17. 10, 44. 45. 47. 11, 15. 24. 13, 9. 15, 8. 19, 2 bis, εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἁγίον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἅλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστίν, ἠκούσαμεν, i. e. they did not know that the Holy Spirit had yet been given. Acts 19, 6. Rom. 15, 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2, 4. 7, 40. 12, 7. 8 bis. 9 bis. 14, 2. 32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1, 13. Gal. 3, 2. 3. 5. 14. 1 Thess. 1, 5. 4, 8. 5, 19 (comp. 2 Tim. 1, 6). Heb. 2, 4. 1 Pet. 1, 12.—So as prompting to or restraining from particular actions or conduct; Acts 8, 29. 39 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4, 1; so Acts 13, 2. 4. 15, 28. 16, 6. 7.—As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4, 8 τότε Πέτρος πληροῦς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. v. 31. 6, 3 ἄνδρες ἑπτά, πληρεῖς πνεύματος ἁγίου καὶ σοφίας. v. 5. 10, comp. v. 8.—As the medium of divine communications and revelations, Acts 11, 28 Ἄγγελος ἐσήμανε διὰ τοῦ πνεύματος κτλ. 21, 4. Eph. 3, 5.—As the source of support, comfort, Christian joy and triumph, Acts 7, 55. 13, 52. Eph. 5, 18. Phil. 1, 19.—Plur. πνεύματα, spiritual gifts, 1 Cor. 14, 12.

e) Of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit, which corrects, elevates, ennobles, sanctifies their views and feelings; fills the mind with peace and joy; and is the pledge and foretaste of everlasting happiness. E. g. α) As opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling, imperfect, sinful; John 3, 6 τὸ γεγεννημένον ἐκ τῆς σαρκός, σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστίν, put for πνευματικόν ἐστίν, is spiritual, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our carnal natures and unrenewed hearts, but following those

holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2. 4. 5 bis. 6. 9 *ἐν πνεύματι*. v. 13. 1 Cor. 6, 17 *ὁ δὲ κολλώμενος τῷ κυρίῳ, ἐν πνεύμα ἔσται*, i. e. through the influence of the Spirit such an one has the same disposition and the same temper of mind with Christ. Gal. 5, 16 *πνεύματι περιπατεῖτε, καὶ ἐπιθυμίας σαρκὸς οὐ μὴ τελήσητε*. v. 17 bis. 18. 22. 25 bis. 6, 8 bis. β) Genr. Rom. 8, 9 *πνεῦμα Χριστοῦ* i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 2, 17. Rom. 7, 6. 8, 15 *ἀλάσπερε πνεῦμα νιψείας* a spirit of *washing*, i. e. a filial spirit. v. 23. 1 Cor. 2, 12. 2 Cor. 6, 6. Gal. 4, 6 (comp. Rom. 8, 15). Eph. 1, 17 *δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως*, a spirit of wisdom and illumination, imparted through the Holy Spirit. 2, 18. 22. 4, 3. 4. [5, 9.] Col. 1, 8. 1 Tim. 4, 12. 1 John 3, 24. 4, 13. Jude 19.

3. Meton. of a person or teacher acting or professing to act under the inspiration of the Holy Spirit, by divine inspiration, i. q. *πνεύματα προφητῶν* 1 Cor. 14, 34; *οἱ λαλοῦντες ἐν πνεύματι* 1 Cor. 12, 3. So 1 Cor. 12, 10 *διακρίσεις πνεύματων* the trying of spirits or teachers, i. e. the judgment as quickened by the Holy Spirit, including not only the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not. 1 John 4, 1 bis, *μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάετε τὰ πνεύματα*. v. 2 bis. 3. 6 bis. 1 Thess. 4, 1. 2 Thess. 2, 2 *μήτε διὰ πνεύματος*, i. e. neither by any one professing to be inspired.

πνευματικός, ἡ, ὄν, (πνεῦμα,) belonging to the breath, breathing, as *ὁ πν. τόπος* the breast, Theophr. Fr. 7. 12. lb. 10. 7; windy, Theophr. Caus. Pl. 4. 12. 5; spiritual, mental, opp. *σωματικός*, Plut. de tuend. San. præc. 18. —In N. T.

1. *spiritual*, pertaining to the nature of spirits, see *πνεῦμα* III. A. 1 Cor. 15, 44 bis, *σῶμα πνευματικόν* a spiritual body, having the nature of a spirit, opp. *σῶμα ψυχικόν* the animal body. v. 46 bis. —Abstr. for coner. Eph. 6, 12 *τὰ πνευματικὰ τῆς πονηρίας*, i. q. *τὰ πνεύματα πονηρά*, comp. Winer § 34. n. 3. Matth. § 445. 5. So *τὰ ληστικά* for *τοὺς ληστές* Polyasen. 5. 14.

2. *spiritual*, as pertaining to or proceeding from the Holy Spirit, *τὸ πνεῦμα τὸ ἅγιον*, see in *πνεῦμα* III. D. a) Of persons, *spiritual*, i. e. enlightened by the Holy Spirit, enjoying the influences, graces, gifts of the

Holy Spirit; 1 Cor. 2, 15. 3, 1 *ὑμῖν ὡς πνευματικοί*, 14, 37. Gal. 6, 1. b) Of things *spiritual*, i. e. communicated or imparted by the Holy Spirit, Rom. 15, 27. 1 Cor. 2, 13 bis, *πνευματικαῖς πνευματικῶς συγκρίνοντες*, see in *συγκρίνω* no. 1. 1 Cor. 9, 11. Eph. 1, 3. Col. 1, 9. 1 Cor. 12, 1 et 14, 1 *τὰ πνευματικὰ spiritual gifts*, miraculous powers. Eph. 5, 19 et Col. 3, 16 *ψάλλετε πνευματικῶς in spiritual songs*, composed in the Spirit, on spiritual and religious subjects. Rom. 7, 14 *ὁ νόμος πν. ἔσται*, the law is spiritual, both as proceeding from the Holy Spirit and as adapted to the spiritual nature and wants of man. Rom. 1, 11 *χάρισμα πνευματικόν*, some spiritual gift, i. e. a gift pertaining to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit; comp. in v. 12, and see in *πνεῦμα* III. D. 2. e. —Also of things in a higher and spiritual sense, i. e. not literal, not corporeal, including also a reference to the Holy Spirit; 1 Pet. 2, 5 bis, *οἶκος πνευματικὸς . . . πνευματικῶς θυσίας*. 1 Cor. 10, 3. 4 bis, *βρώμα πνευματικόν ἔφαγον, πόμα πν. ἔπιον*, κτλ. *spiritual food, spiritual drink*, i. e. supernatural, given by miraculous power, and intended to affect their faith and spiritual life; comp. vv. 1. 2. 5.

πνευματικῶς, adv. (πνευματικός,) *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2, 14. Also Rev. 11, 8 *ἦτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος*, i. e. speaking in the Spirit, prophetically, allegorically, not literally. —Clem. Rom. Ep. ad Cor. 1. § 47 *πνευματικῶς ἐπέστελεν ἡμῖν*, sc. Παῦλος.

πνέω, f. *πνέομαι*, aor. 1 *ἐπνευσα*, Butt. § 114; not usually contracted, see Butt. § 105. n. 2. Lob. ad Phryn. p. 320; *to breathe, to breathe out*, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2; trop. Plut. Aristoph. et Menand. comp. 1. —In N. T. *to blow*, only of the wind, absol. Matt. 7, 25. 27 καὶ ἐπνευσαν οἱ ἄνεμοι. Luke 12, 55. John 3, 8. 6, 18. Rev. 7, 1. Acts 27, 40 *τῇ πνεύσει* sc. αἰφῶ. Sept. for *πνέει* Ps. 147, 18; *πνέει* Ia. 40, 24. So Palaeoph. 47. 2. Xen. An. 4. 5. 3.

πνίγω, f. *ξω*, *to choke, to strangle*, e. g. by drowning, Pass. Mark 5, 18. So Jnc. Ant. 10. 7. 5. Plut. de Liber. educ. 13. Xen. An. 5. 7. 25. —Spec. *to seize by the throat, to throttle, to choke*, c. acc. Matt. 18, 28 *κρατῆρας αὐτὸν πνίγει*. So Antiph. 125. 89. Aristoph. Nab. 1376. Comp. *δύχω* Luc. D. Mort. 19. 1. lb. 22. 1.

πνικτός, ἡ, ὄν, (πνίγω,) *strangled*, pr. Athen. 4. p. 147. d, κεφάλαιον . . . πνικτῆς ἐρίφου παρίσθηκε.—In N. T. meton. τὸ πνικτόν, *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15, 20. 29. 21, 25. This was forbidden to the Jews, Lev. 17, 13. 14; comp. 7, 26. 27. Deut. 12, 16. 23.

πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

1. *a breathing, breath of life, respiration*, Acts 17, 25 ζῶν καὶ πνοήν. Sept. for πνεύ; Gen. 2, 7. Is. 42, 5.—2 Macc. 7, 9. Hom. II. 23. 380. Soph. El. 719.

2. *breath of air, a blast, wind*, Acts 2, 2. Sept. for πνεύ; Job 37, 10.—Hom. II. 16. 149. Thuc. 4. 100 blast of a bellows.

ποδήρης, εως, ους, ὁ, ἡ, adj. (πούς, obs. ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1, 13 ἐνδεδυμένοι ποδήρη σκ. ἐσθῆτα. Sept. for ἑσθῆ Ex. 28, 4.—Jos. Ant. 8. 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

πόθεν, interrog. adv. *whence?* correl. with πού, πόρε, etc. comp. Buttm. § 116. 4.

1. Pr. of place, *whence?* from what place or quarter? Matt. 15, 33 πόθεν ἡμῶν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κτλ. Mark 8, 4. John 4, 11. 6, 5. Rev. 17, 13. Also indirect, as often in N. T. comp. Winer § 61. 2. n. Luke 13, 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. v. 27. John 8, 8. 8, 14 bis. Trop. of state, condition, indir. Rev. 2, 5. Sept. for ἤκει Num. 11, 18. Gen. 29, 4. Judg. 19, 17.—Hom. Od. 16. 57. Plato Parm. 187. a. Xen. OEc. 16. 8.

2. Of the source, author, cause, also of manner, *whence? how?* Matt. 13, 27 πόθεν οὖν ἔχει ζιζάνια; v. 54. 56. 21, 25. Mark 8, 2. John 1, 49. 19, 9 πόθεν εἰς σὺ; James 4, 1. Indirect, Luke 20, 7 μὴ εἰδέναι πόθεν. John 2, 9. 7, 27 bis. 28. 9, 29. 30. Sept. and ἤκει 2 K. 6, 27. (Dem. 241. 17. Xen. Conv. 2. 5.) Spoken in surprise, admiration, Luke 1, 43 καὶ πόθεν μοι τοῦτο, ἵνα κτλ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12, 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστί; So AEl. V. H. 13. 2. Dem. 749. 10.

ποία, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. 1, 10. Better ποία ας fem. of ποίος q. v.—Theocr. Idyll. 5. 34; ποίη Hdot. 8. 115. Hom. Od. 18. 269. Comp. Lob. ad Phryg. p. 496.

ποιέω, ᾶ, ἡ, ἴσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποίηκειν, without augm. Mark 15, 7, see Buttm. § 83. n. 7. Aor. 1

Opt. 3 pers. plur. ποιήσαντες Luke 6, 11, see Buttm. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, implying action as completed or as continued. Sept. usually for ἔργον.

1. *to make, i. e. to form, to produce, to bring about, to cause*, pr. of something external to oneself, something tangible, corporeal, obvious to the senses; see Passow a. v. init. Here the Middle is sometimes used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 6, 7, 8, and espec. n. 4. Matth. § 492. Winer § 39. 6.

a) Genr. a) Pr. and c. acc. Matt. 17, 4 ποιήσωμεν ἑδε τρεῖς σκηνάς. John 9, 11 πηλὸν ἐποίησε. 18, 18 ἀνδρακιδὸν πεποιηκότας. 19, 23. Acts 7, 40 θεούς. v. 43. 9, 39 ἱμάτια. 19, 24. Rom. 9, 20. Heb. 12, 13. Rev. 13, 14. With ἐκ c. gen. of material, John 2, 15 ποιήσας φραγέλλιον ἐκ σχοινίων. 9, 6. Rom. 9, 21. With κατὰ τι of manner, model, Acts 7, 44. Heb. 8, 5. Mid. Acts 1, 1 τὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων κτλ. see above. Sept. for ἔργον Gen. 6, 14 sq. Ex. 25, 9; c. ἐκ Gen. 6, 14. So Hdtan. 1. 11. 2. Xen. Mem. 2. 7. 5; c. ἐκ An. 4. 5. 14. β) Of God, *to make, i. q. to create, c. acc.* Acts 4, 24 ὁ ποιήσας τὸν οὐρανὸν κτλ. 7, 50. 14, 15. 17, 24. Heb. 1, 2. 12, 27. Rev. 14, 7. So Luke 11, 40; c. dupl. acc. Matt. 19, 4 ἄρσεν καὶ θῆλυ ἐποίησαν αὐτοὺς. Mark 10, 6. Sept. for ἔργον Gen. 1, 7. 16. 25. 31; ἔργον Gen. 1, 1. 1, 21. 27. Is. 42, 5.

b) Trop. of a state or condition, or of things abstract and incorporeal, and genr. of such things as are produced by an act of the mind or will; *to make, i. e. to cause, to bring about, to occasion*; see Passow. a) Genr. c. acc. Luke 1, 68 ἐποίησε λύτρωσιν τῇ λαφ' αὐτοῦ. Acts 15, 24 ἐποίησαν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 2, 12 ἐπιστάτας ποιοῦντας ὄχλον. Rom. 16, 17. 1 Cor. 10, 13. Eph. 2, 15 ποιῶν εἰρήνην. 4, 16. Heb. 8, 9. Mid. Rom. 15, 26. Heb. 1, 3. So Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. 5. 30. Xen. Mem. 4. 4. 14. β) Spec. ποιῶν with its accus. like Engl. *to make*, often forms here a periphrasis for the kindred verb. So Act ἐκδίκησιν ποιῶν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend*, to right, Luke 18, 7. 8. Acts 7, 24; comp. Luke ib. v. 3. 5. Sept. for ἐργον ἔργον Mic. 5, 15. (Pol. 3.

8. 10.) ἐνέδραν ποιεῖν *to make an ambushcade*, i. q. ἐνεδρεύειν *to lie in wait*, Acts 25, 3. (Palaeoph. 1. 10. Xen. Hell. 4. 8. 35.) τὸ ἱκανὸν ποιεῖν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy, to gratify*, Mark 15, 15. (Pol. 32. 7. 13.) μονὴν ποιεῖν *to make one's abode*, i. q. μένειν *to abide, to dwell*, John 14, 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιεῖν *to make one's way, to go*, i. q. ὁδοποιεῖν, Mark 2, 23, comp. in ὁδός no. 2. a; πόλεμον ποιεῖν *to make war or fight*, i. q. πολεμεῖν *to war, to fight*; construed by Hebr. c. μετὰ τινος instead of the dat. Rev. 11, 7. 12. 17. 13. 7. 19, 19. Sept. for ἡτῶν ἡτῶν Gen. 14, 2; συμβούλιον ποιεῖν *to make a consultation*, i. q. συμβουλευέσθαι *to consult together*, Mark 3, 6. 15, 1. (Plato Prot. 313. b.) συνωμοσίαν ποιεῖν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts 23, 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιεῖν *to make a combination, conspiracy*, i. q. συστρέφεσθαι *to combine*, Acts 23, 12. Sept. for ἡτῶν Am. 7, 10; comp. συστρέφομαι for ᾿Ρ 2 Sam. 15, 31. 2 K. 21, 22.—MID. often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιεῖν *to make delay* pr. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25, 17. (Polyb. Spic. Fragm. T. V. p. 44. Schweigh.) δεήσεις ποιεῖν *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5, 33. Phil. 4, 1. 1 Tim. 2, 1; ἐκβολὴν ποιεῖν *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts 27, 18. (Pollux On. 1. 99.) κοπετὸν ποιεῖν *to make lamentation*, i. q. κόντεσθαι *to lament*, Acts 8, 2. (Comp. πένθος π. Sept. Gen. 50, 10. Hdot. 2. 1.) λόγον ποιεῖν *to make account of*, i. q. λογίζεσθαι, Acts 20, 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνείαν ποιεῖν, i. q. μνησθῆναι, see in μνεία; μνήμην ποιεῖν, see in μνήμη; πορείαν ποιεῖν *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13, 22. (2 Macc. 3, 8. Xen. An. 6. 2. 11.) πρόνοιαν ποιεῖν *to make provision for*, i. q. προνοεῖν *to provide for*, Rom. 13, 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1; comp. Dem. 1433. 5.) σπουδὴν ποιεῖν *to make diligence, to give diligence*, i. q. σπουδάζειν, Jude 3; so Pol. 1. 46. 2. Plut. de Liber. educ. 7.

c) Spec. of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*, c. acc. Luke 5, 29 ἐποίησε δεῖπνον μεγάλην. 14, 12 ὅταν ποιῇς ἀριστον κτλ. v. 13. 16; c. dat. of pers. *to or for whom*, in honour of whom, Matt. 22, 2. Mark 6, 21. John 12, 2. Sept. π. δεῖπνον μεγ. for Heb. לִידֵּן מִדֵּבֶר מִדֵּבֶר Gen. 21, 8. So

c. dat. 1 Eedr. 3, 1; δέιπνον ποιεῖν Xen. Cyr. 3. 3. 25.—Hence of a festival, i. q. *to keep, to hold, to celebrate*; Matt. 26, 18 πρὸς σε ποιῶ τὸ πάσχα. Acts 18, 21. In the sense of *instituting*, Heb. 11, 28. Sept. and ἡτῶν Gen. Ex. 12, 48. Josh. 5, 10. So Jos. Ant. 2. 15. 3 π. τὰς θυσίας. Xen. Hell. 7. 4. 28 ποιεῖν τὰ Ὀλύμπια.

d) Also i. q. *to make exist, to cause to be*, pr. spoken of generative power, *to beget, to bring forth, to bear*; as παῖδας ποιεῖν Dem. 1312. 7, i. q. παυδοποιεῖν, see Lob. ad Phryn. p. 200. In N. T. a) Of trees and plants, *to make grow, to bear or bring forth fruit, to yield*; as καρπὸν v. καρποῖν ποιεῖν Matt. 3, 10. 7, 17 sq. 13, 23. 26. Luke 3, 9. Rev. 22, 2 al. Trop. Matt. 3, 8. 21, 43. Luke 3, 8. James 3, 12 μὴ δύναιται σκεῇ ἐλαίας ποιῆσαι. So of branches, i. q. *to shoot forth*, Mark 4, 32. Once of a fountain, James 3, 12 ὅτε ἄνικόν γλυκὲ ποιῆσαι ὕδωρ. Sept. for ἡτῶν of plants, Gen. 1, 11. 12. Is. 5, 2. 4. So Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. β) Trop. of persons, *to make for oneself, to get, to acquire, to gain*, c. acc. Luke 12, 33 ποιήσατε ἑαυτοῖς βαλάντια... ἡσασθὲν ἀνέλεειπον ἐν τοῖς σὺρ. 16, 9 φίλους. John 4, 1 μαθητάς. Sept. and ἡτῶν Gen. 11, 4. (Diod. Sic. 11. 39 δέξαν μεγ. Xen. Cyr. 5. 5. 12 φίλους.) In a pecuniary sense, *to gain*, Engl. *to make*, Matt. 25, 16 ἐποίησεν ἄλλα πέντε τάλαντα. Luke 19, 18. So Pol. 2. 62. 12. Dem. 1045. 5.

e) Causat. *to make do or be* anything, *to cause to do or be*; Passow no. 1. c. Herm. ad Vig. p. 759. a) With an acc. and infin. Matt. 5, 32 ποιεῖ αὐτὴν μοιχᾶσθαι. Mark 1, 17. 7, 37 τοὺς κωφοὺς ποιεῖ ἀκούειν. 8, 25. Luke 5, 34. John 6, 10. Acts 17, 26. Rev. 13, 13; also inf. c. τοῦ, Acts 3, 12 περιποιήσιν τοῦ περιπατεῖν αὐτῶν, see in ὁ, ἡ, τό, II. G. 3. b. γ. Comp. Winer § 45. 4. p. 378. Matth. § 540. So genr. Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. β) With ἵνα c. Subjunct. *to make or cause that*, see in ἵνα III. 1. d. John 11, 37 οὐκ εἶδαντο οὗτος ποιῆσαι... ἵνα οὗτος μὴ ἀποδῇ. Col. 4, 16. Rev. 13, 15. By attract. ποιήσω αὐτοὺς ἵνα κτλ. Rev. 3, 9. 13, 12. 16. Comp. Buttm. § 151. I. 6.

f) Causat. *to make be or become* anything, *to cause to be or become* so or so, *to make into* anything; with two accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. a) With a Subst. as predicate; e. g. of things, Matt. 21, 13 αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν. John 4, 46 ὅπου ἐποίησε

τὸ ὕδωρ αἶνον. 1 Cor. 6, 15. Heb. 1, 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4, 19 ποιήσω ὑμᾶς ἀδελφεὶς ἀνθρώπων, comp. Mark 1, 17 fully π. ὑμᾶς γενέσθαι ἀδελφεῖς. Matt. 23, 15 ποιεῖτε αὐτὸν υἱὸν γενένης. Luke 15, 19. Sept. for ἦν Gen. 27, 37. So to make, i. q. to constitute, to appoint; John 6, 15 ἵνα ποιήσωσιν αὐτὸν βασιλεία. Acts 2, 36. Rev. 1, 6. 3, 12. 5, 10; with predic. impl. Heb. 3, 2, comp. v. 1; with ἵνα instead of acc. Mark 3, 14 καὶ ἐποίησε δώδεκα, ἵνα ᾤσιν μετ' αὐτοῦ. Sept. for ἦν Ex. 18, 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) Spec. to make, i. q. to declare, to give out as any one. John 8, 53 τίνα σεαυτὸν ποιεῖς; 10, 33 ποιεῖς σεαυτὸν Θεόν. 19, 7. 12. 1 John 1, 10. So Jos. Ant. 2. 11. 2 ποιεῖται αὐτὸν υἱόν i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. β) With an Adj. as predicate; e. g. of persons, Matt. 20, 12 ἱσους ἡμῖν αὐτοὺς ἐποίησας. 28, 14. John 16, 2. Rev. 12, 15. In the sense of declaring, John 5, 18, comp. above in a. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2, 14 ὁ ποιήσας τὰ ἀμφότερα ἐν. (Æl. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to assume; Matt. 12, 33 ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κτλ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 759. So Hdol. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξαπατηθέντας... ἵπ' ἐμοῦ ἦκειν εἰς Φᾶσιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the kindred verb; e. g. Act. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26, 73 (Xen. An. 3. 5. 17); ἔκδετον ποιεῖν, i. q. ἐκτείναι, to expose infants, Acts 7, 19; εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3, 3. Mark 1, 3. Luke 3, 4; comp. John 1, 23; λευκόν v. μέλαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαινειν, Matt. 5, 36; ὅγιον ποιεῖν to make whole, to heal, i. q. ὑγιαίνειν, John 5, 11. 15. 7, 23. (Palseph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12, 16. Mark 3, 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Μῦθ. βέβαιον ποιεῖσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1, 10. γ) With an Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause to go out, to put forth; comp. Viger. p. 283. n. Acts 5, 34 ἐκλευσεν ἔξω βραχὺ τὶ τοὺς ἀποστόλους καλεῖσαι. So Æl. V. H. 10. 3 τὰ τῶν περδίκων νεύττια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω

ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελείων τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow s. v.

a) With an acc. of thing, and without reference to a person as the remote object; comp. below in lett. d. a) With acc. of pron. or the like, to do, genr. Matt. 5, 47 τί περιεσὺν ποιεῖτε; Mark 11, 3 τί ποιεῖτε τοῦτο; 14, 8 δ' ἔσχεν αὐτὴν, ἐποίησε. Luke 6, 2. 3. Matt. 8, 9 ποιήσων τοῦτο, καὶ ποιεῖ. Luke 7, 8. 20, 2 ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιεῖς; John 19, 24. Acts 1, 1. 14, 15. 1 Cor. 7, 36. 15, 29. Gal. 2, 10 αὐτὸ τοῦτο ποιήσω. Eph. 6, 9. Phil. 2, 14 πάντα ποιεῖτε. Col. 3, 17. 1 Tim. 5, 21 μηδὲν ποιῶν. James 4, 15. al. With a participle following, Mark 11, 5 τί ποιεῖτε λύοντες τὸν πᾶλον, as in Engl. *what do ye loosing the colt?* Acts 11, 30. 21, 13. Sept. genr. for ποιῶ 1 K. 7, 23. 2 K. 6, 21. asp. So Hdian. 4. 8. 10 τὶ τοιοῦτο. Xen. An. 1. 4. 17 ταῦτα.

Mem. 1. 3. 1. β) With acc. of a Subst. commonly of particular deeds, acts, works, done repeatedly or continuedly, to do, to perform, to execute, to work; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8, 39. 41; τὰ πρῶτα ἔργα Rev. 2, 5; τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John 10, 37. 38; ἔργον εὐαγγελιστοῦ 2 Tim. 4, 5; π. ἔλεος to do mercy, to show mercy, James 2, 13; π. ἐλεημοσύνην to do alms, to give alms, Matt. 6, 2. 3. Acts 10, 2. 24, 17; π. δικαιοσύνην id. Matt. 6, 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7, 22. 13, 58; ἔργα John 5, 36. 10, 25; κράτος Luke 1, 51; σημεῖα John 2, 11. 23. 4, 54. 6, 30. 11, 47; τέρατα καὶ σημεῖα Acts 6, 8. 7, 36. 15, 12; genr. Matt. 9, 28. Acts 14, 11. al. Sept. and τιῶν Ex. 4, 17. Ps. 72, 18. 77, 15.—Also of the will, precept, requirement of any one, to do, to perform, to fulfil; as Matt. 21, 31 τίς ἐκ τῶν δύο ἐποίησε τὸ βέλημα τοῦ πατρὸς; 23, 3. Mark 6, 20 καὶ Ἡρώδης... πολλὰ ἐποίησε, i. e. which John admonished him to do. Luke 17, 9. 10. John 2, 6. Acts 16, 21. Eph. 2, 3. Rev. 17, 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5, 19. 7, 21 ὁ ποιῶν τὸ βέλημα τοῦ πατρὸς μου. v. 24. 26. Luke 6, 46. 8, 21. John 7, 19 τὸν νόμον. Acts 13, 22. Rev. 22, 14. Of that which one asks, entreats, promises; John 14, 13 ὅτι ἂν αἰτήσῃτε... ἐγὼ ποιῶ. v. 14. Rom. 4, 21 δ' ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι. Eph. 3, 20. 1 Thess. 5, 24; with

dat. of para. Mark 10, 35 ἵνα δ' ἐὰν αἰρήσωμεν, ποιήσῃς ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4, 28. Rom. 9, 28 λόγον συνετεταγμένον ποιήσει κύριος the Lord will execute his word decreed, the judgment threatened. 2 Cor. 8, 10. 11. Gal. 5, 17, Eph. 3, 11. γ) Spoken of a course of action or conduct, to do, i. q. to execute, to exercise, to practise; e. g. κρίσιν ποιεῖν to do judgment, to act as judge, i. q. κρίνειν, John 5, 27. Jude 15. (Xen. Hall. 4. 2. 6, 8.) Also τὴν ἐξουσίαν τῶς ποιεῖν, to exercise the power of any one, Rev. 13, 12. Spec. of right, duty, virtue; Rom. 2, 14 τὰ τοῦ νόμου ποιῇ. 10, 5; τὴν ἀληθείαν John 3, 21. 1 John 1, 6; τὴν δικαιοσύνην 1 John 2, 29. 3, 7; ποιῶν χρηστότητα Rom. 3, 12. Also Matt. 19, 16 τί ἀγαθὸν ποιήσω; John 5, 29. 8, 29 τὰ ἀρεστά. Rom. 7, 19. Eph. 6, 8. James 4, 17 καλὸν ποιεῖν. 3 John 5. So Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and ἡθῶν Ps. 14, 3. Gen. 18, 19. al. δ) Of evil deeds or conduct, to do, to commit, to practise, e. g. ἀμάρτημα 1 Cor. 6, 18; τὴν ἀμαρτίαν John 8, 34. 2 Cor. 11, 7. 1 John 3, 4; τὴν ἀνομίαν Matt. 13, 41. 1 John 3, 4; ἄξια πληγῶν Luke 12, 48; αὐτὰ Rom. 1, 32. 2, 3; βδελύγμα Rev. 21, 27; τὸ ἔργον τοῦτο 1 Cor. 5, 2. 3 John 10; τὰ μὴ καθήκοντα Rom. 1, 28; οὐδὲν ἐκείνῳ τινι Acts 28, 17; κακόν Matt. 27, 23. Luke 23, 22; κακά Rom. 3, 8. 1 Pet. 3, 12; ποινὰ Luke 3, 19; φόβον Mark 15, 7; ψεύδος Rev. 22, 15; γενρ. John 7, 51. 18, 35. Acts 21, 33. 1 Tim. 1, 13. al. Sept. and ἡθῶν Ps. 51, 6. Gen. 34, 7. al. So Hdian. 1. 16. 13 μηδὲν ἀνέξιον. Luc. Plsc. 9 πολλά ἀδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιεῖν.

b) Intrans. to do, to act, e. g. a) Absol. i. q. to be active, to work, Matt. 20, 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13, 8 ἐδόξα αὐτῷ ἐξουσία ποιῆσαι μήρας κτλ. Sept. and ἡθῶν Ruth 2, 19; comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. Others refer both these passages to lett. e, below. β) With an adv. of manner, to do so and so, to act in any manner, e. g. καλῶς Matt. 12, 12. 1 Cor. 7, 37; and so c. particip. Acts 10, 33 καλῶς ἐποίησας παραγενόμενος. Phil. 4, 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προσεπών.) With κρίσιν 1 Cor. 7, 38; ὅσῳ John 14, 31. 1 Cor. 16, 1; φρονίμως Luke 16, 8; ὡς Matt. 1, 24. 28, 15. Also κατὰ τι ποιεῖν Matt. 23, 3. Luke 2, 27; πρὸς τι Luke 12, 47. So Dem. 17. 9 ὡν καλῶς ποιοῦντες κένηται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Spec. ποιέω, like Engl. to do, is often

used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow s. v. E. g. with acc. of thing, Matt. 5, 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελεῖται τὸ αὐτὸ ποιοῦσιν; Luke 6, 10. Rom. 12, 20 ἐὰν διψῇ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κτλ. Heb. 6, 3. With an adv. as οὕτω, Matt. 5, 47 ἐὰν δωπάσῃς τοὺς ἀδελφούς... οὐχὶ καὶ οἱ ἔθνη οὕτω ποιοῦσιν; 24, 46 comp. 45. Luke 9, 15. Acts 12, 8; ὁμοίως ποιοῖν Luke 3, 11. 10, 37; ὡς, Matt. 6, 2 μὴ σαλπίσσης ἑμπροσθὲν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν. Luke 9, 54; ὁμοίως Matt. 20, 5; καθὼς 1 Thes. 5, 11.—So c. acc. Dem. 11-18. 13 ῥάδιος ἐπιτοκήσειν, ὅπερ καὶ ἄλλοις πεποίηκε. Luc. de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, to do to or as to any one, i. e. either for or against him; the person being the remoter object. a) With acc. of person, also c. acc. of thing; Matt. 27, 22 τί οὖν ποιῶς Ἰησοῦν; Mark 15, 12. With an adv. εὖ ποιεῖν τινα, Engl. to do one good, Mark 14, 7; comp. Buttin. § 131. 5. Matth. § 415. So Xen. Mem. 2. 2. 8 αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εὖ ποιῶσι. β) With dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. to or for any one, in his behalf, c. acc. of thing. Matt. 20, 32 τί βύλεται ποιῶν ὑμῖν. Mark 5, 19 ὅσα σοι ὁ κύριος πεποίηκε. v. 20. Luke 1, 49. John 9, 26. 12, 16; acc. impl. Matt. 25, 40. 45. With an adv. Matt. 5, 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15, 8. Luke 1, 25. John 13, 15. Sept. and ἡθῶν Gen. 21, 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ... ποιήσω, καὶ ξένη καὶ δοτῇ. Xen. Mem. 3. 10. 8.) Also against any one, to his detriment, c. acc. of thing, Acts 9, 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John 15, 21. Heb. 13, 6. With an adv. Matt. 21, 36. Luke 2, 48. Sept. and ἡθῶν Gen. 20, 9. (Dem. 855. 15. Xen. Ec. 2. 9.) Or, genr. in respect to any one, in his case; c. acc. of thing, Matt. 7, 12. 21, 40. Mark 9, 13. Acts 4, 16; c. adv. Matt. 7, 12. Luke 6, 23. 26. 31. Comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τινα. γ) With ἐν c. dat. of pers. to do in respect to any one, in his case; c. acc. of thing; Matt. 17, 12 Ἠλίας ἦδη ἦλθε... ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. Luke 23, 31. Comp. Winer § 31. 6. So Sept. Gen. 40, 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἑταρείων τι ποιήσῃς ἐν ἐμοί. δ) With μετά c. gen. of pers. to do with any one, by Hebraism; see in μετά I. 2. c. e. Luke 1, 72

ποιήσαι ἔλεος μετὰ τῶν πατέρων. 10, 37. Acts 14, 27. 15, 4. Sept. for ποιῶν Gen. 24, 12. 14. Ps. 119, 65. So Tob. 12, 6. Judith 8, 26.

e) Spec. with an accus. of time, pr. intrans. to do or act for a certain time, or as in comm. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. *transigere vitam* Sall. Cat. 2. Acts 15, 33 ποιήσαντες δὲ χρόνον. 18, 23. 20, 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11, 25 συζηήμερον ἐν τῷ θυμῷ πεποίηκα. James 4, 13. Perhaps Matt. 20, 12. Rev. 13, 5; better as above in no. 2 b. a. Sept. for ποιῶν Ecc. 6, 12.—Sept. Prov. 13, 24. Jos. Ant. 6. 1. 4 π. μήρας τέσσαρας. Dion. Hal. Ant. 6. 5. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281. n; contra, Stallbaum ad Plat. Phileb. p. 158. +

ποιήμα, ατος, τό, (ποιέω,) a thing made, work. Rom. 1, 20 τὰ ἔκδηλα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθοράται. Trop. Eph. 2, 10. Sept. for ποιῶν Ecc. 3, 11; ἡγῶ Is. 29, 16.—Luc. de Dea Syra 29, 49. Plato Menex. 97. e.

ποίησις, εως, ἡ, (ποιέω,) a making, Jos. Ant. 18. 3. 1; νέων ποιήσιν Thuc. 3. 2.—In N. T. a doing, keeping of a law; James 1, 25 ἐν τῇ ποιήσει ec. τοῦ νόμου. So Ecclus. 19, 17 ποιήσεις νόμον. Test. XII Patr. p. 681.

ποιητής, οῦ, ὁ, (ποιέω,) 1. a maker of any thing, inventor, Xen. Cyr. 1. 6. 38 π. μηχανημάτων.—In N. T.

1. a doer, keeper of a law or precept; Rom. 2, 13 οἱ ποιηταὶ τοῦ νόμου. James 1, 22. 23. 4, 11. ib. 1, 25 π. ἔργου intensa. a doer of the deed, i. q. a doer indeed of the law.—1 Macc. 2, 67.

2. a poet, maker of a poem, Acts 17, 28.—Ceb. Tab. 13. Ezechin. 20. 4. Xen. Mem. 1. 2. 66.

ποικίλος, η, ον, pr. many-coloured, spotted, variegated, Sept. for ἵψζ Gen. 31, 8. 10. 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14.—In N. T. various, divers, manifold; as ποικίλας νόσους Matt. 4, 24. Mark 1, 34. Luke 4, 40; ἐπιθυμίαι ποικ. 2 Tim. 3, 6. Tit. 3, 3. Heb. 2, 4 ποικ. δυνάμεις. 13, 9. James 1, 2. 1 Pet. 1, 6. 4, 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts. So 2 Macc. 15, 21. Hdian. 4. 2. 13. Xen. Oec. 16. 1.

ποιμαίνω, f. αὐῶ, (ποιμήν,) 1. to feed a flock or herd, to let feed, to pasture, to tend,

c. acc. Luke 17, 7 δούλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9, 7. Sept. for ποιῶ Gen. 30, 31. 36. Ex. 3, 1.—Luc. D. Deor. 4. 4. Dem. 1155. 3. Plato Rep. 345. c.

2. Trop. to feed, to cherish, to provide for, e. g. kings and princes their people, Matt. 2, 6 ὅστις ποιμαίνει τὸν λαόν μου. Rev. 7, 17; and so pastors and teachers the church, John 21, 16. Acts 20, 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5, 2. Sept. for ποιῶ 2 Sam. 5, 2. 1 Chr. 11, 2. (So Anacr. Od. 60. 8. Plato Lys. 209. a.) Spec. to rule, to govern, with severity; Rev. 2, 27 ποιμαίνει αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12, 5. 19, 15. Sept. and τῶζ Mic. 5, 6. 7, 14.—In a bad sense, ποιμ. εαυτόν, to feed or cherish oneself, to take care of oneself, at the expense of others, Jude 12. Comp. Sept. Prov. 29, 3. Ez. 34, 8 ἐβόσκησαν οἱ ποιμένες εαυτούς.

ποιμήν, ἑνος, ὁ, 1. a herdsman, shepherd, one who tends herds or flocks; Matt. 9, 36 πρόβατα μὴ ἔχοντα ποιμένα. 25, 32. Mark 6, 34. Luke 2, 8. 15. 18. 20. Sept. for ποιῶ Gen. 4, 2. Num. 27, 17.—Dem. 1155. 4. Xen. Mem. 2. 3. 9.

2. Trop. a) Of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the church, his flock; Matt. 26, 31 et Mark 14, 27 παράξω τὸν ποιμένα κτλ. quoted from Zech. 13, 7 where Sept. for ποιῶ. John 10, 2. 11 bis. 12. 14. 16. 1 Pet. 2, 26. Heb. 13, 20. Sept. for ποιῶ of the Messiah, Ez. 34, 23. 37, 24. So Act. Thom. 1. 26 ποιμήν ἀγαθός. of Christ. Also of a king as ποιμήν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1. b) Spec. a pastor, the teacher and spiritual guide of a particular church, Eph. 4, 11. Sept. and ποιῶ Jer. 2, 8. 3, 15. Ez. 34, 2. 5 sq.

ποιμνή, ης, ἡ, (ποιμήν,) a flock, espec. of sheep, Matt. 26, 31. Luke 2, 8. 1 Cor. 9, 7 bis. Sept. for ποιῶ Gen. 32, 17. So Dem. 1155. 5. Plato Rep. 415. e.—Trop. the flock of Christ, his disciples, church, John 10, 16; comp. in ποιμνιον. So Act. Thom. 1. 25.

ποιμνιον, ου, τό, (synec. for ποιμήν, ποιμήν,) a flock, i. q. ποιμήν, Sept. for ποιῶ Gen. 29, 2. 3; ἵψζ Gen. 31, 4. 1 Sam. 14, 32. Luc. D. Deor. 4. 2, 3. Plato Rep. 416. a.—In N. T. only trop. the flock of Christ, his disciples, church, Luke, 12, 32. Acts 20, 28. 29. 1 Pet. 5, 2. 3. Comp. Sept. τὸ π. κυρίου for ποιῶ Jer. 13, 17. Zech. 10, 3. So Psalt. Salom. 17, 45. Themist. Orat. 23. p. 289, i. q. disciples.

ποῖος, ποία, ποῖον, interrog. correl. pron. corresponding to οἷος, τοῖος, Buttm. § 79.

1. Pr. *what? of what kind or sort?* Lat. *qualis*; Mark 4, 30 ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν. Luke 6, 32 ποία ὑμῶν χάρις ἐστὶ; v. 33. 34. 24, 19. John 12, 33 ποίῳ Σατάνῃ. 18, 32. 21, 19. Acts 7, 49. Rom. 3, 27. 1 Cor. 15, 35. James 4, 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in ποία. 1 Pet. 1, 11. 2, 20. So ἐν ποίᾳ ἐξουσίᾳ *by what authority*, i. q. by whose authority, Matt. 21, 23. 24. 27. Mark 11, 28. 29. 33. Luke 20, 2. 8. Acts 4, 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ δόγματι; Adv. Luke 5, 19 ποίας, or as in Rec. διὰ ποίας, (sc. ὁδοῦ), *what way, how*; comp. δι' ἐκείνης 19. 4. Sept. for ἢ 1 K. 22, 24.—Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

2. *what one?* sc. out of a number, i. q. *which? which?* Matt. 19, 18. 22, 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24, 42 ποία ὄρα. v. 43. Mark 12, 28. Luke 12, 39. John 10, 32 διὰ ποῖον αὐτῶν ἔργων. Acts 23, 34. Rev. 3, 3. Sept. for ἢ 2 Sam. 15, 2. Jonah 1, 8.—1 Macc. 2, 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

πολεμέω, ὦ, f. ἦσω, (πολεμος,) *to war, to make war, to fight*, with κατὰ c. gen. Rev. 12, 7 δ Μιχαὴλ... τοῦ πολεμήσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in δ, ἡ, τό, G. 3. b. γ. By Hebr. with μετὰ c. gen. Rev. 2, 16 πολεμήσω μετ' αὐτῶν. 13, 4. 17, 14. So Sept. μετὰ for Heb. עִם עִתִּי Judg. 11, 5. 20. 2 K. 14, 15; 2^a Judg. 11, 25; see in μετὰ I. 2. c. α. (The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. a.) Absol. Rev. 12, 7; once joined with κρίνω, 19, 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *in righteousness doth he judge and make war*, i. e. upon those whom he condemns, in order to punish them; comp. Jer. 21, 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. So c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10.—Hyperbol. once *to war*, i. q. *to strive violently, to wrangle, to quarrel*, James 4, 2 μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ κτλ. Sept. and part. עִתִּי Ps. 56, 2. 3, comp. v. 6. So Diod. Sic. 13. 84.

πόλεμος, ου, δ, (πέλομαι, kindr. Lat. *pello, bellum*), pr. *agitation, tumult*; hence *fight, battle, war*.

1. *a fight, battle*, 1 Cor. 14, 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11, 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9, 7. 9. 12, 7. 16, 14. 20, 8. So ποιῆσαι πόλεμον μετὰ τινος, *to do battle, to fight, to make war with any one*, i. q. πολεμεῖν, Rev. 11, 7. 12, 17. 13, 7.

19, 19; see in ποῖον no. 1. b, and πολεμέω. Sept. and עִתִּי Ex. 13, 17. 2 Sam. 19, 10. Job 39, 25. So ἄλ. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once *for violent strife, wrangling, quarrel*, James 4, 1. So Hdian. 1. 11. 4. Plato Phædo 11. p. 66. c.

2. Genr. *war*, Matt. 24, 6 bis, ἀκούειν πολέμων καὶ ἀκοῆς πολέμων. Mark 13, 7 bis. Luke 14, 31. 21, 9. Sept. and עִתִּי Ex. 1, 10. 2 K. 3, 7.—Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

πόλις, εως, ἡ, (πολέω, πέλομαι,) *a city*, pr. enclosed with a wall, a walled town.

1. Pr. and genr. *a city*; Matt. 2, 23 κατακήσεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6, 56. Luke 8, 1. John 11, 54. 2 Cor. 11, 26. al. smp. Sept. for עִיר Gen. 4, 16. 11, 4. smp. So Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1.—In various constructions: a) With the art. ἡ πόλις, *the city*, i. e. known or before mentioned, as Matt. 21, 17. 18, comp. v. 10. Mark 11, 19 comp. v. 1. John 4, 8. 28. 30, comp. v. 5. Acts 8, 9, comp. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. 26, 18. Luke 7, 37. 24, 49. Acts 12, 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. 8, 33 comp. v. 28. Mark 5, 14. Luke 8, 34. b) With an adj. or like adjunct, Matt. 10, 14. 15 τῇ πόλει ἐκείνῃ. Acts 19, 29 ἡ π. Ὀλυ. 26, 11 εἰς τὰς ἑξὼ πόλεις. Rev. 16, 19 ἡ πόλις ἡ μεγάλη sc. Βαβυλὼν. 18, 10. 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9, 1 comp. 4, 13; or, the chief city of one's family, Luke 2, 3; ἡ ἁγία πόλις, *the Holy City*, i. e. *Jerusalem* as the public seat of God's worship, Matt. 4, 5. Rev. 11, 2. Sept. and עִיר Neh. 11, 1. Is. 52, 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20, 9. c) With gen. of pers. *the city of any one*, i. e. one's native city, π. Δαβὶδ Luke 2, 4. 11. (2 Chr. 8, 11.) Or in which one dwells, Luke 4, 29. John 1, 45. Rev. 16, 19; π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5, 35, comp. Ps. 48, 2. Tob. 13, 15. With gen. of a gentile name, Matt. 10, 5 εἰς πόλιν Σαμαρειτῶν. v. 23. Luke 23, 51. Acts 19, 35. 2 Cor. 11, 32. d) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2, 4 ἐκ πόλεως Ναζαρέτ. v. 39. Acts 11, 5. 27, 8; so prob. Luke 1, 39 εἰς πόλιν Ἰουδα, i. e. *Judah* or *Juttah*; see in art. Ἰούδα. Or in the genit. Acts 16, 14. 2 Pet. 2, 6 πόλεις Σοδόμων καὶ Γ. comp. Winer § 48. 2. So Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο. e) With a gen. of region or province, Luke 1, 26 εἰς πόλιν τῆς

Γαλιλαίας. John 4, 5. Acts 21, 39; impl. Matt. 18, 13. Luke 5, 12. So some Luke 1, 39 εἰς πόλιν Ἰούδα, *a city of Judah*; but see in lett. d.

2. Meton. *for the inhabitants of a city*, Matt. 8, 34 πᾶσα ἡ πόλις ἐξῆλθεν. 21, 10. Mark 1, 33. Acts 13, 44. 21, 30. al.—Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.

3. Symbol. *the city*, spoken of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven; Rev. 3, 12. 21, 2 τὴν πόλιν τὴν ἁγίαν, Ἰερουσα. καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10. 14 sq. 22, 14. 19. Heb. 11, 10. 16. 12, 22. See Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. +

πολιτάρχης, ου, δ. (πόλις, ἄρχων) *a city-ruler, prefect, magistrate*, Acts 17, 6. 8.—Greek writers use the form πολιταρχος, Aeneas c. 26; or better πολίταρχος Pind. Nem. 7. 125. Plut. Themist. 19.

πολιτεία, as, ἡ, (πολιτεύω.) pr. 'the being a free citizen,' the relation of a free citizen to the state; hence

1. *citizenship, the right of citizenship, freedom of a city*, Acts 22, 28.—3 Macc. 3, 21. 23. Dem. 161. 16. Xen. Hell. 1. 1. 26.

2. *the state itself, a community, common-wealth*, Eph. 2, 12 π. τοῦ Ἰσραὴλ.—2 Macc. 4, 11. Phil. 6. 14. 4. Xen. Mem. 2. 1. 13.

πολίτευμα, atos, τό, (πολιτεύω.) *administration of the state, any public measure*, Dem. 107. 25. Plato Legg. 945. d.—In N. T. *the state itself, a community, common-wealth*, trop. of Christians in reference to their spiritual community, the new Jerusalem in heaven, Phil. 3, 20. (So pr. 2 Macc. 12, 7. Jos. Ant. proem. 3. Pol. 2. 41. 6.) Others: *walk, life, conduct*; comp. πολιτεύω Phil. 1, 27.

πολιτεύω, f. εἶσω, (πολίτης,) *to administer the state*, Thuc. 2. 37, 65; *to live as a free citizen* Pol. 4. 76. 2. Xen. Hell. 3. 1. 21.—Often and in N. T. Mid. depon. πολιτεύομαι, f. εἶσομαι, *to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state*, pr. Dem. 665. 20. Hence in N. T. genr. *to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. 1, 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθαι. With dat. of manner and dat. of pers. Acts 23, 1 πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι τῷ Θεῷ, i. e. to or for God, according to his will; comp. in Θεός no. 1. c. So 2 Macc. 6, 1 τοῖς τοῦ Θεοῦ νόμοις. 3 Macc. 3, 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατριφ νόμῳ.

πολίτης, ου, δ. (πόλις,) *a citizen, a member of a city or state, a freeman*; Acts 21, 39 οὐκ ἀσέμου πόλεως πολίτης. Luke 15, 15. So 2 Macc. 5, 23. 24. Hdian. 8. 2. 9. Xen. Mem. 4. 6. 14.—With gen. αὐτοῦ, i. q. fellow-citizen, Luke 19, 14; also Heb. 8, 11 in later edit. where Rec. τὸν πλησίον. Sept. for עֲמֻנָה Gen. 23, 11; עֲמֻנָה Jer. 31, 34. Prov. 24, 28. So Hdian. 3. 10. 11. Xen. Hell. 6. 3. 6.

πολλά, see πολύς.

πολλάκις, adv. (πολύς,) *many times, often*, Matt. 17, 15 bis. Mark 5, 4. 9, 22. John 18, 2. Acts 26, 11. Rom. 1, 13. [15, 22.] 2 Cor. 8, 22. 11, 23. 26. 27 bis. Phil. 3, 18. 2 Tim. 1, 16. Heb. 6, 7. 9, 25. 26. 10, 11.—Palæph. 21. 2. Xen. Mem. 3. 12. 6.

πολλαπλασίων, onos, δ, ἡ, adj. (πολύς,) *manifold, many times more*, Luke 18, 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more common, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

πολυέσπλαγγχος, see in πολύ-σπλαγγχος.

πολυλογία, as, ἡ, (πολυλόγος; πολύς, λέγω,) *much speaking, loquacity*, Matt. 6, 7. Sept. for עֲרֵב עֲרֵב Prov. 10, 19.—Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

πολυμερῶς, adv. (πολυμερής; πολύς, μέρος,) *in many parts, in manifold ways*, Heb. 1, 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομών εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατασκεύασε. Comp. πολυμερής Aristot. Part. An. 4. 6. 1.

πολυποικίλος, ου, δ, ἡ, adj. (πολύς, ποικίλος,) *much variegated, π. φάρεα Soph. Iph. Taur. 1155.—In N. T. very various, manifold, multifarious*, e. g. ἡ π. σοφία τοῦ Θεοῦ Eph. 3, 10.

πολύς, πολλή, πολύ, Genit. πολλοῦ, ἡς, οὔ, see Buttm. § 64. 1. Comparat. πλεῖον, Superl. πλείστος, see in their order.—*Many, much*, pr. of number, quantity, amount. For the usual construction with the article, see in δ, ἡ, τό, II. A. 2. b.

1. Sing. pr. *many, much*; and with a noun implying number or multitude, *great, large*. a) Without art. John 6, 10 χόρτος πολύς. 15, 5 καρπὸν πολύν. Acts 15, 32 δὲ λόγον πολλοῦ *with much discourse*, many words. 20, 2. 16, 16 ἐργασίαν πολλήν. 22, 28. Matt. 13, 5 γῆν πολλήν *much earth*, soil. So with a noun of multitude, Acts 11, 21 π. ἀριθμὸς *a great number*. 18, 10 λαὸς πολύς. Mark 5, 24 ὄχλος π. John 6, 2. Acts 14, 1 πολὺ πλῆθος. 17, 4. Trop.

Matt. 9, 37 ὁ μὲν περισσὸς πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. Neut. πολὺ, *much*, e. g. Luke 12, 48 φ εἰδὼς πολὺ, πολὺν ζητηθήσεται κτλ. 16, 10 bis, ἐν πολλῷ πιστός, ἐν πολλῷ ἔδικος. Acts 26, 29. Matt. 26, 9 πρᾶξῃναι πολλοῦ, *to be sold for much*. So Xen. Mem. 1. 2. 60. b) With art. Heb. 5, 11 περὶ οὗ πολλὸς ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark 12, 37 ὁ πολλὸς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phryn. p. 193, 390.) Absol. Neut. τὸ πολὺ, *the much*, 2 Cor. 8, 15 ὁ τὸ πολὺ sc. ἔχω v. συλλέξας, quoted from Sept. Ex. 16, 18, comp. v. 17; see Winer § 66. 3. n. So Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

2. Plur. πολλοί, αἱ, ἄ, *many*, and with nouns of multitude, *great, large*. a) Without artic. Matt. 8, 16 δαίμονιζόμενοι πολλούς. 24, 11. Mark 2, 15 πολλοὶ τελῶναι. Luke 7, 21, 12, 7. 19 πολλὰ ἀγασά. v. 47 see in δέρω. John 8, 23 ὕδατα πολλὰ, *many waters*, many fountains. Acts 2, 48. Heb. 2, 10. al. So with a noun of multitude, Matt. 4, 25 ὄχλοι πολλοί. Luke 14, 25. (Xen. An. 4. 7. 14.) With another Adj. ἔταρος πολλοί Matt. 15, 30; fem. Luke 8, 3; neut. 22, 65; ἄλλαι πολλαί Mark 15, 41; neut. 7, 4. John 21, 25; πολλοὺς ἄλλους Mark 12, 5. Coupled by καί, as π. καὶ ἔτερα Luke 3, 18; π. καὶ ἄλλα σημεῖα John 20, 30; π. καὶ βαρεῖα αἰνύματα Acts 25, 7. Tit. 1, 10. (Xen. Cyr. 1. 4. 1; c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. 7, 13 καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἐροῦσίν μοι. Luke 4, 41 ἀπὸ πολλῶν. John 8, 30. Acts 10, 27. 2 Pet. 2, 2. Spec. *many*, i. q. a *multitude*, *all*, Matt. 20, 28 λύτρον ἀντὶ πολλῶν. Mark 10, 45. 14, 24. Heb. 9, 28, comp. Sept. Is. 53, 12. Neut. πολλὰ, *many things, much*, Matt. 13, 3 καὶ ἐδωκ-σεν πολλὰ ἐν παραβολαῖς. Mark 5, 26. Luke 10, 41. John 8, 28. 2 Cor. 8, 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) With gen. partit. Matt. 3, 7 πολλοὺς τῶν Φαρισαίων. Luke 1, 16. John 6, 66. Acts 4, 4. al. With ἐκ c. gen. partit. John 6, 60 πολλοὶ ἐκ τῶν μαθητῶν. 10, 20. Acts 17, 12. So c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. b) With the art. as referring to something well known; c. Subst. Luke 7, 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολ-λαί, comp. v. 37. 39. Rev. 17, 1, comp. v. 15. Acts 26, 24 τὰ πολλὰ γράμματα, *the much learning* which thou hast, q. d. thy

much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, *the many*, i. e. those before spoken of, including the idea of *all*; as Rom. 5, 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam. So *the many* who receive Christ, *all* who receive him, v. 15. 12, 5. 1 Cor. 10, 17. v. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι, *the many*, *all* to whom I preach. (Xen. An. 3. 1. 10.) Also *the many*, *the most*, *the greater number*, but implying exceptions. Matt. 24, 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2, 17 ὡς οἱ πολλοί, *as the most do*, i. e. the Judaizing teachers. Comp. Winer § 17. 1. n. p. 119. Matth. § 266. So Xen. Cyr. 3. 1. 3.

3. Trop. and intens. of amount, degree, *much, great, vehement*, comp. Passow a. v. Matt. 2, 18 ὀδυρμός πολὺς. 5, 12. Luke 10, 40. Col. 4, 13 ὄνλον πολὺν. Matt. 24, 30 δόξης πολλῆς. Mark 13, 26. John 7, 12 γογγυσμός π. Acts 15, 7. 21, 40 πολλῆς σιγῆς. 24, 3. 7. 25, 23. 27, 10. 21. Rom. 9, 22. 1 Cor. 2, 3 ἐν τρόμῳ πολλῷ. 2 Cor. 8, 4. Eph. 2, 4. al. smp. Sept. for ὅτι Gen. 41, 29. Dan. 11, 44.—Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25.

4. Of time, *much, long*, Plur. *many*. Matt. 25, 19 μετὰ δὲ χρόνον πολύν. Mark 6, 35 ὥρας πολλῆς γενομένης. Luke 8, 29. John 5, 6. Luke 12, 19 ἔτη πολλά, *many years*. Acts 24, 10. Rom. 15, 23; ἐπὶ πολὺ *for a long time* Acts 28, 6; μετ' οὐ πολὺ *not long after* Acts 27, 14; μετ' οὐ πολλὰς ἡμέρας Luke 15, 13. Acts 1, 5. Sept. ἡμέραι π. for Heb. עשרה Hos. 3, 3. 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλά ἔτη.

5. Neut. πολὺ, πολλὰ, adverbially, Buttm. § 115. 4. Matth. § 446. a) Sing. πολὺ, *much, greatly*, Mark 12, 27 πολὺ πλεῖστος. Luke 7, 47 ἡγάπησε πολὺ. Acts 18, 27. Rom. 8, 2. James 5, 16; with a compar. 2 Cor. 8, 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. with compar. John 4, 41; πολλῷ μᾶλλον Matt. 6, 30. Mark 10, 46. So Sept. genr. Dan. 6, 14. 28. Hdian. 2. 3. 4. Xen. Mem. 8. 5. 11; with compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2; πολλῷ with compar. Xen. Mem. 1. 2. 9. b) Plur. πολλὰ without artic. *many times, often*, Matt. 9, 14 ἡσθεύομεν πολλά. James 8, 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also *much, greatly*, Mark 1, 45 ἤρξατο κηρύσσειν πολλά. 3, 12. 5, 10 παρε-κάλεε αὐτὸν πολλά. 1 Cor. 16, 12. Rev. 5, 4 ἔκλειον πολλά. (Sept. 2 K. 10, 18. Is. 23, 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3.

47 fin.) With the art. τὰ πολλά, *these many times, for the most part, greatly*, Rom. 15, 22. So Luc. D. Deor. 16. 1. Xen. Hell. 6. 2. 30. +

πολύσπλαγχος, ου, ὁ, ἡ, adj. (πολύς, σπλάγχνον,) *very compassionate, of great mercy*, James 5, 11; where some Mss. read πολυεύσπλαγχος id.—Not found elsewhere.

πολυτελής, ἑος, οὗς, ὁ, ἡ, adj. (πολύς, τέλος,) *very expensive, very costly, sumptuous*, e. g. νάρδος Mark 14, 3; ἡμισμός 1 Tim. 2, 9. Sept. for רָחֵץ Prov. 1, 13. So Hdian. 6. 4. 7. Xen. An. 1. 5. 8.—Trop. *very precious, excellent*, 1 Pet. 3, 4. So Diod. Sic. 14. 30.

πολύτιμος, ου, ὁ, ἡ, adj. (πολύς, τιμή,) *of great value or price, very costly, very precious*, e. g. μαργαρίτης Matt. 13, 46. [26, 7]; νάρδος John 12, 3; comparat. 1 Pet. 1, 7 in later edit.—Hdian. 1. 17. 5.

πολυτρόπως, adv. (πολύτροπος; πολὺς, τρόπος, τρόπος,) *in many ways, in diverse manners*, Heb. 1, 1.—4 Macc. 3, 21. So πολύτροπος Thuc. 2. 44.

πόμα, ατος, τό, (πίνω, πέπομαι,) *drink*, 1 Cor. 10, 4. Heb. 9, 10. Sept. for פָּחַד Ps. 102, 10; פָּחַד Dan. 1, 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phryn. p. 455 sq.

πονηρία, ας, ἡ, (πονηρός,) *evil nature, badness*, in a physical sense, Sept. for פֶּשַׁע Jer. 24, 2. 3. 8.—Usually and in N. T. in a moral sense, *evil disposition, wickedness, malice*, Lat. *pravitas*; Matt. 22, 18 γινόντες δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11, 39. Rom. 1, 29. 1 Cor. 5, 8. Eph. 6, 12 τὰ πνεύμα. τῆς πονηρίας, i. q. τὰ πονηρά, Winer § 24. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark 7, 22; *wicked deeds, iniquities*, Acts 3, 26. Sept. for פְּשָׁעִים Ex. 32, 11; פְּשָׁעִים Ps. 28, 5; Plur. for פְּשָׁעִים Jer. 32, 32. 33, 5. So Luc. D. Mort. 12. 6. Plut. de aud. Post. 4. Xen. CEC. 1. 19. Plur. Dem. 521. 6.

πονηρός, ὁ, ὄν, (πονέω, πόνος,) comparat. *πονηρότερος* Matt. 12, 45. Luke 11, 26; pr. 'causing or having labour, sorrow, pain'; hence *evil*, both Act. and Pass.

1. Act. *evil, causing evil*. a) Physically, *hurtful, painful, grievous*; Rev. 16, 2 ἔλασεν πᾶσιν καὶ πονηρόν. Sept. for פָּחַד Deut. 28, 23. (Hdian. 2. 12. 11. Plato Prot. 813. d.) Neut. τὸ πονηρόν, *evil as inflicted, calamity, affliction*, Matt. 6, 13. Luke 11, 4; see in lett. b. a.

b) In a moral sense, *evil-disposed, malevolent, malignant, wicked*. a) Of persons, Matt. 5, 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. 7, 11 εἰ ὑμεῖς, πονηροὶ ὄντες κτλ. 12, 34. 35. 13, 49. 18, 32. 22, 10 comp. 14. Luke 6, 35. 45. 11, 13. Acts 17, 5. 2 Thess. 3, 2. Sept. and פֶּשַׁע Esth. 7, 6. Job 21, 30. (Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.) So πνεύματα πονηρά, *evil spirits, malignant demons*, Matt. 12, 45. Luke 7, 21. 8, 2. 11, 26. Acts 19, 12. 13. 15. 16. (Sept. and פֶּשַׁע 1 Sam. 16, 14 sq. 18, 10.) Hence ὁ πονηρός *the Evil one, κατ' ἐξοχήν*, i. e. Satan, Matt. 13, 19. 38, comp. 39. Eph. 6, 16. 1 John 2, 13. 14. 3, 12. 5, 18. Some also refer here Matt. 5, 37. 6, 13. Luke 11, 4. John 17, 15. 1 John 5, 19; see in lett. a, and in no. 2. b. β. So Act. Thom. § 45. Barnab. Ep. 21. β) Of things, e. g. ὀφθαλμός πονηρός, *an evil eye, envy*, Matt. 20, 15. Mark 7, 22; comp. in ὀφθαλμός no. 2; διαλογισμοὶ πονηροὶ Matt. 15, 19. James 2, 4, see in διαλογισμός. 1 Tim. 6, 4. Matt. 12, 35 et Luke 6, 45 ἐκ τοῦ πονηροῦ ὕψαντοῦ τῆς καρδίας, i. q. ὕψαντο. τῆς πονηρίας. (Hdian. 1. 8. 5. AEL. V. H. 2. 11 πον. δαίμονα, q. d. Thyestæ epulæ.) Also as causing pain or hurt, e. g. words, *evil, hurtful, injurious, mischievous*, as πᾶν πονηρόν ῥήμα Matt. 5, 11. Acts 28, 21. 3 John 10; also τὸ ἔσθω τίνας ὡς πονηρόν Luke 6, 22, comp. Matt. 5, 11. Sept. and פֶּשַׁע Gen. 37, 1. Ps. 64, 6. (Judith 8, 8.) Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness*; Matt. 5, 37 τὸ δὲ περσασθὲν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. v. 39. John 17, 15. 2 Thess. 3, 3.

2. Pass. *evil*, in nature or quality, made evil, *bad, ill*.

a) Physically, of quality and condition, *bad, ill*; e. g. καρποὶ πονηροί, *bad fruit*, Matt. 7, 17. 18; ὀφθαλμός πονηρός, *ill, diseased*, Matt. 6, 23. Luke 11, 34. Sept. and פֶּשַׁע Lev. 27, 10. 2 K. 2, 19. So π. δαίμων Plato Rep. 425. c.

b) In a moral sense, *wicked, corrupt*. a) Of persons, *one wicked, an evil-doer*; 1 Cor. 5, 13 ἐξαλείψετε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3, 13. So γενεὰ πονηρά Matt. 12, 39. 45. 16, 4. Luke 11, 29; αἰὼν πονηρός Gal. 1, 4. Sept. for פֶּשַׁע Deut. 21, 21; פֶּשַׁע Is. 1, 4. 9, 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, *bad, remiss, slothful*, Matt. 25, 26. Luke 19, 22. So Eccles. 42, 5. Hdian. 1. 13. 6. Xen. CEC. 7. 41. β) Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3, 19 ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. 7, 7. Col. 1, 21. 2 Tim. 4, 18. 1 John 8, 12. 2 John 11; *blasphemy* πον. Acts 18, 14. 1 Thess. 5, 22 ἀπὸ παντὸς ἐπι-

δους *πονηροῦ*, see in δ, ἡ, τό, A. 2. b. γ. Heb. 3, 12, 10, 22. James 4, 16. So Sept. and 37 Deut. 17, 5. 2 K. 17, 13. Prov. 26, 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, as full of sorrow and affliction, *evil, sorrowful, calamitous*; e. g. *ἡμέραι πονηραί* Eph. 5, 16. 6, 13. Sept. and 37 Gen. 47, 9. Ps. 94, 13.—Neut. τὰ πονηρόν, *evil, wickedness, guilt*, Luke 6, 45. Rom. 12, 9. 1 John 5, 19. Plur. τὰ πονηρά, *evil things, wicked deeds*, Mark 7, 23; *πονηρά* Matt. 9, 4. 12, 35. Luke 3, 19. So Sept. for 37, e. g. τό π. Dent. 17, 2. Judg. 2, 11; τὰ π. Gen. 6, 5, 8, 21; *πονηρά* Ps. 97, 10. Hos. 7, 15.

πόνος, ου, δ, (*πένω, πένομαι*.) 1. *work, labour, toil, travail*, Col. 4, 13 in later edit. for ζῆλον.—Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3.

2. Spec. the consequence of toil, *distress, pain, suffering, anguish*; Rev. 16, 10 ἔμασ-
σῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.
v. 11. 21, 4. Sept. for 37 Is. 65, 14; 73 Job 4, 5.—Æl. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ἡ, ὄν, *belonging to Pontus, a Pontian*, Acts 18, 2.

Πόντιος, ου, δ, *Pontius*, the prænomen of Pilate, see in Πιλάτος. Matt. 27, 2. Luke 3, 1. Acts 4, 27. 1 Tim. 6, 13. See Dict. of Antt. art. *Nomen*.

Πόντος, ου, δ, *Pontus*, the north-eastern province of Asia Minor, Acts 2, 9. 1 Pet. 1, 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchia. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province, in B. C. 66. See Strabo 12. p. 541 sq. 562.

Πόπλιος, ου, δ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28, 7. 8.

πορεία, ας, ἡ, (*πορεύω*), *a going, way, journey*; Luke 13, 22 *πορεύαν ποιούμενος making his way*, i. e. journeying. Sept. for 77 Jon. 3, 3. 4. So Jos. de Vit. § 52. Pol. 4. 69. 3. Xen. Mem. 3. 13. 5.—Plur. from the Heb. *goings, ways, journey of life*, James 1, 11. So Sept. for 77 Prov. 2, 7.

πορεύω, f. *εὔσω*, (*πόρος, πείρω, περάω*), *to cause to pass over by land or water, to transport*, Eurip. Med. 182. Pind. Ol. 1.

185. Æl. V. H. 8. 2.—Often and in N. T. only Pass. depon. *πορεύομαι*, f. *εὔσομαι*, aor. 1 *ἐπορεύην*; pr. *to transport oneself, to betake oneself, to pass from one place to another, intrans.*

1. Pr. *to pass, to go*, implying motion from the place where one is; hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2, 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν. Mark 16, 10. Luke 4, 30. Acts 5, 20. 1 Cor. 10, 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8, 39 ἐπορ. τὴν ὁδὸν αὐτοῦ, see in ὁδός no. 2. a. With inf. of object, Luke 2, 3 ἐπορεύοντο πάντες ἀπογράφεσθαι. John 14, 2. Comp. Butt. § 140. 3.—Usually with an adjunct of place *whence or whither*; e. g. with a Preposition and its case: ἀπό c. gen. Matt. 24, 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ. Luke 4, 42. Acts 5, 41. (Xen. An. 4. 4. 17.) διὰ c. gen. Matt. 12, 1 διὰ τῶν σπορίμων. (Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. 2, 20 εἰς γῆν Ἰσραὴλ. Mark 16, 15. Luke 4, 42. al. (Xen. Hell. 7. 4. 10.) also c. acc. of state or condition, Luke 22, 33 εἰς θάνατον. 7, 50 εἰς εἰρήνην, see in εἰς no. 4 fin. ἔμπροσθεν c. gen. of pers. John 10, 4; ἐν c. dat. of state or manner, Acts 16, 36, comp. in εἰς no. 4 fin. ἐπὶ c. acc. of place, Matt. 22, 9 ἐπὶ τὰς διεξόδους κτλ. Acts 8, 26. 9, 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25, 12; also c. acc. of thing sought, object, Luke 15, 4 π. ἐπὶ τὸ ἀπολωλός. (Xen. Cyr. 5. 3. 16. Hell. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts 23, 23; κατὰ c. acc. of place *towards* which, Acts 8, 26; of way *along* which, 8, 36; ὁπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21, 8. (Sept. for 77 Judg. 2, 12. 1 Sam. 6, 12.) πρὸς c. acc. of pers. Matt. 10, 6 πρὸς τὰ πρόβατα κτλ. Luke 11, 5. Acts 27, 3. al. Sept. for 77 77 Judg. 26, 26. (Xen. Hell. 7. 3. 6.) σύν c. dat. of pers. Luke 7, 6 ἐπορεύετο σὺν αὐτοῖς. So with Adverbs: ἐκεῖθεν Matt. 19, 15; ἔντευθεν Luke 13, 31; οὐ for ἔπειτα Luke 24, 28; ποῦ John 7, 35.—By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which of themselves imply the idea of *going*, in order to render the expression more full and complete; comp. in ἔρχομαι no. 2. a, and ἀίστημι II. 1. a. So Part. Matt. 2, 8 πορεύσιντες ἀκριβῶς ἐξετάσανε. 9, 13. 10, 7 πορεύμενοι δὲ κηρύσσετε. Luke 7, 22. 14, 10. 22, 8. 1 Pet. 3, 19. Imperat. Luke 10, 37 πορεύου, καὶ σὺ ποιεῖς ὁμοίως. Sept. and

Xen. Mem. 2. 6. 81.—Also, *far off*, at a distance, Luke 17, 12 *οἱ ἰσθησαν πόρρωθεν*. Sept. and *סורר* Jer. 23, 23; *סורר* Is. 33, 18. So Hdian. 2. 6. 20 *ἰσθῆτες πόρρ*. Comp. in *ἐκ* no. 1. b. Heb. Lex. art. *סור* no. 3. h.

πορρωτέρω, see in πόρρ.

πορφύρα, as, ἡ, Lat. *purpura*, i. e. the purple-mussel, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, *Æl. H. Anim.* 7. 31, 34; comp. *Plin. H. N.* 9. 36 or 60. Heb. *יָצוֹרִית*, different from the *יָצוֹרִית* or *helix ianthia* Linn. which yields the bluish or cerulean purple; see Heb. Lex. under these words. Braun de Vestit. Sacerdot. p. 201 sq. Bochart Hieroz. II. 740 sq.—In N. T. meton. purple, i. e. any thing dyed with purple, purple cloths, robes of purple, worn by persons of rank and wealth, Luke 16, 19 *ἐνεδύσκετο πορφύραν καὶ βύσσον*. Rev. 17, 4 Rec. 18, 12. Sept. and *יָצוֹרִית* Ex. 25, 4. 26, 1. 31. (1 Macc. 4, 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21. Plato Legg. 847. c.) Spec. a purple robe, put upon Christ as a mock emblem of royalty, Mark 15, 17. 20; comp. ἡ πορφύρα βασιλική Hdian. 1. 16. 8. 2 Macc. 4, 38. In Matt. 27, 28 the same is called *χλαμὺς κοκκίνη* i. e. coccus-dyed, crimson; just as in English the expressions purple-red and crimson are often interchanged; so too Hor. Sat. 2. 6. 103 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

πορφύρεος οὖς, *ἐα ᾧ, εὖν οὖν*, adj. (πορφύρα), purple, i. e. reddish-purple; John 19, 2. 5 *ἱμάτιον πορφυροῦν*. comp. in πορφύρα fin. Rev. 18, 16 *περιβεβλημένη πορφυροῦν* sc. *περιβόλαιον*. Rev. 17, 4 in later edit. Sept. for *יָצוֹרִית* Judg. 8, 26. Esth. 1, 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

πορφυρόπωλις, *εὖς, ἡ*, (πορφύρα, πωλίω), a seller of purple cloths, a dealer in purple, Acts 16, 14. Comp. in *ἐνθάδε*.

ποσάκις, adv. interrog. (πόσος), how many times? how often? Matt. 18, 21. 23, 37. Luke 13, 34.—Eccclus. 20, 17. Luc. Tim. 4. Plato Epist. 353. d. Comp. Buttm. § 71. 2.

πόσις, *εὖς, ἡ*, (πίνω), a drinking, Luc. D. Deor. 18. 2.—In N. T. drink, John 6, 55. Rom. 14, 17 *βρώσις καὶ πόσις*. Col. 2, 16. Sept. for *סורר* Dan. 1, 10. So Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

πόσος, *η, ον*, interrog. pron. correlative to *δρος, τόσος*, Buttm. § 79. 3, 5; how great? quantity?

1. Of magnitude, quantity, how great? how much? Luke 16, 5 *πόσον ὀφείλεις τῷ κυρίῳ μου*; v. 7. Intena. Matt. 6, 23 *τὸ σκότος πόσον*; 2 Cor. 7, 11. Dat. *πόσῃ* by how much, before a comparat. e. g. *μᾶλλον*, how much more, Matt. 7, 11, 10, 25. Luke 11, 13. 12, 24. 28. Rom. 11, 12. 24. Philem. 16. Heb. 9, 14; *χείρων* Heb. 10, 29; *διαφέρει* Matt. 12, 12. So Wied. 12, 21. Xen. Mem. 2. 5. 4; *πόσῃ μᾶλλον* Diod. Sic. 1. 2.—Of an amount of time, how much? how long? πόσον χρόνον Mark 9, 21. So Isocr. Panath. p. 424 π. χρόνος. Plato Rep. 540. a.

2. Plur. of number, how many? Matt. 15, 34 *πόσους ἄνθρωπος ἔχετε*; 16, 9. 10. Mark 6, 38. 8, 5. 19. 20. Luke 15, 17. Acts 21, 20 *πόσαι μυριάδες*. Intena. Matt. 27, 13 et Mark 15, 4 *πόσα σου καταμαρτυροῦσιν*; i. e. how many and great things, what things. Sept. for *סורר* Gen. 47, 8. 2 Sam. 19, 35. —Æschin. 2. 20. Xen. Mem. 1. 2. 35.

ποταμός, οὗ, ὁ, (perh. πότος, πίνω, q. d. πότιμον ὕδωρ,) a river, stream; Mark 1, 5 *ἐν τῷ Ἰορδάνῃ ποταμῷ*. Acts 16, 13. Rev. 8, 10. 9, 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16, 4. 12. Allegor. John 7, 38. Rev. 22, 1. 2. Sept. for *סורר* Gen. 2, 10. 15, 18; *סורר* Gen. 41, 1. Ex. 1, 22. So Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2.—Spec. of a stream as swollen, overflowing, i. q. a torrent, flood, Matt. 7, 25. 27. Luke 6, 48. 49. 2 Cor. 11, 26. Rev. 12, 15. 16. Comp. Sept. and *סורר* Is. 59, 19.

ποταμοφόρητος, ον, ὁ, ἡ, adj. (ποταμός, φορέω, φέρω,) borne away by a flood, Rev. 12, 15.—Hesych. ἀπείρσεν ἀπέπνευσε, τούτῃστι ποταμοφόρητον ἐποίησεν.

ποταπός, ἡ, ὅν, interrog. adj. what? of what kind, sort, manner? spoken of disposition, character, quality, i. q. ποῖος. Matt. 8, 27 *ποταπός ἐστιν οὗτος*; what manner of man is this? Mark 13, 1 *βία, π. λῖξαι καὶ π. οἰκοδομαί*; Luke 1, 29. 7, 39. 2 Pet. 3, 11. 1 John 3, 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποταπός Dem. 782. 8. The form ποταπός is for ποδαπός, which the earlier Greeks used only in the sense: from what country? whence? Lat. *cujas*? as if from ποῦ, πόθεν, and obs. δαπός, i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Lob. ad Phryn. p. 56 sq. Passow in ποδαπός.

πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 4; when? at what time? e. g. direct, Matt. 24, 3 πότε ταῦτα ἐστί; 25, 37 πότε σε εἰδομεν πικνύντα; v. 28. 39. 44. Mark 13, 4. Luke 17, 20. 21, 7. John 6, 25.

10, 24. Rev. 6, 10. So *ἕως πότε*, *until when? how long?* Matt. 17, 17 bis, ὡς γὰρ ἀπιστος, ἕως πότε ἵσται μετ' ὑμῶν κτλ. Mark 9, 19 bis. Luke 9, 41. Sept. *πότε* for ἡνῆρ Job 7, 4; *ἕως πότε* for ἡνῆρ Ps. 80, 5. Jer. 4, 14. 21. So Xen. Mem. 4. 2. 32; *ἕως π.* 1 Macc. 6, 22.—Indirect, Mark 13, 33 οὐκ οἰδατε γὰρ, πότε ὁ καιρὸς ἔστι. v. 35. Luke 12, 36. So Jos. Ant. 7. 10. 1 μένειν, πότε ἐπ' αὐτὸν ὁ Ἀβερράμους ἔλθῃ.

ποτέ, indef. and enclitic, correl. to τότε, ὅτε, Buttm. § 116. 4; pr. *when, whenever*, i. e.

1. *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9, 13 τὸν ποτὶ τυφλόν. Rom. 7, 9 χωρίς νόμου ποτὶ 11, 30. Gal. 1, 13. 23 bis. Eph. 2, 2. 3. 11. 13. 5, 8. Phil. 4, 10 ὅτε ἤδη ποτὶ θαλ now once, now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1, 21 ὑμᾶς ποτε ὄντας κτλ. 3, 7. Tit. 3, 3. Philem. 11. 1 Pet. 2, 10. 3. 5. 20. 2 Pet. 1, 21. So Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22, 32. Rom. 1, 10 εἴπως ἤδη ποτὶ εὐδοκῶσμαι. So Hdian. 2. 2. 18.

2. *at any time, ever*; Eph. 5, 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. 2, 5 ὅτε γὰρ ποτε. 2 Pet. 1, 10. With negat. μή it takes the form μήποτε, which see in its order. So Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19.—Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149. m. 31. 1 Cor. 9, 7 τίς στρατεύεται ἰδίοις ὀφθαλμοῖς ποτὶ; Heb. 1, 5. 13. Indirect, Gal. 2, 6 ὅποιοι ποτε ἦσαν. So Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2; indir. AEL V. H. 2. 8 ὅς τις ποτε οὕτως ἔστιν.

πότερος, η, ον, interrog. pron. *which of the two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4.—In N. T. only Neut. *πότερον* as Adv. *whether? utrum?* indirect, and followed by *ἢ, or*, in a question containing two contrary propositions; John 7, 17 πότερον ἐκ τοῦ Θεοῦ ἔστιν, ἢ ἐγὼ κτλ. Sept. for ἡ Job 7, 12. So Jos. Ant. 6. 5. 1. Plut. Sept. Sap. Conv. 3 pen. Xen. Mem. 2. 7. 4.

ποτήριον, ου, τό, (ποτήριος, ποτήρ, πότος, πίνω.)

1. *a drinking vessel, a cup*; Matt. 10, 42 ποτήριον ψυχροῦ μόνον. 23, 25 τὸ ἔξω-
θεν τοῦ ποτηρίου. v. 26. 26, 27. Mark 7, 4. 8. 9, 41. 14, 23. Luke 11, 39. 22, 17. 20. 1 Cor. 11, 25. Rev. 17, 4. Sept. for οὖν Gen. 40, 11. 13. 21. 2 Chr. 4, 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13.

2. Meton. *a cup* for the contents of a cup, *cup-full*, e. g. *a cup of wine*; so of the wine drank at the eucharist, Luke 22, 20 et 1 Cor. 11, 25 τοῦτο τὸ ποτήριον ἢ καὶ διαθήκη. 1 Cor. 10, 16 τὸ π. τῆς εὐλο-
γίας, see in πάσχα. So πίνειν τὸ ποτήριον *to drink the cup*; 1 Cor. 10, 21 bis, τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. 11, 26. 27. v. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John 4, 14.

3. Trop. from the Heb. *lot, portion*, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16, 5. 23, 5; or also for evil, Ps. 11, 6. 75, 8. Ez. 23, 31 sq.—In N. T. *the cup* of sorrow, the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20, 22. 23. 26, 39. 42. Mark 10, 38. 39. 14, 36. Luke 22, 42. John 18, 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in Συμός, Rev. 14, 10. 16, 19. 18, 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352; see Heb. Lex. art. טַּיִם.

ποτίζω, f. ἵσω, (πότος, πίνω,) 1. *to let drink, to give to drink*, c. acc. of pers. Matt. 25, 35. 42 ἐποτίσατέ με. 27, 48. Mark 15, 36. Rom. 12, 20; acc. impl. Matt. 25, 37. Luke 13, 15. Trop. Rev. 14, 8. Pass. trop. 1 Cor. 12, 13. Sept. for ἡρῶν Gen. 21, 19. 24, 18. (Ceb. Tab. 5.) With two acc. of pers. and thing, comp. Buttm. § 131. 5. Winer § 32. 4. Matt. 10, 42 ὅς ἐάν ποτίσῃ ἵνα τῶν μικρῶ τ. ποτήριον ψυχροῦ. Mark 9, 41. Trop. 1 Cor. 3, 2. Sept. and ἡρῶν Gen. 19, 32 sq. Judg. 4, 19. Job 22, 7. See Gesen. Lehrs. p. 810 sq.—Ecclus. 15, 3. Ceb. Tab. 19; acc. of thing Plato Phædr. 247. e.

2. Of plants, *to water, to irrigate*, only trop. of instruction, absol. 1 Cor. 3, 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. v. 7. 8.—Pr. Sept. for ἡρῶν Gen. 2, 6. Ez. 17, 7. Xen. Conv. 2. 25.

Ποτίολοι, ων, οί, *Puteoli*, now *Puzzuoli*, a maritime town of Italy on the northern shore of the bay of Naples. Its ancient Greek name was *Δικαιάρχεια*. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28, 13. Comp.

Strabo 5. p. 245. ib. 17. p. 793. Plin. H. N. 36. 14. Jos. Ant. 17. 12. 1.

πότος, ου, δ, (πίνω), *pr. a drinking*, act of drinking, Xen. An. 2. 3. 15.—Often and in N. T. *a drinking together, a drinking-bout*, 1 Pet. 4, 3 ἐν κώμοις καὶ πότοις. Sept. for תַּשְׁכֵּחַ Gen. 19, 3. 40, 20. So Jos. Ant. 5. 8. 6. AEl. V. H. 3. 23. Xen. Conv. 8. 4. 1.

πού, interrog. adv. (correl. to ποῦ indef. and οὗ,) *where? in what place?* Buttm. § 116. 4. Matth. § 611. 3.

1. Pr. and genr. *where?* a) In a direct question, before the Indic. Matt. 2, 2 ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς. Mark 14, 14. Luke 17, 17. 37. 22, 11. John 1, 39. 7, 11. 8, 10. 19. 9, 12. 11, 34. 1 Pet. 4, 18. With εἰλεῖν before the Subj. Matt. 26, 17 ποῦ εἰλεῖς ἐτοιμάσασθαι σοὶ φαγεῖν τὸ πάσχα. Mark 14, 12. Luke 22, 9. Sept. for יִשָּׁא Gen. 4, 9; יִשָּׁא Gen. 18, 9. So Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. b) Indirect, often in N. T. see Winer § 61. 2. n. Before the Indic. Matt. 2, 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ δ' Χ. γενήσεται. Mark 15, 47. John 1, 40 καὶ εἶδον ποῦ μένει. 11, 57. 20, 2. 13. 15. Rev. 2, 13. Before the Subj. Matt. 8, 20 ποῦ τὴν κεφαλὴν κλίνη. Luke 9, 58. 12, 17. c) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611. 3. Luke 8, 25 ποῦ ἔστιν ἡ πίστις ὑμῶν; Rom. 3, 27. 1 Cor. 1, 20 ter. 12, 17 bis. 19. [Gal. 4, 15.] 2 Pet. 3, 4. 1 Cor. 15, 55 bis, quoted from Sept. Hos. 13, 14, where Heb. יִהְיֶה. Sept. and יִהְיֶה Judg. 9, 38. Job 17, 15. Joel 2, 17. So Luc. D. Deor. 4. 2. Eurip. Phoen. 568 or 562.

2. By attract. after verbs of motion, *where? i. q. whither?* to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7, 35 ποῦ οὐδὲτος μελλεῖ πορεύεσθαι; 13, 36 κύριε, ποῦ ὑπάγεις; 16, 5. Sept. for יִהְיֶה Gen. 16, 8. Deut. 1, 28. Cant. 5, 18. (Luc. D. Mort. 3. 2.) Indirect, John 3, 8 οὐκ οἶδας... ποῦ ὑπάγεις. 8, 14 bis. 12, 35. 14, 5. Heb. 11, 8. 1 John 2, 11.

πού, indef. particle, enclitic, (correl. with ποῦ, οὗ,) *somewhere*, in some place or other; see Buttm. § 116. 4. § 149. m. 31. Viger. p. 446. Heb. 2, 6 διαμαρτύρομαι δὲ ποῦ τις. 4, 4. So Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γὰρ πού Ὀμηρος.—Joined with numerals, *somewhere about, nearly*, Rom. 4, 19 ἑκατοστάτης πού ὑπάρχων. So AEl. V. H. 13. 4. Xen. Ctes. 17. 2.

Πούδης, δερρος, δ, *Pudens*, *pr. n. of a Christian*, 2 Tim. 4, 21.

πούς, πόδος, δ, *the foot*; for the accent πούς instead of ποῦς, see Lob. ad Phryn. p. 453, 765. Buttm. Ausf. Sprachl. § 41. 7. E. g. of men, Matt. 10, 14. 18, 8 bis, ἡ δ' ποῦς σου σκανδαλίζει σε... ἡ δὲ πόδας ἔχοντα. 22, 13. Luke 15, 22. 24, 39. 40. John 20, 12. Acts 21, 11. Rev. 2, 18. al. smp. Of animals, Matt. 7, 6. Anthropopath. of God Matt. 5, 35. Acts 7, 49; comp. Is. 66, 1. Sept. for בְּרִיךְ Gen. 8, 9. Judg. 1, 6. 7. smp. So Luc. D. Deor. 19. 1. Xen. Mem. 2. 3. 19; of anim. Hdian. 1. 15. 11. Xen. Venat. 4. 1 fin.—The following special uses of ποῦς may be noted: a) παρὰ τοὺς πόδας τινός, spoken of what is at one's feet, e. g. *to cast or lay at one's feet*, i. q. to give over into one's care and charge, as sick persons, Matt. 15, 30; money, property, Acts 4, 35. 37. 5, 2. 7, 58. Also to sit at the feet of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8, 35. 10, 39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ. Acts 23, 3 παρὰ τ. π. Γαλιλιᾷ πεπαιδευμένος. But Luke 7, 38 στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it; see also in lett. d, below. b) ὑπὸ τοὺς πόδας τινός, *to put or subdue under one's feet*, to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10, 24. Lam. 5, 5; comp. Ps. 8, 7. So Rom. 16, 20 ὁ θεὸς... συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15, 25. 27. Eph. 1, 22. Also Heb. 2, 8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8, 7 where Sept. for יַחֲזִיק יְרֵכָה. In a like sense put after ὑποκάτω q. v. Matt. 22, 44 ἵσθαι ὅτι οὗτοι ἐχθροὺς σου ὑποκάτω τῶν ποδῶν σου, and so Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for יַחֲזִיק יְרֵכָה יְהוָה. c) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8, 3. Gen. 44, 14. Ruth 2, 10. 2 Sam. 1, 2. E. g. *to fall at one's feet*, in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18, 29; πρὸς τοὺς πόδας Mark 5, 22. 7, 25. Sept. πρὸς τοὺς π. for יַחֲזִיק יְרֵכָה Esth. 8, 3. In reverence and homage, πεσὼν εἰς τοὺς πόδας John 11, 32; ἐπὶ τοὺς π. Acts 10, 25; παρὰ τοὺς π. Luke 17, 16;

ἐνώπιον τῶν π. Rev. 3, 9, and ἔμπροσθεν Rev. 19, 10. 22, 8; comp. Heb. רַחֵם Esth. 8, 3. In a like sense, κρατῆσαι τοὺς πόδας τινός Matt. 28, 9. d) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet; here the washing was usually done by the lowest slaves, see 1 Sam. 25, 41, and comp. Gen. 24, 32. 43, 24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18, 4. 19, 2; see Bibl. Res. in Palest. III. p. 26. E. g. Luke 7, 44 ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἔδουκας. John 13, 5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6. 8. 9. 10. 12. 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7, 38 ter. 44. 45. 46. John 11, 2; comp. in ἀλείφω. e) Meton. to the feet as the instrument of going, walking, is sometimes ascribed that which strictly belongs to the person who goes, walks; comp. in ὀφθαλμός no. 2. Luke 1, 79 κατευθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12, 13. (Ps. 119, 110. Prov. 4, 26.) Acts 5, 9 οἱ πόδες τῶν θαψάντων κτλ. Rom. 3, 15, 16 ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγ. κτλ. quoted from Is. 52, 7, where see Gesen. Comment. Comp. 1 K. 14, 12. Prov. 1, 16. Job 31, 5. +

πράγμα, atos, τό, (πράσσω,) pr. a thing done or to be done, a. g.

1. Something done, a deed, act, fact, matter. Luke 1, 1 διήγησιν περὶ τῶν... ἐν ἡμῖν πραγμάτων, i. e. things done, events. James 3, 16 πᾶν φάλλον πρᾶγμα. Heb. 6, 18, 10, 1. 11, 1. Sept. for דָּבָר Gen. 24, 50. Judg. 6, 29.—Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

2. Something doing or to be done, a matter, business, affair. Matt. 18, 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος. Acts 5, 4. Rom. 16, 2. 2 Cor. 7, 11. 1 Thess. 4, 6. Sept. for ἔργον Ecc. 3, 1. So Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28.—Spec. in a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6, 1. So Xen. Mem. 2. 9. 1.

πραγματεία, as, ἡ, (πραγματεύομαι,) a doing, business, affair, 2 Tim. 2, 4. Sept. for מַעֲשֵׂה 1 Chr. 28, 21.—2 Macc. 2, 32. Dem. 101. 22. Plato Gorg. 501. b.

πραγματεύομαι, f. εἰσομαι, Mid. dep. on. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26.—In N. T. like Engl. to do business, i. e. to trade, to traffick, absol. Luke 19, 13; i. q. ἐργάζομαι in Matt. 25, 16. So πραγματεύ-

της, a business-man, merchant, Plut. de cupid. Div. 4. Id. de non fœner. 2; comp. Rabb. מַרְכָּשִׁימַי, a merchant, Buxt. Lex. 1799.

πραιτώριον, ου, τό, Lat. praetorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33; comp. Adam's Rom. Ant. p. 373; Dict. of Antt. s. v. Also the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35; any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8.—Hence in N. T. a praetorian residence, governor's house, palace; spoken

1. Of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city (Zion), westward of the temple and overlooking the latter; to which there was also access from the palace over the open place called the Xystus and a bridge across the valley of the Tyropæon; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippicus, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3, 4. See Bibl. Res. in Pal. I. p. 453–458. In this palace the Roman procurators, whose head-quarters were properly at Caesarea (Acts 23, 23 sq. 25, 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being sometimes set up in the open place or area before it; Jos. B. J. 2. 14. 8, Φλώρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλίζεται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν ἑόμενος καθίσταται κτλ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373; comp. art. λισσόστροφος. So John 18, 28 bis. 33. 19, 9; in Matt. 27, 27 et Mark 15, 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. So Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

2. Of the palace of Herod at Caesarea, perhaps in like manner the residence of the procurator, Acts 23, 35.

3. Of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1, 13. These were privileged troops instituted by Augustus to guard his person, and to have charge of the city; but they soon became the most powerful body in the state; see Adam's Rom. Ant. p. 563. Dict. of Antt. art. Praetoriani. Comp. in στρατοπεδάρχης.

πράκτωρ, opos, ὁ, (πράσσω,) a doer, Soph. Trach. 864. Antiphon. 121. 39.—In N. T. an exactor, collector, a public offi-

cer who collected debts, fines, penalties, taxes, Luke 12, 58 bis; comp. ὑπηρέτης in Matt. 5, 25. Sept. for שָׂרֵף Is. 3, 12. So Dem. 778. 18. ib. 1337. 26. See Boeckh Staatsh. d. Ath. I. p. 167, 403.

πρᾶξις, εως, ἡ, (πράσσω.) pr. a doing, action, i. e.

1. Something done, an act, deed, practice; Plur. acts, works, conduct. Matt. 16, 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23, 51. Acts 19, 18. Rom. 8, 13. Col. 3, 9. So Πρᾶξεις τῶν Ἀποστόλων, Acts of the Apostles, as the title of the book of Acts. Sept. for תְּשׁוּבָה 2 Chr. 13, 22. 27, 7.—Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

2. Something to be done, business, office, function; Rom. 12, 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν.—Ecclus. 11, 10. Xen. Mem. 2. 1. 6.

πρᾶος, ον, only in masc. and neut. Sing. and masc. Plural; the rest being from πραύς, Buttm. § 64. 2; meek, mild, gentle, Matt. 11, 29 πρᾶός εἰμι. So 2 Macc. 15, 12. Plut. Mor. II. p. 13 Xen. Ag. 11. 10.—Sometimes written πρῶος, Passow s. v. The form πραύς is earlier, but not better; see Passow in πραύς [Engl. in πρᾶος]. Lob. ad Phryn. 403.

πρᾶότης, τητος, ἡ, (πρᾶος,) meekness, mildness, forbearance; 1 Cor. 4, 21 ἐν πνεύματι τε πρᾶότητος. 2 Cor. 10, 1 διὰ τῆς πρᾶότητος τοῦ Χριστοῦ. Gal. 5, 23. 6, 1. Eph. 4, 2. Col. 3, 12. 1 Tim. 6, 11. 2 Tim. 2, 25. Tit. 3, 2. Sept. for חַנּוּנִיּוּ Ps. 45, 6.—Ecclus. 1, 24. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

πρασιά, ἄς, ἡ, a bed in a garden, garden-plat, Ecclus. 24, 31. Theophr. H. Plant. 4. 4. 3.—In N. T. an area, plat, square, like a garden-bed; Mark 6, 40 πρασιαὶ πρασιαί, plat-wise, by plats, like beds in a garden. The repetition without καὶ denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. 8, 10 [14]. Gesen. Lehrg. p. 668. Winer § 58. 1; see also in δύο. So μυρία μυρία, i. q. κατὰ μυριάδας, Aeschyl. Pers. 981.

πράσσω v. ττω, f. ζω, aor. 1 ἔπραξα, perf. πέπραχα, to do, expressing an action as continued or not yet completed; what one does repeatedly, continually, habitually; like ποιῶ no. 2. So John 3, 20. 5, 29; elsewhere only in the writings of Luke and Paul.

1: Trans. to do, with acc. of thing, without reference to a person as the remote object; see below in no. 3. a) Of particular deeds, acts, works, done repeatedly or continually,

to do, to perform, to execute; Acts 19, 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων. v. 36 μηδὲν προπετής. 26, 26. 1 Thess. 4, 11 πράσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9, 17 εἰ ἐκὼν τοῦτο πράσσω, comp. v. 16; see in ποιῶ no. 2. c. So Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἑαυτοῦ. Cyr. 5. 4. 11. b) Of a course of action or conduct, espec. of right, duty, virtue, to do, to exercise, to practise; Acts 26, 20 ἄξια τῆς μετανοίας ἔργα πράσσοντας. Rom. 2, 25 νόμον, i. e. τὰ τοῦ νόμου. 7, 15. 9, 11. 2 Cor. 5, 10. Phil. 4, 9. Sept. and תְּשׁוּבָה Prov. 21, 7. So Dem. 310. 19. Xen. Mem. 2. 6. 17 καλὰ. c) Oftener of evil deeds or conduct, to do, i. q. to commit, to practise; Luke 23, 23 ὁ τοῦτο μέλλων πράσσειν. 23, 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. 4. Luke 23, 41 bis. John 3, 20 ὁ φαῦλα πράσσω. 5, 29. Acts 25, 11. 25. 26, 31. Rom. 1, 32 bis. 2, 1. 2. 3. 7, 19. 13, 4. 2 Cor. 5, 10. 12, 21. Gal. 5, 21. Sept. and תְּשׁוּבָה Prov. 10, 24; חַנּוּנִיּוּ Job 36, 23. Prov. 30, 20. So Hdian. 7. 6. 10. Xen. Mem. 1. 2. 29 φαῦλα.

2. Intrans. to do, comp. Buttm. § 113. n. 3 fin. E. g. a) to do, to act, with an adjunct of manner; Acts 3, 17 κατὰ ἄνοιαν ἐπράξατε, comp. v. 14. 15. Acts 17, 7 οὗτοι πάντες ἐπέναντι τῶν δυνάμ. Καίσαρος πρᾶττουσι. Sept. and תְּשׁוּבָה Gen. 31, 28. Prov. 14, 17. So Pol. 3. 69. 8. ib. 5. 75. 9. b) Like Engl. to do, to fare, to be in any state of good or ill, with an adjunct of manner; Eph. 6, 21 τί πράσσω, how I do, how I fare. Acts 15, 29 see in εἶδ. So 2 Macc. 9, 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

3. In reference to a person, to do to or in respect to any one; in N. T. only of harm or evil. a) Genr. with acc. of thing and dat. of pers. Acts 16, 28 μηδὲν πρᾶξης σεαυτῷ κακόν. So ἐπὶ τινα, as to, Acts 6, 35; πρὸς τινα, against, Acts 26, 9. So c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29; c. dupl. acc. Xen. Oec. 12. 7; comp. Buttm. § 131. 5. b) Spec. q. d. to do from any one, i. e. to exact, to collect, to extort money from any one; in N. T. only c. acc. of thing, Luke 3, 13 μηδὲν πλέον . . . πράσσειν. 19, 23 ἄλζων σὺν τόκῳ ἀνέπραξα αὐτό. So Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. Hell. 1. 3. 8; c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἐὰν πρᾶττητὶ αὐτὸν τὰ χρήματα.

πραῦνπάθεια, ἄς, ἡ, (πραύς, πάσχω,) pr. a suffering meekly, i. q. meekness, mildness, gentleness, once 1 Tim. 6, 11 Lachm.

—Philo de Abr. p. 379. b. Zonaras Lex. 1576.

πραῦς, εἰα, ὅ, Gen. *εἰος οὖς, elas, εἰος οὖς*; meek, mild, gentle; Matt. 5, 5 μακάριοι οἱ πραεῖς. [11, 29.] 21, 5. 1 Pet. 3, 4. Sept. for $\pi\alpha\pi$ Job 24, 4; $\pi\alpha\pi$ Ps. 37, 11.—Ecclus. 10, 14. Hdian. 7. 1. 3. Xen. OEc. 19. 7. See in *πρᾶος* fin.

πραυτής, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, James 1, 21. 3, 13. 1 Pet. 3, 16. Sept. for $\pi\alpha\pi$ Ps. 45, 6.—Ecclus. 3, 17. 4, 8.

πρέπω, pr. to be conspicuous, distinguished, to excel, Hom. II. 12. 104. Od. 8. 172.—Usually and in N. T. impers. *πρέπει*, *it becomes, it is right, proper*; Part. *πρέπων ἐστί, it is becoming*; constr. with dat. of pers. and an infin. as subject, see Buttm. § 129. 18; e. g. Heb. 2, 10 *ἐπρεπε γὰρ αὐτῷ . . . τελειῶσαι*. Matt. 3, 15 *πρέπον ἐστὶ*. (Luc. Imag. 22.) With dat. simpl. Eph. 5, 3 *καθὼς πρέπει ἁγίοις*. (Xen. An. 1. 9. 6.) With accus. and infin. 1 Cor. 11, 13. So Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2, 10 *ὅ πρέπει γυναῖξιν*. Tit. 2, 1. Heb. 7, 26 *τοιοῦτος ἡμῖν ἐπρεπεν ἀρχιερεὺς*. Sept. for $\pi\alpha\pi$ Ps. 33, 1. 93, 5. So Luc. Nigrin. 15. AEl. V. H. 12. 1 pen.

πρεσβεία, as, ἡ, (πρεσβεύω,) age, seniority, primogeniture, Aeschyl. Pers. 4. Pausan. 3. 1. 4.—In N. T. an embassy, concr. ambassadors; e. g. *πρεσβείαν ἀποστ. ἁλίου* Luke 14, 32. 19, 14; comp. Lob. ad Phryn. p. 469.—2 Macc. 4, 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

πρεσβεύω, f. εὔσω, (πρεσβύς,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdot. 7. 2.—In N. T. to be an ambassador, to act as ambassador, absol. 2 Cor. 5, 20 *ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν*. Eph. 6, 20. So Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

πρεσβυτέριον, ἰον, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; hence Engl. *presbytery*; spoken of the Jewish senate, Sanhedrim, *συνέδριον* q. v. Luke 22, 66. Acts 22, 5; see in art. *γερονσία*. Of the elders of the Christian church, 1 Tim. 4, 14.

πρεσβύτερος, a, on, pr. comparat. to *πρῆσβυς* an old man, see Buttm. § 69. 3.

1. Comparat. Adj. *older, elder*; Luke 15, 25 *ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος*, Sept. for $\pi\alpha\pi$ Job 1, 13. 18: $\pi\alpha\pi$ Job 32, 4. So Jos. Ant. 6. 3. 2. AEl. V. H. 9. 42. Plato Conv. 219. d.—Subst. *an older person, sen-*

ior; Plur. *old men, seniors, the aged*; 1 Tim. 5, 1 *πρεσβυτέρω μὴ ἐπιπλήξῃς*. v. 2. Acts 2, 17 *οἱ πρ. ὑμῶν*. 1 Pet. 5, 5. Sept. for $\pi\alpha\pi$ Gen. 18, 11. 12. 24, 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also *οἱ πρεσβύτεροι, the ancients, the fathers, ancestors*; Matt. 15, 2 *αἱ παραδόσεις τῶν πρεσβυτέρων*. Mark 7, 3. 5. Heb. 11, 2.

2. Subst. in the Jewish and Christian usage, as a title of dignity, a *presbyter, elder*, Plur. *presbyters, elders*, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. $\pi\alpha\pi$, see Ex. 18, 12. 19, 7. 24, 1. 9. Num. 11, 16. al. comp. Gen. 50, 7. In N. T. spoken: a) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8, 9, comp. v. 3. Acts 24, 1; or as one of the classes of members, e. g. *ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι* Matt. 26, 57; oftener *ὁ ἀρχιερεὺς καὶ οἱ γρ. καὶ οἱ πρεσβ.* Matt. 16, 21. 26, 3. 27, 41. Mark 8, 31. 11, 27. 14, 43. 53. 15, 1. Luke 9, 22. 20, 1; comp. in *ἀρχιερεὺς* no. 2. Also *ἀρχιερεῖς καὶ πρεσβ.* Matt. 21, 23. 26, 47. 59. 27, 1. 3. 12. 20. 28, 12 comp. v. 11. Luke 22, 52. Acts 4, 23. 23, 14. 25, 15; *οἱ πρεσβ. καὶ οἱ γραμμ.* Acts 6, 12; *οἱ ἀρχόντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ.* Acts 4, 5. v. 8 *ἀρχόντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ*. b) Of the elders in other cities, e. g. Capernaum, Luke 7, 3; comp. in *κρίσις* no. 3. But more prob. these were elders of the synagogue; see in *ἀρχισυνάγωγος*. c) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pr. i. q. *ἐπίσκοπος* q. v. Acts 11, 30. 14, 23. 15, 2. 4. 6. 22. 23. 16, 4. 20, 17. 21, 18. 1 Tim. 5, 17. Tit. 1, 5. James 5, 14. 1 Pet. 5, 1. Sing. *ὁ πρεσβύτερος* 1 Tim. 5, 19. 2 John 1. 3 John 1. d) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4, 4. 10. 5, 6. 8. 11. 14. 7, 11. 13. 11, 16. 14, 3. 19, 4.

πρεσβύτης, ου, ὁ, (πρῆσβυς,) an old man, one aged, Luke 1, 18. Tit. 2, 2 Philem. 9 *ὡς Παῦλος πρεσβύτης*. Sept. for $\pi\alpha\pi$ Ex. 10, 9. 1 Sam. 4, 19.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

πρεσβύτις, ιδος, ἡ, (fem. to *πρεσβύτης*.) an aged woman, Tit. 2, 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Plato Hipp. maj. 286. a.

πρῆνθω, see *πίμπρημι*.

πρηνής, εἰος, οὖς, ὁ, ἡ, adj. (kindr. *πρό*.) lat. *pronus*, i. e. bent forwards, head-forwards, *heudlung*; Acts 1, 18 *πρηνὴς γενόμε-*

vos, *falling headlong*; see more in art. *λάσχω*. —3 Macc. 6, 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. *πρανής* Xen. An. 1. 5. 8; comp. Lob. ad Phryn. p. 431.

πρίζω v. *πρίω*, f. *ίσω*, to saw, to saw asunder, Pass. Heb. 11, 37; here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12, 31. 1 Chr. 20, 3; comp. in *διχοτομέω*. Sept. for *πρή* Am. 1, 3.—Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088; genr. Diod. Sic. 3. 27. Plato Theag. 124. a.

πρίν, adv. of time, (kindr. *πρό*), *before*, *formerly*, in independent clauses, opp. *νύν*, Hom. Π. 2. 112. Xen. Cyr. 5. 2. 36—Usually and in N. T. in a relative or conjunctive sense, connecting its clause with a preceding one, and having the force of a comparative, *before*, *sooner than*; comp. Passow s. v. Buttm. § 139. m. 41. § 149. m. 20. Matth. § 522. 2. Viger. p. 442.

1. Simply, *before*, with an Infin. aor. c. acc. when something new is introduced, not before mentioned; Matt. 26, 34 75 *πρίν ἀλέκτορα φωνῆσαι*. Mark 14, 72. Luke 22, 61. John 4, 49 *κατάβηθι πρίν ἀποθανεῖν τὸ παιδίον μου*. 8, 58. 14, 29. Sept. for *ἔμπρ* Ez. 33, 22. Joel 2, 31.—Hdian. 1. 9. 7. Epict. Ench. 48. 2. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

2. With *ἤ*, i. e. *πρίν ἤ*, *sooner than*, *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow s. v. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: a) With an Infin. aor. c. acc. where something new is introduced; Matt. 1, 18 *πρίν ἢ συνελθεῖν αὐτοὺς εὐρέθη κτλ.* Mark 14, 30. Acts 2, 20. 7, 2. So Tob. 14, 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. 501. a, *μηδὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθάρων* (πῶλον), *ἢ αὐτοὶ ποιῆσαι*. b) With the Subjunct. aor. where the reference is to something future; Luke 2, 26 *μὴ ἰδεῖν θάνατον, πρίν ἢ ἰδῇ τὸν Χριστόν*. 22, 34. So Hdot. 1. 19; *πρίν* Jos. Ant. 7. 9. 7. Plato Phædo § 6 fin. c) With the Opt. where the preceding clause contains a negative; Acts 25, 16 *οὐκ ἔστιν ἔδος ... πρίν ἢ ... κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς*. Comp. Winer § 42. 3. p. 344. Matth. § 522. 2. b. So *πρίν* Xen. Cyr. 1. 4. 14.

Πρίσκα, ης, ἡ, *Prisca*, 2 Tim. 4, 19. Rom. 16, 3; and dimin. *Πρισκίλλα*, ης, ἡ, *Priscilla*, Acts 18, 2. 18. 26. [Rom. 16, 3.]

1 Cor. 16, 19; pr. n. of the wife of Aquila, see in *Ἀκύλα*.

Πρισκίλλα, see in *Πρίσκα*.

πρίω, see in *πρίζω*.

πρό, a prep. governing the genitive, with the primary signif. *before*, Lat. *pro*, *prae*, both of place and time; comp. Winer § 51. d. p. 446. Matth. § 575. Buttm. § 147. n. 1. Passow s. v.

1. Of *Place*, *before*, in front of, in presence of, in advance of; opp. to *μετά* c. acc. 'behind.' E. g. c. gen. of place, Acts 5, 23 *ἐστώτας πρὸ τῶν θυρῶν*. 12, 6. 14 *πρὸ τοῦ πυλῶνος*. 14, 13. James 5, 9. So Jos. Ant. 10. 1. 2 *πρὸ τῶν τειχῶν*. Ceb. Tab. 15 *πρὸ τῆς θύρας*. Xen. Hell. 2. 4. 33 *πρὸ τῶν πυλῶν*.—Of person, from the Heb. *πρὸ* *προσωπον* *τινός*, i. q. Heb. *ἔμπρ*, *before the face* of any one, but used pleonast. instead of *πρὸ* simply, *before* any one; Matt. 11, 10 *ἀποστείλλω τὸν ἀγγελόν μου πρὸ προσώπου σου*, i. q. *πρὸ σοῦ*. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1. See Winer § 67. 1. n. e. Sept. for *ἔμπρ* Ex. 33, 2. 34, 6. Mal. 3, 1. 14. Greek writers here used simply *πρὸ* c. gen. of pers. Diod. Sic. 16. 93 *πρὸ τοῦ βασιλέως στάς*. Xen. Cyr. 3. 3. 33.

2. Of *Time*, *before*, i. e. earlier than, prior to. a) With gen. of a noun of time, Matt. 8, 29 *πρὸ καιροῦ before the time* appointed. John 11, 55 *πρὸ τοῦ πάσχα*. 13, 1. Acts 5, 36. 21, 38. 1 Cor. 2, 7. 4, 5. 2 Cor. 12, 2 *πρὸ ἐτῶν δεκατρισσάρων*. 2 Tim. 1, 9. 4, 21. Tit. 1, 2. Jude 25 in some edit. Sept. for *ἔμπρ* Zech. 8, 10. Neh. 13, 19. So Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12, 1 *πρὸ ἐξ ἡμερῶν τοῦ πάσχα*, for *ἐξ ἡμ. πρὸ τοῦ πάσχα*, *six days before the passover*. Similar inversions are: Sept. Am. 1, 1 *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*. Jos. c. Apion. 2. 2 *πρὸ ἐτῶν τριακοσίων ... Δαναοῦ φνῆγῃς*. Plut. Symp. 8. 1. 1 *πρὸ μᾶς ἡμέρας τῶν γενεθλίων*. Luc. Macrob. 12 *πρὸ δυοῖν ἐτοῖν τῆς τελευτῆς*. Ael. H. An. 11. 19. Comp. Winer § 65. 4. b) With gen. of a noun implying an event, as marking a point of time; Matt. 24, 38 *πρὸ τοῦ κατακλυσμοῦ*. Luke 11, 38 *πρὸ τοῦ ἀρίστου*. 21, 12. John 17, 24 *πρὸ καταβολῆς κόσμου*. Eph. 1, 4. Heb. 11, 5. 1 Pet. 1, 20. Sept. *πρὸ* for *ἔμπρ* Is. 18, 5. (Plato Phædo iiii. *πρὸ τοῦ θανάτου*. Xen. Cyr. 6. 2. 21 *πρὸ τοῦ ἀρίστου*.) By Hebr. Acts 13, 24 *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, i. q. *πρὸ εἰσόδου αὐτοῦ*, see above in no. 1. Comp. *ἔμπρ*, Sept. *πρό*, Am. 1, 1. c) With gen. of pers. or thing, *before one* in time; John 5, 7 *πρὸ ἐμοῦ καταβαίω, before me*, i. e.

sooner than I. 10, 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. 1, 17. Also οἱ πρὸ τινος *those before any one*, who preceded him, were earlier than he, Matt. 5, 12. Rom. 16, 7. Gal. 1, 17. So Palaph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν. d) Before τοῦ c. infin. expressing an event; Matt. 6, 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke 2, 21. 22, 15. John 1, 49 13, 19. 17, 5. Acts 23, 15. Gal. 2, 12. 3, 23. Sept. for יִשְׁרָאֵל Gen. 13, 10. 27, 7. 10. So Ἐλ. V. H. 2. 34. Plato Crit. 48. d.

3. Trop. of precedence, preference, before, above; as πρὸ πάντων before all things James 5, 12. 1 Pet. 4, 8.—3 Macc. 2, 21 θεὸς πρὸ πάντων ὁμῶν. Hdian. 5. 4. 2. Plato Menex. 249. e, πρὸ γε ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies in N. T. a) Place, fore, before, forward, forth; as προάγω, προβαίνω, προβάλλω. b) Time, fore, before, beforehand, lat. *prae*; as προείπον, προέλεγε, προμεμνήσθην. c) Preference, as προαιρέομαι.

προάγω, f. ἔω, (ἄγω,) 1. Trans. to lead forth, to bring forth, e. g. a prisoner out of prison, c. acc. Acts 16, 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts 12, 6 ὅτε δὲ ἐμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25, 26 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, i. e. before you as judges.—So genr. 2 Macc. 5, 18. Xen. Œc. 11. 15; in a judicial sense, c. eis, Jos. Ant. 16. 11. 6. Arr. Exp. Alex. 4. 14. 3.

2. Spec. in N. T. to go before, to precede, in place or time; the signif. of the prep. and verb intrans. being combined into one general idea; comp. in ἄγω no. 2. Winer § 66. 1. It thus may take an accus. by virtue of the composition; although πρὸ by itself governs only the genitive; see Matth. § 426. fin. Winer l. c. compare also Butt. § 147. n. 8.

a) Of place, to go before, in front, in advance; absol. Matt. 21, 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11, 9. Luke 18, 39. With acc. of pers. see above; Matt. 2, 9 ὁ ἀστὴρ ... προῆγεν αὐτοῦς. Mark 10, 32. So Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) In time, i. q. to go first, to precede; absol. Mark 6, 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5, 24 see in κρίσις no. 2. b. With acc. of pers. see above; Matt. 14, 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21, 31. 26, 32. 28, 7. Mark 14, 28. 16, 7. So Jos. c. Apion. 2. 15 προάγειν ἀρχαίωτην.—Particip. προάγων, οὐσα, ον, foregoing, former, previous; 1 Tim. 1, 18 κατὰ τὰς προαγούσας

ἐπί σε προφητείας. Heb. 7, 18. So Hdian. 8. 8. 8.

προαιρέω, ᾧ, f. ἦσω, (αἰρέω,) to take forth out of any place, to bring forward, Judith 13, 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Praec. 17. Oftener Mid. to take one before another, i. e. to prefer, to choose, Hdian. 6. 8. 13. Xen. Lac. 9. 6 προαιρείσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. προαιρέομαι, οὔμαι, to take or have before oneself, to propose to oneself, to pursue, absol. 2 Cor. 9, 7 καθὼς προαιρείται τῇ καρδίᾳ. So Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

προαιτιάομαι, ᾧμαι, f. ὄσομαι, Mid. depon. (αἰτιάομαι,) to accuse or charge beforehand; Aor. 1 to have already accused, to have already brought a charge, c. acc. et inf. Rom. 3, 9; see in ch. 1. 2.

προακούω, aor. 1 προήκουσα, (ἀκούω,) to hear beforehand; Aor. to have heard of before, already, c. acc. Col. 1, 5 ἦν [ἐλπίδα] προηκούσατε.—Jos. Ant. 8. 12. 3 προακηκοὺς τὰ μύλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

προσμαρτάνω, f. ἦσω, (ἀμαρτάνω,) perf. προημάτηκα, to have sinned already, heretofore, 2 Cor. 12, 21. 13, 2.—Hdian. 3. 14. 8.

προαῦλιον, ον, τό, (αἰλή,) place before a court; spec. the large gateway of an oriental house leading through the front into the inner court (αἰλή no. 2), i. e. a gateway, entrance, Mark 14, 68; comp. Matt. 26, 71 where it is πυλὼν.—Suid. προαῦλιον· τὰ ἐμπροσθεν τῆς αἰλῆς.

προβαίνω, f. βήσομαι, (βαίνω,) to go forward, to advance, intrans. Matt. 4, 21 et Mark 1, 19 προβάς ἐκείθεν. So Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, ὡς, advanced in life, years; with ἐν c. dat. Luke 1, 7 προβεβηκότες ἐν ταῖς ἡμεραῖς. v. 18. 2, 36. Sept. c. dat. for עֲשָׂרָה שָׁנִים Josh. 23, 1. 2. 1 K. 1, 1. So c. ἐν 2 Macc. 8, 8; c. dat. Diad. Sic. 13. 89.

προβάλλω, f. βαλῶ, (βάλλω,) 1. to cast or thrust forward, to put forward, c. acc. Acts 19, 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, the Jews thrusting him (Alexander) forward.—Sept. Jer. 46, 4. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν εἰς τὸ μέσον.

2. Of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21, 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24, 32.—Jos. Ant. 4. 8. 19 καρπὸν. Arr. Epict. 1. 15. 7.

προβατικός, ἡ, ὄν, (πρόβατον,) *pertaining to cattle or sheep*. John 5, 2 ἐν τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate*. So Sept. for מִן הַשְּׂעִיר Neh. 3, 1. 32. 12, 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple; see Bibl. Res. in Pal. I. p. 507 sq.

πρόβατον, ου, τό, (προβαίνω,) *pr. 'what walks forwards';* hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; *genr. τὰ πρόβατα, beasts, cattle*, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; *espec. smaller cattle, sheep and goats*, Hdot. 1. 133. ib. 8. 137.—In Attic usage and N. T. *a sheep*, *Plur. sheep*, as distinguished from goats, Matt. 25, 32 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. So *genr.* Matt. 7, 15 see in ἔνδυμα. 9, 36. 10, 16. 12, 11. 12. 18, 12. Mark 6, 34. Luke 15, 4. 6. John 2, 14. 15. 10, 1. 2. 3 bis. 4 bis. 13 ter. 13. Acts 8, 32. Rom. 8, 36. 1 Pet. 2, 25. Rev. 18, 13. Sept. for מִן הַשְּׂעִיר Gen. 12, 16. 13, 5; מִן הַשְּׂעִיר Ex. 12, 3 sq. So Pol. 5. 35. 13. Xen. Mem. 2. 3. 9.—Trop. of those under the care and watch of any one, as sheep under a shepherd, Matt. 10, 6. 15, 24. 25, 33. 26, 31. Mark 14, 27. John 10, 7. 8. 11. 15. 16. 26. 27. 21, 16. 17. Heb. 13, 20.

προβιβάζω f. άσω, (βιβάζω, βαίνω,) *to make come forward, to lead or bring forth*, c. acc. Acts 19, 33 ἐκ δὲ τοῦ ὄχλου προσβίβασεν Ἀλέξανδρον *they led (drew) forth Alexander out of the crowd*, prob. in order to speak in behalf of the Jews. So Pol. 24. 3. 7.—Trop. *to put forward*, *Pass. to urge on*, Matt. 14, 8 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς. So Xen. Mem. 1. 5. 1.

προβλέπω, f. ψω, (βλέπω,) *to foresee*, Sept. for מִן הַשְּׂעִיר Ps. 37, 13.—In N. T. Mid. *προβλέπομαι*, *to provide*, *Lat. provideo*, c. acc. Heb. 11, 40.

προγινώμαι, perf. 2 προγέγονα, (γινώμαι,) *to have been before, to be done before*; Rom. 3, 25 τῶν προγεγονότων ἁμαρτημάτων *sins before done, former sins*.—2 Macc. 14, 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

προγινώσκω, f. γνώσομαι, (γινώσκω,) *to know before, i. e.*

1. *Genr. i. q. to know already, to be before acquainted with*, c. acc. Acts 26, 5 προγινώσκοντές με ἄνωθεν, *comp. for the pleonast. adv. Lob. ad Phryn. p. 10.* So c. acc. impl. 2 Pet. 3, 17.—Wisd. 18, 6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 12.

2. *Spec. i. q. to foreknow, to foresee, pr. τὰ μέλλοντα* Xen. Apol. 30. In N. T. only of approval; spoken of the perfect foreknowledge of God as connected with his eternal counsels; so Rom. 8, 29 ὅτι οὗς προέγνω, καὶ προόρισε, and Rom. 11, 2 λαὸν αὐτοῦ, ὃν προέγνω. 1 Pet. 1, 20. Comp. γινώσκω 1 Cor. 8, 3. Gal. 4, 9.

προγινώσκω, εως, ἡ, (προγινώσκω,) *future knowledge of future things, πρόγν. τῶν ἐσομένων* Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith 11, 19. Jos. Ant. 8. 8. 5.—In N. T. only of God, *foreknowledge*, as connected with his eternal counsels; Acts 2, 23 τῇ ὁρασμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ. 1 Pet. 1, 2. See in προγινώσκω no. 2.

πρόγονος, ου, ὁ, ἡ, (προγίνομαι, προγέγονα,) *pr. earlier born, older*, Hom. Od. 9. 221.—In N. T. οἱ πρόγονοι, *progenitors, ancestors*, and *genr. forefathers*, 2 Tim. 1, 3 ὃ λατρεύω ἀπὸ προγόνων. So 2 Macc. 8, 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3.—*Spec. parents*, 1 Tim. 5, 4 ἀμύβας διδόναι τοῖς προγόνοις. So Xen. Mem. 1. 3. 1.

προγράφων, f. ψω, (γράφω,) *to write before, e. g.*

1. In reference to time past, in the praeter tenses, *to have written before*, at a former time, Eph. 3, 3 καὶ οὕτως προέγραψα ἐν ὀλίγῃ. Rom. 15, 4 bis.—Palaeoph. 53. 6 ὡς προέγραπται.

2. In reference to time future, *to declare in writing beforehand, to announce by putting up a written tablet*, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅτι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρὰς προγραφείσης. Aeschin. 35. pen. Plut. Camill. 11.—Hence in N. T.

a) *Genr. to announce, to declare, to set forth*; as by a public notice or tablet; *Pass. Gal. 3, 1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος, before whose eyes Jesus Christ hath been set forth among you crucified*, i. e. set forth as in a public written tablet. b) *Spec. to prescribe, to appoint, to ordain*, *Pass. Jude 4 οἱ πάλοι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.* So Applan. B. Civ. 4. 1 bis, Σύλλα τοῦ πρώτου τοῦς ἐχθροὺς ἐς θάνατον προγραφέντος κτλ. Pol. 32. 22. 1; *comp. Lat. proscribere.*

πρόδηλος, ου, ὁ, ἡ, (δηλος,) *manifest beforehand*, Dem. 293. 25. Xen. Hell. 6. 4. 9.—In N. T. *emphat. manifest before all, well-known, conspicuous*, 1 Tim. 5, 24. 25. Heb. 7, 14. So Judith 8, 29. Plut. Pyrrh. 25. Plato Phaedr. 238. b.

προδίδωμι, f. δάσω, (δίδωμι,) *to give beforehand, to give first*, c. dat. Rom. 11, 35 τίς προέδωκεν αὐτῷ κτλ.—Pol. 8. 17. 7. Xen. Hell. 1. 5. 7. In Gr. writers oftener *to give forth or over, to betray*, Hdian. 7. 2. 14. Xen. Hell. 1. 3. 16, 19.

προδότης, ου, ό, (προδίδωμι,) *a betrayer, traitor*, Luke 6, 16. Acts 7, 52. 2 Tim. 3, 4.—2 Macc. 5, 15. Ceb. Tab. 34. Xen. Hell. 1. 7. 23.

προδρέμω, see προτρέχω.

προδρομος, ου, ό, ή, adj. (προτρέχω, προδραμῖν,) *running before, fugāda πρόδρομον* Soph. Antig. 108. Hdot. 9. 14.—In N. T. Subst. *a fore-runner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6, 20 *ἔσπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς*. So Diod. Sic. 17. 17, of light troops sent forward as scouts. Xen. Mag. Eq. 1. 25; comp. Wind. 12, 8.

προεῖδον aor. 3, (εἶδον, see εἶδω,) *to see before oneself, afar off*, Sept. for פָּרָא Gen. 37, 18. Xen. An. 1. 8. 20.—In N. T. *to foresee*, as things future, absol. Acts 2, 31 (Δαβὶδ) *προεῖδὼν ἐλάλησε κτλ.* Gal. 3, 8 c. *ἔτι*. So Wisd. 19, 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

προεῖπον aor. 2, perf. προείρηκα, see in εἶπον init. *to say before, i. e.*

1. In reference to time past, *to have said before, to have already declared*, e. g. Aor. Gal. 5, 21; c. dat. 1 Thess. 4, 6 *προεῖπαμεν ὑμῖν, for this form comp. in εἶπον init.* Perf. Gal. 1, 9. Heb. [4, 7.] 10, 15; c. *ἔτι* 2 Cor. 7, 3.—Perf. 3 Macc. 6, 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

2. In reference to time future, *to say beforehand, to foretell, to predict*, e. g. Aor. c. absol. Acts 1, 16 *ἦν [γραφὴν] προεῖπε τὸ πνεῦμα*. Perf. Rom. 9, 29; c. *ὑμῖν* Matt. 24, 25; *ὑμῖν πάντα* Mark 13, 23; *ἔτι* 2 Cor. 13, 2; *τῶν ῥημάτων προειρημένων* 2 Pet. 3, 2. Jude 17.—Aor. 1 Pol. 6. 3. 2. Xen. Hell. 3. 4. 20, 21. Perf. Hdian. 6. 8. 13; *τὰ προειρημένα* Jos. Ant. 2. 2. 4.

προείρηκα, see in προεῖπον.

προελπίζω, f. ἰσω, (ἐλπίζω,) *to hope beforehand, in respect to things predicted*; Eph. 1, 12 *ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ*, i. e. before his manifestation; spoken of the Jews as having of old had the hope and promise of the Messiah, in opp. to the Gentiles who have now first heard of him, *ὁμῆς ἀκούσαντες* v. 13; comp. Rom. 8, 1 sq. 9, 4 sq.—Athen. 9. p. 377. c. So *προκατελπίζειν* Pol. 2. 4. 5. ib. 14. 3. 1.

προενάρχομαι, f. ξομαι, (ἐνάρχομαι,) *to begin before*; Aor. *to have begun before*, already, 2 Cor. 8, 6. 10.—Not found elsewhere.

προεπαγγέλλω, f. ἐλώ, (ἐπαγγέλλω,) *to announce beforehand*, Dion Cass. 40. 32.—In N. T. Mid. *to promise before*, of old; c. acc. Rom. 1, 2 δ [εὐαγγελίων] *ὁ θεός* *προεπηγγείλατο διὰ τῶν προφητῶν κτλ.* i. e. aforetime, of old. 2 Cor. 9, 5 in some edit. So Pass. Dion Cass. 478. 45.

προέπω, see προεῖπον.

προέρχομαι, f. ἐλεύσομαι, aor. 2 *προήλθον*; see in ἔρχομαι.

1. *to go forward, to go further, to pass on*, intrans. Matt. 26, 39 et Mark 14, 35 *προελθὼν μικρόν*. With acc. of the way, Acts 12, 10 *προήλθον ῥύμην μίαν*, comp. Matth. 409. 4. Buttm. 4 131. 9. Winer 4 32. 6.—Jos. B. J. 6. 2. 5. Plat. Thes. 11 *μικρόν προελθὼν*. Xen. Eq. 7. 9; c. acc. *τὴν ὁδὸν* Xen. Cyr. 2. 4. 18.

2. *to go before any one*, as referring either to place or time, e. g.

a) Of place, *to go before*, in advance of any one, as a fore-runner, messenger, c. *ἐνώπιον τινος* Luke 1, 17; or as a leader, guide, c. acc. Luke 22, 47 *Ἰουδὰς προήρχετο αὐτοὺς sc. τὸν ὄχλον*. For this acc. see in *προάγω* no. 2.—Ecclus. 35, 10. Comp. Sept. c. *ἐμπροσθέν τινος* for עֲבָרָה רַבָּנָה Gen. 33, 3.

b) In time, i. q. *to go first, to precede*, to set off before another; Acts 20, 5 *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι*. 20, 13 *προελθόντες ἐπὶ τὸ πλοῖον*. 2 Cor. 9, 5 *εἰς ὑμᾶς*. So c. gen. Luc. D. Mort. 6. 5 *ἄπαντες προελεύσονται αὐτοῦ*.—Spec. *to outgo, to arrive first*, Mark 6, 33 Rec.

προερέω, see προεῖπον.

προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) *to prepare beforehand*, Wisd. 9, 18. Pausan. 4. 22. 1. Hdot. 8. 24.—In N. T. *to appoint or ordain beforehand, to predestine*, c. acc. et eis, Rom. 9, 23 *ἀ προητοίμασεν εἰς δόξαν*. Also by attract. c. dat. Eph. 2, 10 *οἷς [ἐργαί] προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν*. Comp. Philo de Opif. p. 17, *ὁ θεός τὰ ἐν κόσμῳ πάντα προητομάσατο εἰς ἔργα καὶ πόσον αὐτοῦ*.

προευαγγελίζομαι, f. ἰσομαι, Mid. (εὐαγγελίζω,) *to announce glad tidings beforehand, to foretell glad news*, c. dat. Gal. 3, 8 *προευαγγελίσατο τῷ Ἀβραάμ, ὅτι κτλ.* Comp. Gen. 12, 3. 18, 18.

προέχω, f. ἔχω, (ἔχω,) *to hold forth or forward*, e. g. the hands Xen. Cyr. 2. 3. 10.

Mid. to hold before oneself, Hdot. 2. 42; trop. to use as a pretext, to allege, Hdot. 8. 3. Thuc. 1. 140. Trop. to have before another, to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2 ῥώμη προέχοντες. Xen. Hell. 2. 4. 41 γνώμη προέχειν.—Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part; Rom. 3, 9 τί οὖν; προσεχόμεθα; are we better? have we a preference above the Gentiles? sc. in respect to being sinners before God.

προηγέομαι, οὐμαι, f. ἵσομαι, (ἡγέομαι,) to lead forward or onward, to go on before, to take the lead, 2 Macc. 11, 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27.—In N. T. trop. to lead on by example, with acc. and dat. of that in or as to which, Rom. 12, 10 τῇ τιμῇ ἀλλήλους προηγούμενοι in mutual respect taking the lead one of another, giving example to each other. For the acc. comp. in προάγω no. 2.

πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, a setting or laying out, e. g. of a dead body, Dem. 1071. 21. Plato Legg. p. 959. a.—In N. T.

1. Pr. as of food, but only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, Heb. עֲרֵבֶת־לֶחֶם the bread of presence, later עֲרֵבֶת־לֶחֶם the bread of rows or of piles, Vulg. panes propositionis; see Lev. 24, 5–9.—So as a genit. of quality, in an adjective sense, in the phrases: οἱ ἄνθρωποι τῆς προθέσεως Matt. 12, 4. Mark 2, 26. Luke 6, 4, and ἡ πρόθεσις τῶν ἄνθρωπων Heb. 9, 2, both equivalent to οἱ ἄνθρωποι ὁ προτιθέμενοι, the shew-bread, see Winer § 34. 2. Buttm. § 132. n. 12. Lehrs. p. 643 sq. So Sept. ἄνθρωποι τῆς προθέσεως for עֲרֵבֶת־לֶחֶם Ex. 35, 12. 1 K. 7, 48. al. עֲרֵבֶת־לֶחֶם 1 Chr. 9, 32. 23, 29; πρόθεσις ἄνθρωπων for עֲרֵבֶת־לֶחֶם 2 Chr. 13, 11. Comp. 2 Macc. 10, 3.

2. Trop. of what one sets before his mind, proposes to himself, Lat. *propositum*, i. q. purpose, counsel; Acts 27, 13 δόξαντες τῆς προθέσεως κεκρατηκέναι. Emphat. firm purpose, firm resolve, Acts 11, 23. 2 Tim. 3, 10. Elsewhere of the eternal purpose and counsel of God; Rom. 8, 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9, 11 see in ἐκλογή no. 1. Eph. 1, 11. 3, 11. 2 Tim. 1, 9.—2 Macc. 3, 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

προθέσιμος, ια, ιον, (θεσμός, τίθημι,) set beforehand, appointed, spoken of time; hence ἡ προθεσμία sc. ἡμέρα, a set day, appointed time, Gal. 4, 2.—Jos. Ant. 12. 4.

7 τῆς προδ. ἐνοσταμένης. Luc. Ver. Hist. 1. 36. Æschin. 6. 14.

προθυμία, as, ἡ, (πρόθυμος,) predisposition, readiness, willingness, alacrity of mind; Acts 17, 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας. 2 Cor. 8, 11. 12. 19. 9, 2.—Ecclus. 46, 23. Dem. 1457. 8. Xen. Ven. 2. 1.

πρόθυμος, ου, ὁ, ἡ, adj. (θύμος,) predisposed, ready, willing, eager; e. g. τὸ πνεῦμα πρόθυμον Matt. 26, 41. Mark 14, 38. Sept. for בְּרָצָה 1 Chr. 28, 21. 2 Chr. 29, 31. So Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ πρόθυμον, readiness, alacrity, Rom. 1, 15 τὸ κατ' ἐμὲ πρόθυμον (ἐστίν), there is readiness on my part, I am ready; comp. Eph. 1, 15. (3 Macc. 5, 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 996.) Others: τὸ κατ' ἐμὲ, πρόθυμον (ἐστίν), as much as in me is, there is readiness; comp. Dem. 1210. 20.

προθύμως, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. 5, 2.—Tob. 7, 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

προϊσστημι, f. προστήσω, (ίστημι,) aor. 2 προϊστήν, perf. part. contr. προσστῶς. Trans. to cause to stand before, to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in ἵστημι, comp. Buttm. § 107. II.—In N. T. only in the intrans. tenses, e. g. Act. aor. 2 and perfect; Mid. or Pass. pres. to stand before, e. g.

1. to be over, to preside, to rule, absol. Rom. 12, 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5, 17 οἱ καλῶς προσεστώτες. With a gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3, 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προστήναι. v. 12. 1 Thess. 5, 12.—So c. gen. 1 Macc. 5, 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

2. Spec. to care for any thing, to be diligent in, to practise, to maintain; c. gen. καλῶν ἔργων προϊστασθαι Tit. 3, 8. 14.—Athen. 13. p. 612. a, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. 24 οὐ κοσμίον προσεστώσαν ἐργασίας, οὐδὲ σεμνῆς. Comp. Xen. Mem. 3. 2. 2.

προκυλέω, ᾶ, f. ἐσω, (καλέω,) to call forth, to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth to oneself, to invite, Plato Conv. 217. c; espec. to combat, to challenge, Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4.—Hence in N. T. Mid. προκαλέομαι, οὐμαι, Lat. *provoco*, to provoke, to excite, c. acc. Gal. 5, 26. So Hdian. 6. 1. 12. Diod. Sic. 1. 21.

προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω,) *to announce beforehand*, e. g. future events, *to foretell*, Acts 3, 18. 24. 7, 52. Pass. Part. perf. **προκαταγγελλόμενος**, *announced beforehand*, promised, 2 Cor. 9, 5 Rec.—Jos. Ant. 2. 9. 4 τοῖς προκαταγγελλομένοις ὑπὸ τοῦ Θεοῦ πίστιν παρέιχε. ib. 1. 12. 3.

προκαταρτίζω, f. ἰσῶ, (καταρτίζω,) *to make ready beforehand*, c. acc. 2 Cor. 9, 5. —Not found in Gr. writers.

πρόκειμαι, Part. **προκείμενος**, (κείμεαι,) *to lie before, to be laid or set before* any one, intrans. pr. Sept. Lev. 24, 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27.—In N. T. only trop.

1. *to lie or be before* the mind of any one, i. q. *to be present* to him; 2 Cor. 8, 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo de Vit. Mos. p. 626. α, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

2. Put instead of Pass. perf. of προτίθημι, comp. in κείμεαι no. 2; *to be laid or set before* one's mind, e. g. a duty, reward, example; Heb. 6, 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. 12, 1. 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκεινται δείγμα.—Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

προκηρύσσω v. -ττω, f. ξω, (κηρύσσω,) *to proclaim beforehand*, by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1.—In N. T. genr. *to announce or preach beforehand*; in the past tenses, *to have before announced, preached*; c. acc. Acts 13, 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. Pass. Acts 3, 20 Rec.—Jos. Ant. 10. 5. 1 Ἱερεῖμας τὰ μέλλοντα τῇ πόλει δεῖναι προεκήρυξε.

προκόπτω, ἦς, ἦ, (προκόπτω,) pr. *a going forward, progress*; in N. T. only trop. *progress, advancement, furtherance*; Phil. 1, 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4, 15.—2 Macc. 8, 8. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phryn. p. 85.

προκόπτω, f. ψω, (κόπτω,) *to beat or drive forwards*, as if with repeated strokes; hence, *to forward, to further*, Thuc. 4. 60. ib. 7. 66. Also intrans. or with ἐαυτὸν impl. see in ἄγω no. 2, *to beat forward*, as in Engl. a ship is said *to beat ahead*; hence genr. *to go forward, to make progress, to proceed*, on one's way, journey, Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. 'to push forwards,' both trans. and intrans.—In N. T. only intrans. and trop.

1. *to make progress* in any thing, *to advance, to increase*; e. g. with dat. of that in

or as *to which*, Luke 2, 52 καὶ Ἰησοῦς πρόεκοπτε σοφία, comp. Winer § 31. 3. Matth. § 400. 7. With ἐν c. dat. Gal. 1, 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Matth. 1. c. note. With ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον, *to wax worse and worse*, 2 Tim. 3, 13; ἐπὶ πλείον further 2 Tim. 2, 16. 3, 9; comp. in πλείον no. 4.—So c. dat. Diod. Sic. 11. 87; c. ἐν, as προεκοφῶς ἐν παιδείᾳ Diod. Sic. VI. p. 30. Arr. Epict. 2. 10. 30; ἐπὶ τὸ κακόν Test. XII Patr. p. 614; ἐπὶ πλείον Diod. Sic. 14. 98.

2. Of time, aor. *to be advanced, to be far spent*, Rom. 13, 12 ἡ νὺξ προέκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπτούσης. App. B. Civ. 2. p. 781 ἡμέρα προέκοπτε.

πρόκριμα, ατος, τό, (προκρίνω,) *a pre-judgment, prejudice, prepossession*, 1 Tim. 5, 21.

προκυρώω, ῶ, f. ὦσω, (κυρώω,) *to establish or confirm before, previously*, Pass. perf. Gal. 3, 17.

προλαμβάνω, αor. 2 προέλαβον, (λαμβάνω,) *to take before*, i. e.

1. *to take before* another, *to anticipate* another in doing any thing, c. acc. 1 Cor. 11, 21 ἕκαστος τὸ ἴδιον δέπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in ἀγάπη no. 2. So Diod. Sic. 20. 107 προλαμβάνειν τὸ χρῆσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν.

2. Before an infin. *to take up beforehand, to do before* the time, *to anticipate* the time of doing; c. inf. Mark 14, 8 προέλαβε μύρσαι μου τὸ σῶμα κτλ. i. e. she hath anointed my body by anticipation against my burial; comp. Winer § 58. 4. Gesen. Lehrgr. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμένονταί ὅπως κτλ. Comp. καρούς προλαμβάνειν Diod. Sic. 14. 63.

3. Pass. aor. 1 προελήφθην, of persons, *to have been before taken, overtaken, surprised*; Gal. 6, 1 εἰ καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, *if a man be overtaken in a fault*, i. e. by surprise, *before* he thinks of it.—Wisd. 17, 17.

προλέγω, f. ξω, (λέγω,) *to say beforehand, to foretell, to forewarn*, 2 Cor. 13, 2. Gal. 5, 21. 1 Thess. 3, 4. Sept. for τῆς Is. 41, 26.—Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

προμαρτύρομαι, Mid. depon. (μαρτύρομαι,) pr. *to call to witness beforehand*;

only in N. T. *to testify beforehand, to declare beforehand*, 1 Pet. 1, 11. See διαμαρτύρομαι.

προμελετάω, ὦ, f. ἤσω, (μελετάω,) *to practise beforehand*, Pol. 10. 47. 3. Xen. Ath. 1. 20.—In N. T. *to premeditate*, c. inf. Luke 21, 14 *μη προμελετᾶν ἀπολογηθῆναι*. Comp. Mark 13, 11.

προμεριμνάω, ὦ, f. ἤσω, (μεριμνάω,) *to care or take thought beforehand*, Mark 13, 11.

προνοέω, ὦ, f. ἤσω, (νοέω,) *to foresee, to perceive beforehand*, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13.—In N. T. trop. *to see to beforehand, to care for, to provide for*, Lat. *providere*, c. gen. 1 Tim. 5, 8. So Wisd. 13, 16. Æl. V. H. 2. 31. Xen. Cyr. 8. 1. 1.—Mid. *to provide for in one's own behalf*, c. accus. e. g. *προνοούμενοι καλὰ ἐνώπιόν τινος, providing for what is good in the sight of any one, taking care to walk uprightly*, Rom. 12, 17 and 2 Cor. 8, 21, in allusion to Sept. Prov. 3, 4 *προνοοῦ καλὰ ἐνώπιον κύριου*. Comp. Xen. Mem. 4. 3. 12; c. gen. Sext. Empir. adv. Eth. 104 *προνοεῖσθαι τοῦ καλοῦ*. Jos. Ant. 9. 1. 1.

πρόνοια, ας, ἡ, (προνοέω,) *foresight, providence, provision*, Acts 24, 3. Rom. 13, 14 *προνοίαν μη ποιεῖσθαι*, see in ποιεῖν no. 1. b. β.—2 Macc. 4, 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

προοράω, ὦ, (ὁράω,) perf. *προεώρακα, to foresee*, Jos. c. Ap. 128. Xen. Conv. 4. 5; *to see before oneself*, Thuc. 7. 44. Xen. Cyr. 5. 4. 49.—In N. T. *to see before*, i. e.

1. Mid. *to see before oneself, to have before one's eyes*, trop. of what one has vividly in mind, c. acc. Acts 2, 25 *προορώμενη τὸν κύριον ἐνώπιόν μου*, quoted from Ps. 16, 8 where Sept. for *ἵδω* to set.

2. Perf. *to have seen before*, in time, Acts 21, 29.

προορίζω, f. ἴσω, (ὀρίζω,) *to bound or limit beforehand*, trop. of price, Dem. 877. 7 si sana lect.—In N. T. trop. *to predetermine, to predestinate*, spoken of the eternal counsels and decrees of God; with acc. c. infin. expr. or impl. Acts 4, 28 *ὅσα . . . ἡ βουλή σου προώρισε γενέσθαι*. Rom. 8, 29. 30. 1 Cor. 2, 7; c. acc. et els Eph. 1, 5. Pass. v. 11.

προπάσχω, aor. 2 *προέπασον*, (πάσχω,) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5.—In N. T. of evil, *to suffer before*; Aor. *to have suffered before*, previously, 1 Thess. 2, 2. So Thuc. 3. 67, 82. Plato Rep. 376. a.

προπάτωρ, ορος, ὁ, (πατήρ,) *a forefather, ancestor*, Rom. 4, 1 Lachm. for *πατήρ* Rec.—Hdot. 2. 161. Luc. Alex. 43. Plato Legg. 717. e.

προπέμπω, f. ψω, (πέμπω,) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18; *to send forwards or forth* Wisd. 19, 2. Hdot. 4. 33, 121.—In N. T. *to send forward on one's journey, to bring one on his way, to accompany for some distance in token of respect and honour*; c. acc. Acts 20, 38 *προέπεμπον αὐτὸν εἰς τὸ πλοῖον*. 21, 5. So Jos. Ant. 7. 11. 4 *προπέμψας Δαυίδην μίχρὶ τοῦ Ἰορδάνου*. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to bring one on his journey, to help one forward*, c. acc. 1 Cor. 16, 6. 11. Tit. 3, 13. 3 John 6. Pass. Acts 15, 3. Rom. 15, 24. 2 Cor. 1, 16. So 1 Esdr. 4, 47. 1 Macc. 12, 4.

προπετής, ἴος, οὖς, ὁ, ἡ, (adj. (προπίπτω,) *falling forwards*, Lat. *prociduus*, Xen. Eq. 1. 8; trop. *prone, inclined, ready to do any thing*, Xen. Hell. 6. 5. 24.—In N. T. trop. in a bad sense, *precipitate, headlong, rash*; Acts 19, 36 *μηδὲν προπετές πράττειν*. 2 Tim. 3, 4. So Eccclus. 9, 23. Hdian. 1. 8. 11. Æschin. 27. 8.

προπορεύομαι, f. εἵσομαι, Pass. depon. (πορεύομαι,) *to pass on before, to go before any one*, e. g. as a leader, guide, c. gen. Acts 7, 40 *σεὺς οἱ προπορεύονται ἡμῶν*, quoted from Ex. 32, 1. 22, where Sept. for *ἱδῶ*. (1 Macc. 9, 11. Pol. 18. 2. 5.) Also as a forerunner, herald, Luke 1, 76 *προπ. πρὸ προσώπου κυρίου*, see in πρὸ no. 1. Sept. for *ἱδῶ* *ἱδῶ* Ps. 97, 3; *ἱδῶ* Ps. 89, 15. So Xen. Cyr. 4. 2. 23 *προπ. ἔμπροσθεν*.

πρός, a prep. governing the genitive, dative, and accusative; coinciding in its primary signif. with the primary force of these cases respectively, viz. with the gen. implying motion or direction *from a place hither*; with the dat. rest or remaining *by, at, near a place*; with the accus. motion or direction *towards or to a place*. Buttm. § 147. n. 1. Kühner § 298. Matth. § 590. Winer § 51. f. p. 448. § 53. e. p. 471. § 53. h. p. 481.

I. With the GENITIVE, pr. *from a place hither*, Hom. Od. 8. 29 *ξείνος . . . ἵκετ' ἐμὸν δῶ. ἢ ἐπὸς ἡοίων, ἢ ἐσπερίων ἀνδράπων*. Then, of a place or region *from which a person or thing seems to come, in or towards which he appears*; e. g. *πρὸς βορέαιον, πρὸς νότον*, Engl. *northward, southward*, Od. 13. 110, 111; *πρὸς τοῦ ποταμοῦ, at or by the river*, Xen. An. 4. 3. 26. Comp. Heb. *ἵ* Gen. 2, 8. 13, 11. Heb. Lex. *ἵ* no. 3. h.

Trop. of the source, agent, cause, *from* which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινας Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also marking dependence *from*, relation *with* or *to*, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης *according to right* Soph. Oed. T. 1014. Hdot. 7. 153; ἀποπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, trop. *pertaining to*, with the idea of advantage, i. e. *helpful to, for*; Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Matth. § 590. Kühner § 298. Winer § 51. p. 448. So Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. 459. c. Thuc. 3. 38.

II. With the DATIVE, πρὸς marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five (or six) times, e. g. Mark 5, 11 πρὸς τῷ ὄρει, where Rec. has πρὸς τὰ ὄρη. Luke 19, 37 πρὸς τῇ καταβάσει τοῦ ὄρους. John 18, 16 ὁ Πέτρος εἰσῆλκε πρὸς τῇ Σύρῃ. 20, [11.] 12. Rev. 1, 13. Matth. § 590. b. Buttm. § 147. n. 1. Kühner § 298. Winer § 52. p. 471.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the ACCUSATIVE, πρὸς marks strictly the object *towards* or *to* which any thing moves or is directed, see above, init.

1. Of Place, *towards, to, unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Matth. § 591. Buttm. l. c. Kühner § 298. Winer § 53. p. 481.

a) Pr. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns; Matt. 2, 12 μὴ ἀνακάμψαι πρὸς Ἡρώδην. 3, 5 ἐξεπορεύοντο πρὸς αὐτόν. v. 14 καὶ σὺ ἔρχῃ πρὸς με; 10, 13. 11, 28. 25, 9. Mark 1, 33 ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν Σύραν. 6, 25. 45 προάγειν... πρὸς Βηθσαϊδάν. 10, 1. Luke 8, 4. 19. 24, 12 ἀπῆλθε πρὸς ἑαυτὸν, i. e. to their lodgings. John 3, 20 οὐκ ἔρχεται πρὸς τὸ φῶς. 6, 37. 7, 33. Acts 1, 21. 28, 30. Rom. 1, 10. Gal. 1, 17. al. sēp. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. Hell. 4. 1. 2.) So after γίνεσθαι, John 10, 35. Acts 7, 31. 13, 32. 2 Cor. 1, 18; see in γίνωμαι I. 4. b. ζ. (Comp. Xen. An. 3. 4. 24.) After verbs of sending, c. acc. of pers. Matt. 21, 34 ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς. Luke 23, 27. John 16, 7. Acts 15, 25. Eph. 6, 22. Tit. 3, 12. Hence ἐπιστολὴ πρὸς τινα Acts 9, 2. 22, 5. 2 Cor. 3, 1. (Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3; ἐπιστολὴ πρὸς 2 Macc.

11, 27. Luc. Nigr. 1.) After verbs of leading, bringing, drawing, by force or otherwise; Matt. 26, 57 οἱ δὲ κρατήσαντες τὸν Ἰ. ἀνήγαγον πρὸς Καϊάφαν. Mark 9, 17. 19 φέρετε αὐτὸν πρὸς με. 11, 7. Luke 12, 58. John 12, 32 πάντας ἐλκύσω πρὸς ἑμαυτὸν. 14, 3. Acts 23, 15. Rev. 12, 5. Prægn. Acts 23, 24 see in διασώζω. So Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—Also after verbs implying motion *to* a place and a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*. E. g. verbs of falling, πίπτειν v. προσπίπτειν πρὸς τοὺς πόδας τινος, *to fall at one's feet*, Mark 5, 22. 7, 25. (Sept. Ex. 4, 25.) So verbs of laying, putting, casting, and the like; as Matt. 3, 10 ἡ ἀξίνη πρὸς τὴν ρίζαν κεῖται. Luke 3, 9. 16, 20 ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ. Acts 3, 2. So Mark 10, 7. Matt. 4, 6. For the use of πρὸς c. acc. after verbs compounded with πρὸς, see Winer § 56. 4. 13. Genr. Acts 5, 10 ἐξενέγκαντες Ἰσάφην πρὸς τὸν ἄνδρα αὐτῆς. Acts 13, 36.—After verbs and words implying mere direction, as a turning, reaching, looking, and the like; Luke 7, 44 στραφείς πρὸς τὴν γυναῖκα. Acts 9, 40. 2 Cor. 3, 16. Rom. 10, 21 ἐξεπείτασα τὰς χεῖράς μου πρὸς λαὸν κτλ. Eph. 3, 14 κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα. Trop. James 4, 5 see in ἐπιπορεύω. (Hdian. 6. 4. 3.) So by Hebraism, e. g. βλέπειν τι πρόσωπον πρὸς πρόσωπον, *face to face*, 1 Cor. 13, 12; So Sept. for עֵינַי בְּעֵינַי Gen. 32, 31. Deut. 34, 10. Also λαλεῖν στόμα πρὸς στόμα, *mouth to mouth*, 2 John 12; so Sept. for פִּי-בְּפִי Num. 12, 8. Comp. Matth. § 427. b.

b) Put with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. Comp. Matth. Winer, l. c. a) Genr. e. g. after εἶπον Matt. 3, 15. Luke 1, 13. 18. 34; λαλέω Luke 1, 19. 55. 2, 18. 20; λέγω Luke 5, 36. 7, 24. Acts 3, 25; φημί Luke 22, 70. Acts 2, 38. al. So with verbs of answering, as ἀποκρίνομαι Acts 3, 12. 25, 16; of accusing, as κατηγορεῖσθαι John 5, 45; of praying, entreating, as βοάω Luke 18, 7 (Sept. 1 Sam. 12, 10); δέομαι Acts 8, 24; δέσσις Rom. 10, 1; εἰδομαι 2 Cor. 13, 7; προσευχή Acts 12, 5. Rom. 15, 30; so by Hebr. αἶρειν φωνήν πρὸς τὸν θεόν Acts 4, 24; comp. Heb. בָּרַךְ אֱלֹהִים Is. 24, 14, and Heb. Lex. art. אָרַב no. 1. e. With words of declaring, making known, as ἀναδείξω Luke 1, 80; γνωρίζω Phil. 4, 6; ἐμφανίζω Acts 23, 22; of command and the like, e. g. ἐντολή Acts 17, 15; ἀπολογία Acts 22, 1. etc. (Sept. 1 Sam. 14, 19. Hdian. 3. 6. 2. Plato Hipp.

Min. 370. d. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 εἰς τοὺς πρὸς.) Once c. acc. of member, as λαλεῖν πρὸς τὸ οὖς i. e. to speak to one in his ear, privately, Luke 12, 3. β) Of mutual words and sayings; Acts 2, 12 ἄλλος πρὸς ἄλλον λέγοντες. So πρὸς ἄλλήλους to one another, one to another, Mark 8, 16. 9, 31. 15, 31. John 6, 52. 16, 17. Acts 2, 7. 4, 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) πρὸς ἑαυτοὺς id. Mark 1, 27. 9, 16. 33. 14, 4. 16, 3. Luke 22, 23. γ) After verbs of swearing to any one, i. q. to promise with an oath; Luke 1, 73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ. So Hom. Od. 14. 331. ib. 19. 288. δ) After verbs of speaking, communing, to or with oneself; Luke 18, 11 ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήγγετο, i. e. standing he prayed thus with himself. So Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐνόη. Aristonot. Ep. 1. 6 πρὸς ἑμαυτὸν ἔφη.

c) Trop. after verbs and words implying direction of the mind or will, an affection or disposition towards any one; e. g. α) Favourable, implying good-will, confidence; 2 Cor. 3, 4 πεποιθήσιν ἔχομεν πρὸς τὸν Θεόν. 7, 4 παρήρσια πρὸς ὑμᾶς. v. 12. Gal. 6, 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6, 9. Phil. 2, 30. 1 Thess. 1, 8 ἡ πίστις ἡ πρὸς τὸν Θεόν. 5, 14. 2 Tim. 2, 24. Tit. 3, 2. Philem. 5. Also Col. 4, 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4, 12. So Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demetr. 39 περὶ φιλίας πρὸς αὐτὸν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. β) Unfavourable, i. q. against; Acts 6, 1 γογγυσμός πρὸς τοὺς Ἑβραίους. 23, 30 λέγειν τὰ πρὸς αὐτόν. 24, 19. 25, 19. 1 Cor. 6, 1. Eph. 6, 11 στήναι πρὸς κτλ. Col. 3, 13. 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12, 4. Rev. 13, 6. Comp. Matth. § 591. e. Butt. l. c. Kühner l. c. So Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of Time, e. g. α) Pr. of a definite time when, towards, near; Luke 24, 29 πρὸς ἑσπέραν ἐστί, καὶ κέλειεν ἡ ἡμέρα. Comp. Matth. § 591. e, fin. Winer l. c. So Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἑσπ ἤδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν. β) As forming with the accus. a periphrasis for an adverb of time how long, q. d. at, for; as πρὸς καιρὸν, for a season, a while, briefly, Luke 8, 13. 1 Cor. 7, 5; πρὸς καιρὸν ὥρας 1 Thess. 2, 17; πρὸς ὥραν John 5, 35. Gal. 2, 5. So Heb. 12, 10 πρὸς δλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν, for the present, at present. James 4, 14 πρὸς δλίγον sc. χρόνον. Comp. Winer l. c. So Pol. 1. 61. 4 πρὸς καιρὸν. Luc. D. Deor. 18.

1 πρὸς δλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has towards or to another, e. g.

a) towards, i. e. in reference to, in respect to, as to, implying the direction or remote object of an action. α) With acc. of pers. Mark 12, 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24, 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν Θεόν κτλ. Rom. 4, 2. Heb. 1, 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matth. 27, 4. John 21, 22. 23. Comp. Matth. § 591. γ. Butt. Kühner, Winer, l. c. So Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδέν ἐστι τούτων δήπου πρὸς ἐμέ. β) With acc. of thing. Heb. 9, 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. Luke 18, 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κτλ. 2 Cor. 4, 2. After verbs of replying, Matth. 27, 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα. Rom. 8, 31 πρὸς ταῦτα. So genr. Plato Hipp. maj. 295. c. Xen. Mem. 1. 3. 3; πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12. γ) In the construction τὰ πρὸς τινα v. τι, things relating or pertaining to any person or thing, e. g. τὰ πρὸς εἰρήνην, pr. conditions of peace Luke 14, 32; trop. Luke 19, 42; τὰ πρὸς τὴν χρείαν, things necessary, Acts 28, 10; τὰ πρὸς ζωὴν 2 Pet. 1, 3; τὰ πρὸς τὸν Θεόν things pertaining to God, divine things, Rom. 15, 17. Heb. 2, 17. 5, 1. Comp. in δ, ἡ, τό, E. b. So Sept. Ex. 18, 19 τὰ πρὸς Θεόν. Dioc. Sic. 1. 72 τὰ πρὸς τὴν ταφὴν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

b) Of a rule or standard of action, according to, in conformity with; Luke 12, 47 μηδὲ ποιήσας πρὸς τὸ βέλημα αὐτοῦ. 2 Cor. 5, 10 πρὸς δ ἔπραξεν. Gal. 2, 14. Eph. 3, 4. Comp. Matth. § 591. δ. Winer l. c.—Luc. Hist. conscr. 38 init. Plato Conv. 199. b. Xen. An. 6. 1. 5.

c) Of the motive, ground, occasion of an action, on account of, because of, for, e. g. Matth. 19, 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κτλ. Mark 10, 5. Comp. Matth. § 591. β. Kühner l. c.—Hdot. 1. 38. Plato Rep. 331. a. Xen. Mem. 3. 8. 5.

d) As marking the end or result, the aim or purpose of an action, e. g. πρὸς τί; for what, why? i. e. to what end, for what purpose, John 13, 28. Comp. Matth. § 591. δ. Kühner l. c. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3, 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην

καθήμενος κτλ. Rom. 3, 26. 15, 2. 1 Cor. 6, 5 πρὸς ἐντροπήν ὑμῶν λέγω. 7, 35. 10, 11. 2 Cor. 1, 20. Eph. 4, 12. 1 Tim. 1, 16. 4, 7 γυμνάζει δὲ σεαυτὸν πρὸς εὐσέβειαν. Heb. 5, 14. 6, 11. 1 Pet. 4, 12. Espec. with τὸ c. infin. to the end that, as Matt. 5, 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι αὐτῆς. 6, 1 πρὸς τὸ θεασθῆναι αὐτοῖς. 13, 30 συλλέξατε . . . καὶ δῆσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. 23, 5. Mark 13, 22. Eph. 6, 11. James 3, 3. (3 Macc. 1, 19. Hdian. 3, 14. 2. Thuc. 7, 8; c. inf. Sept. Jer. 27, 10. Plato Phædo 60. b.) So after nouns and adjectives, John 11, 4 δὲσύνεια πρὸς θάνατον. Eph. 4, 14. Col. 2, 23. (Jos. B. J. 4, 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4, 35 ὅτι λευκαὶ εἰσι πρὸς θερμαίνον ἡδῆ. Acts 27, 12 ἀνευζέτου τοῦ λεγμένου ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2, 16. 10, 4. Eph. 4, 29. 1 Tim. 4, 8. 2 Tim. 3, 17. Tit. 1, 16. 1 Pet. 3, 16. So Diod. Sic. 5. 37. Plato Menex. 247. e, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4, 5. 12.—Also of a tendency and result, as 2 Pet. 3, 16 ὁ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5, 16 τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. Also ἁμαρτία πρὸς θάνατον, v. 16. 17.

e) Of the relation in which one person or thing stands towards another, towards, with; comp. Matth. 1, 591. e. Luke 23, 12 προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. (Hdian. 3, 2. 14.) Rom. 5, 1 εἰρήνην ἔχοντες πρὸς τὸν Θεόν. (Xen. Hi. 2. 11.) Acts 2, 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts 28, 25 ἀσύμφωνος ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαν; Hence διατίθεσθαι διαθήκη πρὸς τινα, to make a covenant with any one, Acts 3, 25. Heb. 10, 6. 9, 20 see in ἐντέλλομαι. So Diod. Sic. 11. 44 συντίθεσθαι φιλίαν πρὸς τινα. Ael. V. H. 9. 41. Xen. Vect. 5. 13.—In a comparison, as compared with; Rom. 8, 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. Matth. 1. c. γ. So Eccles. 24, 29. Plato Hipp. Maj. 281. d, εἶναι τῶν ἀρχαίων τοὺς περὶ τὴν σοφίαν φαίλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest at, by, in a place, i. q. πρὸς c. dat. But in such instances, for the most part, the idea of a previous coming to or direction towards that place is either actually expressed, or is implied in the context; comp. εἰς no. 4. Matth. 1, 591. η. Winer 1, 53. h. Thus a) Genr. c. acc. of place, Mark 11, 4 εἰρον τὸν πᾶλον δεδεμένον πρὸς τὴν θύραν. 14, 54 θερμαίνοντος πρὸς τὸ φῶς, i. e. at or

towards the fire. Luke 22, 56. John 20, 11. So c. acc. of person, i. q. with, by, among, Matt. 26, 18 πρὸς σε ποιῶ τὸ πᾶσχα. v. 55 πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων, pr. I seated myself to or among you. Mark 14, 49 ἡμην πρὸς ὑμᾶς . . . διδάσκων. Acts 12, 20. 13, 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, to or towards the people. 1 Cor. 2, 3. 16, 7 ἐλπίξω χρόνον τινὰ ἐπιμένειν πρὸς ὑμᾶς. 2 Cor. 1, 12. 5, 8. Gal. 1, 18. 2, 5. 4, 18. Phil. 1, 26. 2 Thess. 2, 5. Philem. 13. Sept. for בָּךְ Is. 19, 19. So Aeschyl. Prom. 348 δε πρὸς ἐσπίρους τόπους ἔστηκε. Eurip. Ion. 916. Orest. 468 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. Hell. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντινέαν τεῖχος. lb. 2. 1. 25. b) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. παρά c. dat. comp. Passow. Mark 2, 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, the vestibule. 4, 1. Matt. 13, 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark 6, 3. John 1, 1 ὁ λόγος ἦν πρὸς τὸν Θεόν. See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies: a) Motion, direction, reference, towards, to, at; as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω. b) Accession, addition, thereto, over and above, more, further; as προσαιτέω, προσαπειλέω, comp. Herm. ad Vig. p. 861. no. 426; hence intens. as πρόσκαιρος, προσφαλής. c) Nearness, a being or remaining near, at, by; as προσεδρεύω, προσμένω. +

προσάββατον, ου, τό, (πρὸ, σάββατον) the fore-sabbath, eve of the sabbath, i. q. παρασκευή, which see; Mark 15, 42.—Judith 8, 6. See Gr. Harm. p. 219.

προσαγορεύω, f. εὔσω, (ἀγορεύω,) to speak to any one, to address, to salute, Luc. Asin. 4. Hdian. 1. 16. 7; to call by name, to name, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1.—Hence in N. T. to address as any one, to call by a name or title; Pass. Heb. 5, 10 προσαγορευεῖς ὑπὸ Θεοῦ ἀρχιερεῖς. Matth. 1, 420. Winer 1, 32. 4. b. Comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἀγγελία προσαγορεύει.

προσάγω, f. ξω, (ἄγω,) aor. 2 προσήγαγον.

1. to lead or conduct to any one, to bring near; c. acc. Luke 9, 41 προσάγετε ἔδε τὸν υἱόν σου. With acc. and dat. Acts 16, 20 προσάγοντες αὐτοὺς τοῖς στρατηγοῖς, comp. Matth. 1, 402. Sept. for מֵלֶכֶת 1 Sam. 1, 25; מֵלֶכֶת Ex. 29, 4. 40, 12. (Hdian. 1. 5. 1. Dem. 23. 1. 20; τινά τινα Xen. Cyr. 3. 2. 12.) Implying admission or access to

any one, e. g. to God, *to bring near, to present before*, c. acc. et dat. 1 Pet. 3, 18. So to a king, Xen. Cyr. 1. 3. 8.

2. Intrans. see ἄγω no. 2, *to come or draw near, to approach*, c. dat. as above. Acts 27, 27 ὑπενδούν οι ναῦται προσάγειν τινὰ αὐτοῖς χώραν, *the sailors deemed that some country drew near to them*, i. e. according to the usual optical illusion on board a ship. Sept. for כִּרְבִּי Ex. 14, 10. Is. 34, 1. —AEL. V. H. 3. 21. Epict. Ench. 29. 7; of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὥς αὐτὴν πλείουσιν. Cic. Quæst. Ac. 4. 26 fin.

προσαγωγή, ἦς, ἡ, (προσάγω,) *a leading or bringing to, accession*, Pol. 9. 41. 1. Thuc. 1. 82.—In N. T. *approach, access, admission*, εἰς τι Rom. 6, 2; πρὸς τινα Eph. 2, 18; absol. 3, 12. So Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

προσαιτέω, ᾧ, f. ἦσω, (αἰτέω,) *to ask in addition, to demand more*, Xen. An. 1. 3. 21.—In N. T. *intends, to ask repeatedly, to beg*, absol. Mark 10, 46. Luke 18, 35. John 9, 8. So Sept. Job 27, 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

προσαίτης, ου, ὁ, (προσαιτέω,) *a beggar*, John 9, 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13.

προσαναβαίνειν, aor. 2 προσέβην, (ἀναβαίνειν,) *to go up further, higher*; so with ἀνώτερον pleon. Luke 14, 10 φίλε, προσανάβηθι ἀνώτερον, i. e. *take a higher seat, a more honourable place*. Sept. pr. for רָבַצַּ Ex. 19, 23. Josh. 11, 17.—Judith 13, 10. Diod. Sic. 1. 37; of a stream, *to rise*, Pol. 3. 72. 4.

προσαναλίσκω, f. λώσω, (ἀναλίσκω,) *to consume besides, to expend further*, c. acc. Luke 8, 43 ἦτις ἱατροῖς [Rec. εἰς ἱατρούς] προσαναλώσασα ὅλον τὸν βίον.—Dem. 460. 2. Plato Prot. 311. d.

προσαναπληρῶω, ᾧ, f. ὥσω, (ἀναπληρῶω,) *to fill up further, to supply fully*, c. acc. τὰ ὑστερήματα 1 Cor. 9, 12. 11, 9.—Wisd. 19, 4. Diod. Sic. 5. 71. Mid. id. Plato Men. 84. d.

προσανατίθηναι, f. ἦσω, (ἀνατίθηναι,) *pr. to lay up or upon in addition*; Mid. *to take upon oneself besides*, Xen. Mem. 2. 1. 8.—In N. T. only Mid. aor. 2 προσανεθέμην, trop. *to lay before in addition, to set forth further, on one's own part*, e. g.

1. *to impart further, to communicate*, c. acc. et dat. Gal. 2, 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέειπτο, i. e. *on their part*. Comp. ἀνεθέμην in v. 2.

2. Spec. c. dat. *by way of consultation*, i. q. *to confer with, to consult*; Gal. 1, 16 οὐ προσανεθέμην σαρκὶ καὶ αἵματι.—Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανεθέμενος περὶ τοῦ σημείου. Luc. Jup. Trag. 1 ἐμοὶ προσανάβου λάβε με σύμβουλον πόνων.

προσανέχω, f. ξω, (ἀνέχω,) in N. T. only intrans. *to rise up, to come forth*; e. g. out of the sea, as land, an island, *to jut forth, to shoot forward*; Acts 27, 27 Lachm. ὑπηνδούν... προσανέχειν τινὰ αὐτοῖς χώραν, where Rec. προσάγειν q. v.—So ἀνέχειν of a headland, Hdol. 7. 123. Thuc. 1. 46.

προσαπειλέω, ᾧ, f. ἦσω, (ἀπειλέω,) *to threaten further, absol.* Acts 4, 21; comp. v. 18.—Dem. 544. 26.

προσδαπανᾶω, ᾧ, f. ἦσω, (δαπανᾶω,) *to spend more, in addition*, c. acc. Luke 10, 35.—Luc. Ep. Sat. 39. Themist. Or. 23. p. 289.

προσδέομαι, f. ἦσομαι, Pass. depon. (δέομαι,) *to need further, in addition*, c. gen. Acts 17, 25. Sept. for רָבַצַּ Prov. 12, 9.—Ecclus. 4, 3. Dem. 14. 22. Thuc. 2. 41.

προσδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) *to receive to oneself, to admit, i. e.*

1. *Of things, trop. to admit, to allow*, c. acc. as τὴν ἐλπίδα Acts 24, 15. Negat. Heb. 11, 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting*, i. e. *rejecting*; comp. 2 Macc. c. 7. So Sept. Job 2, 9. Pol. 1. 16. 6. Plato Rep. 561. b.—*Of evils, i. q. to put up with, to endure*, c. acc. Heb. 10, 34 τὴν ἀπαγὴν τῶν ὑπαρχόντων. Sept. for אָרַבַּ Ex. 10, 17.

2. *Of persons, to receive, to admit, to one's presence and kindness*; c. acc. Luke 15, 2 οὗτος ἁμαρτωλούς προσδέχεται. Sept. for רָבַצַּ Mal. 1, 8. Ez. 43, 27. So Diod. Sic. 18. 54. Thuc. 2. 12. Xen. Hell. 1. 5. 9.—*Also in hospitality, to receive kindly, to entertain, as a guest*, c. acc. Rom. 16, 2. Phil. 2, 29. Sept. for בָּרַב 1 Chr. 12, 18.

3. *Of things future, to wait for, to expect*, c. acc. Luke 12, 36 ἀνδράποδος προσδεχομένοις τὸν κύριον αὐτῶν πότε κτλ. Acts 23, 21. So a future good, with the idea of faith, confidence, e. g. τὴν βασιλείαν τοῦ Θεοῦ Mark 15, 43. Luke 23, 51; παράκλησιν Luke 2, 25; λύτρωσιν 2, 38; τὴν μακαρίαν ἐλπίδα Tit. 2, 13; τὸ τέλος τοῦ κυρίου Jude 21.—2 Macc. 8, 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

προσδοκᾶω, ᾧ, f. ἦσω, (δοκέω,) *to watch toward or for any thing, i. e.*

1. *to look for, to expect, whether in fear*

or in hope, e. g. a) With fear, absol. Matt. 24, 50 *ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ*. Luke 12, 46. Acts 28, 6; also c. inf. ibid. *οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι*. So c. inf. Jos. Ant. 7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. b) With doubtful hope, absol. Luke 3, 15. Acts 27, 33; also c. inf. 3, 5. So c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

2. Genr. *to expect, to wait for, to await*, c. acc. e. g. persons, Matt. 11, 3 *σὺ εἰ δ' ἐρχόμενος, ἢ ἕτερον προσδοκᾷμεν*; Luke 7, 19. 20. 1, 21 *προσδοκῶν τὸν Ζαχαρίαν*. 8, 40. Acts 10, 24. With acc. of thing, 2 Pet. 3, 12 *τὴν παρουσίαν*. v. 13. 14.—Sept. Ps. 119, 165. Hdian. 4. 11. 7. Plato Ep. 319. c.

προσδοκία, as, ἡ, (*προσδοκάω*), a *looking for, expectation*, in N. T. only of evil; Luke 21, 26 *ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων*. Meton. Acts 12, 11 *καὶ (ἐκ) τῆς προσδοκίας τοῦ λαοῦ, and from all the expectation of the people, from all that which the Jews expected to accomplish against me*. Sept. meton. for Heb. *יִתְקַוּ* Gen. 49, 10.—Pr. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3; of good, Xen. Cyr. 1. 6. 19.

προσδρέμω, see *προστρέχω*.

προσεύω, ᾤ, f. ᾔσω, (*έάω*), *to permit or suffer further*, c. dat. Acts 27, 7 *μὴ προσέωμεν ἡμῖν ἀνέμου*, i. e. the wind not suffering us to sail further on that course.

προσεγγίζω, f. ἴσω, (*ἐγγίζω*), *to come near unto any one*, c. dat. Mark 2, 4. Sept. for *עָנָה* Gen. 33, 6. 7; *עָנָה* Josh. 3, 4.—Pol. 39. 1. 4.

προσεδρεύω, f. εὔσω, (*πρόσεδρος, ἔδρα*), *to sit near, to sit by, Lat. assideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init.—In N. T. *to sit or wait near, to attend, to serve*; c. dat. 1 Cor. 9, 13 *οἱ τῷ ὕψιστῳ τῷ προσεδρεύοντες*, i. q. *οἱ τὰ ἱερὰ ἐργάζονται* ibid. comp. in *παρεδρεύω*. So Jos. c. Ap. 1. 7 *τῇ ζερατείᾳ τοῦ θεοῦ προσεδρεύοντας*. Diod. Sic. 5. 46 p. ταῖς τῶν θεῶν ζερατείαις.

προσεργάζομαι, f. ᾄσομαι, Mid. depon. (*ἐργάζομαι*), *to work or do besides*, Eurip. Herc. F. 1013; *to work out thereto, to get more by labour*, Xen. Hell. 3. 1. 28.—In N. T. genr. *to gain thereto, besides, in addition*, c. acc. Luke 19, 16 *ἡ μὲν σου προσεργάσατο δίκαια μνᾶς*.

προσέρχομαι, f. ἐλεύσομαι, (*ἔρχομαι*), *to come to or near to any place or person, to approach*.

1. Pr. and with a dat. after *πρός* in comp.

see Matth. § 402; e. g. dat. of place, Heb. 12, 18 *οὐ γὰρ προσεληλύσατε ψηλαφώμενον ὄρει*. v. 22. (Hdian. 2. 6. 11.) With dat. of pers. Matt. 4, 3 *καὶ προσελθὼν αὐτῷ δ' περάζων*, *εἶπε*. 8, 5. Mark 14, 45. Luke 23, 52. John 12, 21. Acts 9, 1. Absol. or with dat. impl. Matt. 4, 11 *ἄγγελοι προσήλθον καὶ ἐπλ.* Mark 1, 31. Luke 8, 24. 10, 34. Acts 7, 31. 28, 9. al. Sept. usually c. *πρός*, for *עָנָה* Gen. 29, 10. 43, 19; *עָנָה* Num. 9, 6. Deut. 1, 22. So c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—Spec. i. q. *to visit, to have intercourse with*, Acts 24, 23. 10, 28.

2. Trop. a) In respect of God or Christ, *to come to God, to draw near unto*, in prayer, sacrifices, worship, devotion of heart and life; c. dat. Heb. 7, 25 *τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ*. 11, 6; with τῷ θεῷ impl. Heb. 10, 1. 22. So Heb. 4, 16 *προσερχόμεθα οὖν ... τῷ θρόνῳ τῆς χάριτος*. (Sept. pr. of those who approach the altar, for *עָנָה* Lev. 21, 21. Deut. 21, 5; *עָנָה* Lev. 21, 16.) Also to Christ, 1 Pet. 2, 4 *πρὸς ὃν προσερχόμενοι τοιοῦτον coming*, i. e. whom embracing, becoming his disciples, followers. So of disciples, c. dat. Xen. Mem. 1. 2. 47. lb. 1. 6. 1. For *πρός* c. acc. comp. Winer § 56. 4. 13. b) With dat. of thing, *to assent to, to embrace*; 1 Tim. 6, 3 *μὴ προσέρχεται ὑγαίνουσι λόγοις*. So Philo de Gigant. p. 289. a, *μηδὲν προσέρχεσθαι γνώμῃ τῶν εἰρημένων*. Migr. Abr. p. 401. d, *προσελθόντες ἀρετῇ*. +

προσευχή, ἡς, ἡ, (*προσεύχομαι*), *prayer offered to God*.

1. Pr. as *προσευχὴ πρὸς τὸν θεόν* Acts 12, 5. Rom. 15, 30; *προσευχὴ τοῦ θεοῦ prayer to God*, Luke 6, 12. Genr. and absol. Matt. 17, 21 *εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ*. 21, 22. Mark 9, 29. Luke 22, 45 *ἀναστὰς ἀπὸ τῆς προσευχῆς*. So οἶκος *προσευχῆς house of (for) prayer*, Matt. 21, 13. Mark 11, 17. Luke 19, 46. Acts 1, 14 *προσκατερεῖν τῇ προσευχῇ*. 6, 4; *ὄρα τῆς προσευχῆς* Acts 3, 1, see in *ἔννατος*. 10, 31. Rom. 12, 12. 1 Cor. 7, 5. Eph. 6, 18. Col. 4, 2. Phil. 4, 6. 1 Tim. 5, 5. Dat. of manner emphat. James 5, 17. Plur. Acts 2, 42 *προσκατεροῦντες ... ταῖς προσεύχαις*. 10, 4. Rom. 1, 10. Eph. 1, 16. Col. 4. 12. 1 Thess. 1, 2. 1 Tim. 2, 1. Philom. 4. 22. 1 Pet. 3, 7. 4, 7. Rev. 5, 8. 8, 3. 4. Sept. for *עָנָה* Ps. 4, 2. 2 Chr. 6, 19. smp.—Tob. 13, 1. Ecclus. 3, 5, 7, 10, 14. Not found in classic writers.

2. Meton. a *proseucha* (Juv. Sat. 3. 296), i. e. οἶκος v. τόπος *προσευχῆς*, *πᾶς*

ἡσυχία, a house or place of prayer, an oratory. Acts 16, 13 οὐ ἐνομιζέτο προσευχή εἶναι, where according to custom was the *proseucha*. v. 16. Comp. 3 Macc. 7, 20; and see the decree of the city Halicarnassus in Jos. Ant. 14. 10. 23, by which the Jews were permitted τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. These Jewish *proseucha* were places for social prayer and devotion outside of those towns where the Jews were unable or not permitted to have a synagogue; they were usually near a river or the seashore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχή* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν προσευχὴν, μέγιστον οἶκον πολλὸν δόλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove; so Tertullian speaks of the "orations litorales" of the Jews, ad Nationes c. 13; also de Jejunio c. 16, "Judaicum certe jejuniun ubique celebratur, quum omnis templis per omne litus quocunque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. 296 See Wetstein N. T. l. p. 692. Winer Realw. art. *Synagogen*.

προσεύχομαι, f. *ξομαι*, Mid. depon. (*εὐχομαι*), imperf. *προσηνυχόμεν*, aor. 1 *προσηνυξάμην*; to pray to God, to offer prayer or vows to God; pr. c. dat. τῷ Θεῷ or the like after πρὸς in comp. see Matth. § 402. 1 Cor. 11, 13 τῷ Θεῷ προσεύχεσθαι. Matt. 6, 6 πρὸς εὐξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for בְּהַרְיִי Is. 44, 17; oftener Sept. c. πρὸς Θεόν Gen. 20, 17. 1 Sam. 1, 10. (Luc. Hermot. 40 τῷ Δαί. Xen. Cyr. 1. 6. 1 τοῖς Θεοῖς.) Absol. or τῷ Θεῷ impl. Matt. 6, 5 καὶ ὅταν προσεύχῃ. v. 6. 7. 14, 23. Mark 1, 35. Luke 3, 21. Acts 6, 6. 1 Cor. 11, 4. 1 Thess. 5, 17. 1 Tim. 2, 8. James 5, 13. 18. al. Joined with αἰτεῖσθαι Mark 11, 24. Col. 1, 9. So Hdian. 1. 11. 12. Xen. Mem. 3. 8. 10.—The manner in which one prays is expressed by the dat. 1 Cor. 11, 5 γυνὴ προσευχομένη . . . ἀκατακάλυπτος τῇ κεφαλῇ. 14, 14. 15 γλώσση, τῷ πνεύματι, τῷ νοῖ. James 5, 17 προσευχῇ προσηύξατο emphat. *he prayed earnestly*. Also by ἐν, Eph. 6, 18 ἐν πνεύματι. Jude 20.—The matter of one's prayer, the words uttered, are put after οὕτως Matt. 6, 9; λέγων Matt. 26, 39. 42; εἰπὼν Acts 1, 24. (Sept. c. λέγων Is. 37, 15; εἰπὼν 2 K. 6, 17.) Or in the accus. Rom. 8, 28 ὅτι προσευξόμεθα καθὼς δεῖ. So μακρὰ adv. *long*, Matt. 23, 13 [14]. Mark 12, 40. Luke 20, 47; ταῦτα Luke 18,

11, see in πρὸς III. 1. b. δ; ταῦτο ἵνα Phil. 1, 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matt. 24, 20 προσεύχεσθε δέ, ἵνα μὴ γένηται ἡ φυγὴ κτλ. Mark 13, 18. 14, 35. 38. 1 Cor. 14, 13; εἰς δ . . . ἵνα 2 Thess. 1, 11. With inf. final, Luke 22, 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5, 17 τοῦ c. inf. see in ὅ, ἡ, τό, G. 3. b. β.—The subject or person for whom one prays is put with a preposition; as περὶ c. gen. Col. 1, 3 περὶ ὑμῶν προσευχόμενοι. Heb. 13, 18; περὶ τινος ἵνα Col. 4, 3. 2 Thess. 3, 1; περὶ τινος ὅπως Acts 8, 15. Sept. Gen. 20, 7. Jer. 42, 20. So ὑπέρ c. gen. Matt. 5, 44; ὑπέρ τινος ἵνα Col. 1, 9. Sept. Jer. 42, 4. Also ἐπὶ c. acc. James 5, 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, in his behalf. So prob. impl. Matt. 19, 13 καὶ προσηύχεται. Sept. Jer. 14, 11. +

προσέχω, f. *ξω*, (ἔχω), to have in addition, Dem. 887. 26; to hold towards any one, e. g. τὸ οὖς, Sept. for ἑστη Jer. 7, 24. 26; τὴν δόρυδα c. πρὸς Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 τὰς ρῆας; also intrans. to hold one's course towards a place, by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχων εἰς Ῥόδον.—In N. T. only trop.

1. Absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχων τὸν νοῦν τισὶ Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) Genr. and with dat. of something spoken; Acts 8, 6 προσέχοντες οἱ δὲ ὄχλοι τοῖς λεγομένοις κτλ. Heb. 2, 1. 2 Pet. 1, 19. Sept. for ἑστη Ps. 141, 1. Deut. 1, 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἱς δ Σωκράτης λέγει προσέχων.) Spec. to yield assent, to believe, to embrace, c. dat. Acts 16, 14 προσέχων τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. 1, 4. Tit. 1, 14. So 1 Macc. 7, 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157.—With dat. of pers. i. q. to care for, to watch over; Acts 20, 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ. So Epict. Ench. 51. 1 μετ' ὧς [ἡμέρας] προσέξετε σεαυτῶν.

b) With dat. reflex. προσέχων ἑαυτῷ v. ἑαυτοῖς, to take heed to oneself, to beware, mostly Imperat. Luke 17, 3. Acts 5, 35. (Comp. Plut. Pelop. 9 fin.) Foll. by ἀπὸ τινος, Luke 12, 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζήτης κτλ. By μήποτε Luke 21, 34. Also ellipt. with ἑαυτοῖς impl. before μή c. inf. Matt. 6, 1 προσέχετε . . . μὴ ποιεῖν.

(Epict. ap. Stob. 74. 22.) With ἀπό τινος, Matt. 7, 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. 10, 17. 16, 6. 11. 12. Luke 20, 46. —Sept. fully c. μή, for Heb. מִיָּה Gen. 24, 6. Ecclus. 29, 23; ellipt. c. μή Ecclus. 13, 11; with ἀπό τινος, Sept. for יָהּ לְיָהּ 2 Chr. 35, 21. Ecclus. 11, 34. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μή.

2. Intrans. or with ἐαυτὸν impl. see in ἔχω no. 5; pr. to hold to any person or thing, to apply oneself, to give or devote oneself to any thing; e. g. with dat. of thing, οἶνον πολλῶν 1 Tim. 3, 8; τῇ ἀναγνώσει 4, 13; τῇ θυσιαστηρίῳ i. q. to give attendance, to minister, Heb. 7, 13. So Polyæn. 8. 56 τρουφῇ καὶ μέτρῃ. Hdian. 2. 11. 6 γεωργίᾳ. Xen. Mem. 4. 1. 2.—With dat. of pers. to adhere to, to follow, Acts 8, 10, 11. 1 Tim. 4, 1 προσέχοντες πνεύματι πλάνοισι.

προσηλώω, ὦ, f. ὥσω, (ἡλώω, ἡλω,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2, 14 προσηλώσας αὐτὸ τῷ σταυρῷ.—3 Macc. 4, 9. Diod. Sic. 4. 47. Dem. 649. 1; trop. Plato Phæd. 83. d.

προσήλυτος, ου, δ, ἡ, (προσέρχομαι,) pr. 'one who comes to another country or people,' a stranger, sojourner, Sept. for רַבִּי Ex. 12, 48. 49. 20, 10.—In N. T. only in the later Jewish sense, a proselyte, a convert from Paganism to Judaism, Matt. 23, 15. Acts 2, 10. 6, 5. 13, 43. (The same are called οὐνόματοι τῶν θεῶν Acts 13, 16. 50. Jos. Ant. 14. 7. 2; also Ἰουδαῖζοντες Jos. B. J. 2. 18. 2; comp. B. J. 2. 20. 2. Tac. Hist. 5. 5.) The Rabbins speak of two kinds of proselytes; a distinction which does not appear in N. T. a) רַבִּי הַצִּדְקָה the proselytes of righteousness, i. e. complete proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship; comp. Ex. 12, 48. Jos. Ant. 20. 2. 5. b) רַבִּי הַשֹּׁמֵר proselytes of sojourning, called also רַבִּי הַשֹּׁמֵר proselytes of the gate, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the "seven precepts of Noah," viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. 407 sq. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. Winer Realw. art. Proselyten.—On the baptism of proselytes and its probable antiquity, see Buxt. i. c. Lightfoot Hor. Heb. ad Matt. 3, 6.

Selden de Jure Nat. et Gent. II. 2. Winer i. c.

πρόσκαιρος, ου, δ, ἡ, adj. (καιρός,) for a season, transient, temporary, Matt. 13, 21. Mark 4, 17. 2 Cor. 4, 18 opp. αἰώνιος. Heb. 11, 25.—Jos. Ant. 2. 4. 4. Hdian. 1. 1. 6.

προσκαλέω, ὦ, f. ἔσω, (καλέω,) to call to, to summon, to send for, Sept. Esth. 8, 1. Xen. Lac. 13. 5.—In N. T. only Mid. προσκαλίσσεται, οὐμαι, to call any one to oneself, to call for, to summon, c. acc. of pers. Matt. 10, 1 καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητὰς αὐτοῦ. 15, 10. 32. 18, 2. 32. 20, 25. Mark 3, 13. 23. 6, 7. 7, 14. 8, 1. 34. 10, 42. 12, 43. 15, 44. Luke 7, 19. 15, 26. 16, 5. 18, 16. Acts 5, 40. 6, 2. 13, 7. 20, 1. 23, 17. 18. 23. James 5, 14. Sept. for מְרַבֵּן Gen. 28, 1. Esth. 4, 5. So 2 Macc. 8, 1. Luc. Pisc. 39. Xen. An. 7. 7. 1.—Trop. of God, to call, to invite, e. g. sinners to embrace the gospel, Acts 2, 39. Also to call one to any office or duty, i. q. to appoint, to choose; so in Pass. perf. προσκίκλημαι as Mid. Buttm. § 136. 3. Acts 16, 10. 13, 2 εἰς τὸ ἔργον [εἰς] δὲ προσκίκλημαι αὐτούς, where for εἰς omitted see in δὲ II. A. 3. c. β. Sept. and מְרַבֵּן Joel 3, 5 [2, 32].

προσκαρτερῶ, ὦ, f. ἴσω, (καρτερῶ,) to be strong, steadfast, towards or for any thing, e. g.

1. Of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; c. dat. as τῇ προσευχῇ Acts 1, 14. 6, 4. Rom. 12, 12. Col. 4, 2; τῇ διδασκῇ Acts 2, 42. With εἰς αὐτὸ τοῦτο, for this very purpose, Rom. 13, 6. So Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. Hell. 7. 5. 14.—Once of place, ἐν τῇ ἑρῇ Acts 2, 46. So Susann. 6 ἐν τῇ οἰκίᾳ.

2. In respect to a person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3, 9 ἵνα πλοῦσι προσκαρτερῇ αὐτῷ. Hence, to wait upon, to attend upon, to adhere to any one, as an attendant, follower; c. dat. Acts-8, 13 τῷ Φιλίππῳ. 10, 7.—Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

προσκαρτέρησις, εως, ἡ, (προσκαρτερῶ,) perseverance, continuance in any thing. Eph. 6, 18 ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει, i. q. προσκαρτεροῦντες τῇ δεήσει, comp. Rom. 12, 12.

προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλῇ,) a cushion for the head, a pillow, Mark 4, 38. Sept. for מִרְבֵּץ Ex. 13, 18. 20.—1 Esdr. 3, 8. Theophr. Char. 2. Plato Rep. 323. c.

προσκληρόω, ᾧ, f. ῥωω, (κληρόω,) *to lot out to any one, to give by lot, to allot*, e. g. fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18.—In N. T. Pass. aor. 1 **προσεκληρώσῃην** as Mid. *to allot oneself to any one*, q. d. 'to join one's lot to his lot,' *to consort with, to adhere to*; c. dat. Acts 17, 4 **ἐπεισέστησαν καὶ προσεκληρώσθησαν** τῷ Παύλῳ κτλ. Comp. Buttm. § 136. 1, 2. For the dat. after **πρὸς** in comp. see Matth. § 402. So Plut. Symp. 9. 3. 1 ἡ δὲ ἑβδομάς τῇ Μουσῇ τῇ προσεκληρώσθη. Philo de Fortit. p. 741. c. τῷ ποιητῇ καὶ πατρὶ τῶν δλων προσεκληρωμένοι. Leg. ad Cai. p. 1001. d.

πρόσκλησις, εως, ἡ, (προσκαλέω,) *a summons, citation, accusation, a judicial word*, Dem. 1054. 21 sq.—In N. T. genr. *accusation, charge*, 1 Tim. 5; 21 Lachm. μηδὲν ποιῶν κατὰ πρόσκλησιν, i. e. by reason of accusation, or by way of accusation. Rec. κατὰ πρόσκλησιν.

προσκλίνω, f. νῶ, (κλίνω,) *to make incline towards, to let lean upon or against*, Hom. Od. 21. 138, 165. Intrans. or c. εαυτὸν impl. *to incline towards, to favour*, c. dat. Pol. 4. 51. 5.—In N. T. Pass. aor. 1 **προσεκλήσῃην** as Mid. *to incline oneself towards, to join oneself to any one, to adhere to*, c. dat. Acts 5, 36 **ὃ προσεκλήσθη ἀριζμός** in later edit. where Rec. **προσεκολλήσθη**. Comp. Buttm. § 136. 1, 2; and for the dat. Matth. § 402.

πρόσκλησις, εως, ἡ, (προσκλίνω,) *inclination towards, a leaning against*, Diod. Sic. 3. 27 **πρόσκλησις τοῦ ζῶου πρὸς τὸ δένδρον**.—In N. T. trop. *a leaning towards, partiality*, 1 Tim. 5, 21. So Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

προσκολλάω, ᾧ, f. ῥωω, (κολλάω,) *to glue upon; Pass. to become glued, to adhere to any thing*, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ῥομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. *to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσκολλησεν Plut. J. Cæs. 29.—In N. T. Pass. aor. 1 **προσεκολλήσῃην** as Mid. Buttm. § 136. 1, 2, *to join oneself to any one, as a companion, follower*, c. dat. Acts 5, 36 Rec. For the dat. see Matth. § 402. Sept. for רצף Ruth 2, 23. (Ecclus. 6, 34. Plato Legg. 728. b.) Also Fut. Pass. **προσκολληθήσονται**, *to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed; hence to cleave unto*, e. g. a husband to his wife, c. dat. Matt. 19, 5 **προσκολληθήσεται τῇ γυναικὶ αὐτοῦ**, quoted from Gen. 2, 24 where Sept. for רצף. With **πρὸς γυναῖκα** id. Mark*

10, 7. Eph. 5, 31. Comp. Winer § 56. 4. 13.

πρόσκομμα, τος, τό, (προσκόπτω,) *a stumbling, e. g. ἕλκον πρόσκομματος a stumbling-block* Ecclus. 34, 7.—In N. T. trop. e. g. ὁ λίθος τοῦ πρόσκομματος, *the stone of stumbling*, spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. 9, 32. 1 Pet. 2, 8; comp. Is. 8, 14, and see more in art. λίθος no. 2.—Meton. *a stumbling-block, trop. a cause of falling, an occasion of sinning*; Rom. 14, 13 **μὴ τιθεῖν πρόσκομμα τῷ ἀδελφῷ**. 1 Cor. 8, 9. Rom. 14, 20 **διὰ πρόσκομματος**, i. e. so as to place a stumbling-block; see in διά I. 4. a. Sept. for ערש Ex. 23, 33. 34, 12. So Ecclus. 17, 25. 39, 24.

προσκοπή, ἡς, ἡ, (προσκόπτω,) *pr. a striking against, a stumbling; trop. offence, i. e. a being offended, indignation*, Pol. 6. 7. 8. ib. 30. 20. 8.—In N. T. meton. *offence, i. e. a cause of offence, occasion of falling into sin*; 2 Cor. 6, 3 **μὴ διδόντες προσκοπήν**, i. e. giving no occasion for despising and rejecting the Gospel.

προσκόπτω, f. ψω, (κόπτω,) *to beat towards, to strike upon or against*, e. g.

1. Intrans. *to beat upon, to strike against*, c. dat. Matt. 7, 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] **προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ**. Comp. Matth. § 402.—Theophr. H. Pl. 4. 8. 8 **μὴ προσκόπη** τῷ ὀφθαλμῷ. Plut. Lycurg. 9 ult.

2. Spec. *to strike the foot against any thing, to stumble*, absol. John 11, 9. 10. (Sept. Prov. 3, 23. Tob. 11, 10; c. dat. Xen. Eq. 7. 6.) With acc. of instrum. and **πρὸς** c. acc. Matt. 4, 6 et Luke 4, 11 **μήποτε προσκόψῃς πρὸς λίθον τὸν πύδα σου**, quoted from Ps. 91, 12 where Sept. for ערש; comp. Winer § 56. 4. 13. Comp. Aristoph. Vesp. 275 **ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου**.—Trop. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. 2, 8 **οἱ προσκόπτονται, τῷ λόγῳ ἀπειθοῦντες**. Also c. dat. τῷ λίθῳ Rom. 9, 32; ἐν ᾧ Rom. 14, 21. So Ecclus. 35 [32], 21; *to be offended, indignant*, Pol. 1. 31. 7. Diod. Sic. 13. 80.

προσκυλίω, f. ἰσω, (κυλίω,) *to roll to, upon, against*; c. acc. e. g. λίθον ἐπὶ τὴν θύραν Matt. 27, 60. Mark 15, 46.—Dion. Hal. Ant. Rom. 8. 53. Aristoph. Vesp. 202.

προσκυνέω, ᾧ, f. ῥωω, (κυνέω,) *pr. to kiss the hand towards any one, i. e. one's own hand, in token of respect and homage*.

According to Herodotus (1. 134) the ancient oriental and espec. Persian mode of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. l. c. *ἦν δὲ πολλὰ ἢ οὐτερος ἀγενέστερος, προσπίπτων προσκυνέει τὸν ἑτερον*. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύριον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Enc. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Wetstein N. T. I. p. 242.—Hence in N. T. and genr. *to do reverence or homage to any one*, usually by kneeling or prostrating oneself before him; Sept. every where for ἡγῆσθαι *to bow down, to prostrate oneself in reverence, homage, e. g.* Gen. 19, 1. 48, 12; see Heb. Lex. art. ἡγῆ.

1. Genr. *to do reverence, to do homage, towards a person as superior, or from whom one implores aid; from the Heb. always with the idea of bowing down, kneeling, prostration*. E. g. absol. with words expressing prostration added, Acts 10, 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. 20, 20 προσκυνούσα καὶ αἰτοῦσα. (Sept. for ἡγῆσθαι Gen. 33, 6. 7. Xen. An. 1. 6. 10.) With dat. of pers. in later usage, Lob. ad Phryn. p. 463. Winer § 31. 1. n; so with words expressing prostration, Matt. 2, 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4, 9 ἐὰν πεσὼν προσκυνήσῃς μοι sc. Satan. 18, 26. 28, 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν αὐτῷ. Mark 15, 19 τεινόντες τὰ γόνατα προσεκύνησαν αὐτῷ. Simpl. Matt. 2, 2 καὶ ἡλθόμεν προσκυνῆσαι αὐτῷ. v. 8. 8, 2. 9, 18. 14, 33. 15, 25. 28, 17. Mark 5, 6. John 9, 38. Sept. for ἡγῆσθαι Gen. 27, 29. 43, 26. 28. esp. So Heliodor. IX. 366. Pol. 5. 86. 10.—With acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke 24, 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. Sept. for ἡγῆσθαι Gen. 37, 6. 8. So Jos. Ant. 2. 2. 2. 1b. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔσος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed with ἐνώπιον *in view* Luke 4, 7; ἐνώπιον τῶν ποδῶν *in view* Rev. 3, 9. So Sept. for ἡγῆσθαι Ps. 22, 30. 86, 9.

2. Spec. of those who pay reverence and

homage to the Deity, who render divine honours, *to worship, to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and ἡγῆσθαι Gen. 47, 31. 1 K. 1, 47. a) To God, absol. John 4, 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ δρεὶ ταύτῃ προσεκύνησαν κτλ. v. 24 δεῖ προσκυνεῖν. 12, 20. Acts 8, 27. 24, 11. Rev. 11, 1. Sept. and ἡγῆσθαι Ps. 95, 6. 138, 2. (Jos. Ant. 8. 4. 4.) Prægn. Heb. 11, 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, *he worshipped [bowing] upon the top of his staff*, in allusion to Gen. 47, 31 where Sept. for ἡγῆσθαι, comp. 1 K. 1, 47. With a dat. see in no. 1; so with words expressing prostration, 1 Cor. 14, 25 πεσὼν ἐπὶ πρόσωπον προσκυνῆσαι τῷ Θεῷ. Rev. 4, 10. 5, 14 Rec. 7, 11. 11, 16. 19, 4. Simply, John 4, 21 προσκυνήσετε τῷ πατρί. v. 23. Rev. 14, 7. 19, 10 τῷ Θεῷ προσκυνήσου. 22, 9. Sept. and ἡγῆσθαι Gen. 24, 26. Is. 27, 13. (Jos. Ant. 6. 7. 5 τῷ Θεῷ.) With accus. see above in no. 1; Matth. 4, 10 τὸν Θεόν σου προσκυνήσεις. Luke 4, 8. John 4, 22 bis. 23. 24. (Jos. Ant. 6. 4. 2 τὸν Θεόν. Xen. An. 3. 2. 9 τὸν Θεόν.) With ἐνώπιον σου Rev. 15, 4, see above in no. 1. fin. b) To the Messiah, c. dat. Heb. 1, 6. c) To angels, with ἐπεσον ἑμπροσθεν, c. dat. Rev. 19, 10; absol. 22, 8. d) To false gods, idols; with dat. see in no. 1; Acts 7, 43 οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. 16, 2. 19, 20. 20, 4. With accus. see in no. 1; Rev. 9, 20 προσκυνήσωσι τὰ δαιμόνια. 13, 4 bis. 8. 12. 15, 14. 9. 11. So Xen. An. 3. 2. 13 τοὺς Θεούς.

προσκυνήτης, ου, ὁ, (*προσκυνέω*), *a worshipper of God*, John 4, 23.—Chandler Inscript. App. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

προσλαλέω, ᾶ, f. ἦσα, (λαλέω), *to speak to or with any one*, c. dat. Acts 13, 43; absol. 28, 20. Comp. Matth. § 402.—Wisd. 13, 18. Luc. Nigr. 7. Plut. Conj. Præc. 37.

προσλαμβάνω, f. λήψομαι, (λαμβάνω), *to take besides, in addition*, Xen. Mein. 3. 14. 4; *to receive besides*, Xen. An. 7. 3. 13; *to take to or with oneself, in one's company*, Xen. Cyr. 1. 4. 16.—In N. T. Mid. προσλαμβάνομαι, *to take to oneself; also to receive to oneself*.

1. *to take to oneself*, e. g. food, c. gen. Acts 27, 36 καὶ αὐτοὶ προσελάβοντο τροφήν. v. 34 Rec. Buttm. § 132. 5. d, and 10. i. With acc. μηδὲν Acts 27, 33. (Comp. Xen. Mem. 3. 14. 4.) With acc. of pers. *to take to oneself, to take by the hand and draw aside*, Matt. 16, 22. Mark 8, 32. Also *to take to*

one's company, intercourse, house; Acts 17, 5 καὶ προσλαβόμενοι . . . τινὰς ἄνδρας πονηροὺς. 18, 26. 28, 2. So 2 Macc. 8, 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 24.

2. to receive to oneself, to admit to one's society and fellowship, to receive and treat with kindness, c. acc. of pers. Rom. 14, 1 τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15, 7 bis. Philem. 12, 17. Sept. for בְּרַחֲמֶיךָ Ps. 65, 4.—2 Macc. 10, 15.

πρόσληψις, εως, ἡ, (προλαμβάνω,) a taking or assuming besides, Plato Theæt. 210. a; an assumption, the second member of a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82.—In N. T. a receiving, admission to oneself, Rom. 11, 15.

προσμένω, f. νῶ, (μένω,) to remain at a place, with a person, q. d. to remain there; of place, absol. Acts 18, 18; ἐν Ἐφέσῳ 1 Tim. 1, 3. (Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. Hell. 2. 4. 7.) Of persons, to continue with any one, c. dat. Matt. 15, 32. Mark 8, 2. Also to remain faithful to any one, to adhere to, Acts 11, 23; for the dat. after πρὸς, see Matth. 1402. So Wisd. 3, 9. Jos. Ant. 14. 2. 1.—Trop. to continue in any thing, to be constant in, to persevere, c. dat. 1 Tim. 5, 5 ταῖς δεήσεσιν. Acts 13, 43 in later edit. for Rec. ἐπιμένειν.

προσορμίζω, f. ἴσω, (ὀρμίζω, ὀρμος,) to bring a ship to anchor at or near a place, to cast anchor, to land at, c. dat. Plut. Parall. 2 Ξέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. Mid. to come to anchor, to drav in to shore, absol. Mark 6, 53. So Arr. Exped. Al. M. 6. 20. 7 προσορμισθεῖς τῷ αἰγαλῷ. AEl. V. H. 8. 5.

προσοφείλω, f. ἴσω, (ὀφείλω,) to owe besides, in addition, Philem. 19 σεαντόν μοι προσοφείλεις.—Dem. 650. 23. Xen. Cyr. 8. 2. 16.

προσοχθίζω, f. ἴσω, (ὀχθίζω, ὀχθίω, ἄχος,) to be grieved towards any one, to be indignant, angry, wroth at, implying detestation, loathing, c. dat. Matth. 1402. Heb. 3, 10. 17 διὸ προσώχθισα τῇ γενεῇ ἐκείνῃ, in allusion to Ps. 95, 10 where Sept. for εἶπα to loathe. Sept. also for בָּזָא Lev. 26, 15. 43.—Eccclus. 6, 25. 25, 2.

πρόσπεινος, ου, ὁ, ἡ, (πρὸς intens. πείνα,) very hungry, Acts 10, 10.—Not found elsewhere.

προσπήγνυμι, f. ἴξω, (πήγνυμι,) to fix or fasten to any thing, to affix, c. acc. Acts 2, 23 τοῦτον . . . προσπήξαντες [τῷ σταυρῷ] ἀνέλιτε.

προσπίπτω, f. πεσούμαι, (πίπτω,) to fall towards or upon any thing, Xen. Eq. 7. 6.—In N. T. with the idea of purpose:

1. to fall upon, to rush upon, to dash against, as the wind, c. dat. Matt. 7, 25 οἱ ἄνεμοι προσέπεσον τῇ οἰκίᾳ. Comp. Matth. 1402.—Of a hostile assault, c. dat. Pol. 1. 28. 9. Xen. Hell. 3. 2. 3.

2. Of persons, to fall down to or before any one, at his feet or knees in reverence or as a suppliant; c. dat. of pers. Mark 3, 11 προσέκνιπε αὐτῷ. 5, 33. Luke 8, 28. 47. Acts 16, 29; also τοῖς γόνασιν τινοῦ Luke 5, 8. Sept. c. αὐτῷ for עָרַב Ps. 95, 6. So 2 Macc. 5, 10. Pol. 10. 18. 7; τοῖς γόνασι Diod. Sic. 17. 13; absol. Xen. Cyr. 4. 6. 2.—With πρὸς τοὺς πόδας τινὸς Mark 7, 25. Sept. for עָרַב Ex. 4, 25.

προσποιέω, ᾧ, f. ἴσω, (ποιέω,) to make to or for any one, to gain for, Dem. 1393. 15. Xen. Hell. 4. 8. 28 π. φίλῳ Λέσβων τῇ πόλει. Usually Mid. depon. προσποιέομαι, οὔμαι, to make to oneself, to acquire for oneself, Hdot. 9. 37. Xen. Hell. 4. 8. 28 π. Χαλχηδονίου φίλους. Also to take or claim to oneself, to pretend to, Thuc. 1. 137; to pretend, to affect, Xen. An. 2. 1. 7.—Hence in N. T. Mid. depon. to make as if, to make a show of being or doing any thing, to affect, c. inf. Luke 24, 28 προσποιεῖτο παρρησιώτερον πορεύεσθαι. So Jos. Ant. 7. 8. 1 νοσῶν. Plut. Timol. 5 χαίρειν. Xen. Cyr. 2. 2. 5, 12.

προσπορεύομαι, οὔμαι, f. εὔσομαι, Pass. depon. (πορεύω,) to go or come to any one, c. dat. Mark 10, 35; comp. Matth. 1402. Sept. for עָרַב Ex. 24, 14.—Eccclus. 12, 18. Pol. 4. 3. 13.

προσρήγνυμι, f. ἴξω, (ρήγνυμι,) to break or burst towards or upon any thing, to dash upon or against, as waves, a flood, intrans. c. dat. Matth. 1402. Luke 6, 48. 49 προσῆρξεν ὁ ποταμὸς τῇ οἰκίᾳ.—So c. acc. Aquil. Ps. 2, 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

προστάτις, ιδος, ἡ, (προστάτης, προϊσταμαι,) a female curialor, and genr. a patroness, helper, succourer, Rom. 16, 2.—Luc. Charid. 10 Σεά . . . προστάτις οὖσα. Bis accus. 29.

προστάσω, v. -ττω, f. ξω, (τάσσω,) to arrange or set in order at a place, to post at, τῶπῳ Aeschyl. Theb. 527.—In N. T. to order towards or to any one, to command, to prescribe to; c. dat. of pers. Matt. 1, 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21, 6; impl. Luke 5, 14. Pass. c. dat. Acts 10, 33 πάντα τὰ προσταγμένα σοι ὑπὸ τοῦ Θεοῦ.

Impl. Matt. 8, 4 δ προσέταξε Μωϋσῆς. Mark 1, 44. Also inf. c. acc. Acts 10, 48. Sept. for רַחַץ c. dat. Gen. 50, 2. Num. 5, 2; acc. et dat. Lev. 10, 1. Deut. 17, 3; c. inf. Eeth. 3, 2. So c. dat. Dem. 363. 26; acc. et dat. Xen. Lac. 6, 2; c. inf. 2 Macc. 15, 5.—Spoken of times or seasons, *to prescribe or appoint to any one*, Pass. Acts 17, 26 ὁρίσας προτεταγμένους καιρούς, where Rec. προτεταγμένους.

προστίδημι, f. εἴσω, (τίδημι,) impf. προσετίδην Acts 5, 14; also 3 pers. προσετίθει Acts 2, 47. AEL. V. H. 3, 18; comp. Buttm. § 106. n. 5.

1. *to set, put, lay unto or with any thing*; Pass. with πρὸς c. acc. Acts 13, 36 καὶ προσετίδην πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ. Winer § 58. 4. 13. Sept. for עָרַב Judg. 2, 10.—1 Macc. 2, 69. Comp. Xen. Cyr. 6. 1. 30.

2. Genr. *to join unto, to add unto*, e. g. a) Of persons, c. acc. et dat. Acts 2, 47 δ δὲ κύριος προσετίθει τοὺς σωζ. κατ' ἡμ. τῇ ἐκκλησίᾳ. 5, 14 et 11, 24 τῷ κυρίῳ. Pass. Acts 2, 41. Sept. for רִיבֵי Num. 18, 2. Is. 14, 1. So 1 Macc. 2, 43. Jos. Vit. 25. Plut. Brut. 23. b) Of things, c. acc. et dat. Luke 17, 5 πρόσθετε ἡμῖν πλῆστιν. Pass. c. dat. Matt. 6, 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4, 24.] Luke 12, 31. Heb. 12, 19. With acc. and ἐπὶ c. dat. Luke 3, 20; ἐπὶ c. acc. Matt. 6, 27. Luke 12, 25. Pass. absol. Gal. 3, 19 Rec. Sept. for עָרַב Lev. 26, 21; ἐπὶ τι Deut. 12, 32. So Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14; ἐπὶ τι Ecclus. 3, 26. c) By Hebr. like עָרַב before an infin. or sometimes a finite verb, *to add to do any thing*, i. q. *to do again, to do further*; see Heb. Lex. art. עָרַב no. 3. Winer § 58. 5. E. g. Mid. aor. 2 προσετέθειμην c. inf. Luke 20, 11. 12 καὶ προσέθετο πέμψαι ἕτερον, τρίτον, i. e. *again he sent*. Acts 12, 3 προσέθετο συλλαβεῖν καὶ Πέτρον *he further seized also Peter*. Part. προσθεῖς before a finite verb, Luke 19, 11 προσθεῖς εἶπε παραβολήν. So Sept. and עָרַב Gen. 4, 2. 18, 29. 25, 1. smp. —Ecclus. 18, 4 [5]; comp. Jos. Ant. 6. 13. 4 προσθεμένος δώκεω. Pol. 31. 7. 4 προσθεμένος ἐξηγείτο.

προστρέχω, aor. 2 προσέδραμον, (τρέχω,) *to run to or towards any one, to run up*, absol. Mark 9, 15. 10, 17. Acts 8, 30. Sept. for יָרַח Gen. 18, 2. 33, 4.—1 Macc. 16, 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

προσφάγιον, ου, τό, (προσφαγεῖν,) pr. 'what is eaten thereto,' with bread; hence

genr. *any thing to eat*, as *meat, flesh*, i. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John 21, 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Mæris p. 274 ὄψον Ἀττικῶς· προσφάγιον Ἑλληνικῶς. Sturz de Dial. Alex. p. 191.

πρόσφατος, ου, δ, ἡ, adj. (obs. φάω, φέω, πέφαιμαι,) pr. *slain thereto or thereby, newly killed, just dead*, Hom. Il. 24. 757. Hdtot. 2. 89; of flesh, *just killed, fresh*, as κρέα Hippocr. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἀλφита Hipp. de Vict. San. II. 5; ἀνθος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10, 20. Sept. for עֲרֵב Ecc. 1, 9. So Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phryn. p. 374 sq.

προσφάτως, adv. (πρόσφατος,) *recently, lately*, Acts 18, 2.—2 Macc. 14, 36. Pol. 3. 37. 11.

προσφέρω, (φέρω,) aor. 1 προσήνεγκα; aor. 2 imperat. προσένεγκε Matt. 8, 4. Mark 1, 44; perf. προσενήνοχα, Heb. 11, 17; see Buttm. § 114 φέρω.—*To bear or bring to any place or person*.

1. Genr. e. g. of things, with acc. and dat. of place, *to bring near or put to*, John 19, 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόνγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22, 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. With acc. simpl. Matt. 25, 20 προσήνεγκαν ἄλλα πέντε τάλαντα. Sept. and עָרַב Gen. 27, 31. Ex. 36, 6. So τί τιμ Xen. Cyr. 6. 4. 2; τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, c. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4, 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8, 16. 9, 2. 32. 12, 22. 14, 35. 17, 16; παῖδιά Matt. 19, 13. Mark 10, 13 bis; βριφίη Luke 18, 15. (Xen. Ag. 2. 13 τετραμῖνος προσηνήκεν πρὸς τὴν φάλαγγα.) So *to bring or conduct to or before any one*, c. acc. et dat. Matt. 18, 24. Luke 23, 14; ἐπὶ τινα 12, 11.

2. *to offer, to present to any one*, c. acc. et dat. e. g. ὄψος Luke 23, 36; χρήματα money Acts 8, 18; δῶρα gifts Matt. 2, 11. Sept. προσφ. δῶρα for עָרַב Gen. 43, 26. Judg. 3, 7. So Xen. Mem. 3. 11. 14.—Of things *offered to God, oblations, sacrifice*; c. acc. et dat. τῷ Θεῷ or the like, e. g. θυσίας Acts 7, 42. Heb. 11, 4; λατρείαν John 16, 2; ἱαντών Heb. 9, 14. Once πρὸς τὸν Θεόν, sc. δεήσεις, Heb. 5, 7. Elsewhere with acc. and τῷ Θεῷ or πρὸς τὸν Θεόν impl. Matt. 5,

23, 24 πρόσφερε τὸ δῶρόν σου. 8, 4. Heb. 8, 3 bis. 4. 9, 25. 10, 1. 11. 11, 17 bis. Pass. Heb. 9, 9. 23. 10, 2. 8. The person or thing for or on account of which offering is made, is put with ὑπέρ v. περί; e. g. ὑπέρ τινος c. acc. Heb. 5, 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9, 7. 10, 12; acc. impl. 5, 3. Pass. Acts 21, 26; περί τινος c. acc. Mark 1, 44 προσενέγκε περὶ τοῦ καθαρισμοῦ σου ἃ κτλ. Acc. impl. Luke 5, 14. Heb. 5, 3. Sept. genr. for מִן־לְךָ Lev. 2, 8. Mal. 1, 13; מִן־לְךָ Lev. 2, 11. 12. Num. 15, 4. So Jos. B. J. 3. 8. 3 προσφ. τῇ θεῷ εὐχὴν. Ant. 3. 9. 3 ἐρίφον.

3. Mid. c. dat. trop. to bear oneself towards any one, to conduct towards, to deal with any one so and so; Heb. 12, 7 ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

προσφιλής, εἰς, οὗς, ὁ, ἡ, adj. (πρός, φιλῶ,) pr. dear to any one, beloved, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητρὶ προσφιλὴς ἦν. Hdot. 1. 163.—In N. T. of things, acceptable, pleasing, Phil. 4, 8. So Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.

προσφορά, ἄς, ἡ, (προσφέρω,) an offering, oblation, i. e.

1. Pr. the act of offering to God. Heb. 10, 10 διὰ τῆς προσφορᾶς τοῦ σώματος Ἰ. Χρ. v. 14. Trop. Rom. 15, 16.—Ecclus. 46, 16 ἐν προσφορᾷ ἀνὸς γαλαθηνού.

2. Meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα; Eph. 5, 2 προσφ. καὶ θυσία. Heb. 10, 5. 8. Sept. for חִטָּה Ps. 40, 7. So Song of 3 Child. 14.—Also a sacrifice, with blood, i. q. θυσία, Acts 21, 26 ἔως οὗ προσηγάθη ... ἡ προσφορά, see Num. 6, 13 sq. Acts 24, 17 comp. 21, 26. So too προσφορά περὶ ἁμαρτίας Heb. 10, 18; comp. Lev. c. 4. c. 9; so Ecclus. 31, 18. 19.

προσφωνέω, ᾧ, f. ἦσω, (φωνέω,) pr. to utter sounds towards any one, i. e.

1. to speak to, to address any one; with dat. expr. or impl. Luke 13, 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23, 20. Acts 21, 40. 22, 2. (So 1 Esdr. 2, 21. Diod. Sic. 4. 48 [krit.] Spec. to call out to any one, to exclaim, c. dat. Matt. 11, 16. Luke 7, 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

2. to call any one to oneself, c. acc. Luke 6, 13 προσεφώνησε τοὺς μαθητάς.—Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

προσχύσις, εως, ἡ, (προσχέω,) a pouring out towards, i. q. affusion, sprinkling,

π. τοῦ αἵματος Heb. 11, 28; see Ex. 12, 7. 22.

προσψάυω, f. αἰσῶ, (ψάύω,) to touch upon, to touch, c. dat. Luke 11, 46 οὐ προσψάψετε τοῖς φορτίοις.—Soph. Philoct. 1054. Pind. Fr. 86. 2 Bæckh.

προσωπολήπτειω, ᾧ, f. ἦσω, (προσωπολήπτει,) to accept or respect the person of any one, to show partiality, absol. James 2, 9.—Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20, 31; see in λαμβάνω no. 1. e. β. Heb. Lex. art. כָּשָׁה no. 3. b.

προσωπολήπτεις, ου, ὁ, (πρόσωπον, λαμβάνω,) a respecter of persons, Acts 10, 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in προσωπολήπτειω.

προσωπολήψιά, ας, ἡ, (προσωπολήπτειω,) respect of persons, partiality, Rom. 2, 11. Eph. 6, 9. Col. 3, 25. James 2, 1.—Found only in N. T.

πρόσωπον, ου, τό, (πρός, ὤψ,) pr. 'the part at or about the eye;' hence genr. the face, visage, countenance; Sept. everywhere for Heb. עֵינָיִם. Not found in the writings of John.

1. Pr. the face; Matt. 6, 16. 17 τὸ πρόσωπόν σου νύψαι. 17, 2. 26, 67. Mark 14, 65 περιαλύπτειν τὸ πρ. αὐτοῦ. Luke 9, 29, 22, 64. 24, 5. Acts 6, 15 bis. 2 Cor. 3, 7 bis. 13. 18. 4, 6 comp. 3, 7. 11, 20. Gal. 1, 22 ἀγνωστὸς τῷ προσώπῳ, unknown by face, Engl. by sight. James 1, 23. Rev. 4, 7. 9, 7 bis. 10, 1. Sept. and עֵינָיִם Gen. 38, 15. 40, 7. 43, 31. So Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29.—In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17, 26, 39. Luke 5, 12, 17, 16. 1 Cor. 14, 25. Rev. 7, 11. 11, 16; see in πίπτω no. 2. Also πρόσωπον πρὸς πρόσωπον, face to face, nothing intervening, 1 Cor. 13, 12; so Sept. and עֵינָיִם בְּעֵינָיִם Gen. 32, 31, comp. Deut. 34, 10. So κατὰ πρόσωπον ἔχειν, before the face, face to face, present, Acts 25, 16. 2 Cor. 10, 1, opp. ἀπὼν. 2 Cor. 10, 7 τὰ κατὰ πρόσωπον, pr. the things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2; comp. Sept. Deut. 34, 10.) Further, κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2, 11; comp. Heb. Lex. עֵינָיִם no. 1. b.—Trop. and by Hebr. Luke 9, 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι κτλ. he steadfastly set his face to go, he set forth with fixed purpose; comp. Sept. and Heb. עֵינָיִם עָשָׂה c. inf. Jer. 42, 15. 17. 2 K. 12, 18. Heb. Lex. עֵינָיִם no. 1. c. Ellipt. in the same sense, Luke 9, 53 τὸ πρ. αὐτοῦ ἦν

πορευόμενον εἰς Ἱερουσαλὴμ. So 1 Pet. 3, 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κακά, comp. Lev. 26, 17. Jer. 21, 10. Heb. Lex. פָּנָי no. 1. e, f.—Trop. in anthith. with καρδιά, as 1 Thess. 2, 17 προσώπῳ, οὐ καρδίᾳ, pr. in face, not in heart, in body, not in spirit. 2 Cor. 5, 12 ἐν προσώπῳ καυχώμενοι, καὶ οὐ καρδίᾳ, i. e. externally, in appearance, and not in reality.

2. Meton. *the face*, put for *the presence*, *person* of any one, chiefly in phrases borrowed from the Hebrew: a) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנָי a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου τινός, *from the face*, *presence* of any one, i. q. *from before*, *from*; Acts 3, 19 ὅπως ἀνέλθῃσι καιροὶ ἀν. ἀπὸ προσώπου τοῦ κ. 5, 41 ἀπὸ πρ. τοῦ συνεδρίου. 7, 45. 2 Thess. 1, 9. Rev. 6, 16. 12, 14. 20, 11. Sept. and פָּנָי Gen. 16, 6. Deut. 2, 22; פָּנָי Gen. 41, 46. 1 Chr. 19, 18; εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. 8, 24; ἐν προσώπῳ Χριστοῦ, *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. 2, 10; so Sept. and פָּנָי Prov. 8, 30; κατὰ πρόσωπόν τινος, *in the presence of any one*, *before him*, Luke 2, 31. Acts 3, 13 κατὰ πρ. Πιλάτου. Sept. for פָּנָי Gen. 32, 21; פָּנָי Gen. 25, 18. (Test. XII Patr. p. 683.) Also μετὰ τοῦ προσώπου σου, *with or in thy presence*, *with thee*, Acts 2, 28, quoted from Ps. 16, 11 where Sept. for פָּנָי חֵן; πρὸ προσώπου τινός, *before the face of any one*, i. q. simpl. *πρὸ τινος*, *before any one*; so of place, Matt. 11, 10 ἀποστείλω τὸν ἀγγέλόν μου πρὸ προσώπου σου. Mark 1, 2. Luke 1, 76. 7, 27. 9, 52. 10, 1; once of time, Acts 13, 24. Winer § 67. 1. n. e. Comp. genr. Heb. Lex. פָּנָי lett. A, B, C, etc. b) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for *the person* designated by the genitive. So in the phrase δρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face*, *to see and converse with any one*, Acts 20, 25. 38. Col. 2, 1. 1 Thess. 2, 17. 3, 10. Sept. δψ. τὸ πρ. αὐτοῦ for פָּנָי חֵן Gen. 32, 20. Comp. in δράω no. 1. b, and εἶδω I. 1. c. Hence also βλέπειν v. δρᾶν τὸ πρόσωπον τοῦ θεοῦ, *to behold the face of God*, i. q. *to have access to God*, *to be admitted to his presence*, Matt. 18, 10. Rev. 22, 4; see fully in βλέπω no. 2. a, and δράω no. 1. b.

In a like sense, Heb. 9, 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, *before God*; see in ἐμφανίζω. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person*, i. e. *the external appearance*, of any one, Matt. 22, 16. Mark 12, 14; see in βλέπω no. 1. a. β. Also θαυμάζειν πρόσωπόν τινος Jude 16, see in θαυμάζω no. 2. For λαμβάνειν πρόσωπόν τινος, Luke 20, 21. Gal. 2, 6, see fully in λαμβάνω no. 1. e. β. c) Once absol. as in the later Greek, *a person*; 2 Cor. 1, 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*. So Pol. 5. 107. 3 ἐζήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

3. Of things, *the face*, *surface*, Luke 21, 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17, 26. So Sept. and פָּנָי Gen. 2, 6. 11, 4. 8.—Spec. *the surface*, *the exterior*, *external appearance*, Matt. 16, 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12, 56. James 1, 11. Sept. and פָּנָי Ps. 104, 30.

προτάσσω V. -ττω, f. ξω, (ράσσω), *to arrange or set in order before*, in front, Jos. Ant. 2. 16. 3. Xen. Hell. 2. 4. 15.—In N. T. of time, *to appoint before*, Pass. Part. perf. καιροὶ προτεταγμένοι, *times before appointed*, prescribed, Acts 17, 26 Rec. Comp. in προτάσσω fin.—2 Macc. 8, 36. Soph. Trach. 164.

προτείνω, f. ενώ, (τείνω), *to prolong, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39; *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2.—In N. T. *to stretch out*, or *extend before*, e. g. a person before the scourge, in order to be scourged; c. acc. et dat. Acts 22, 25 ὡς δὲ προτείναν αὐτὸν τοῖς ῥάβδῳ, see fully in ῥάβδῳ. So Soph. Aj. 1270. Xen. Eq. 6. 11.

πρότερος, a, ov, comparat. formed from πρὸ, Buttin. § 69. 2. Matth. § 132; *before*, *fore*, *forward*; of place, Hom. Od. 19. 228 πόδες πρότεροι the fore-feet.—Usually and in N. T. of time.

1. *before*, *former*, *prior*; Eph. 4, 22 κατὰ τὴν προτίραν ἀναστροφὴν. Sept. for פָּנָי Jer. 28, 8; יָחֵא Lev. 26, 45. Deut. 4, 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

2. Neut. πρότερον as adv. *before*, *first*; comp. Buttin. § 115. 4. a) Genr. John 7, [50.] 51 ἐν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1, 15. 1 Tim. 1, 13. Heb. 4, 6. 7, 27. Sept. for פָּנָי Neh. 13, 5; יָחֵא Deut. 9, 18. 10, 3. So Jos. Ant. 7. 11. 1.

Pol. 2. 55. 5. Xen. An. 1. 3. 18. b) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10, 32 τὰς πρότερον ἡμέρας. 1 Pet. 1, 14 ταῖς πρ. ἐπισυμίαις. (Sept. Num. 6, 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.) Neut. τὸ πρότερον as adv. *before, formerly*, John 6, 62 ὅπου ἦν τὸ πρότερον. 9, 8. Gal. 4, 13. So Sept. Deut. 2, 12. Josh. 11, 10. Xen. Mem. 3. 8. 1.

προτιζημι, f. ζήσω, (τίζημι,) to set or put before, 2 Macc. 1, 8. Eurip. Iph. Taur. 1226; to propose, Plato Soph. 226. c.—In N. T. only Mid. προτιζεμαι, i. e.

1. Trop. to set before oneself, to propose to oneself, to purpose, c. inf. Rom. 1, 13 προετίμημι εἰς αὐτὸν πρὸς ὑμᾶς. With an acc. Eph. 1, 9.—Jos. c. Ap. 40. Pol. 6. 12. 8. Plato Legg. 638. c.

2. to set forth before the world, publicly, ac. on one's own part; c. acc. Rom. 3, 25 ἐν προέδειξι τοῦ Θεοῦ διαστήριον.—So προτιζημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

προτρέπω, f. ψω, (τρέπω,) to turn one forwards, to make go forwards, Pass. Hom. Il. 5. 700. Od. 11. 18; to urge on, to impel, Soph. Elect. 1193. Xen. Mem. 1. 2. 64.—Often and in N. T. Mid. προτρέπομαι, to urge on, to impel, on one's own part, i. q. to exhort, absol. Acts 18, 27 προτρέψαμενοι ἔγραψαν. So 2 Macc. 11, 7. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

προτρέχω, aor. 2 προέδραμον, (τρέχω,) to run before, in advance; c. adv. comparat. John 20, 4 προέδραμε τάχιον τοῦ Πέτρου. Sept. for רָחַץ רָחַץ 1 Sam. 8, 11. (Antiph. 122. 1. Xen. An. 5. 2. 4.) Pleon. Luke 19, 4 προέδραμεν ἔμπροσθεν. So Tob. 11, 2; comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phryn. p. 10.

προϋπάρχω, f. ξω, (ὕπάρχω,) pr. to begin before, to be beforehand in, Dem. 314. 9. Thuc. 3. 40; to be or exist before, to precede in time, Hdian. 1. 14. 4. Thuc. 1. 138.—In N. T. impf. προϋπῆρχον, to have been before, only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in ὑπάρχω no. 2, and Winer § 46. 11. Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23, 12 προϋπῆρχον ἐν ἐχθρᾷ ὄντες, pr. who before were being in enmity, who before were at enmity. Acts 8, 9 προϋπῆρχεν μαγείων, who before practised sorcery. So Jos. Ant. 4. 6. 5 ὅτε προϋπῆρχεν ἐν τοῖς ἔμπροσθεν χρόνοις γεγόμενα τοῖς ἀνθρώποις.

πρόφασις, εως, ἡ, (προφαίνω,) pr. what is shown before; hence, show, pretence, pretext, put forth to cover one's real intent. Matt. 23, 14 προφάσει μακρὰ προσευχόμενοι. Mark 12, 40. Luke 20, 47. Acts 27, 30 προφάσει ὡς κτλ. Phil. 1, 18. 1 Thess. 2, 5 οὕτε ἐν προφάσει πλεονεξίας, a pretext (cloak) for covetousness. So Sept. Hos. 10, 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—Hence προφ. ἔχειν to have a pretext, cloak; i. e. a pretended excuse; John 15, 22 πρόφασιν οὐκ ἔχουσι περὶ τῆς ἀμ. So Dem. 526. 18. Xen. Cyr. 3. 1. 27.

προφέρω, f. προσίω, (φέρω,) to bear or bring forth, out of any place, with acc. and ἐκ c. gen. Luke 6, 45 bis.—Sept. Prov. 10, 4. Isocr. p. 11. e, ὥσπερ ἐκ ταμείου προφέρειν. Plato Legg. 936. a, εἰς τὸ μέσον.

προφητεία, as, ἡ, (προφητεύω,) a prophesying, prophecy, i. e.

1. Pr. prophecy, a foretelling of future events, prediction, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in προφήτης. E. g. of the prophecies of the O. T. Matt. 13, 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαίου. 2 Pet. 1, 20 πάντα προφητεία γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1, 3 τοὺς λόγους τῆς προφητείας. 22, 7. 10. 18. 19. Rev. 19, 10 see in μαρτυρία no. 2. Sept. and תְּנִינִי 2 Chr. 15, 8. Neh. 6, 12. So Ecclus. 39, 1. 44, 3. Jos. Ant. 7. 9. 5. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1, 18 et 4, 14 προφητεία refers to prophetic declarations respecting the labours and success of Timothy, made by those having the gift of prophecy, on occasion of his being sent forth; comp. Acts 13, 2. 20, 28. 1 Cor. 12, 4–8 sq. Comp. Chrysost. and Theophyl. διὰ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τοῦτοισιν ἀπὸ πνεύματος ἀγίου· οὕτω ὁ Τιμόθεος ἡρέθη ἐπὶ τὴν ἱεροσύνην.

2. Meton. prophecy, the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in προφήτης no. 3. Rom. 12, 6 ἔχοντες δὲ χαρίσματα... εἴτε προφητείας. 1 Cor. 12, 10. 13, 2. 14, 22.—So genr. Ecclus. 46, 1. Jos. Ant. 3. 8. 1 Ἀαρὼν διὰ τὸ τὸ γένος καὶ τὴν προφητείαν. Plut. Pelop. 16 τῆς προφητείας Ἐχεκράτους ἔχοντας, i. e. having Ezechrates as prophet. Luc. Alex. 60.

3. Meton. a prophesying, the exercise of

the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11, 6. Sept. and תנבא Ezra 6, 14. So Eccles. 46, 20.—Spec. the exercise of the prophetic gift or *Charisma* in the primitive church, 1 Cor. 14, 6 *ἐὰν μὴ ὑμῖν λαλήσω . . . ἐν προφητείᾳ*. 1 Thess. 5, 20.

προφητεύω, f. *εύσω*, (προφήτης,) to act as prophet, e. g. to prophesy, to foretell future events, to predict; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in *προφήτης*. Sept. everywhere for *נָבִי*, *נְבִיָּה*, see Heb. Lex. s. v. So of the prophets of the O. T. Matt. 11, 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. 15, 7 et Mark 7, 6 περὶ ὑμῶν. 1 Pet. 1, 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10, 11 δεῖ σε πάλιν προφητεύσαι ἐπὶ λαοῖς καὶ λ. 11, 3. Also Acts 2, 17, 18, quoted from Joel 3, 1 [2, 28] where Sept. for *נָבִי*. Sept. genr. for *נָבִי*, *נְבִיָּה*, 1 K. 22, 12, 18. Ezra 5, 1. Jer. 11, 21. Ex. 11, 4. ssp. (Eccles. 47, 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.) Including the idea of praise to God accompanied by prediction, Luke 1, 67; comp. Sept. and *נָבִי*, *נְבִיָּה*, 1 Sam. 10, 5. 6. 11. 19, 20. 21. Spec. John 11, 51 (Καὶάφας) ἀρχιερεὺς ὢν . . . προεφήτευσεν, comp. 18, 14 where it is συμβουλεύσας, i. e. his counsel was prophetic, though not as he meant it; comp. 11, 52. The gift of prophecy was not held to belong to the office of high priest; Josephus expressly separates the two; Ant. 3. 8. 1. B. J. 1. 2. 8.—Of false prophets, Matt. 7, 22. Sept. and *נָבִי* Jer. 14, 14. 15; and so of heathen prophets, Diod. Sic. 17, 51 ὁ μὲν προφητεύων ἀνὴρ. Hlian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος.—Spoken in mockery by the soldiers to Jesus, q. d. to divine, to give a response, c. dat. Matt. 26, 68. Mark 14, 65. Luke 22, 64. Compare *προφητεία* Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

2. Spec. of the prophetic gift or *Charisma* imparted by the Holy Spirit to the primitive Christians; Acts 19, 6 ἤλθε τὸ πν. ἔγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτεον. 21, 9. 1 Cor. 11, 4. 5. 13, 9. 14, 1. 3. 4. 5 bis. 24. 31. 39. See in *προφήτης* no. 3.

προφήτης, ου, ὁ, (προφήμ.) a prophet, a foreteller of future events; so in Greek writers, Anacr. 43. 11. Plato Charm. 46. p. 174. c, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφῆτας τῶν μελλόντων. Hence also i. q. ὁ μάντις, pr. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37; comp. Diod. Sic. 16. 26; likewise an interpreter of the gods or of δ μάντις, i. e. one who explains the obscure oracles uttered by δ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. 72. b; comp. Diod. Sic. 1. 2. In Sept. and N. T. ὁ προφήτης corresponds to Heb. *נָבִי*, pr. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Heb. Lex. art. *נָבִי*. With the Jewish use of *נָבִי* and *προφήτης* was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV. p. 116, Pfeiff. *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται ἀλλότρια δὲ πάντα ὑπηκούοντος ἑτέρου*. See also Ex. 7, 1. 2. 2 Pet. 1, 20. 21; espec. 1 Cor. 14, 32.—In a wider sense, Heb. *נָבִי*, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham, Gen. 20, 7; of the patriarchs, Pa. 105, 15.—Hence in N. T.

1. Of the prophets of the O. T. a) Pr. as Isaiah, Matt. 1, 22. 3. Luke 3, 4. John 1, 23. al. Jeremiah, Matt. 2, 17. 27, 9; Joel, Acts 2, 16; Micah, Matt. 2, 5; Jonah, Matt. 12, 39. Luke 11, 29; Zechariah, Matt. 21, 4; Daniel, Matt. 24, 15. Mark 13, 14. So of Samuel, Acts 13, 20; David, Acts 2, 30; Elisha, Luke 4, 27; Asaph, Matt. 13, 35; also of Balaam, 2 Pet. 2, 16, comp. Num. c. 22. Plur. genr. Matt. 2, 23. 5, 12. 23, 29 sq. Mark 8, 28. Luke 1, 70. Rom. 1, 2. Heb. 1, 1. James 5, 10. 1 Pet. 1, 10. al. So Sept. and *נָבִי* 1 K. 16, 7. 12. Is. 38, 1. ssp. So Eccles. 48, 1. 22. 2 Macc. 15, 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ προφήτης Ζαμουήλος. b) Meton. a prophetic book, the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. 26, 56. So genr. Matt. 5, 17 καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας. Mark 1, 2. Luke 16, 29. 31. 24, 27. 44. Acts 28, 23. Rom. 3, 21. Acts 8, 28 ἀνεγίνωσκε τὸν προφ. Ἡσαΐαν. Synecd. put for the doctrines and declarations contained in the

prophetic books, Matt. 7, 12, 22, 40. Acts 26, 27. (2 Macc. 15, 9.) Here *ὁ νόμος καὶ οἱ προφῆται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24, 44 *νόμος καὶ προφῆται καὶ ψαλμοί*; see in *νόμος* no. 2. c.

2. Genr. of persons acting by a divine commission as *prophets* and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10, 41 *ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου* κτλ. 13, 57. Mark 6, 4. Luke 4, 24, 13, 33. John 7, 52. Rev. 11, 10, 16, 6, 18, 20, 24. al. Spec. of John the Baptist, Matt. 11, 9, 14, 5. Mark 11, 32. Luke 1, 76, 20, 6. al. Of Jesus, Matt. 21, 11 *οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης*. v. 46. Luke 7, 16, 39, 24, 19. John 9, 17. Of the Messiah as *ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* John 6, 14, in allusion to Deut. 18, 15; so John 1, 21, 25, 7, 40. Acts 3, 22, 23, 7, 37. Comp. 1 Macc. 4, 46, 14, 41.

3. Spec. of those who possessed the *prophetic gift* or *Charisma* imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers, who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12, 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of immediate inspiration, from the light of a sudden revelation at the moment (*ἀποκαλύψις* 1 Cor. 14, 30 comp. 26), and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11, 27, 21, 10. So Acts 13, 1 *προφῆται καὶ διδάσκαλοι*. 1 Cor. 12, 28 *ἕξτε ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους* κτλ. v. 29, 14, 29, 32, 37. Eph. 2, 20, 3, 5, 4, 11. See Neander Gesch. der apostol. Zeitalt. I. p. 194 sq. [Engl. I. p. 154 sq.]

4. In the Greek usage, (see init.) a *prophet*, spoken of the Cretan poet Epimenides, Tit. 1, 12; so called as one of the seven wise men of Greece; as sent for by Solon to aid in the preparation of his laws; and especially also as *θεοφύλης καὶ σοφὸς περὶ τὰ θεῖα τὴν ἐνβουσιαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. Solon 12. +

προφητικός, ἡ, ὄν, (*προφήτης*.) *prophetic*, belonging to or uttered by prophets, Rom. 16, 26. 2 Pet. 1, 19.—Luc. Alex. 60.

προφήτης, ἰδος, ἡ, (*προφήτης*.) a *prophetess*, i. e. in the Greek sense the interpreter or priestess of a god, oracle, Diod. Sic. 16, 26. Plut. de Pyth. Orac. 7.—In Sept. and N. T. i. q. *נָבִיאָה*, comp. in *προφήτης* init.

1. Pr. a *prophetess*, as speaking and acting from a divine influence, an ambassador from God, Rev. 2, 20. Sept. and *נָבִיאָה* Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22.

2. Spec. a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2, 36.—So Abraham is called *προφήτης*, *נָבִיא*, Gen. 20, 7; comp. Ps. 105, 15. Tob. 4, 12.

προφθάνω, f. *άσω*, (*φθάνω*.) to come or get before, to anticipate one in doing any thing, e. g. in speaking, c. acc. Matt. 17, 25. Sept. for *נִפְּדָה* 2 Sam. 22, 19. Ps. 17, 13.—Æschyl. Agam. 1028 *προφθάσασα καρδία γλῶσσαν*. Plato Rep. 500. a.

προχειρίζομαι, f. *ίσωμαι*, Mid. depon. (*χειρίζω*, *χείρ*.) to hand forth, to take in hand, to make ready, Dem. 45, 10. Diod. Sic. 15, 15.—In N. T. trop. to prepare, to choose, to appoint, c. acc. et inf. Acts 22, 14 *προχειρίσατό σε γινῶνα τὸ θελημα αὐτοῦ*. 26, 16 *προχειρίσασθαι σε (εἶναι) ἑπὶ ῥήνῃ*. Pass. perf. in passive sense, c. dat. Acts 3, 20 in later edit. comp. Butt. § 113. n. 6. Sept. for *נִפְּדָה* Josh. 3, 12. So 2 Macc. 3, 7. Pol. 1, 11, 3. Diod. Sic. 12, 27. Pass. perf. Pol. 3, 40, 14.

προχειροτονέω, ᾶ, f. *ήσω*, (*χειροτονέω*.) to choose before, first, Dem. 703, 18. Plato Legg. 765. b, c.—In N. T. to choose beforehand; Pass. Acts 10, 41 *μάρτυροι τοῖς προχειροτονημένοις ὑπὸ τοῦ θεοῦ*, i. e. *fore-chosen*.

Πρόχορος, ου, ὁ, *Prochorus*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

πρύμνα, ης, ἡ, (*πρυμνός*.) i. q. ἡ *πρυμνή ναῦς*, the hindmost part of a ship, the stern, Mark 4, 38. Acts 27, 29, 41.—Pol. 1, 49, 11. Xen. An. 5, 8, 20. Comp. Lob. ad Phryn. p. 331.

πρωτῶς, adv. (*πρό*.) 1. *early, early in the day, early morn*, Lat. *mane*; pr. between day-break and sunrising (Mark 1, 35 comp. John 20, 1), parall. *ἔσπρος* Luke 24, 1. Absol. Matt. 16, 3. Mark 1, 35, 11, 20, 16, 9. John 20, 1. On Mark 16, 2, see also in *ἡλιος*. Sept. for *נֶחְמָד* 1 K. 3, 21. Is. 5, 11;

oftener τὸ πρωῒ Ex. 8, 20. Is. 37, 36. al. So *Æl.* V. H. 3. 23. Xen. Mem. 1. 1. 10; τὸ πρ. Hell. 1. 1. 30.—With prepositions: ἄμα πρωῒ Matt. 20, 1, see in ἄμα no. 2; ἀπὸ πρωῒ Acts 28, 23, see in ἀπὸ no. 2. c. β; ἐπὶ τὸ πρωῒ Mark 15, 1, comp. Buttm. § 125. 7. So Sept. eis τὸ πρ. Ex. 16, 19. Lev. 7, 5; ἐν τῷ πρ. Ecc. 11, 6. Comp. Lob. ad Phryn. p. 46 sq.—According to Theophr. Fr. 6. 1. 9, πρωῒ was the forenoon, between sunrise and noon.

2. Meton. the morning watch, beginning at the 9th hour of the night or day-break, Mark 13, 35; see in φυλακή no. 4.

πρωτα, see in πρώιος.

πρωίμος, η, ου, (πρωῒ,) early, spoken of the early rain, ὑετός πρ. James 5, 7; see fully in ὄψιμος. Sept. ὕ. πρ. for ἱγῖν ὠψῆ Deut. 11, 14. Jer. 5, 24.—Arr. Peripl. Eryth. p. 157. Xen. Cœc. 17. 4. A poetic and later form instead of Att. πρώιος, Lob. ad Phryn. p. 52.

πρωινός, ή, ου, (πρωῒ,) early, morning, Rev. 2, 28 τὸν ἀστέρα τὸν πρωινόν. Rev. 22, 16 in later edit. for Rec. ὀφθαλμίνος. Sept. for רִבְּא Ex. 29, 49. Hos. 6, 4.—Athen. 1. 41. Plut. Symp. 8. 6. 5. A late form, Lob. ad Phryn. p. 52.

πρωῖος, ἰα, ἰον, (πρωῒ,) early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6; comp. Lob. ad Phryn. p. 52.—In N. T. only ἡ πρωῒα (ῥα), the morning hour, morning, pr. between day-break and sunrise, (Matt. 28, 1. Mark 16, 2. Luke 24, 1. John 20, 1); Matt. 21, 18 πρωῒας δὲ ἐπανάγων εἰς τὴν πόλιν. 27, 1. John 18, 28 Rec. 21, 4. Sept. for רִבְּא 2 Sam. 23, 4. Lam. 3, 23. So Jos. Ant. 7. 8. 1; fully Luc. Amor. 39 πρωῒας ῥας.

πρώρα, as, ή, (πρό,) the forward part of a ship, the prow, Acts 27, 30. 41.—Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

πρωτεύω, f. εὔσω, (πῶτος,) to be the first, chief, to hold the first rank, highest dignity, ἐν πᾶσιν Col. 1, 18.—2 Macc. 6, 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

πρωτοκαθεδρία, as, ή, (πῶτος, καθέδρα,) the first seat, the chief seat, Matt. 23, 6. Mark 12, 39. Luke 11, 43. 20, 46.—Not found in the classics.

πρωτοκλισία, as, ή, (πῶτος, κλισία,) pr. the first reclining-place at table, the chief place at meals, the middle place on each couch of the triclinium, Matt. 23, 6. Mark 12, 39. Luke [11, 43.] 14, 7. 8. 20, 46. See in ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Dict. of Antt. art. Triclinium.

πῶτος, η, ου, superlat. from πρό, compar. πρότερος, as if contr. for πρότατος, πρόατος, Buttm. § 69. 2; pr. foremost.

1. Genr. first, the first, of place, order, time. a) Pr. and without art. Mark 16, 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1, 5 ἀπὸ πρώτης ἡμέρας. Luke 2, 2 see in Κυρήνιος. Phil. 1, 5. 1 Cor. 15, 3 ἐν πρώτοις, i. q. first of all. Foll. by δεύτερος Acts 12, 10. Sept. for ἰψῶτ, Ex. 12, 15. Josh. 21, 10; ἐν πρώτοις Gen. 33, 2. 1 Chr. 11, 6. So Hdian. 4. 15. 10. Dem. 328. 25.—With the art. comp. in δ, ή, τό, A. 2. b. δ; Matt. 28, 17 τῇ δὲ πρώτῃ τῶν ἀζύμων, sc. ἡμέρα. Mark 14, 12 τῇ πρ. ἡμέρᾳ τῶν ἀζ. (Sept. Lev. 23, 35. 40. Xen. Hell. 3. 1. 17. An. 4. 8. 1.) Acts 1, 1 τὸν πῶτον λόγον. 1 Cor. 15, 45. Heb. 9, 2 ἡ πρώτη σκηνή. v. 6. 8. Rev. 1, 17 ὁ πῶτος καὶ ὁ ἰσχατος, see in ἰσχατος no. 2. c. Rev. 4, 1. 7. 8, 7. al. So οἱ πῶτοι the first Matt. 20, 8. 10. 21, 36; τὰ πῶτα pr. the first things, i. e. the first or former state, condition, Matt. 12, 45. 2 Pet. 2, 20. Rev. 21, 4. Also 1 Tim. 5, 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2, 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καινός Heb. 8, 13. Rev. 21, 1. Sept. for ἰψῶτ 2 Chr. 3, 3. Dan. 8, 21. 2 Sam. 18, 27. (Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.) In division or distribution, ὁ πῶτος ... ὁ δεύτερος Matt. 22, 25; ὁ πῶτος ... ὁ ἔτερος Luke 14, 18. 19, 16; so where only two are spoken of, Matt. 21, 28. John 19, 32. 1 Cor. 14, 30. Heb. 8, 7. So Diod. Sic. 1. 50 fin. Xen. Hell. 3. 1. 17. b) In an adverbial sense, comp. Buttm. § 123. 6. Matt. 10, 2 πῶτος, Σίμων κτλ. 17, 27. John 1, 42 εὐρίσκει οὗτος πῶτος τὸν ἀδελφόν κτλ. 8, 7. Acts 26, 23. Rom. 10, 19. 1 John 4, 19. So Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2. c) In a comparative sense, instead of πρότερος, adverbially as in lett. b; so before a gen. John 1, 15. 30 οἱ πῶτός μου ἦν. 15, 18 ἐμὲ πῶτον ὑμῶν. Comp. Herm. ad. Vig. p. 717 sq. Passow no. 3. Matth. § 464. Winer § 36. n. 4. So *Æl.* H. An. 8. 12 οἱ πῶτοί μου ταῦτα ἀνιχνεύσαντες. Athen. 14. 28. p. 630. c. Dion. Hal. de Comp. 17. p. 228 Schæf. Schol. ad Aristoph. Nub. 552. p. 242 Dindorf.

2. Trop. of rank, dignity, first, chief; so without the art. Matt. 20, 27 δε εἰς θέλην ἐν ὑμῖν εἶναι πῶτος. 22, 38. Mark 12, 30. Acts 16, 12. Eph. 6, 2. With a gen. partit. Mark 10, 44. 12, 28 πρώτη πάντων ἐντολή. v. 29. 30. 1 Tim. 1, 15. So Sept. Ez. 27, 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6; c. gen. part. *Æl.* V. H. 7. 14. Dem. 13. 38.

—With the art. Acts 17, 4 *γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι*. Luke 15, 22. (Sept. Jer. 52, 21. Pol. 11. 10. 2.) So *ὁ πρῶτος*, *the first, the chief*, before a gen. of a country or people; Acts 28, 7 *τῷ πρώτῳ τῆς νήσου*. Mark 6, 21 *τοῖς πρώτοις τῆς Γαλιλαίας*. Luke 19, 47 *οἱ πρῶτοι τοῦ λαοῦ*. Acts 13, 50. 25, 2. 28, 17. Sept. for *שׂוֹר* Neh. 12, 45. So Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: *πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι*; also *ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι*; *the first shall be last, and the last first*, i. e. those who seem or claim to be first, shall be last, Matt. 19, 30. 20, 16. Mark 10, 31. Luke 13, 30.

3. Neut. *πρῶτον* as adverb, Buttm. § 115. 4. a) Pr. of place, order, time, usually without the article; Matt. 17, 10 *τί... λέγουσιν, ὅτι Ἠλὶαν δεῖ ἄλγεῖν πρῶτον*; v. 11. Mark 7, 27. Luke 9, 59. 61. John 18, 13. Acts 15, 14. 1 Cor. 11, 18. 1 Pet. 4, 17. 2 Tim. 2, 6, comp. Winer § 65. p. 640. Acts 7, 12 i. q. *the first time*. (Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.) Emphat. i. q. *first of all, before all*, Matt. 23, 26 *καθάρσον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου*. Acts 13, 46. Rom. 1, 8 *πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ*. 1 Cor. 11, 18. (Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.) In division or distribution, as referring to a series or succession of circumstances, and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. foll. by *δεύτερον* 1 Cor. 12, 28; *εἰτα*, Mark 4, 28 *πρῶτον χόρτον, εἰτα στάχυν, εἰτα κτλ.* By *ἐπειτα* 1 Thess. 4, 16. James 3, 17; *μετὰ ταῦτα* Mark 16, 9, comp. v. 12; *καὶ τότε* Matt. 5, 24. 7, 5. Mark 3, 27. Luke 6, 42. John 2, 10. In a like sense, *πρῶτον... καί*, Rom. 1, 16. 2, 9. 10. 2 Cor. 8, 5; *πρῶτον... δέ* Matt. 13, 30. Luke 10, 5. 2 Tim. 1, 5. (So foll. by *εἰτα* Hdian. 2. 1. 22; *ἐπειτα* Xen. Cyr. 7. 2. 24. Hl. 11. 8; *μετὰ ταῦτα* Xen. An. 6. 1. 5, comp. 7; *δέ* Cyr. 8. 1. 16.) Rarely with art. *τὸ πρῶτον*, *first, at first*, formerly, comp. Buttm. § 125. n. 8. John 10, 40 *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. 12, 16. 19, 39. So Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1. b) Trop. of importance, dignity, *first, first of all, chiefly, especially*; Matt. 6, 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. 3, 2. 2 Pet. 1, 20. 3, 3; *πρῶτον πάντων* 1 Tim. 2, 1. +

πρωτοστάτης, ου, ὁ, (*πρῶτος*, ἱσχημ.) pr. *one who stands first*, in the front rank of

an army, Sept. Job 15, 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57.—In N. T. trop. *a leader, ringleader*, τῆς αἰρέσεως Acts 24, 5.

πρωτοτόκια, αν, τά, (*πρωτοτόκος*,) *the right of the first-born, birthright*, Heb. 12, 16. Sept. Vatic. for *יְרֵכָבָה* Gen. 25, 32. 33. 34; other copies *πρωτοτόκια*.

πρωτότοκος, ου, ὁ, ἡ, adj. (*πρῶτος*, *τίκτω*,) *first-born*, i. e.

1. Pr. *the first-born* of a father or mother; Matt. 1, 25 *υἱὸν αὐτῆς τὸν πρωτότοκον*. Luke 2, 7; also of animals, Heb. 11, 28. The first-born son, besides his other prerogatives, received a double portion of the inheritance, Deut. 21, 17. Sept. for *בְּכוֹר* Gen. 27, 19. 32; of animals Ex. 1, 5. 12, 12. 29.—Anthol. Gr. IV. p. 236. Isidor. 3. 31; comp. Wetstein N. T. II. p. 282.

2. Trop. *first-born*, i. q. *the first, the chief*, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God, Col. 1, 15 comp. v. 16. Heb. 1, 6 comp. v. 5. Or in relation to his followers, Rom. 8, 29 *εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. 1, 18. Or as the first to rise from the dead, the leader and prince of those who shall arise unto eternal life, Col. 1, 18. Rev. 1, 5. So Sept. for *בְּכוֹר* of the Messiah, Ps. 89, 27.—Of the saints in heaven, prob. those formerly distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles; Heb. 12, 23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. Sept. for *בְּכוֹר* of Israel Ex. 4, 22; of Ephraim Jer. 31, 9. So Psalt. Salom. 13, 8. 18, 4.

πταίω, f. *ἴσω*, *to stumble, to fall*, Hdian. 5. 6. 18. Sept. for *פָּלָא* 1 Sam. 4, 2. 2 Sam. 18, 7.—In N. T. trop. *to stumble*, i. e.

1. *to err, to fail in duty, to offend*, with *ἐν* c. dat. James 2, 10. 3, 2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. 11, 11 *μὴ ἵπταισαν, ἵνα πέσωσι*; with πολλά adv. James 3, 2. Sept. for *פָּלָא* Deut. 7, 25.—Eccles. 37, 12. M. Antonin. 7. 15 *ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας*.

2. *to fail*, to fall short of success and happiness, 2 Pet. 1, 10.—Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

πτέρνα, ης, ἡ, *the heel*; John 13, 18 *ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν*, see in *ἐπαίρω*, quoted from Ps. 41, 10 where Heb. *פֶּטֶף*, Sept. *πτερνισμόν*. Sept. for *פֶּטֶף* Gen. 3, 15. 25, 26.—Hom. II. 22. 397. Dem. 88. 2. Aristot. H. A. 1. 15. 6.

πτερύγιον, ἰου, τό, (dim. *πτέρυξ*,) *a little wing, winglet*, Sept. for *פֶּטֶף* 1 K. 6, 23;

and so of the feather of an arrow Pol. 27. 9. 4. Then any thing like a wing, running to a point, e. g. *a fin*, Sept. for פִּינָה Lev. 11, 9. 10. 12; *the corner or skirt* of a garment, Sept. for פִּינָה Num. 15, 36. 1 Sam. 24, 5.—In N. T. *a pinnacle*, spoken of the highest point of the temple-buildings, prob. the elevation of the middle portion of the southern portico impending over the valley of Jehoshaphat; see in *ισρόν* no. 1. Matt. 4, 5. Luke 4, 9.

πτέρυξ, υγος, ἡ, (περόν,) *a pinion, wing*, Matt. 23, 27. Luke 13, 34. Rev. 4, 8. 9. 12, 14. Sept. for פִּינָה Ps. 55, 7; פִּינָה Ex. 19, 4. Ez. 1, 6.—Dem. 1259. 21. Xen. An. 1. 5. 3.

πτηνός, ἡ, ὄν, (πτηναι, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑλαφοὶ, ὥσπερ πτηναί.—In N. T. Plur. neut. τὰ πτηνά, *the birds, fowls*, 1 Cor. 15, 39. So Hdian. 3. 9. 10. Xen. Hell. 4. 1. 16.

πτοέω, ὦ, f. ἦσω, *to terrify, to frighten*; Pass. *to be terrified*, agitated with fear; Luke 21, 9 μὴ πτοεσθῆτε. 24, 37. Sept. for פִּינָה Ex. 19, 16; פִּינָה 1 Chr. 28, 30.—Jos. B. J. 1. 30. 4. Plut. Alcib. 10. Pol. 10. 42. 4.

πτοήσις, εως, ἡ, (πτοέω,) *a frightening, terror, fear*; 1 Pet. 3, 6 μὴ φοβούμενοι μηδεμίαν πτόσιν, *fearing no fear*, no frightening; comp. φοβ. φόβον μέγαν in Mark 4, 41. Buttm. § 131. 4. Sept. for פִּינָה Prov. 3, 25.—1 Macc. 3, 25. Diod. Sic. 20. 66. Plut. de Isid. et Osir. 14.

Πτολεμαῖς, ιδος, ἡ, *Ptolemais*, a maritime city of Palestine, reckoned to Galilee (Jos. B. J. 2. 10. 2), situated on the bay north of Mount Carmel, Acts 21, 7. Heb. יֶצְעָה *Acco*, Sept. Ἀκχώ, Judg. 1, 31; called also by the Greeks Ἀκη Diod. Sic. 19. 93. Strabo 16. 2. 25. p. 758. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. Ant. 13. 12. 2. B. J. 2. 10. 2. Now called *Akko* by the Arabs; and by Europeans *Acre*, *St. Jean d'Acre*. See Reland Palæst. p. 534 sq. Rosenm. Bibl. Geog. II. ii. p. 60.

πτύον, ου, τό, (πτύω,) *a winnowing-fork, winnowing-shovel, fan*, Lat. *pala*, with which grain was thrown up against the wind in order to cleanse it, Matt. 3, 12. Luke 3, 17. At the present day in Syria the instrument used is a large wooden fork; Bibl. Res. in Pal. II. p. 277, 371. Dict. of Antt. art. *Pala*.—Hesych. πτύον · σπινάξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156. The later Attic form was πτέον, Lob. ad Phryn. p. 321.

πτύρω, f. ρῶ, (kindr. πτοέω,) *to terrify, to frighten*, Pass. Phil. 1, 28.—Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58. Plato Ax. 370. a.

πτύσμα, ατος, τό, (πτύω,) *spittle*, John 9, 6.—Plut. 8. 14. 5.

πτύσσω, f. ξω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke 4, 20.—Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1. Plut. Romul. 14 med.

πτύω, f. σω, *to spit, to spit out*, absol. Mark 7, 33; εἰς τι 8, 23; χαμαὶ John 9, 6. Sept. c. εἰς τι for פִּינָה Num. 12, 4.—So εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15; absol. Xen. Cyr. 8. 1. 42.

πτῶμα, ατος, τό, (πίπτω,) *a fall*, Æl. V. H. 9. 31; trop. *downfall, ruin*, Sept. Job 18, 12. Plut. Agesi. 33. Meton. *any thing fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis.—In N. T. *a dead body, carcass, corpse*. Matt. 24, 28 ὅπου γὰρ ἔαν ᾗ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ δεσποῖ. Mark 6, 29. Rev. [14, 12.] 11, 8. 9. Sept. for פִּינָה Ex. 6, 5. So Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πῶμα νεκροῦ, comp. Phryn.: et Lob. p. 375 sq. Thom. Mag. p. 765.

πτῶσις, εως, ἡ, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt. 7, 27. So Diod. Sic. 3. 57. Pol. 2. 16. 3.—Trop. *downfall, ruin*, Luke 2, 34 εἰς πῶσιν, i. e. a cause of fall and ruin, comp. in ἀνίστασις no. 1. So Ecclus. 5, 13 γλώσσα ἀνθρώπου πῶσις αὐτοῦ. Genr. Sept. Jer. 6, 15. Ecclus. 3, 31. Anth. Gr. III. p. 130, 137.

πτωχεία, ας, ἡ, (πτωχός,) *begging, beggary*, Lys. 898. 9.—In N. T. *poverty, want*; 2 Cor. 8, 2 ἡ κατὰ βάθος πτωχεία, *deep poverty*. Also a state of poverty and humiliation, 2 Cor. 8, 9. Rev. 2, 9. Sept. for פִּינָה Deut. 8, 9; פִּינָה 2 Chr. 22, 14.—Ecclus. 10, 31. 11, 12. Plato Legg. 936. b.

πτωχεύω, f. εύσω, (πτωχός,) *to beg, to be a beggar*, Luc. Nelyom. 17. Plut. Moral. II. p. 169.—In N. T. *to be or become poor*, to be in a state of poverty and humiliation, absol. 2 Cor. 8, 9; comp. Phil. 2, 7. Sept. for פִּינָה Ps. 79, 8; פִּינָה Ps. 34, 11. So Tob. 4, 21. Plato Eryx. 394. b.

πτωχός, ἡ, ὄν, (πτώσσω,) *begging, beggarly, poor*, pr. crouching, cringing in the manner of beggars.

1. Pr. and often as Subst. a) ὁ πτω-

χός, a beggar, mendicant, Luke 14, 13. 21. 16, 20 πτωχός δέ τις ἦν δόναμι Λάζαρος. v. 22. John 9, 8 in Erasmi. ed. 2. Trop. Rev. 3, 17. So Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὡς περ τοὺς πτωχοὺς. b) οἱ πτωχοί, the poor, the needy, those destitute of the necessaries of life and subsisting on the alms of others; Matt. 19, 21 ὁδὸς πτωχοῖς. 26, 9 δοῦναι τοῖς πτωχοῖς. v. 11. Mark 10, 21. 14. 5. 7. Luke 18, 22. 19, 8. John 12, 5. 6. 8. 13, 29. So Sept. and יְרֵכָה Esth. 9, 22. Prov. 31, 20; שָׁר Prov. 28, 27. c) Genr. poor, needy, i. q. πένης, spoken of honest poverty as opp. to the rich, without the idea of mendicity; e. g. μία χήρα πτωχή Mark 12, 42. 43. Luke 21, 3; and so Rom. 15, 26. 2 Cor. 6, 10. Gal. 2, 10. James 2, 2. 3. 5. 6. Rev. 13, 16. Sept. and לֵב Lev. 19, 15. Prov. 29, 14; שָׁר Prov. 22, 7. So Eccles. 13, 3. 30, 14.

2. Spec. and from the Heb. poor, low, humble, of low estate, including also the idea of being afflicted, distressed. Luke 4, 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοίς, quoted from Is. 61, 1 where Sept. for עֲנִיָּיִךְ. Matt. 11, 5 et Luke 7, 22 πτωχοὶ εὐαγγελίζονται. Sept. for יְרֵכָה Ps. 109, 16; נָפַץ Ps. 69, 33. Is. 29, 19.—Trop. Matt. 5, 3 οἱ πτωχοὶ τῷ πνεύματι, the poor in spirit, those who feel themselves spiritually poor and afflicted, the lowly in mind and heart. Luke 6, 20. Comp. נָפַץ, Sept. ταπεινός, Is. 66, 2.

3. Trop. of things, beggarly, poor, imperfect; Gal. 4, 9 πτωχὰ στοιχεῖα.

πυγμή, ἡς, ἡ, (πύξ,) the fist, Sept. for הֶחָרֶץ Ex. 21, 8. Is. 58, 4. Hom. Il. 23. 669; also fisting, boxing, i. q. πυγμαχία, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7, 3 εὐὰν μὴ πυγμῇ νίψονται τὰς χεῖρας, lit. unless they wash their hands (rubbing them) with the fist, i. e. not merely dipping the fingers or hand in water as a sign of ablution, but rubbing the hands together as a ball or fist, in the usual oriental manner when water is poured over them (2 K. 3, 11), see in νίπτω; hence ad sensum, sedulously, carefully, diligently; so the Syr. Version, using the same word by which it expresses ἐπιμελῶς in Luke 15, 8. The Vulg. has crebro, as if from a reading πυκνῇ, i. q. πυκνὰ or πυκνῶς, of which there is no other trace. An early interpretation makes it, to the elbow, Theophylact. ad loc. νίπτεσθαι πυγμῇ, τουτίστω ἀχρι τοῦ ἀγκῶνος. Euthym. ad Matt. 15, 1.

Πύθων, ὄνος, ὁ, Python, in Greek mythology the name of a serpent or dragon

slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of a diviner, soothsayer, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. 9, τοὺς ἑγγαστρίμους, Εὐρύκλειας πάλα, νυνὶ Πύθωνος προσγορευομένους. These ἑγγαστρίμους or Πύθωνες, i. e. ventriloquists, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδύομενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. ἑγγαστρίμους· οἱ κεκλεισμένοι τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστροῦ φθεγγεσθαι. Hence Sept. ἑγγαστρίμους for Heb. בִּיחַ Lev. 19, 31. 1 Sam. 28, 3. 8. 9; comp. Heb. Lex. art. בִּיחַ.—In N. T. Acts 16, 16 ἔχουσα πνεῦμα Πύθωνος, having a spirit of Python, i. e. a soothsaying demon.

πυκνός, ἡ, ὦν, (kindr. πύξ,) thick, firm, solid, 3 Macc. 4, 10. Hom. Od. 14. 12; thick, dense, close together, Hdian. 8. 1. 13. Xen. An. 2. 3. 3.—In N. T. frequent, often, 1 Tim. 5, 23 διὰ τὰς πυκνάς σου ὁσσεύσεις. (Thuc. 1. 23. Xen. Eq. 9. 6.) Plur. neut. πυκνά as adv. frequently, often, Luke 5, 33 ἠσθεύουσιν πυκνά. Comparat. πυκνότερον, adv. Acts 24, 26; comp. Buttin. § 115. 5. So πυκνά Ael. V. H. 2. 21. Xen. Conv. 2. 26; πυκνότερον 2 Macc. 8, 8. Dem. 1035. 14.

πυκτεύω, f. εὐσω, (πύξ,) to fist, to box, to fight as a boxer; absol. 1 Cor. 9, 26 οὕτω πυκτεύω ὥς οὐκ δέρα δέρων, see in ἀήρ.—Dem. 51. 24. Xen. Lac. 4. 6.

πύλη, ἡς, ἡ, a door, gate, pr. one wing or door of a folding gate at the entrance of an edifice or city; diff. from ἡ θύρα a common door. a) Genr. e. g. of the temple, ὡραία πύλη τοῦ ἱεροῦ Acts 3, 10; of a prison, 12, 10; of a city, Luke 7, 12 τῇ πύλῃ τῆς πόλεως. Acts 9, 24. [16, 13.] Heb. 13, 12. Trop. Matt. 7, 13 bis. 14. Luke 13, 24 (comp. Cebet. Tab. 15). Sept. of a building, for πύλη Jer. 43, 9; of a city, for πόλις Josh. 6, 26. 2 Chr. 8, 5; רָצַף Gen. 34, 20. 24.—So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. b) Spec. πύλαι ᾧδου, the gates of Hades, meton. for Hades itself, see in ᾧδης, i. e. Hades with its powers, Satan and his hosts; Matt. 16, 18 τῇ ἐκκλησίᾳ, καὶ πύλαι ᾧδου οὐ κατασχύσουσιν αὐτήν. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. בִּיחַתִּי יְרֵכָה,

Sept. *πύλαι* *ἔξω*, Is. 38, 10, comp. Pa. 9, 14; also Wisd. 16, 13. 3 Macc. 5, 51. Hom. Il. 5. 646. Eurip. Alcest. 124. Luc. Nocyom. 6. Lucrēt. 3. 67 *Leithi portas*.

πυλῶν, ὄνος, δ, (πύλη,) *a large door, gate*, at the entrance of a building or city.

1. Genr. e. g. of a house, Acts 10, 17 *ἐπίστησαν ἐπὶ τῶν πυλῶνα*. 12, 13 see in *ῥύρα* no. 1. v. 14 bis. Of a city, Acts 14, 13. Rev. 21, 12 bis. 13 quater. 15. 21 bis. 25. 22, 14. Sept. for *πύλη*, of a building, 1 K. 14, 27; of a city 1 K. 17, 10.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

2. Synecd. *a gate-way, portal, vestibule*, the deep arch or passage under which a gate opens, Matt. 26, 71. Luke 16, 20. Sept. for *ῥύρα* Judg. 18, 16. 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

πυνθάνομαι, f. *πύνομαι*, aor. 2 *ἐπυνθόμην*, Mid. depon.

1. *to ask, to inquire*; foll. by *παρά* *τινος* from or of any one, e. g. c. acc. John 4, 52 *ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κτλ.* Also with an indirect interr. Matt. 2, 4 *ἐπυνθάνετο παρ' αὐτῶν, ποῦ δ Χρ. γεννᾶται*. Acts 10, 18. Sept. for *ῥύρα* Gen. 25, 22. (With acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9; indir. Luc. Nigr. 1.) Absol. with a direct interr. Acts 4, 7. 10, 29 *πυνθάνομαι οὖν, τίτις λόγος κτλ.* 23, 19. Also before an indir. interrog. with the Opt. after a präter, comp. Winer § 42. 4. c. Luke 15, 26 *ἐπυνθάνετο, τί εἶπεν ταῦτα*; 18, 36. John 13, 24. Acts 21, 33. So Xen. An. 7. 1. 14.—In a judicial sense, *to inquire, to examine*, c. acc. et *περί* *τινος*, Acts 23, 20. So Pol. 23. 14. 2. Lys. 909. 8.

2. *to inquire out, to find out, to learn*; c. *ἔτι*, Acts, 23, 34 *πυνθόμενος, ὅτι ἀπὸ Κελικίας*.—Palaeoph. 41. 4. Hdtan. 2. 1. 11. Xen. Hell. 1. 1. 11.

πῦρ, *πυρός*, τό, *fire*. 1. Pr. and genr. Matt. 3, 10 *καὶ εἰς πῦρ βάλλεται*. v. 12. 7, 19. 13, 40. 17, 15. Mark 9, 22. Luke 3, 9. 17. 22, 55. John 15, 6. Acts 28, 5. Heb. 11, 34. James 3, 5. 5, 3. 1 Pet. 1, 7. 2 Pet. 3, 7. Rev. 3, 18. 8, 5 *ἐκ τοῦ πυρός τοῦ θυσιαστηρίου* i. e. upon the altar. v. 8. 9, 17. 18. 11, 5. 14, 18. 15, 2. 16, 8. 17, 16. 18, 8. Sept. for *ῥύρα* Gen. 22, 6. 7. Ex. 32, 19. So Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7.—Genit. *πυρός* often expresses quality and takes the place of an adj. Butt. § 132. n. 12. Winer § 34. 2; so *φλόξ πυρός* *flame of fire*, i. q. *fiery flame*, Acts 7, 30. Rev. 1, 14. 2. 18. 19, 12. Sept. for *ῥύρα* *ἔτι* Is. 29, 6; *ῥύρα* *ῥύρα* Ps. 104, 4. So *ἀνθρακας*

πυρός, *burning coals*, Rom. 12, 20, comp. in *ἀνθραξ* and Sept. Lev. 16, 12; *γλώσσας ὡσεὶ πυρός* Acts 2, 3; *λαμπάδες πυρός* Rev. 4, 5; *στύλοι πυρός* *fiery pillars* Rev. 10, 1; comp. Sept. Ex. 13, 21. 22.—Spoken of fire from heaven, lightning; e. g. *ἀπὸ τοῦ οὐρανοῦ* Luke 9, 54. 17, 29; *ἐκ τοῦ οὐρ.* Rev. 13, 13. 20, 9; absol. Heb. 1, 7. 12, 18. Rev. 8, 7. Acts 2, 19 quoted from Joel 3, 3 [2, 30] where Sept. for *ῥύρα*. So Eurip. Phoen. 1191 *πῦρ Διός*.—Spec. of that fire with which Christ is to appear in his coming to judgment, which also is to purify and refine; 2 Thessa. 1, 8 *ἐν πυρὶ φλόγος*. Also 1 Cor. 3, 13 bis, *ἐν πυρὶ ἀποκαλύπτεται [ἡ] ἡμέρα*. καὶ ἑκάστου τὸ ἔργον ὁποῖον ἐστί, τὸ πῦρ δοκιμάσει. Hence also of the builder (teacher) himself, v. 15 *αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός*, he shall be saved so as through the fire, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely'; Aristid. in Apell. p. 126 *ἐκ μέσου πυρός τὸν ἀνδρα σώζειν*. Comp. genr. 2 Pet. 3, 7.

2. Symbolically: a) Of God as inflicting punishment, Heb. 12, 29 *δ θεός ἡμῶν πῦρ καταναλίσκων*. Comp. Deut. 4, 24. b) Of strife, disunion, Luke 12, 49. So of the tongue as kindling strife and discord, James 3, 6. c) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1, 7 et Rev. 3, 18. Sept. Is. 10, 17. So Mark 9, 49 see in *ἀνάξω* no. 2; comp. in no. 1 fin. d) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. *δ κάμινος τοῦ πυρός*, *a fiery furnace*, Matt. 13, 42. 50, in allusion to Dan. 3, 6. 11. 15 sq. where Sept. for Chald. *ἄγος ἱερῶν*. Also *ἡ γέννα τοῦ πυρός*, see in *γέννα*, Matt. 5, 22. 18, 9. Mark 9, 47; *τὸ πῦρ τὸ ἀσβεστον* v. οὐ σβέννεται Mark 9, 43. 44. 45. 46. 48; comp. Is. 66, 24; *τὸ πῦρ τὸ ἀλείον* Matt. 18, 8. 25, 41. Jude 7; *ἡ λίμνη τοῦ πυρός* Rev. 19, 20. 20, 10. 14 bis. 15. 21, 8. Simpl. Rev. 14, 10; and so Matt. 3, 11 et Luke 3, 16, see in *βαπτίζω* no. 2. b.—Judith 16, 17. Eccles. 7, 17.

3. Trop. *a burning*, i. e. *ardour, vehemence*; Heb. 10, 27 *πυρός ἔσλος*, see in *ἔσλος* no. 3. b.

πυρά, ἄς, ῥ, (πῦρ,) *a fire*, i. e. as kindled and burning, burning fuel, Acts 28, 2. 3.—Judith 7, 5. 2 Macc. 1, 22. Hdtan. 4.

8. 12; of a burning funeral pile, Xen. An. 6. 4. 9.

πύργος, ου, ὁ, a tower; comp. Germ. *Burg*, Engl. *burgh*.

1. Pr. for defence, as in the wall of a city, Luke 13, 4 ὁ πύργος ἐν τῷ Σιλωάμ, i. e. in the wall of the city near Siloam. See on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for ἑστῆ Judg. 9, 46 sq. So Jos. 1. c. Hdian. 8. 3. 7. Xen. Hell. 3. 1. 22.—Spec. the watch-tower or turret of a vineyard, Matt. 21, 33. Mark 12, 1. Sept. and ἑστῆ Is. 5, 2. See Bibl. Res. in Pal. I. p. 314.

2. Meton. of any building with one or more towers, a castle, fortress, palace, Germ. *Burg*, Luke 14, 28.—Hom. Il. 22. 447 comp. 440. Pol. 26. 4. 1. So Lat. *turris*, Liv. 33. 48.

πυρέσσω ν. -ττω, f. ξω, (πυρετός,) to be feverish, to be sick of fever, absol. Matt. 8, 14. Mark 1, 30.—Luc. Quom. Hist. 1. Æschin. 69 pen.

πυρετός, ου, ὁ, (πῦρ,) fiery heat, as of Sirius, Hom. Il. 22. 31.—In N. T. feverish heat, a fever, Matt. 8, 15. Mark 1, 31. Luke 4, 38. 39. John 4, 52. Acts 28, 8. Sept. for πυρετ Deut. 28, 22. So Jos. Vit. § 11. Luc. Philops. 9. Xen. Mem. 3. 8. 3.

πύρῳος, η, ον, (πῦρ,) fiery, burning, Sept. for πῦρ Ez. 28, 14. 16; ἱππων πυρίων Ecclus. 48, 9, comp. 2 K. 2, 11.—In N. T. fiery, flaming, glittering, Rev. 9, 17 θόρακες πυρίους. Comp. θόρακες πεπυρωμένοι Hdian. 8. 4. 27.

πυρόω, ὦ, f. ὥσω, (πῦρ,) to fire, to set on fire, 2 Macc. 10, 3. Eurip. Phœn. 584. Hdt. 8. 102.—In N. T. only Pass. πυρρόομαι, οῦμαι.

1. to be fired, set on fire, kindled, i. q. to burn, to flame; Eph. 6, 16 see in βέλως. 2 Pet. 3, 12 οὐρανοὶ πυρούμενοι λυθίζονται. Rev. 1, 15. So Apollod. Bibl. 2. 4 βέλι πεπυρωμένα Æschin. Dial. Socr. 3. 21.—Trop. to burn, to be inflamed, e. g. with anger, to be incensed, 2 Cor. 11, 29. (2 Macc. 4, 38. 14, 45.) With sexual desire, 1 Cor. 7, 9 κρείσσον γαμήσαι ἢ πυρρῶσαι. So Sept. Hos. 7, 4 Vat. ἐκπυρρῶσαι εἰς τὸ μοιχεύειν. Comp. πῦρ Ecclus. 23, 16. Lat. *uror* Virg. Æn. 4. 68.

2. to be tried with fire, purified, as metals, Rev. 3, 18. Sept. for πυρρῶ Prov. 10, 30; ἡρῶ Zech. 13, 9. Ps. 11, 7.

πυρρῶξω, f. ὥσω, (πυρρός,) to be flame-coloured, red; absol. Matt. 16, 2 π. ὁ οὐρανός. ν. 3.—Not found elsewhere.

πυρρός, ὁ, ὄν, (πῦρ,) flame-coloured, fiery-red, red, Lat. *rufus*; Rev. 6, 4 ἵππος. 12, 3 δράκων. Sept. for πυρρῶ Zech. 1, 8. Num. 19, 2.—Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρως, ου, ὁ, Pyrrhus, pr. n. m. Σώπατρος Πύρρου *Sopater* [son] of *Pyrrhus* Acts 20, 4 in later edit. Rec. omits Πύρρου.

πύρῳσις, εως, ἡ, (πυρός,) a being on fire, burning, conflagration, Rev. 18, 9. 18. So Jos. Ant. 1. 11. 4. Theophr. H. Pl. 5. 9.—Trop. fiery trial, calamity, suffering, 1 Pet. 4, 12, comp. in ξενίζω no. 2.

πῶ, enclit. partic. yet, even, in N. T. only in composition; see μήπω, μηδέπω, οὐπω, οὐδέπω, also πῶποτε.

πωλέω, ὦ, f. ῥω, (kindr. πᾶλω, πέλωμαι,) pr. to trade away wares, to barter; hence to sell, c. acc. Matt. 13, 44 ὅσα ἔχει πωλεῖ. 19, 21. 21, 12 τῶν πολούντων τὰς περισσότεράς. Mark 10, 21. 11, 15. Luke 12, 33. 18, 22. 22, 36. John 2, 14. 16. Acts 5, 1. Pass. c. gen. of price; comp. Buttin. § 132. 10. c. Matt. 10, 29 οὐχὶ διὰ στρογγυλίας ἀσπαρίων πωλεῖται; Luke 12, 6. Absol. Matt. 21, 12 τοὺς πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25, 9. Mark 11, 15. Luke 17, 28. 19, 45. Acts 4, 34. 37. 1 Cor. 10, 25. Rev. 13, 17. Sept. for πυρρῶ Neh. 5. 8. Joel 3, 3. Ez. 7, 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32; c. gen. of price, Æl. V. H. 10. 9. Xen. Mem. 3. 10. 10.

πῶλος, ου, ὁ, ἡ, a foal, Lat. *pullus*, i. e. genr. a young animal, youngling, Sept. Prov. 5, 19. Æl. V. H. 4. 9. Spec. of the horse, a colt, Æl. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a colt, joined with ὄνος or the like; Matt. 21, 2. 5. 7. John 12, 15; absol. Mark 11, 2. 4. 5. 7. Luke 19, 30. 33 bia. 35. So Sept. for πυρρῶ Gen. 32, 16. Judg. 10, 4; ρυτίζω Zech. 9, 9.

πῶποτε, adv. (πῶ, ποτέ,) yet ever, ever, at any time; in N. T. only after a negative, not yet even, never; Luke 19, 30 ἐφ' ὃν οὐδεὶς πῶποτε ἐκάθισε. John 1, 18. 5, 37. 6, 35. 8, 33. 1 John 4, 12.—Sept. 1 Sam. 25, 28. Xen. Cyr. 1. 6. 4.

πῶρῳω, ὦ, f. ὥσω, (πᾶρος tufa.) pr. to make hard like stone, to petrify, Suid. πῶρῳω καὶ λιθοποιῶ. Then genr. to make hard, callous, to indurate, e. g. ὀστέα Dioscor. 1. c. 90; διὰ τῆς πεπωρωμένης σαρκὸς Æl. V. H. 9. 13.—In N. T. trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John 12, 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδιά Mark 6, 52. 8, 17; τὰ νοή-

ματα 2 Cor. 3, 14; of persons, Rom. 11, 7. So Sept. of the eyes, Job 17, 7.

πώρωσις, *εως, ή, (πωρόω), pr. a hardening, induration; Hesych. πώρωσις· ἐξ ὀστέων σύμφυσις καὶ σύνδεσμος.*—In N. T. trop. *hardness of heart or mind, dullness, stupidity, πώρ. τῆς καρδίας* Mark 3, 5. Eph. 4, 18; absol. id. Rom. 11, 25.

πῶς, interrog. partic. correl. to πῶς, ὡς, ὅπως, Butt. m. 116. 4; *how?* in what way or manner? by what means?

1. Pr. *how?* in a *direct* question; mostly

a) With the *Indicative*. a) Genr. and simply, Luke 10, 26 πῶς ἀναγινώσκεις; John 7, 15. 9, 10 πῶς ἀνέφχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15, 35. Mark 9, 12 Rec. καὶ πῶς γέγραπται κτλ. where others read καὶ ὡς. So Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13. β) Implying surprise, wonder, admiration, Matt. 22, 12 πῶς εἰσῆλθες ὧδε; John 3, 9. 6, 52. So with the fut. expressing what *may* or *can* take place, Winer 1 41. 6. Matt. 7, 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1, 34. With intensive particles, e. g. καὶ πῶς *and how?* John 12, 34. 14, 9; πῶς οὖν John 6, 42. In the same expression of surprise, πῶς may often be rendered *how is it that? how comes it? why?* Mark 12, 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κτλ. Luke 20, 41. John 4, 9. 1 Cor. 15, 12. Gal. 2, 14. 4, 9; also καὶ πῶς Acts 2, 8; πῶς οὖν Matt. 22, 43. John 9, 19; πῶς οὖν, Matt. 16, 11 πῶς οὐ νοεῖτε; Mark 4, 40. Luke 12, 56. So Luc. D. Deor. 4. 1. Plato Phileb. p. 133. ed. Stalb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10; πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. γ) Often in questions which serve to affirm the contrary; e. g. a negative, Matt. 12, 29. 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. ye cannot. Mark 3, 23. John 3, 4. 1 John 3, 17. 4, 20; καὶ πῶς intens. Luke 20, 44. John 14, 5. So with the fut. see above in lett. β. Luke 11, 18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3, 6. 1 Cor. 14, 7. 9. Heb. 2, 3. (Plut. de aud. Poet. 12.) Hence πῶς οὐχί implying strong affirmation, Rom. 8, 32. 2 Cor. 3, 8; comp. Matth. 1 610. 6. Viger. p. 444. So Xen. Hi. 1. 36. ib. 6. 4.

b) With the *Subjunctive*, in a question expressing doubt, comp. Matth. 1 516. 2, 3. Winer 1 42. 4. Matt. 23, 33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννης; 26, 54.

c) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8, 31 πῶς γὰρ ἄν δυναίμην; *for how can I?* Comp. Butt. m. 15. Matth. 1 514 fin. Winer 1 43. 1. b. For πῶς γάρ *emphat.* see Matth. 1 611. 4. Kæn. ad Greg. Cor. p. 144 Schæf. So Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

2. In an *indirect* question, with the *Indicative* expressing what is real and of actual occurrence; comp. Winer 1 42. 4. Matth. 1 507. 3. John 9, 15 ἡρώτων αὐτὸν... πῶς ἀνέβλεψεν; So Plut. Moral. II. p. 20. Xen. Mem. 1. 6. 15.—Often in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how*, in *what way*, see in ὅπως. Butt. m. 116. 4. E. g.

a) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6, 28 καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει. 12, 4 οὐκ ἀνέγνωτε... πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κτλ. Mark 5, 16. 12, 41. Luke 8, 18. 36. 12, 27. 14, 7. Acts 9, 27. 11, 13. 12, 17. 15, 36. 1 Cor. 3, 10. 1 Thess. 1, 9. Rev. 3, 3. So Palæph. 21. 3. Plut. de Liber. educ. 8. Xen. Cyr. 1. 6. 16. b) With the *Subjunctive*, where any thing is expressed as objectively possible, see Winer I. c. Herm. ad Vig. p. 741. Matt. 10, 19 μὴ μερμνήσητε πῶς ἢ τί λαλήσητε. Mark 14, 1 ἐζητοῦν... πῶς αὐτὸν ἀποκτείνουσιν. v. 11. Luke 12, 11. 22, 2. 4. Acts 4, 21.

c) With the *future Indic.* instead of the *Subjunctive*, as above, Matth. 1 516. n. 2. Herm. ad Vig. p. 747. Mark 11, 18 ἐζητοῦν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. 7, 32. 33. 34. So Hdian. 5. 4. 16 ἡγρόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399.

3. As an intensive exclamation, *how! how very! how greatly!* E. g. before an adj. or adv. Mark 10, 24 πῶς δύσκολόν ἐστι κτλ. Matt. 21, 20 πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ. Mark 10, 23. Luke 18, 24. Before a verb, Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. John 11, 36 ἴδε, πῶς ἐφίλει αὐτόν.—So c. adj. Palæph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11; c. adv. Xen. Mem. 4. 2. 23. +

πῶς, enclit. part. indef. *any how, in any way*, in some way or other; in N. T. only in the compounds εἴπως, μήπως, q. v. Comp. πῶς. Butt. m. 116. 4.

P.

'**Paáb**, *h*, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, who received the Hebrew spies, Heb. 11, 31. James 2, 25; see Josh. c. 2.—Jos. Ant. 5. 1. 2 'Paχάβη. See more in 'Paχάβ.

'**Paββί**, *ó*, indec. *Rabbi*, Heb. רַבִּי, comm. רַבִּי, pr. a *great one*, *vir amplissimus*, a title of honour in the Jewish schools for a teacher, master, q. d. doctor; continued also in modern times; Matt. 23, 7. 8. 26, 25. 49. Mark 9, 5. 11, 21. 14, 45. John 1, 39. 50. 3, 2. 26. 4, 31. 6, 25. 9, 2. 11, 8. In Matt. 23, 8 it is explained by κατωγενής, in John 1, 39 by διδάσκαλος, in reference to its use as a title, rather than to signification. See Heb. Lex. רַב no. 2. d.—This title was employed in the Jewish schools under a threefold form, viz. α) רַב *Rab*, *Master*, as the lowest degree of honour. β) With suff. of 1 pers. רַבִּי, 'Paββί, *Rabbi*, i. e. *my Master*, of higher dignity. γ) רַבִּינִי, and as if with suff. 'Paββονί, *Rabboni*, q. d. *my great Master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. This was about the time of Christ; but when the more general title *Rabbi* was introduced, is unknown. See Buxtorf. Lex. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23, 7. Winer Realw. art. *Rabbi*.

'**Paββονί** v. '**Paββονί**, indec. *Rabboni*, a title of high honour in the Jewish schools; see in 'Paββί. Mark 10, 51. John 20, 16.

paβδίξω, f. *λω*, (πάβδος,) to beat with a rod or stick, absol. Acts 16, 22. 2 Cor. 11, 25 *τοίς ἰρραβδίστην*, where on v. 24 comp. Deut. 25, 3 and Jos. Ant. 4. 8. 21, 23. Sept. for רָחַב Judg. 6, 11. Ruth 2, 17.—Diod. Sic. 19. 101. Aristoph. Lys. 587.

πάβδος, *ov*, *h*, 1. a rod, stick, staff, genr. Heb. 9, 4 *h* **πάβδος** 'Ααρώ. Rev. 11, 1. Sept. and רָחַב Ex. 4, 2. 4. (Ceb. Tab. 4. Luc. D. Mort. 23. 3.) For chastising, scourging, 1 Cor. 4, 21. Sept. and רָחַב Is. 9, 3; רָחַב Prov. 10, 13. Ex. 21, 20. So Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, a staff, Matt. 10, 10. Mark 6, 8. Luke 9, 3. Heb. 11, 21 *ἐν τῷ ἄκρον τῆς πάβδου*, in allusion to Gen. 47, 31 where Sept. as if for רָחַב, not רָחַב as the Hebrew reads; comp. 1 K.

1, 47. Sept. also for רָחַב Gen. 38, 13; רָחַב Ex. 20, 19.

2. Spec. a *sceptre*, as if the staff or wand of office; Heb. 1, 8 bis, **πάβδος** εὐθύτητος *h* **πάβδος** τῆς βασιλείας σου, quoted from Ps. 45, 7 where Sept. for רָחַב. Rev. 2, 27. 12, 5. 19, 15. So Sept. and רָחַב Ps. 2, 9; רָחַב Ps. 110, 2.

πάβδουχος, *ov*, *ó*, (πάβδος, ἔχων) a rod-holder, a *licitor*, Acts 16, 35. 38. The licitor was an officer or sort of sergeant who attended on the superior magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fascēs* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Dict. of Antt. arts. *Fascēs*, *Lictor*.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdtian. 7. 8. 10.

'**Payaû**, *ó*, indec. *Ragau*, Heb. רַגַּו (friend sc. of God) *Reu*, pr. n. m. Luke 3, 35; see Gen. 11, 18 sq.

παδιούργημα, *aros*, *τό*, (παδιουργέω, *παδιουργός*, from *πάδιος*, *ἐργον*.) pr. 'what is done lightly, recklessly;' hence in a bad sense, a *reckless deed*, *wickedness*, *crime*, Acts 18, 14.—Luc. Calumn. 20. Plut. Pyrrh. 6.

παδιουργία, *as*, *h*, (see *παδιούργημα*.) ease or lightness of doing, Xen. Cyr. 1. 6. 34; levity in doing, indolence, effeminacy, Xen. Ag. 11. 6. Lac. 14. 4.—In N. T. *recklessness*, *wickedness*, *mischief*, Acts 13, 10. So Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

πακά, indec. *raca*, a word of contempt, Matt. 5, 22; prob. from Chald. רַקָּא (Heb. רֵיקָא) empty, worthless, foolish, which occurs often in the Talmudic writings as a term of reproach and contempt; Buxtorf. Lex. Chald. 2254. Lightfoot Hor. Heb. et Wetst. in Matt. 1. c.

πάκος, *eos*, *ovs*, *τό*, (μήσω, *μήτρομα*.) a piece torn off, a rag, a torn garment, Sept. Is. 64, 8. Ceb. Tab. 10. Aristoph. Plut. 540.—In N. T. genr. a piece, remnant, of cloth; Matt. 9, 16 et Mark 2, 21 *ἐνρίβλημα* *πάκους* ἀγνῶτον, i. q. *ἐνρίβλημα* *μαρτίου* καυῶ in Luke 5, 36. So Hdt. 7. 78.

'**Pamuâ**, *h*, indec. *Ramah*, Heb. רַמָּה (a height), pr. n. of a city of Benjamin, five or six Roman miles north of Jerusalem, between Gibeah and Bethel; Matt. 2, 18, quoted from Jer. 31, 15. It seems to have

been the rendezvous where Nebuzaradan collected the Jewish captives for their departure into exile, Jer. 40, 1; see in Ῥαχλ. —Comp. Judg. 19, 13. Jos. Ant. 8. 12. 8 Ῥαμαζών, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Bibl. Res. in Palest. II. p. 315. Now *er-Rām*.

ῤαντίζω, f. ἰσω, (ῤαντός, ῤαίνω,) to sprinkle, to besprinkle, c. acc. Heb. 9, 13 σποδὸς δαμάλεως ῤαντίζουσα τοὺς κεκοινωμένους, in allusion to Num. 19, 2 sq. 17. Heb. 9, 19, 21, comp. Ex. 24, 6, 8. Sept. for רִיז Lev. 6, 20 [27]. 2 K. 9, 33. So Athen. 12. p. 521. a.—Symbol. for to purify, to cleanse, in a moral sense; Heb. 10, 22 ἑβραϊσμένοι τὰς καρδίας ἀπὸ συνειδήσεως πωτηρᾶς, for the accus. comp. Buttm. § 131. 7. So Sept. for כִּשְׁרִי Ps. 51, 9.

ῤαντισμός, οὐ, ὁ, (ῤαντίζω,) pr. a sprinkling, meton. purification, cleansing; Heb. 12, 24 αἵματι ῤαντισμοῦ, blood of (for) sprinkling, cleansing; so Sept. ὕδαρ ῤαντισμοῦ for Heb. מֵי־חַיִּים Num. 19, 9, 13, 20, 21. —1 Pet. 1, 2 ἐλεγκτοῖς . . . εἰς ὑπακοὴν καὶ ῤαντισμὸν αἵματος Ἰ. Χρ. and unto sprinkling with the blood of Jesus, to be cleansed through his blood, comp. 1 John 1, 7. Not found in Greek writers.

ῤαπίζω, f. ἰσω, (ῤαπῖς, ῤάβδος,) to beat with a rod or stick, Hdot. 7. 35. ib. 8. 59. —Later and in N. T. to slap with the open hand, to smite, espec. the cheeks or ears, c. acc. Matt. 5, 39 ὁστις σε ῤαπίζει ἐπὶ τὴν δεξιάν σου. Absol. Matt. 26, 67. So Sept. Heb. 11, 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phryn. p. 175 sq.

ῤάπισμα, ατος, τό, (ῤαπίζω,) a blow with the open hand, a slap, cuff, espec. on the cheeks or ears, Mark 14, 65 οἱ ὑπηρέται ῤαπίσμασι αὐτὸν ἔβαλλον. John 18, 22. 19, 3.—Sept. Is. 50, 6. Alciaphr. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

ῤαφίς, ἴδος, ἡ, (ῤάπτω,) a needle, Matt. 19, 24. Mark 10, 25. Luke 18, 25.—Hippocr. de Morb. 2. 26. Nicet. Annal. 8. 4. p. 136. a. Poll. On. 10. 31. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. *Rachab*, Heb. רַחָב *Rahab*, the wife of Salmon, Matt. 1, 5. Prob. the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10, 14; and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of

ἡ Ῥαχάβ in the genealogical table as an historical person, as also of ἡ Ῥούς afterwards, is in favour of this supposition.

Ῥαχὴλ, ἡ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2, 18 φωνὴ ἐν Ῥαμᾷ ἡκούσθη... Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς, quoted from Jer. 31, 15, where Rachel, the ancestress of the tribe of Benjamin, is introduced as bewailing the departure of her descendants into exile, from Ramah their place of rendezvous; see Jer. 40, 1.—On the sepulchre of Rachel, on the way from Jerusalem to Bethlehem, and 25 minutes from the latter place, see Bibl. Res. in Palest. I. p. 322. II. p. 157.

Ῥεβέκκα, ἡς, ἡ, *Rebecca*, Heb. רִבְקָה (a noose) *Rebekah*, the wife of Isaac, Rom. 9, 10.

ῤέδη, ἡς, ἡ, Lat. *rheda*, a carriage with four wheels for travelling, a chariot, Rev. 18, 13.—So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quintil. 1. 5. 68. Cms. B. Gall. 1. 51. Comp. Adam's Rom. Ant. p. 554. Dict. of Antt. art. *Rheda*.

Ῥεμφάν v. Ῥεφάν, ὁ, indec. *Remphan*, *Rephan*, Acta 7, 43, quoted from Amos 5, 26 where Sept. Ῥαυφάν for Heb. רִיזִין *Chiun*. The LXX held רִיזִין to be the pr. name of an idol; and changing ζ to ρ wrote it Ῥαυφάν, Ῥηφάν, which by the further corruption of transcribers became Ῥεμφάν, Ῥεφάν. It has been assumed, on doubtful authority, that Ῥαυφάν was an Egyptian word denoting *Saturn*. The Syriac Version translates רִיזִין directly by *Saturn*, i. e. the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon; see Gesen. Comm. on Is. II. p. 343. Others more correctly hold רִיזִין to be simply i. q. a statue or statues, and read, the statues of your idols, the star of your god, i. e. some planet is understood, which Jerome conjectured to be Lucifer or Venus. See Heb. Lex. art. רִיזִין. Winer Realw. art. *Remphan*. Jablonski Opusc. ed. te Water, II. p. 1.

ῤέω, f. ῤεύσω, Att. fut. ῤεύσομαι, Winer § 15. Buttm. § 114. Lob. ad Phryn. p. 739; to flow, absol. John 7, 38 ποταμοὶ... ῤεύσουσιν ὕδατος ζῶντος. Sept. for רַיִי Lev. 16, 3; רַיִי Jer. 9, 17.—Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

ῤέω, absol. to speak, see in εἰρω.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy,

now Rheggio, opposite Messina in Sicily, Acts 28, 13.—Comp. Diod. Sic. 4. 85. Plin. H. N. 3. 14.

ρήγμα, ατος, τό, (ρήγνυμι.) a rending, breach, ruin, Luke 6, 49. Sept. for רָצַץ Am. 6, 11.—Pol. 13. 6. 8. Dem. 294. 21.

ρήγνυμι, f. ῥω, also ῥήσσω a poetic and later form, Mark 2, 22. 9, 18. Sept. 1 K. 11, 31. Hom. Il. 18. 571; comp. Mæris p. 337. Thom. Mag. p. 788.—To rend, to break, to tear.

1. Of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2, 22. Luke 5, 37 ῥήξει οὐδὲ οἶνος τοὺς ἀσκοὺς. Pass. Matt. 9, 17. Sept. for רָצַץ Num. 16, 31. Josh. 9, 13; רָצַץ Job 2, 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

2. As to persons, to rend, to tear, to lacerate, as dogs, Matt. 7, 6. Also to tear down, to dash to the ground, as a demon one possessed, Mark 9, 18. Luke 9, 42 ῥήξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. Sept. for רָצַץ Is. 13, 16.—Wisd. 4, 19. Artemid. 1. 60 ῥήξει τὸν ἀντίπαλον, of a wrestler.

3. Trop. and absol. to break forth, e. g. into rejoicing and praise, Gal. 4, 27 ῥήξον καὶ βήσον κτλ. quoted from Is. 54, 1 where Sept. for רָצַץ.—Usually c. acc. of manner or thing, as Sept. ῥήξει εὐφροσύνην for רָצַץ Is. 49, 13. 52, 9; ῥήξει φωνήν, Lat. rumpere vocem, Hdt. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

ῥήμα, ατος, τό, (ῥέω, see in εἶπον,) what is spoken, word, saying.

1. Pr. a word, as uttered by the living voice, Plur. τὰ ῥήματα, words; Acts 6, 11 ῥήματα βλάσφημα. v. 13. 10, 44. 26, 25. Heb. 12, 19. Sept. for רָצַץ Gen. 27, 34. 42; רָצַץ Ps. 5, 1.—Hdtian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

2. Collect. word, also Plur. words, i. q. a saying, speech, discourse.

a) Genr. Matt. 12, 36 πᾶν ῥήμα ἀργόν, see in ἀργός no. 2. 26, 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9, 32. 14, 72. Luke 1, 38. 2, 17. 19. 50. 51. 7, 1. 9, 45 bis. 18, 34. 20, 26. 24, 8. 11. John 8, 20. Acts 2, 14. 11, 16. 16, 38. 28, 25. 2 Cor. 12, 4. Rom. 10, 18 quoted from Ps. 19, 5 where Sept. for רָצַץ. Sept. and רָצַץ Job 15, 3. 31, 40.—Palæph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.

b) In the N. T. usage, often like Heb. רָצַץ, in special senses depending on the adjuncts or context; comp. in εἶπον no. 2.

E. g. a) a charge, accusation, Matt. 5, 11. 27, 14. So Matt. 18, 16 et 2 Cor. 13, 1, in allusion to Deut. 19, 15 where Sept. for רָצַץ; comp. Num. 14, 36. β) a prediction, prophecy, e. g. ῥήματα προειρημένα, 2 Pet. 3, 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. 17, 17 Rec. γ) a promise, e. g. from God, Luke 2, 29. Heb. 6, 5 καλὸν γευσάμενοι Θεοῦ ῥήμα. So Sept. and רָצַץ 1 K. 8, 20. 12, 16. δ) a command, Luke 5, 5; ῥήμα τοῦ Θεοῦ, word of God, his omnipotent decree, Heb. 11, 3; impl. Heb. 1, 3. Also Matt. 4, 4 et Luke 4, 4 οὐκ ἐπ' ἄρτον μόνον ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. upon every thing which God supplies through his creative word, quoted from Deut. 8, 3 where Sept. for מִן הַיַּיִן וּמִן הַלֶּחֶם וּמִן הַיַּיִן, spoken in reference to the manna. Sept. for רָצַץ Josh. 1, 13. 1 Sam. 17, 29; רָצַץ Prov. 3, 1. e) Spoken of a teacher, word or words, discourse, teaching, doctrine, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5, 20, see in ζωή no. 3. b. Acts 10, 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. 11, 14 ὃς λαλήσει ῥήματα πρὸς σε. 13, 42. So ῥήμα, ῥήμα τῆς πίστεως, ῥήμα Θεοῦ v. κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the gospel as preached, Rom. 10, 8 bis, comp. Deut. 30, 14 where Sept. for רָצַץ of the Mosaic dispensation. Acts 10, 37 comp. 36. Rom. 10, 17. Eph. 5, 26. 6, 17. 1 Pet. 1, 25 bis.

Of Jesus, τὰ ῥήματα, John 5, 47 πῶς τοῖς ἑμοῖς ῥήμασι κτλ. 6, 63. 68. 10, 21. 12, 47. 48. 14, 10. 15, 7; τὰ ῥήματα τοῦ Θεοῦ, the words or doctrine received from God, John 3, 34. 8, 47. 17, 8. ζ) Luke 3, 2 ἐγένετο ῥήμα Θεοῦ ἐπὶ Ἰωάννην, the word of God, an oracle, effatum, from God, corresponding to Heb. לִשְׁמַע הַרְבֵּה, Sept. ῥήμα, Gen. 15, 1. Jer. 6, 10, comp. 1, 1; oftener Sept. λόγος Jer. 1, 4. 11. Ez. 3, 16. 6, 1.

3. Meton. from the Heb. something spoken of; hence genr. a thing, matter, affair. Luke 2, 15 ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός. 1, 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5, 32. So Sept. and רָצַץ Gen. 21, 11. 1 Sam. 4, 17. 12, 16; Plur. Gen. 20, 8. 40, 1. Ezra 7, 1. So 1 Macc. 5, 37.—Also οὐ...πᾶν ῥήμα, the neg. οὐ being joined with the verb, see in οὐ no. 1. c; equiv. to nothing at all, nothing whatever; Luke 1, 37 οὐκ ἔδυνατήσεται παρὰ τῷ Θεῷ πᾶν ῥήμα. Comp. Sept. Gen. 18, 14. Deut. 17, 8.

Ῥησά, ὁ, indec. Rhesa, pr. n. m. Luke 3, 27.

ῥήσσω, see in ῥήγνυμι.

ῥήτωρ, ὁρος, ὁ, (obs. ῥέω,) *a speaker, orator, advocate*, Acts 24, 1.—Æl. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ῥητῶς, adv. (ῥητός, obs. ῥέω,) *in express words, expressly*, 1 Tim. 4, 1.—Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ῥητῶς φήσιν. Strabo 1. p. 4. b. Pol. 2. 23. 5.

ρίζα, as, ἡ, 1. *a root*; Matt. 3, 10 et Luke 3, 9 ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται. Mark 11, 20 ἐκ ριζῶν *from the roots*, wholly. Also οὐ ἔχειν ρίζαν, *to have no root*, to not take deep root, Matt. 13, 6. Mark 4, 6; trop. of those not rooted and established in faith and doctrine, Matt. 13, 21. Mark 4, 17. Luke 8, 13. Sept. for עֵצֶל Ez. 17, 6. 7. 9; ἐκ ριζῶν Job 28, 9. So Luc. Amor. 33. Æl. V. H. 2. 14. Xen. Œc. 17. 12, 13.—Trop. *the root, cause*, source of any thing, 1 Tim. 6, 10 ρίζα τῶν κακῶν. (Ecclus. 1, 6. 20. Wisd. 15, 3.) Also retaining the figure of a root, Rom. 11, 16. 17. 18 bis; where Paul makes Abraham and the Jewish people *the root* from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are ingrafted. Heb. 12, 15 μή τις ρίζα πικρίας, *lest some root of bitterness*, i. e. a wicked person whose example is poisonous (comp. v. 16), in allusion to Deut. 29, 17 where Sept. for עֵצֶל; comp. in πικρία.

2. Meton. from the Heb. *a sprout, shoot*, from the root; only trop. for *offspring, a descendant*; Rom. 15, 12 ἡ ρίζα τοῦ Ἰησοῦ, in allusion to Is. 11, 10 where Sept. and עֵצֶל; comp. Is. 11, 1. Also Rev. 5, 5. 22, 16.—Ecclus. 47, 22. 1 Macc. 1, 11.

ρίζω, ὦ, f. ὥσω, (ρίζα,) *to root, to let take root*; Pass. or Mid. *to be or become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. עֵצֶל Is. 40, 24. Jer. 12, 2.—In N. T. only Pass. trop. *to be rooted*, strengthened with roots, *to be firmly fixed, constant*. Eph. 3, 18 ἐν ἀγάπῃ ἐρριζομένοι. Col. 2, 7. So Hdot. 1. 60, 64. Plut. de Liber. educ. 9 ἀλλ' ὅταν τις ριζώσῃ τὴν δύναμιν κτλ. Plato Ep. 336. b.

ρίπτῃ, ἡς, ἡ, (ρίπτω,) *a throw, cast, jerk*, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851; *a rush or gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. non posse suav. viv. 23.—In N. T. *a jerk of the eye, a wink, twinkling*; 1 Cor. 15, 52 ἐν ῥιπῇ ὀφθαλμοῦ, in a moment of time, Germ. Augenblick; comp. Luke 4, 5. So Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ριπῇ.

ῥιπίζω, f. ῥίω, (ρίπῃς, ῥίπτω,) pr. ¹ to put in motion; hence, *to fan, to blow, to blow up*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους εἰ καίονται, . . . ῥιπίζομενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6; *to fan a person*, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26.—In N. T. genr. *to move to and fro, to toss, to agitate*, as waves, Pass. James 1, 6 κλύδων θαλάσσης . . . ῥιπιζομένη. So Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. Dio Chrys. 33. p. 368. b.

ῥιπτέω, ὦ, (collat. ῥίπτω,) only in pres. and imperf. as a frequentative, *to throw or cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8; see Butt. § 112. n. 4. § 114. Passow a. voc.—In N. T. only Acts 22, 23 ῥιπτούντων τὰ ἠμαρτία, *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγχε θέατρον ἔπαν . . . ἐπὶ δὲ καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀπερρίπτον. Aristænet. I. 26 ὁ δὲ δῆμος ἀνίστατο . . . καὶ τὸ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ρίπτω, f. ψω, 1. *to throw, to cast*, with a sudden motion, *to hurl, to jerk*, with acc. and eis c. acc. Luke 4, 35 ῥίψαν αὐτὸν τὸ δαιμόνιον eis μέσον. 17, 2; ἐν τῇ ναφῇ Matt. 27, 5. With acc. and ἐκ c. gen. *to cast out*, Acts 27, 29 ἐκ πύρμης ῥίψαντες ἀγκύρας τέσσαρας, sc. ἐκ τοῦ πλοίου. v. 19. For Acts 22, 23 see in ῥιπτέω. Sept. for עֵצֶל Gen. 37, 19. 23. Ex. 1, 22. Judg. 9, 53. So c. eis Ceb. Tab. 10. Xen. An. 3. 3. 1; ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25.—In a milder sense, *to put or lay down*, as sick persons, c. acc. Matt. 15, 30 ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and עֵצֶל 2 K. 2, 16. So Wisd. 11, 14. Dem. 413. 11 οὐκ ἔχειν ὅπου τὰ ἑαυτοῦ ῥίπτει.

2. *to cast forth, to throw apart, to scatter*, Pass. Part. perf. ἐρριμμένος, *cast forth, scattered*, Matt. 9, 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐρριμμένον. Pol. 5. 48. 2.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. עֲזַבְיָה (he enlarges the people) Rehoboam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1, 7 bis. See 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ἡς, ἡ, Rhoda, pr. n. of a handmaid, Acts 12, 13.

Ῥόδος, ου, ἡ, *Rhodes*, Acts 21, 1; a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. See Rosenm. Bibl. Geogr. III. p. 375. Pococke Descr. of the East, II. i. p. 237.

ῥοιζηδόν, adv. (ῥοιζέω, ῥοίζος,) *with rushing sound, with great noise, with a crash*, 2 Pet. 3, 10.—Hesych. ῥοιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Museum 339 ῥοιζηδόν προκαρῆνος ἀπ' ἡλιβάτου πέσει πύργου. Lycophr. 66.

ῥομφαία, ας, ἡ, *a sword, sabre*, pr. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aem. 18 πρῶτοι δὲ οἱ Θράκες . . . ὁρᾶς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες.—In N. T. genr. *a sword*, Rev. 1, 16 ῥομφαία διστομος ὀξεῖα. 2, 12. 16. 6, 8. 19, 15. 21. Trop. Luke 2, 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רִיחַ Ex. 32, 26. Ez. 5, 1. So Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβὴν, δ, indec. *Reuben*, Heb. רְבִינָה (see, a son!) pr. n. of the eldest son of Jacob, born of Leah, Gen. 29, 32 sq.—In N. T. the tribe of Reuben, Rev. 7, 5.

Ῥούθ, ἡ, indec. *Ruth*, Heb. רֹוּת (female friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1, 5.

Ῥούφος, ου, δ, *Rufus*, pr. n. of a Christian, Mark 15, 21. Rom. 16, 13.

ῥύμη, ης, ἡ, (obs. ῥύω, ἐρύω,) *impetus, impulse, onset*, i. q. ὁρμή, Jos. Ant. 7. 10. 2. Xen. Cyr. 7. 1. 31.—In the later usage and N. T. *a street, lane, alley* of a city, in distinction from ἡ πλατεῖα q. v. Matt. 6, 2. Luke 14, 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9, 11. 12, 10. Sept. for רוּחַ Is. 15, 3. So Ecclus. 9, 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. I. p. 319.

ῥύσμαι, f. ῥύσσαι, Mid. depon. (obs. ῥύω, ἐρύω,) pr. *to draw or snatch to oneself, from danger*, i. q. *to rescue, to deliver*; see Passow sub v. Buttm. § 114. Aor. 1 ἐῤῥύσῃ as Pass. Luke 1, 74. al. see Buttm. § 113. n. 6.—E. g. a) With acc. simpl. Matt. 27, 43 ῥυσάσω νῦν αὐτόν. 2 Pet. 2, 7. Absol. Rom. 11, 26 ὁ ῥυόμενος, *the deliverer*, quoted from Is. 59, 20 where Sept. for רִחָה. Sept. genr. for רִחָה Is. 48, 20; רִחָה Ex. 2, 19. Is. 5, 30. So Ael. V. H.

4. 5. Hdian. 1. 15. 12. β) With an adjunct *from whence*; e. g. with ἀπὸ c. gen. Matt. 6, 18 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11, 4.] Rom. 15, 31. 1 Thess. 1, 10. 2 Thess. 3, 2. 2 Tim. 4, 18. Sept. for רִחָה 2 Sam. 19, 9. Prov. 11, 4; רִחָה Ez. 37, 23. With ἐκ c. gen. Rom. 7, 24 τίς με ῥύσεται ἐκ τοῦ σώματος κτλ. 2 Cor. 1, 10 τερ. Col. 1, 13. 2 Tim. 3, 11. 2 Pet. 2, 9. Pass. Luke 1, 74. 2 Tim. 4, 17. Sept. for רִחָה Gen. 48, 16; רִחָה Judg. 8, 34. 2 Sam. 22, 49. So c. ἐκ Jos. Vit. 15. Diod. Sic. 12. 53. Hdot. 5. 49.

ῥυπαρεύομαι, Mid. depon. (ῥυπαρός,) *to be filthy*, trop. Rev. 22, 11 Grb. and later. The form is of very doubtful authority; see Passow.

ῥυπαρία, ας, ἡ, (ῥυπαρός,) *filth, filthiness*, trop. in a moral sense, James 1, 21.—Plut. de adul. et amic. 19. Id. Critias 47.

ῥυπαρός, ὁ, ὄν, (ῥύπος,) *filthy, foul, dirty*, James 2, 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22, 11 Grb. Sept. for מִיץ Zech. 3, 3. 4.—Jos. Ant. 7. 11. 3 ῥυπαρὸν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. 18 ῥυπαρὰ ἐπισυμία.

ῥύπος, ου, δ, *filth, filthiness*, 1 Pet. 3, 21 οὐ σαρκὸς ἀποθέσεις ῥύπου. Sept. for מִיץ Job 14, 4; מִיץ Is. 4, 4.—Luc. Ananias. 29. Pol. 32. 7. 8. Plato Parm. 130. c.

ῥυπῶω, ὦ, f. ὥσω, (ῥύπος, poet. for ῥυπάω,) *to be filthy*, trop. in Rec. Rev. 22, 11 bis, ὁ ῥυπῶν, ῥυπωσάτω ἑτι.—Hom. Od. 23. 115. Act. Thom. § 52 ἐσθῆς ῥερυπωμένη.

ῥύσις, εως, ἡ, (ῥέω,) *a flowing, flux*, e. g. τοῦ αἵματος Mark 5, 25. Luke 8, 43. 44. Sept. for רוּחַ Lev. 15, 24 sq.—Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current. Plato Legg. 944. b.

ῥυτίς, ἰδος, ἡ, (obs. ῥύω, ἐρύω,) *a fold, wrinkle*, which draws together, contracts; trop. Eph. 5, 27.—Aristoph. Plut. 1051. Diod. Sic. 4. 51. Plato Conv. 190. e.

ῥύω, see ῥύομαι.

Ῥωμαϊκός, ὁ, ὄν, (Ῥώμη,) *Roman*, Luke 23, 38.—Jos. de Vit. 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, δ, (Ῥώμη,) *a Roman, a Roman citizen*, Acts 2, 10. 16, 21. 37. 38. 22, 25. 26. 27. 29. 33, 27. Genr. οἱ Ῥωμαῖοι, *the Romans*, John 11, 48. Acts 25, 16. 28, 17.—Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαῖστί, adv. (Ῥώμη,) in the Roman tongue, in Latin, John 19, 20 καὶ ἦν γεγραμμένον Ἑβραῖστί, Ἑλληνιστί, Ῥωμαῖστί. On the signification of adverbs in -ιστί see Buttm. § 119. 15. c.

Ῥώμη, ης, ἡ, Rome, the city, Acts 18, 2. 19, 21. 23, 11. 28, 14. 16. Rom. 1, 7. 15. 2 Tim. 1, 17.—Hdian. 2. 14. 10. Plut. Pomp. 27.

ῥώννυμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. 37 ῥώσας τὸ σῶμα

διαγωνίσασθαι. Pass. Plut. Coriol. 24 εὐδὲς ἴσθ' ἔροισι ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. 25. Oftener Pass. perf. ἔῤῥωμαι as present, to be strong, well, 3 Macc. 3, 13. Luc. Somn. 2. Gall. 23. Xen. CEC. 10. 5. Comp. Buttm. § 113. 7. § 114.—In N. T. only imperat. ἔῤῥωσο, as a formula at the end of a letter, like Lat. vale, Engl. farewell; Acts 23, 80 ἔῤῥωσο. 15, 29 ἔῤῥωσθε. So 2 Macc. 11, 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 Ἰδιον πάσης ἐπιστολῆς τὸ χαίρει καὶ ἔῤῥωσο λέγειν.

Σ.

σαβαχθανί, sabachthani, Chald. שַׁבַּחְתָּנִי, thou hast forsaken me, from r. שָׁבַח to leave, to forsake, 2 pers. Sing. c. suff. Matt. 27, 46 et Mark 15, 34, quoted from Ps. 22, 2 where Chald. for Heb. שַׁבַּחְתָּנִי id.

σαβαώθ, Sabaoth, Heb. שַׁבְּאוֹתַי, i. e. hosts, armies, Plur. of שָׁבַח host. Hence Sept. κύριος σαβαώθ i. q. Heb. שַׁבְּאוֹתַי יְיָ, Lord of Hosts, i. e. of the angelic hosts; comp. 2 Chr. 18, 18. Ps. 103, 21. Luke 2, 13.—In N. T. in the like sense, κύριος σαβαώθ, Lord of Sabaoth, Lord of Hosts, James 5, 4. Rom. 9, 29 quoted from Is. 1, 9 where Sept. for Heb. שַׁבְּאוֹתַי, as also 2, 12. 6, 3. al. The general sense is Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Heb. Lex. art. שַׁבַּח no. 2. b.

σαββατισμός, ου, ὁ, (σαββαρίζω, σάββατον,) sabbatism, pr. a keeping sabbath, a lying by from labour, rest; in N. T. only of an eternal rest with God, Heb. 4, 9. The Rabbins employ the same figure, see Schœttg. Hor. Heb. ad loc.—Plut. de Superst. 3.

σάββατον, ου, τό, the sabbath, Heb. שַׁבָּת, pr. rest, a lying by from labour, see Heb. Lex. r. שָׁבַח. Plur. τὰ σάββατα, mostly for the Singular; originally perh. an imitation of the Aramaean form שַׁבְּתָא; or else after the analogy of other names of festivals, as τὰ ἐγκαινία, τὰ γενέσια, τὰ δξυμα, also of γάμοι, nuptials; see Winer § 27. 3. n. Plur. dat. τοῖς σάββασι, Matt. 12, 1. 5. al. Meleag. 83. 4; as if from a nominat. σάββατ, שַׁבָּת; Winer § 8. 2. n.

1. Pr. the sabbath, the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to

the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; see Ex. 20, 8 sq. 31, 12 sq. Lev. 24, 8. Num. 15, 32 sq. 28, 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the Scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; Neh. c. 8. Luke 4, 16 sq. E. g.

a) Sing. τὸ σάββατον as Nom. Mark 2, 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23, 54. John 5, 9 10. 9, 14; as Acc. Matt. 12, 5 τὸ σάβ. βεηλοῦσι. Mark 2, 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23, 56. John 5, 18. 9, 16. Acts 13, 27. 42. 15, 21. 18, 4; τοῦ σάββατου Matt. 12, 8. Mark 2, 28. 6, 2. 16, 1. Luke 6, 5. Acts 1, 12 see in ὁδός no. 2. b; also ἡμέρα τοῦ σαββάτου Luke 13, 14. 16. 14, 5. John 19, 31. Dat. τῷ σαββάτῳ Luke 13, 14. 15, 1. 3. Acts 13, 44; ἐν σαββάτῳ Matt. 12, 2. 24, 20. Luke 6, 1. 6. 7. John 5, 16. 7, 22. 23 bis. 19, 31. So genr. Sept. for שַׁבָּת Ex. 31, 13. 2 K. 4, 23. Neh. 10, 31. 13, 15.—Jos. B. J. 2. 17. 10. de Vit. § 32.

b) Plural. a) In a plural signif. Acts 17, 2 ἐν σάββατα τρία. Col. 2, 16. So Sept. Is. 1, 13. Hos. 2, 11. β) Elsewhere only in Gen. and Dat. i. q. Sing. see above init. E. g. Gen. τῶν σαββάτων, Matt. 28, 1 ὁπλὴ δι' σαββάτων see in ὁπλὴ no. 2; also ἡμέρα τῶν σαββάτων Luke 4, 16. Acts 13, 14. 16, 13. Dat. τοῖς σάββασι, see above init. Matt. 12, 1. 5. 10. 11. 12. Mark 1, 21. 3, 2. 4. Luke 6, 9; ἐν τοῖς σάββασι Mark 2, 23. 24. Luke 4, 31. 6, 2. 13, 10.—Jos. Ant. 1. 1. 1; ἡμέρα τῶν σαβ. Sept. Ex. 35, 3. Deut. 5, 12. 1 Macc. 2, 34. Jos. Ant. 12. 6. 2; τοῖς σάββασι 1 Macc. 2, 38

Jos. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28, 10. 2 Chr. 2, 4. 8, 13.

2. Meton. *a sabbath*, put for the interval 'from sabbath to sabbath;' hence *a se'pnight*, week; so espec. Luke 18, 12 *ηγορεύω* *dis* *του σαββάτου*. Elsewhere only after numerals marking the days of the week; Mark 16, 9 *πρώτη* (*ἡμέρα*) *σαββάτου*. Plur. Matt. 28, 1 *eis* *μῶν σαββάτων*. Mark 16, 2. Luke 24, 1. John 20, 1. 19. Acts 20, 7. 1 Cor. 16, 2.—So Heb. *ימים* Sept. *ἡμέρας* Lev. 23, 15, comp. Deut. 16, 9; also the Syriac Vers. Luke 18, 12. In the Talmudists the days of the week are written: ארבע, חמישי, ששי, שבת, i. e. the first, second, third day in the sabbath (week); see Lightfoot Hor. Heb. in Matt. 28, 1. Comp. Ideler Handb. der Chronol. I. p. 481.

σαγήνη, *ης, ἥ, (σαγή, σάττω,)* *a net, drag-net, seine*, used in fishing and drawn to the shore, Matt. 13, 47. Sept. for *ῥῆμα* Ez. 26, 5. 14.—Luc. Pisc. 51. *Æl. H. A.* 11. 12. Plut. de Superst. 8 fin.

Σαδδουκαῖος, ου, ὁ, a Sadducee; Plur. of *Σαδδουκαῖος, the Sadducees*; a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. *סֹדֵק* or *סֹדֵקִי*, q. d. *the Just*; the Talmudists refer it to a certain *סֹדֵקִי Sadok*, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft 1703, in Ugolini Thesaur. XXII. Winer Realw. art. *Sadducæer*. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Trigland l. c. de Secta Karæorum, Delft 1703, in Ugolini l. c.—Matt. 3, 7. 16, 1.

6. 11. 12. 22, 23. 34. Mark 12, 18. Luke 20, 27. Acts 4, 1. 5, 17. 23, 6. 7. 8.

Σαδῶκ, ὁ, indec. *Sadok*, Heb. *סָדוֹק*, pr. n. of one of Jesus' ancestors, Matt. 1, 14 bis.

σαῖνω, f. ανῶ, (kindr. σείω,) *to wag, to move to and fro*, pr. of dogs and other animals which wag their tails in fondness, *Æl. V. H.* 13. 41 [42]. Luc. D. Deor. 12. 2; trop. *to caress, to flatter*, Luc. Merc. Cond. 20. *Æschyl. Choeph.* 194.—In N. T. trop. *to move in mind, to disturb*; Pass. 1 Thess. 3, 3 *τῇ μηδενί σαίνεσαι ἐν ταῖς ἐλπίσιν ταύταις*. So Diog. Laert. 8. 1. 21 *οἱ δὲ σαυρόμενοι τοῖς λεγομένοις ἐδάκρυον*. Eurip. Rhes. 55 *σαίνει μ' ἔννεχος φρυκτώρια*.

σάκκος, ου, ὁ, Heb. *שָׂק*, Engl. *sack-ing, sackcloth*, i. e. coarse black cloth commonly made of hair (Rev. 6, 12) and used for straining (Heb. *שָׂקִים*), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; see Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37, 34. 1 K. 20, 32. Is. 58, 5. Joel 1, 8. Jon. 3, 5 sq. Such garments were also worn by prophets and ascetics, Is. 20, 2. Zech. 13, 4; comp. 2 K. 1, 8. Matt. 3, 4.—Hence in N. T. genr. *sackcloth*, Rev. 6, 12 *ὁ ἄγιος ἐγένετο μέλας ὡς σάκκος τρίχινος*, comp. Is. 50, 3. Ecclus. 25, 17. Of mourning-garments, Matt. 11, 21 *ἐν σάκκῳ καὶ σποδῷ*. Luke 10, 13. Of a prophet's garment, Rev. 11, 3. Sept. genr. for *שָׂק* ll. cc. So Aristoph. Acharn. 745, 822. The correct orthography is every where *σάκκος*, not *σάκος*, Lob. ad Phryn. p. 257; comp. Thom. M. p. 789. Moeris p. 354.

Σαλά, ὁ, indec. *Sala*, Heb. *שֶׁלַח* (a dart) *Shelah, Salah*, pr. n. of a son or grandson of Arphaxad, Luke 3, 35. See Gen. 10, 24. 11, 13; comp. in *Kaῖrāv*.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. *שְׁלֵחִיָּהּ* (I asked him of God) *Shealtiel*, pr. n. a) A son of Jechoniah, an ancestor of Jesus in the royal line, Matt. 1, 12 bis. See 1 Chr. 3, 17. Ezra 3, 2. b) Another ancestor of Jesus, not of the royal line, Luke 3, 27. See Gr. Harm. p. 186.

Σαλαμίς, ἱνός, ἡ, Salamis, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13, 5. Afterwards called *Constantia*; and now *Old Famagusta*. See Pococke Descr. of the East, II. i. p. 216.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3, 23. Prob. the place mentioned by Jerome, eight Rom. miles south of Bethshean in or near the valley of the Jordan. Onomast. art. *Salim*, "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur." Comp. Judith 4, 4.

σαλεύω, f. *εύσω*, (σάλος,) 1. *to move to and fro, to shake, to toss*, i. e. to put into a state of waving, rocking, vibratory motion; c. acc. Luke 6, 48. Heb. 12, 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. 11, 7 et Luke 7, 24 κἀλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24, 29. Mark 13, 25. Luke 21, 26. Acts 4, 31. 16, 26. Luke 6, 38 μέτρον σεσαλευμένον i. e. shaken down. Sept. for שָׁלַח Ps. 18, 18; שָׁלַח 1 Chr. 16, 30. So Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. Plato Tim. 79. e.—Trop. of things ready to fall and perish; Heb. 12, 27 bis, τὰ σαλευόμενα, *things shaken*, perishable, i. e. things created, as an emblem of the Mosaic dispensation, opp. τὰ μὴ σαλευόμενα, the new heavens and new earth, the Christian dispensation. Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdian. 5. 1. 7.

2. Trop. *to move in mind, to agitate, to disturb*, c. acc. Acts 17, 13 τοὺς ὄχλους σαλεύειν, *to excite the people, to cause a tumult*. Pass. 2 Thess. 2, 2. Acts 2, 25 quoted from Ps. 16, 8 where Sept. for שָׁלַח.—1 Macc. 6, 8. Eccclus. 29, 18, 48, 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם (peace), the ancient name of Jerusalem, Heb. 7, 1. 2; see in 'Ιερουσαλήμ.—Jos. Ant. 1. 10. 2 Σάλυμα.

Σαλμών, δ, indec. *Salmon*, Heb. שִׁמְשֹׁן (clothed), pr. n. of the father of Boaz, Matt. 1, 4. 5. Luke 3, 32. See in 'Ραχάβ.

Σαλμώνη, ης, ἡ, *Salmonē*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27, 7.—Strabo 10. p. 472 Σαμόνον.

σάλος, ου, δ, pr. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the *rolling sea, billows*, Luke 21, 25. Sept. for שָׁלַח Jon. 1, 15; for שָׁלַח of an earthquake Is. 24, 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

σάλπιγξ, ιγγος, ἡ, *a trumpet, trumpet*, 1 Cor. 14, 8. Rev. 1, 10. 4, 1. 8. 2. 6. 13. 9, 14. As announcing the approach or presence of God, Heb. 12, 19 (Ex. 19, 18. 16. 19, comp. 1 K. 1, 34. 39); or also the final advent of the Messiah, Matt. 24, 31.

1 Cor. 15, 52 ἐν τῇ ἐσχάτῃ σάλπιγγι. 1 Thess. 4, 16 σ. θεοῦ, see in θεός no. 1. b. Sept. for שָׁלַח Ex. 1. c. 1 Sam. 13, 3; שָׁלַח 2 K. 12, 14.—Æl. V. H. 2. 44. Pol. 15. 12. 2. Xen. An. 4. 2. 1.

σαλπίζω, f. *ίσω*, (σάλπιγξ,) aor. 1 ἐσάλπισα; but with earlier aor. 1 ἐσάλπιγξα, Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. § 114. Winer § 15.—*To trumpet, to sound a trumpet, to sound*, absol. Matt. 6, 2 μὴ σαλπίζης ἔμπροσθέν σου. Rev. 8, 6. 7. 8. 10. 12. 13. 9, 1. 13. 10, 7. 11, 15. Impers. or with subject implied, of the final trump sounded before the Messiah; 1 Cor. 15, 52 σαλπίζει γάρ. Winer § 39. 1. n. Buttm. § 129. 16. Sept. for שָׁלַח Num. 10, 3 sq. Is. 27, 13. Joel 2, 1.—Æl. V. H. 1. 26. Pol. 12. 4. 4. Xen. 1. c.

σαλπιστής, ου, δ, (σαλπίζω,) *a trumpeter*, Rev. 18, 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. Pol. 1. 45. 13. The earlier and better form was *σαλπιγκτής* Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ης, ἡ, *Salome*, pr. n. of the wife of Zebedee, the mother of the apostles James and John, Mark 15, 40. 16, 1; comp. Matt. 27, 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. שְׁמֶרֶץ (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel, on a hill of the same name in the midst of a beautiful region of country. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebüstieh*, with remains of ancient temples and an extensive colonnade. See 1 K. 16, 24. 2 K. c. 17. Am. 6, 1. Mic. 1, 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Rosenm. Bibl. Geogr. II. ii. p. 112 sq. Bibl. Res. in Palest. III. p. 139–149.—In N. T.

1. Pr. *the city of Samaria*, Acts 8, 5. Meton. for the inhabitants, Acts 8, 14.

2. In a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17, 11. John 4, 4. 5. 7. Acts 1, 8. 8, 1. 9. 9, 31. 15, 3. So Sept. and שְׁמֶרֶץ 2 K. 17, 26. 23, 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, a *Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from the heathen colonists sent into the country by Shalmaneser, possibly with an intermixture from straggling Israelites; 2 K. 17, 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This people, although priests were sent to teach them the Jewish religion, and although they adopted the books of Moses, continued in gross idolatry, and were always regarded as Gentiles by the Jews; 2 K. 17, 26-41. When the Jews, after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4, 1 sq. Neh. 4, 1 sq. Jos. Ant. 11. 4. 3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27, 11 sq. where they instituted sacred rites in accordance with the law of Moses; and Shechem at the foot of Gerizim became their chief city; Jos. Ant. 11. 8. 2, 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4, 9. 8, 48; comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 129 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4, 20. 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Nablûs, the ancient Shechem, to worship on Mount Gerizim; see Bibl. Res. in Palest. III. p. 96-136. Winer Realw. art. *Samaritaner*.—The Samaritans like the Jews, expected a Messiah, John 4, 25; and many of them became the disciples of Jesus, comp. John 4, 39 sq. Acts 9, 31. 15, 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. 1832. p. 681. Cellarii Collectan. Hist. Samarit. Cizæ 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829. Bibl. Res. in Palest. I. c.—In N. T. Matt. 10, 5. Luke

9, 52. 10, 33. 17, 16. John 4, 9. 39. 40. 8, 48. Acts 8, 25.

Σαμαρείτις, ιδος, ἡ, a *Samaritan woman*, John 4, 9 bis.

Σαμοθράκη, ης, ἡ, *Samothrace*, an island in the N. E. part of the Aegean sea, north of the Hellespont, with a lofty mountain, Acts 16, 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Still called *Samotraki* or *Samandrachi*, with a single village, *Castro*. See Diod. Sic. 3. 55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246. O. v. Richter Wallf. p. 438 sq.

Σάμος, ου, ἡ, *Samos*, an island of the Aegean, near the western coast of Asia Minor, southwest of Ephesus. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20, 15.—Diod. Sic. 5. 81. Strabo 14. p. 636. Pococke Descr. of the East II. ii. p. 24 sq.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or, name of God), pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the *ῥιπῆ* or judges, who anointed Saul and after him David as king; see his history in 1 Sam. c. 1-25.—Acts 3, 24. 13, 20. Heb. 11, 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like), pr. n. of a *ῥιπῆ* or judge of Israel, famous for his strength, Heb. 11, 32. Comp. Judg. c. 13-16.

σανδάλιον, ου, τό, (dim. of *σάνδαλον*,) a *sandal*, a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6, 9. Acts 12, 8. Sept. for *ῥιπῆ* Josh. 9, 5. Is. 20, 2.—Jos. Ant. 4. 8. 23. Hdor. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαίρει τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλύουτο ἡδη. See more in *ὑπόδημα*.

σανίς, ιδος, ἡ, a *board*, *plank*, e. g. of a ship, Acts 27, 44. Sept. for *ῥιπῆ* Ez. 27, 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5. Plut. Pericl. 28.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל (asked for, desired), pr. n. a) Of the first king of Israel, Acts 13, 21; comp. 1 Sam. c. 9 sq. b) The Jewish name of

the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts 9, 4. 17. 22, 7. 13. 26, 14.

σαπρός, ὁ, ὄν, (σίμω,) 1. *bad, decayed, rotten*; of vegetable or animal substances, as a tree and its fruit, fish, Matt. 7, 17. 18. 12, 33 bis. 13, 48. Luke 6, 43 bis. —Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

2. Trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4, 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phryn. p. 377 sq.

Σαπφείρη, ἡ, Sapphira, pr. n. of the wife of Ananias, Acts 5, 1.

σάπφειρος, οὐ, ἡ, the sapphire, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21, 19. Sept. and Heb. יָסָפִיר Ex. 24, 10. 28, 18.—Æl. V. H. 14. 34. Theophr. Fragm. de Lap. 23, 37. See Rosenm. Alterthk. IV. i. p. 35.

σαργάνη, ἡ, (comp. Heb. שָׂרָף, Aram. שָׂרָף, to interweave, to braid,) pr. 'any thing braided, twisted, interwoven,' e. g. a cord, Æschyl. Suppl. 788 or 801.—In N. T. a rope-basket, network of cords, 2 Cor. 11, 33; comp. Acts 9, 25 σπυρίς. So Suid. σαργάνη· οἱ μὲν σχοινίων τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. 3. p. 119. b. ib. 9. p. 407. e.

Σάρδεϊς, αἱ, Sardis, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1, 11. 3, 1. 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12. See Rosenm. Bibl. Geogr. I. ii. p. 180, 222. Hamilton's Res. in Asia M. I. p. 146 sq.

σάρδιος, οὐ, ὁ, i. q. σάρδιος q. v. Rev. 4, 3 Rec.

σάρδιος, οὐ, ὁ, sardius, sardian, the Sardian stone, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known as the *carnelian*; Rev. 4, 3 in later edit. 21, 20 where Lachm. τὸ σάρδιον. So Sept. σάρδιον for Heb. חֲרָטִי Ex. 28, 17. Ez. 28, 13. Theophr. Fragm. de Lap. 30. See Rosenm. Alterthk. IV. i. p. 30 sq.

σαρδόνυξ, υχός, ἡ, sardonyx, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian; Rev. 21, 20.—Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rosenm. Alterthk. IV. i. p. 36 sq.

Σάρεπτα, αἱ, τὰ, Sarepta, Heb. צָרְפָּתָא Zarephath, now Surafend, a Phenician

town mid-way between Tyre and Sidon, Luke 4, 26. Comp. 1 K. 17, 9. 10. Obad. 20. See Bibl. Res. in Palest. III. p. 413 sq.—Jos. Ant. 8. 13. 2.

σαρκικός, ὁ, ὄν, (σάρξ,) of flesh, fleshy, Plut. de placitis Philosophor. 5. 3.—In N. T. trop. only in the Epistles, *fleshy, carnal*, pertaining to the flesh or body, opp. πνευματικός; comp. in σάρξ no. 2.

1. Genr. of things, τὰ σαρκικά, *carnal things*, i. e. external, temporal, relating to this life, Rom. 15, 27. 1 Cor. 9, 11. So Heb. 7, 16 Rec. οὐ κατὰ νόμον ἐντολῆς σαρκικῆς.

2. Implying weakness, frailty, proneness to sin; e. g. a) Of persons, *carnal, sensual, worldly*; 1 Cor. 3, 1 Rec. ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. v. 3 bis. 4. Of things, *carnal, worldly, human*, 2 Cor. 1, 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10, 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κτλ. b) Emphat. of sinful propensity, *carnal*, e. g. of persons, Rom. 7, 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal and sinful desires and affections. Of things, 1 Pet. 2, 11 τῶν σαρκικῶν ἐπιθυμιῶν, *fleshy lusts, carnal desires*, i. e. having their seat in the carnal nature. Comp. in σάρξ no. 2. c.

σάρκινος, ὁ, οὐ, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7.—In N. T.

1. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3, 3 ἐν πλαξὶ καρδίας σαρκίνοις. Sept. καρδία σαρκινή, Heb. לֵבָב, Ez. 11, 19. 36, 26.—Plut. adv. Colot. 27 init.

2. *fleshy, carnal*, as pertaining to this life; Heb. 7, 16 Grb. see in σαρκικός no. 1.

3. Implying weakness, frailty, proneness to sin; of persons, *carnal, worldly*, 1 Cor. 3, 1 Grb. Emphat. Rom. 7, 14 Grb. See in σαρκικός no. 2. a, b.

σάρξ, σαρκός, ἡ, Æol. σῶρξ, (perh. σαίρω, σῶρω,) pr. 'that which may be stripped off'; hence, *flesh, the flesh* of a living man or animal.

1. Pr. *flesh*, as one of the constituent parts of the body, Sing. Luke 24, 39 πνεῦμα σάρκα καὶ ὅσတာ οὐκ ἔχει. 1 Cor. 15, 39 quater. So Sept. for שָׂרָף Gen. 2, 21. 2 K. 5, 10. 14. (Hom. Od. 19. 450. Æl. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, the *fleshy parts*, comp. Passow s. v. Rev. 19, 18 quinq. ἵνα φάγηται σάρκας βασιλείων κτλ. v. 21; so trop. and hyperbol. i. q. to consume, to destroy, James 5, 3; to maltreat Rev. 17, 16. Sept. for שָׂרָף Gen. 41, 2. 3. 2 K. 9, 36. So Æl. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phædo 98. d.

2. Meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20 μερὶ τῶν περὶ σάρκα τῆς ψυχῆς θανάμωον. Æschyl. Sept. 604 or 623 γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φέρε. Eur. Herc. F. 1269 or 1272.—In N. T. this usage of σάρξ is far more frequent than in profane writers, prob. in imitation of Heb. רֶגֶל. So genr. and without any good or evil quality implied.

a) Opp. to πνεῦμα expr. 1 Cor. 5, 5 εἰς δλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κτλ. 2 Cor. 7, 1. Col. 2, 5. 1 Pet. 4, 6; comp. Nept. and רֶגֶל opp. וְשָׁרָא Is. 10, 18. Job 14, 22. Also σάρξ καὶ αἷμα as a periphrasis for the whole physical nature of man, Heb. 2, 14. (Ecclus. 14, 18.) Simply, John 6, 52, comp. trop. below. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, i. e. some bodily infirmity. Col. 1, 24. 2, 1 πρὸς τὸν μου ἐν τῇ σαρκί. v. 23. Gal. 4, 13. 14. 1 Pet. 3, 21. 4, 1. Jude 8, 23. Acts 2, 26. 31 ἡ σάρξ μου, *my body*, i. e. I, quoted from Ps. 16, 9 where Sept. for רֶגֶל. Trop. John 6, 51 καὶ ὁ ἄρτος . . . ἡ σάρξ μου ἐστίν, i. e. Jesus himself is the bread (principle) of life and nutrition to the regenerated soul. v. 53. 54. 55. 56; comp. Matt. 26, 26 et parall. where it is σῶμα. Sept. genr. for רֶגֶל Ez. 26, 36. Prov. 14, 30. (For the classic usage see above.) Spec. *the mortal body*, in distinction from a future and spiritual existence; 2 Cor. 4, 11 ἡ ζωὴ . . . ἐν τῇ σαρρὶ καὶ ἡμῶν. Gal. 2, 20. Phil. 1, 22. 24. 1 Pet. 4, 2; also σάρξ καὶ αἷμα id. parall. with ἡ ψυχὴ, 1 Cor. 15, 50.

b) Put for that which is merely *external*, or also only *apparent*, in opp. to what is spiritual and real; John 6, 63 τὸ πνεῦμα ἐστὶ τὸ ζωοποιούν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. 8, 15. 1 Cor. 1, 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5, 16 bis, κατὰ σάρκα, i. e. with respect to outward circumstances and relations. Eph. 6, 5 et Col. 3, 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. So of Levitical ordinances and purifications, Heb. 9, 10. 13; of outward afflictions, trials, 1 Cor. 7, 28 ἐλπίς δὲ τῇ σαρκὶ ἐξουσιν. 2 Cor. 7, 5. Spec. of circumcision in *the flesh*, i. e. the external rite, as the symbol of Judaism; Rom. 2, 28 οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κτλ. 2 Cor. 11, 18. Eph. 2, 11 bis, ἔσση ἐν σαρκί . . . περιτομῆς ἐν σαρκί. Gal. 3, 3 νῦν σαρκὶ ἐπιτελείσθῃ; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6, 12. 13. Phil. 2, 3. 4 bis. Col. 2, 13.

c) As the medium of natural generation and descent, and so of kindred; John 1, 13 οὐδὲ ἐκ βελήματος σαρκός . . . ἐγεννήθησαν. Rom. 9, 8 τὰ τέκνα τῆς σαρκός. Heb. 12, 9. Eph. 5, 29. 30 ἐκ τῆς σαρκός αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2, 23. 29, 14, where Sept. and Heb. רֶגֶל. Of one's countrymen, Rom. 11, 14; of the relation of a slave or freedman to his master, Philem. 16. So κατὰ σάρκα, *according to the flesh*, as to outward kindred, by natural descent, Acts 2, 30. Rom. 9, 3. Gal. 4, 23. 29. 1 Cor. 10, 18 τὸν Ἰσραὴλ κατὰ σάρκα, *Israel after the flesh*, by natural descent, in implied antith. with Ἰσραὴλ κατὰ πνεῦμα, comp. Rom. 2, 28. Gal. 3, 29. So Sept. and רֶגֶל Gen. 37, 27; comp. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14.

3. Spec. *the flesh, the body*, with the accessory idea of frailty and proneness to sin, as the seat of carnal and sinful appetites and passions; comp. the influence ascribed by the Greeks to τὸ σῶμα, Plato Phædo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20; comp. Wisd. 9, 15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν κτλ. E. g.

a) Of man's *carnal nature* in general, as fallen, frail, corrupt, full of weakness, and prone to error and sin; e. g. opp. τὸ πνεῦμα expr. Matt. 26, 41 et Mark 14, 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ δωδεκάωρη. Opp. τὸ πν. ἄγιον, John 3, 6 bis, τὸ γυν. ἐκ τῆς σαρκός, σὰρξ ἐστίν· καὶ τὸ γυν. ἐκ τοῦ πν. κτλ. Simply, Rom. 6, 19 διὰ τὴν ἀσέβειαν τῆς σαρκός ὑμῶν. 2 Cor. 1, 17. 10, 2 ὡς κατὰ σάρκα περιπατοῦντες. v. 3 bis. Also σὰρξ καὶ αἷμα id. opp. 6 πατήρ ὁ ἐν σὺρ. Matt. 16, 17. Spec. Rom. 4, 1 τί οὖν ἐροῦμεν Ἀβραάμ . . . εὐρηκέναι κατὰ σάρκα, *hath found according to the flesh*, parall. with ἐξ ἔργων in v. 2, i. e. works are called *the flesh* as proceeding from the carnal mind claiming reward, and not from τὸ πνεῦμα or the mind as enlightened by the Spirit; see Tholuck, De Wette, Meyer in loc. Sept. genr. for רֶגֶל Gen. 6, 3. Ps. 78, 39.—Ecclus. 28, 5. Plut. adv. Colot. 30. T. VI. p. 264, τῆς κατὰ σάρκα ἡδονῆς. Ib. Non posse suav. vivend. 3. p. 180, μικρὸν εἶναι τὸ τῆς σαρκός ἡδύ. ib. 14. p. 198.

b) Emphat. of man's *carnal nature*, as an active principle of corruption and sin, ever at war with his higher spiritual nature as affected by the Spirit of grace through faith. So as opp. τὸ πνεῦμα, i. e. to the Holy Spirit or his influences, Rom. 8, 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4. 5 bis. 6. 9. 13. Gal. 5, 16. 17 bis. 19. 24. 6, 8 bis. Simply, Rom. 7, 5 ὅτε

γὰρ ἦμεν ἐν τῇ σαρκί. v. 18. 25. 8, 3 ter. 7. 8, 12 bis. 13, 14. Gal. 5, 13. Eph. 2, 3 bis. Col. 2, 11. 18. 2 Pet. 2, 10. 18. 1 John 2, 16.—Comp. Sept. and ἡτῶ Ecc. 2, 3. 5, 5. Theon. Alex. in Anthol. Gr. III. p. 226 νόον παθεῖν ἐν τοῖσι πόνοις ἐκάθηρας, ἔξω σαρκὸς ἔβης κτλ.

4. Meton. *flesh, the human nature, man, homo*, like Heb. ἡτῶ. Matt. 19, 5. 6 ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10, 8 bis. 1 Cor. 6, 16. Eph. 5, 31. (So Sept. and ἡτῶ Gen. 2, 24.) Jude 7 σὰρξ ἑτέρα, *other flesh*, of a different sex. mule; comp. Gen. 19, 5. Rom. 1, 27. In like manner, σὰρξ καὶ αἷμα, *flesh and blood*, i. e. man, other men, Gal. 1, 16. Eph. 6, 12.—Also πᾶσα σὰρξ *all flesh, all men*, all mankind, Luke 3, 6. John 17, 2. Acts 2, 17. 1 Pet. 1, 24. Negat. οὐ . . . πᾶσα σὰρξ, *no flesh, no man*, where οὐ qualifies the intervening verb, see in οὐ no. 1. c. Matt. 24, 22. Mark 13, 20. Rom. 3, 20. Gal. 2, 16; also μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1, 29. So Sept. and ἡτῶ-ἡτῶ Gen. 6, 12. Ps. 65, 3. Is. 40, 5. 7. Jer. 25, 31; c. μὴ Eccles. 30, 20. 29.—Spec. of the incarnation of Christ, his human nature; John 1, 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4, 2. 3 Χρ. ἐν σαρκὶ ἐδηλώσατο. 2 John 7. Rom. 1, 3 κατὰ σάρκα. 9, 5. Eph. 2, 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3, 16. Heb. 5, 7. 10, 20. 1 Pet. 3, 18. 4, 1. Col. 1, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *in the body of his flesh*, of his human nature. Comp. Eccles. 23, 16.

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

σαρόω, ᾧ, f. ὥσω, (σαίρω,) *to sweep*, with a broom, c. acc. Luke 15, 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. 12, 44. Luke 11, 25.—Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phryn. p. 83. Sturz de Dial. Maced. p. 192.

Σάρρα, ας, ἡ, *Sarah*, Heb. סָרָה and סָרָה (princess), pr. n. of the wife of Abraham, Rom. 4, 19. 9, 9. Heb. 11, 11. 1 Pet. 3, 6.

Σάρων, ὠος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of the plain of Palestine along the sea-coast between Cesarea and Joppa, celebrated for its rich fields and pastures, Acts 9, 35. Comp. Is. 33, 9. 65, 10. 1 Chr. 27, 29. See Relandi Palest. p. 188, 370. Bibl. Res. in Palest. III. p. 31.

Σατανᾶς, ᾱ, ὁ, once Σατᾶν, ὁ, indec. 2 Cor. 12, 7, *Satan*, Heb. שָׁטָן, *an adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper name for the devil, Gr.

ὁ διάβολος, the prince of the fallen angels; see fully in διάβολος, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4, 10. 12, 26 bis. Mark 4, 15. Luke 10, 18 comp. in δαιμόνων no. 2. Luke 22, 3. 31. John 13, 27. Acts 26, 18. al. So Heb. שָׁטָן Sept. διάβολος 1 Chr. 21, 1. Job 1, 6 sq. (Ecclus. 21, 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ.) As present in men tempting them to evil; Matt. 16, 23 et Mark 8, 33 ὑπάγε ὀπίσω μου, Σατανᾶ, comp. Luke 22, 3. Acts 5, 3. Others here refer it directly to Peter in the sense of *adversary, seducer*, filled with Satan; as Sept. for שָׁטָן 1 K. 11, 14. 23. 25, comp. 2 Sam. 19, 23 where Sept. ἐπίβουλος. +

σάτον, ου, τό, *satum, a measure*, Heb. סָאָת, *seah*, Aram. סָאָת Buxt. Lex. Chald. 1413, a Hebrew measure for things dry, Matt. 13, 33. Luke 13, 21. According to the Rabbins it was the third part of an ephah; and according to Jerome on Matt. 1. c. was equal to a modius and a half; hence it was equivalent to nearly 1½ peck English; comp. in μόδιος.—Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαούλ with a Greek termination, the Jewish name of Paul, Acts 7, 58. 8, 1. 3. 9, 1. 8. 11. 19. 22. 24. 26. 11, 25. 30. 12, 25. 13, 1. 2. 7. 9.

σαυτοῦ, ἡς, οὐ, see in σεαυτοῦ.

σβέννυμι, f. σβέσω, 1. *to quench*, *to put out*; e. g. a light, fire, c. acc. Matt. 12, 20 λῖνον τυφόμενον οὐ σβέσει, see in λῖνον. Eph. 6, 16. Heb. 11, 34. Pass. *to be quenched*, *to go out*, Matt. 25, 8 αἱ λάμπαιδες. Mark 9, 44. 46. 48. Sept. for סָבַךְ Is. 42, 3. Lev. 6, 12. 13; סָבַךְ Job 21, 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

2. Trop. *to quench*, *to dampen*, *to hinder*, to prevent any thing from exerting its full influence; c. acc. 1 Thess. 5, 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for סָבַךְ Cant. 8, 7.—Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Ael. V. H. 6. 1 Συμὸν. Plut. Lycurg. 30. Plato Legg. 888. a.

σεαυτοῦ, ἡς, οὐ, also contr. σαυτοῦ, ἡς, οὐ, (σί, αὐτός,) reflexive pers. pron. 2 pers. Sing. genit. of *thyself*, dat. σεαυτῷ, ᾧ, φ. *to thyself*, etc. Gen. John 1, 22. Acts 26, 1. al. Dat. Acts 9, 34. 16, 28. al. Acc. Matt. 4, 6. 8, 4. Luke 10, 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be expressed, αὐτός is written separately, e. g. Luke 2, 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. +

σεβάζομαι, *f. άσσομαι*, Pass. depon. (*σέβας, σέβομαι*,) *to be afraid of doing, to be timid, to fear*, Hom. II. 6. 167, 417.—In N. T. *to stand in awe of any one, to reverence, to venerate, to worship*; c. dat. Rom. 1, 25 *ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει*. So Hesych. *ἐσεβάσθησαν· σεβάσμασι προσεκύνησαν*.

σέβασμα, *τος, τό*, (*σεβάζομαι*,) *an object of worship, any thing venerated and worshipped*, e. g. a god, an altar, a temple; Acts 17, 23. 2 Thess. 2, 4.—Wisd. 14, 20. Bel and Drag. 27; comp. Dion. Hal. Ant. 1. 30. ib. 5. 1.

σεβαστός, *ή, όν*, (*σεβάζομαι*,) *pr. venerated, august*, Lat. *augustus*, Hesych. *σεβαστός· προσκυνητός, τιμητός*.—In N. T. *ὁ Σεβαστός*, Lat. *Augustus*, as an honorary title, and then *pr. n.*

1. *Pr.* a title first assumed by Cæsar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Dict. of Antt. art. *Augustus*. In N. T. only of Nero, Acts 25, 21. 25.—Philo Leg. ad Cai. p. 1012. d. Hdian. 2. 10. 19.

2. *Adj.* *Augustan*, pertaining to Augustus, as *σπειρή Σεβαστή*, the *Augustan cohort*, Acts 27, 1. Several Roman *legions* bore this honorary title, though no such name of a *cohort* is mentioned; Claudian. de Bell. Gild. 422. Ptolem. 2. 3 *λεγεών δευτέρα Σεβαστή*. 4. 3, 9; comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from *Σεβαστή*, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus; so Josephus mentions troops called *Σεβαστηνοί*, prob. from Sebaste or Samaria, Ant. 20. 8. 7. B. J. 2. 4. 3. But then it would read: *σπειρής καλουμένης Σεβαστηνών*; so Josephus, *μίαν ἰλην καλουμένην Σεβαστηνών*, B. J. 2. 12. 5. Ant. 20. 6. 1.

σέβω, defect. Butt. Ausf. Spr. § 114; *to honour, to worship*, c. acc. Pind. Ol. 14. 17. Xen. Mem. 4. 5. 19. Plato Legg. 647. a. 777. d. Commonly Pass. depon. *σέβομαι*, *to be filled with awe, to shame oneself*, Hom. II. 4. 242.—In N. T. *σέβομαι*, only in Pres. *to stand in awe of, to reverence, to worship God*; c. acc. Matt. 15, 9 et Mark 7, 7 *μάτην δὲ σέβονται με*, quoted from Is. 29, 13 where Sept. for *ἠῆγ'*. Acts 18, 13. 19, 27. Sept. for *ἠῆγ'* Josh. 4, 24. Job 1, 9. So Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. Part. *σεβόμενος*, *η, ον*, absol. or with *τὸν Θεόν*, i. e. *worshipping God, religious, devout*, spoken of proselytes

to Judaism from the heathen, in distinction from the Jews, Acts 13, 43. 50. 16, 14. 17, 4, 17. 18, 7.

σειρά, *ας, ή*, (*είρω*, Lat. *sero*,) *a cord, band*, Hdot. 7. 85.—In N. T. *a chain*, 2 Pet. 2, 4, comp. in *ζόφος*. So Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. Plato Theæt. 153. c.

σειρός, *οῦ, ός*, (i. q. *σπρός*,) *a pit, cavern*; 2 Pet. 2, 4 Lachm. *σειροῖς ζόφου*, for Rec. *σειραῖς*.—So *σπρός* Dem. 100. ult. Eurip. Phryx. 4.

σεισμός, *οῦ, ός*, (*σείω*,) 1. *motion, a shaking, concussion*; e. g. *ἐν τῇ θαλάσῃ*, i. q. *a tempest, tornado*, Matt. 8, 24. Sept. for *ἠῆγ'*, *ἠῆγ'*, Jer. 23, 19. Neh. 1, 3.

2. *Spec. an earthquake*, Matt. 24, 7 *ἔσονται σεισμοὶ κατὰ τόπους*. 27, 54. 28, 2. Mark 13, 8. Luke 21, 11. Acts 16, 26. Rev. 6, 12. 8, 5. 11, 13 bis. 19. 16, 18 bis. Sept. for *ῥῆγ'* Is. 29, 6. Am. 1, 1. Zech. 14, 5.—Æl. V. H. 4. 17. Xen. Hell. 3. 2. 24.

σεῖω, *f. σείσω*, 1. *to move to and fro, to shake*, with the idea of shock, concussion; Pass. Rev. 6, 13 *συκῇ... ὑπὸ μεγ. ἀνέμου σειομένη*. Of earthquakes, Matt. 27, 51 *ή γῆ ἐσεισθη*. Act. c. acc. Heb. 12, 26 *σεῖω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν*, in allusion to Hagg. 2, 6 where Sept. for *ῥῆγ'*.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. Hell. 4. 7. 4.

2. *Prop. to move in mind, to agitate*, to put in commotion and perturbation; Pass. Matt. 21, 10 *ἐσεισθη ή πόλις*. 28, 4. Sept. for *ῥῆγ'* Is. 14, 16. Ez. 31, 16.—Pind. Pyth. 4. 484 *πάλιν*. Antiph. 146. 22. Plato Eryx. 397. d.

Σεκοῦνδος, *ον, ός*, Lat. *Secundus*, *pr. n.* of a Christian, Acts 20, 4.

Σελεύκεια, *ας, ή*, *Seleucia*, a city of Syria, situated west of Antioch on the sea-coast just north of the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad Mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13, 4.—1 Macc. 11, 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1. See Rosenm. Bibl. Geogr. I. ii. p. 261. Biblioth. Sac. 1848. p. 450 sq.

σελήνη, *ης, ή*, (*σελάς*,) *the moon*, Matt. 24, 29. Mark 13, 24. Luke 21, 25. Acts 2, 20. 1 Cor. 15, 41. Rev. 6, 12. 8, 12. 12, 1. 21, 23. Sept. for *ἡγ'* Gen. 37, 8. Joel 2, 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

σεληνιαζομαι, Pass. depon. (σελήνη) *to be moon-struck, lunatic*; in Greek usage, i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγετο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην. The symptoms of this disease are ascribed in N. T. and elsewhere to the influence of unclean spirits, demons; see in δαιμόνιον, δαιμονίζομαι, also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 "cadens æger spasmodum patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitetur eos insania demonum."—Matt. 4, 24, 17, 15 ὅτι σεληνιαζέται καὶ κακῶς πάσχει, comp. v. 18 et Mark 9, 17 et Luke 9, 39 where it is referred to a δαιμόνιον, πνεῦμα. So Act. Thom. § 12. Manetho 4. 81, 216.

Σεμετ, δ, indec. *Semei*, Heb. שִׁמְעַי *Shimei*, pr. n. m. Luke 3, 26.

σεμιδαλις, εως, ἡ, *fine flour*, the finest wheaten flour, Rev. 18, 13. Sept. often for ἔψῃ Ex. 29, 2. 40. Lev. 2, 1.—Ecclus. 38, 11. Jos. Ant. 3. 9. 4. Athen. 1. p. 28. a. ib. 4. p. 172. b.

σεμνός, ἡ, ὅν, (σίβομαι.) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8, 15. Xen. Cyr. 7. 5. 37.—In N. T. of things, *honourable, reputable*. Phil. 4, 8; of persons, *grave, dignified*, 1 Tim. 3, 8. 11. Tit. 2, 2. So Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνὴ ἦξει καὶ βίη σώφρων. Diog. Laert. 2. 24 (Σωκράτης) αὐτάρκης δὲ ἦν καὶ σεμνός.

σεμνότης, ητος, ἡ, (σεμνός.) *venerableness, sanctity*, 2 Macc. 3, 12. Jos. B. J. 6. 5. 1.—In N. T. *gravity, dignity, probity*; 1 Tim. 2, 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3, 4. Tit. 2, 7. So Jos. Vit. § 49. Æl. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, *Sergius*, i. e. *Sergius Paulus*, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13, 7. See in δούπατος.

Σερούχ, δ, indec. *Seruch*, Heb. שֶׁרוּחַ *Serug*, pr. n. of the father of Nahor, Luke 3, 36; see Gen. 11, 20.—Rec. has Σαρούχ.

Σήθ, δ, indec. *Seth*, Heb. שֵׁת (a replacing), pr. n. of the third son of Adam, Luke 3, 38.

Σήμ, δ, indec. *Sem*, Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3, 36; comp. Gen. 5, 32. 10, 1 sq.

σημαίνω, f. ανώ, (σῆμα.) aor. 1 ἐσήμανα Acts 11, 28. Rev. 1, 1, instead of the more Attic ἐσήμηνα; as also Eth. 2, 22. Judg. 7, 21. Xen. Hell. 2. 1. 28; comp. Buttm. § 101. n. 2. Lob. ad Phryn. p. 24. Winer p. 81. *To give a sign or signal*, i. e. public, Sept. for שִׁנְיָ Num. 10, 9. Xen. An. 5. 2. 12.—In N. T. *to signify, to make known, to declare*, before an indir. clause, John 12, 33 σημαίνων, ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 18, 32. 21, 19; or with acc. and inf. Acts 11, 28; acc. simpl. Acts 25, 27 τὰς κατ' αὐτοῦ αἰτίας σημαίνει. Absol. Rev. 1, 1. Sept. for שִׁנְיָ Esth. 2, 22. So Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

σημείον, ου, τό, (σῆμα.) *a sign, signal*, Hdian. 4. 11. 8; *an ensign, standard*, Sept. for שֵׁן Is. 11, 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4; *a sign of something past, a memorial, monument*, Sept. for שֵׁן Josh. 4, 6. Jos. B. J. 1. 10. 3.—In N. T. *a sign, mark, token*, e. g.

1. Pr. *a sign, token*, by which any thing is known or distinguished; Matt. 26, 48 ἔδωκεν αὐτοῖς σημεῖον κτλ. Rom. 4, 11 σημ. ἔλαβε περιτομῆς, i. e. *circumcision as τὸ σημεῖον τῆς διαθήκης*, comp. Gen. 9, 12. 13, 17, 11, where Sept. and רִמָּא. So Plato Soph. 262. a.—Spec. *a sign* by which the character and truth of any person or thing is known, *a token, proof*; Luke 2, 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12, 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3, 17 ὁ ὅστις σημ. ἐν πάσῃ ἐπιστολῇ. Sept. and רִמָּא 1 Sam. 14, 10. 2 K. 20, 8. So Æschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

2. *a sign*, by which the divine power and majesty is made known, a supernatural event or act, *a token, wonder, miracle*, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. a) As wrought of God, 1 Cor. 14, 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. the gift of tongues is a sign, a supernatural token, intended not for churches of believers at home, where it is unnecessary, but for unbelieving heathen in other lands. Also τὸ σημεῖον Ἰωάν, *the sign of Jonah*, the wonder which God wrought in the case of Jonah, Matt. 12, 39, comp. v. 40. Matt. 16, 4. Luke 11, 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power; Luke 11, 30 καθὼς ἐγένετο Ἰωάνης σημεῖον τοῖς Νινευίταις. 2, 34 οὗτος αἰτεῖται ... εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, mira-

cles which God is said ποιεῖν διὰ τινος, *to do through* any one; joined with τέρατα, e. g. Acts 2, 22. 43. 4, 30. 5, 12. 14, 3. 15, 12. (So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.) Spec. as foreshowing future events, *a sign* of future things, *a portent*, *presage*; Matt. 16, 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccles. 33 [36], 6. 8. Matt. 24, 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13, 4. Luke 21, 7. 11 σημεῖα ἀπ' οὐρανοῦ μεγάλα. v. 25. Acts 2, 19. Rev. 12, 1. 3. 15, 1. Sept. and ῥιῖκ Deut. 13, 1. 2. So Jos. B. J. proöm. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. b) Of signs, wonders, *miracles*, wrought by Jesus and his apostles in proof and furtherance of their divine mission; Matt. 12, 38 ζήλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16, 1. 4 bis. Mark 8, 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16, 17. 20. Luke 11, 16. 29 bis. 23, 8. In John only in this sense, e. g. 2, 11. 18. 23. 3, 2. 4, 54. 6, 2. 14. 26. 30. 7, 31. 9, 16. 10, 41. 11, 47. 12, 18. 37. 20, 30. Acts 4, 16. 22. 8, 6. 1 Cor. 1, 22. Joined with τέρατα, *δυναμεις*, John 4, 48. Acts 6, 8. 7, 36. 8, 13. Rom. 15, 19. 2 Cor. 12, 12. Heb. 2, 4. Sept. and ῥιῖκ Ex. 4, 8 sq. 17. 28. 30. c) Spoken by analogy of signs, wonders, *professedly* wrought by false prophets claiming to act by divine authority, Rev. 13, 13. 14. 16, 14. 19, 20; c. τέρατα Matt. 24, 24. Mark 13, 22. 2 Thess. 2, 9.

σημειῶ, ᾧ, f. ὤσω, (σημεῖον, σημα.) *to sign*, *to mark*, *to note* with marks, Pol. 3. 39. 8.—In N. T. only Mid. *to mark for oneself*, *to note*; c. acc. 2 Thess. 3, 14 τοῦτον σημειοῦσθε, *note that man*, q. d. set a mark upon him as one to be shunned. So Pol. 22. 11. 12. ib. 1. 47. 1.

σήμερον, adv. Att. τήμερον, (as if τῇ ἡμέρᾳ,) *to day*, *this day*.

1. Pr. Matt. 6, 11 δὲς ἡμῖν σήμερον. v. 30. 16, 3. 21, 28. 27, 19. Mark 14, 30. Luke 2, 11. 5, 26. 12, 28. 19, 5. 9. 22, 34. 23, 43. 24, 21. Acts 27, 33. Heb. 13, 8. James 4, 13. Luke 13, 32. 33 σήμερον καὶ ἀβρὼν, *see in abiron*. Sept. for ὡνιγ Gen. 4, 13. 40, 7. Ex. 16, 25. So Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον (ἡμέρα), *this very day*, Acts 19, 40. See Buttm. § 125. 6, 7.

2. Spec. *at this time*, *now*, Luke 4, 21 σήμερον πεπλήρωται ἡ γραφή αὐτῇ. Acts 4, 9. 13, 33. 22, 3. 24, 21. 26, 2. 29. Heb. 1, 5. 3, 7. 13. 15. 4, 7 bis. 5, 5. 2 Cor. 3,

15 ἕως σήμερον. So Sept. and ὡνιγ Deut. 1, 39. 1 Sam. 12, 17.—With the art. as adj. ἡ σήμερον (ἡμέρα), Buttm. l. c. Acts 20, 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἀχρι τῆς σήμερον, *unto this day*, *until now*, 2 Cor. 3, 14; *μεχρι τῆς σήμερον* id. Matt. 11, 23. 28, 15; ἕως τῆς σήμερον id. Matt. 27, 8. Rom. 11, 8.

σῆπω, f. ψω, *to make rotten*, *to corrupt*, *to destroy*, Sept. for ἡτῆ Job 40, 12. Dion. Hal. 11. 37. Plato Theæt. 153. c.—Usually and in N. T. Pass. σήπομαι, 2 perf. σέσηπα, intrans. Buttm. § 97. 5. n. 5. § 113. n. 3; *to rot*, *to be corrupted*, *to perish*; James 5, 2 ὁ πλοῦτος ὑμῶν σέσηπε, i. e. your hoarded stores. Sept. for πρη Niph. Ps. 38, 6. So Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

σηρικὸς, ἡ, ὄν, (σῆρ silkworm,) *silken*, *of silk*, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. Plut. Conjug. Præc. 48 pen.—In N. T. Neut. τὸ σηρικόν Subst. *silk*, *silken stuffs*, Rev. 18, 12.

σῆς, σῆτος, ὁ, (Heb. שֶׁשׁ,) *a moth*, *clothworm*, Matt. 6, 19. 20. Luke 12, 33. Sept. for שֶׁשׁ Is. 51, 8; שֶׁשׁ Is. 50, 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἡμαρτίοις ἀγαθόν. Luc. Epist. Sat. 21.

σητόβρωτος, ον, ὁ, ἡ, adj. (σῆς, βιβρώσκω,) *moth-eaten*; James 5, 2 ἡμάτια ὑμῶν σητόβρωτα. So Sept. for שֶׁשׁ יִבְרָה Job 13, 28. Comp. 'tinearum epulæ' Hor. Sat. 2. 3. 119.

σθενῶ, ᾧ, f. ὤσω, (σθένος,) *to strengthen*, *to confirm*; absol. 1 Pet. 5, 10 σθενώσει, or as in Rec. Opt. σθενώσαι, comp. Wiener § 45. 7.—Heysch. σθενώσει· ἐπισχύσει, *δυναμώσει*. A late word, not found elsewhere.

σιαγών, ὄνος, ἡ, pr. the jaw-bone, jaw, Sept. for שֶׁשׁ Judg. 15, 15 sq. Xen. Eq. 1. 8.—In N. T. synecd. the cheek, Matt. 5, 39. Luke 6, 29. Sept. and שֶׁשׁ 1 K. 22, 24. Lam. 3, 29. Cant. 5, 14.

σιγάω, ᾧ, f. ἴσω, (σίγῃ,) *to be silent*, *still*.

1. Intrans. *to keep silence*, *to hold one's peace*; absol. Luke 9, 36 αὐτοὶ ἐσίγησαν. [18, 39.] 20, 26. Acts 12, 17. 15, 12. 13. 1 Cor. 14, 28. 30. 34. Sept. for שֶׁשׁ Ex. 14, 14; שֶׁשׁ Ecc. 3, 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

2. Trans. *to keep in silence*, *to keep secret*, Pass. Rom. 16, 25 μυστηρίου χρόνους αἰωνίους σεσιγημένον.—Eurip. Med. 80 σίγα λόγον. Pass. Pind. Ol. 9. 156. Plato Epist. 310. d, e.

σινγή, ἡς, ἡ, (σινγάς,) *silence*, Acts 21, 40 πολλῆς σιγῆς. Rev. 8, 1.—Wind. 18, 14. Plut. Dion 43. Xen. Cyr. 7. 1. 25 πολλή σιγή.

σιδήρεος, ἱα, τον, contr. σιδηροῦς, ᾧ, οὔν, (σιδηρος,) *iron*, of *iron*. Acts 12, 10 πύλιν τὴν σιδηρεάν. Rev. 2, 27. 9, 9. 12, 5. 19, 15. Sept. for ἡγῆ Lev. 26, 19. Dent. 8, 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

σιδηρος, ου, ὁ, *iron*, Rev. 18, 12. Sept. for ἡγῆ Gen. 4, 21.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σιδων, ὠνος, ἡ, *Sidon*, Heb. סִּדּוֹן *Sidon*, a celebrated commercial city of Phœnicia, situated on the sea-coast northward of Tyre, and now called *Saida*; in N. T. every where coupled with Tyre except twice, Acts 27, 3. Luke 4, 26 εἰς Σάρεπτα τῆς Σιδωνος, i. e. the country or territory of Sidon. So Matt. 11, 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.—The name סִּדּוֹן is pr. *fishery*, *fishery*, and such is the etymology given by Justin 18. 3; comp. Heb. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10, 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, older than Tyre Gen. 10, 19. 49, 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Josh. 19, 28. Judg. 1, 31. 10, 12. Jos. Ant. 15. 4. 1 ἐκ προγόνων ἐλευσέμεν. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 350 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. Arr. Alex. M. 2. 15. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saida is estimated at from 5000 to 7000, mostly Muhammedans. See Rosenm. Bibl. Geogr. II. i. p. 20 sq. Bibl. Res. in Pal. III. p. 416–428.

Σιδώνιος, ἱα, ου, *Sidonian*, and οἱ Σιδωνιοὶ the *Sidonians*, inhabitants of Sidon, Acts 12, 20. Also Luke 4, 26 Lachm. Σάρεπτα τῆς Σιδωνίας (χώρας).—Jos. Ant. 17. 12. 1.

σικάριος, ου, ὁ, Lat. *sicarius*, (*sica*, a dagger,) pr. a *dagger-man*, *assassin*, *robber*, Acts 21, 38; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers and outlaws of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἰδος ληστῶν οἱ καλούμενοι σικάριοι

... ταῖς ἐσθήσεσιν ὑποκρίπτοντες μικρὰ ξιφίδα. Ant. 20. 8. 5; comp. B. J. 7. c. 8–11.

σίκερα, τό, Heb. רַבִּי, indec. (Gen. σίκερος Euseb. Præp. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28, 7, or more usually as prepared from grain, fruit, honey, dates, or the like; Luke 1, 15 οἶνον καὶ σίκερα οὐ μὴ πίνῃ. So Sept. and רַבִּי Lev. 10, 9. Dent. 29, 6. Judg. 13, 4. 7. 14.—Hieron. ad Nepot. Opp. IV. p. 364. Mart. "*Sikera* Hebræo sermone omnis potio, quæ inebriare potest, sive illa quæ frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palæstina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, οὔ, ὁ, contr. Σίλας, ᾧ, ὁ, *Silvanus*, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name only is found in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. 1, 19. 1 Thess. 1, 1. 2 Thess. 1, 1. 1 Pet. 5, 12; Σίλας, Acts 15, 22. 27. 32. 34. 40. 16, 19. 25. 29. 17, 4. 10. 14. 15. 18, 5.

Σιλωάμ, ὁ v. τό, indec. *Siloam*, Heb. מִשְׁכָּן (sent, a sending, i. e. an aqueduct) *Shiloh*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9, 7. 11 κολυμβήσρα τοῦ Σιλ. Luke 13, 4 ὁ πύργος ἐν τῇ Σιλ. see in πύργος. So Sept. for Heb. מִשְׁכָּן Is. 8, 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2. See Heb. Lex. art. מִשְׁכָּן.—The fountain of Siloam is on the south-eastern part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. In this quarter there are *two* fountains so called. The upper or northern one (now known as the Fountain of the Virgin) issues into a small reservoir twenty feet or more below the surface of the ground under the western wall of the valley; to which reservoir there is a descent by two flights of 26 steps in all. From this place it is carried by a winding passage cut beneath the mountain for more than a quarter of a mile to another reservoir in the mouth of the valley of the Tyropæon; whence it flows as a beautiful

fill winding its way down into the valley of Jehoshaphat towards the south-east. The water is soft, of a sweetish taste, and pleasant, though slightly brackish; according well with the description of Josephus, γλυκεία καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. The second or lower reservoir is doubtless the Siloam of Scripture.—From a misapprehension of the language of Josephus (B. J. 5. 4. 1, 2), Reland and some other modern writers have sought for Siloam on the south-western side of Zion. Rel. Pal. p. 858; comp. Bibl. Res. in Palest. I. p. 494. See gener. ibid. I. p. 493–508.

σιμικίνδιον, ου, τό, Lat. *semicinctium*, i. e. an apron, pr. covering half the person, and worn by artisans and servants, Acts 19, 12.

Σίμων, υιος, δ, Simon, Heb. שִׁמְעוֹן (a hearkening) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 17, 25. Mark 1, 16. Luke 4, 38. 22, 31. al. Elsewhere also, Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος, Matt. 4, 18. 10, 2. Acts 10, 18. 11, 13; Σίμων ὄνομα Πέτρος Mark 3, 16, comp. Luke 6, 14; Σίμων Πέτρος Matt. 16, 16. Luke 5, 8. John 1, 41. 6, 8. 13, 6. 9; Σίμων ὁ υἱὸς Ἰωάνη John 1, 43; Σίμων Βαριωνᾶ Matt. 16, 17; Σίμων Ἰωάνη John 21, 15. 16. 17. +

2. *Simon*, also an apostle, surnamed ὁ Ζηλωτής Luke 6, 15. Acts 1, 13; or ὁ Κανανίτης Matt. 10, 4. Mark 3, 18; see these articles. Not improb. he may have been the brother of James the Less and Jude; at least, he is mentioned next to them in all the lists of the apostles, Matt. 10, 4. Mark 3, 18. Luke 6, 15.

3. *Simon*, a son of Mary and brother of Jesus, Matt. 13, 55. Mark 6, 3. Others regard him as the brother of James the Less and Jude, and only a kinsman of Jesus; but see in Ἰάκωβος no. 3.

4. *Simon*, the father of Judas Iscariot, John 6, 71. 12, 4. 13, 2. 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7, 40. 43. 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26, 6. Mark 14, 3.

7. *Simon the Cyrenian*, Κυρηναῖος, who was compelled to aid in bearing the cross of Jesus, Matt. 27, 32. Mark 15, 21. Luke 23, 26.

8. *Simon ὁ μαγεύων*, a sorcerer in Samaria, Acts 8, 9. 13. 18. 24.

9. *Simon ὁ δερσύν*, a tanner at Joppa, Acts 9, 43. 10, 6. 17. 32.

Σινᾶ, τό, indec. *Sinai*, Heb. שִׁנְיָ; Sept. τὸ Σινᾶ Judg. 5, 5. Ex. 19, 1. 2; Josephus τὸ Σινάϊον (ὄρος) Ant. 3. 5. 1; pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given; Acts 7, 30. 38. Gal. 4, 24. 25.—The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly towards the north over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the northern end of the first ridge; see Biblioth. Sacr. 1849. p. 381 sq. The Arabic name for the whole mountain is now *Jebel el-Tûr*. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq. Comp. also Burckhardt's Trav. in Syria etc. 4to. p. 565 sq. Rûppell's Reisen in Nub. u. dem petr. Arabien, p. 257 sq. Id. Reise in Abyssinien, I. p. 117 sq. Ritter Erdkunde XIV. p. 517–638.

σίναπι, εως, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13, 31. Mark 4, 31. Luke 13, 19. See Buxt. Lex. Chald. 823. Irby and Mangles found it “growing wild, as high as the horses’ heads;” p. 355 [108]. The phrase κόκκον σινάπεως, a grain of mustard, is proverbial, i. q. the least, the smallest particle, Matt. 17, 20. Luke 17, 6. So Rabb. שִׁנְיָ הַקָּטָן, Buxt. l. c. 822.—Others regard the σίναπι of the N. T. as the shrub or tree *Salvadora Persica*, found by Irby and Mangles on or near the peninsula of the Dead Sea. Its fruit hangs “in bunches resembling the currant, with the colour of the plum; it has a pleasant, though strong aromatic taste, exactly resembling mustard,” and produces a like irritability in the nose and eyes; see Irby and Mang. p. 354 [108]. Royle in Journ. of Sacr. Lit. 1849. p. 271. sq.—So σίναπι Archipp. in Athen. 9. 68. p. 498; σινάπεως Nicet. Annal. 17. 5. p. 337; other late forms are σίνηπι Artemid. 5. 5. p. 401; σίναπυ Athen. 2. 78. p. 264. The early and Attic form was σᾶπυ; see Lob. ad Phryn. p. 288.

σινδών, υιος, ἡ, *sindon*, i. e. fine linen, muslin, from India, Hdot. 1. 200. ib. 2. 95; σινδὼν βυσσίνη, Hdot. 2. 86. ib. 7. 181; also gener. *linen cloth*, used as a signal, Pol.

2. 66. 10. Passow derives it from Ἰσδός, *Sind*; some (as Etym. M.) from the city *Σιδών*; while Pollux regards it as of Egyptian origin, Onom. 7. 172.—In N. T. *linen cloth*, *fine linen*, e. g. a loose linen garment, *linen*, worn at night instead of the usual garments; Mark 14, 51 *κασιόσκος* . . . περιβεβλημένος *σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27, 59. Mark 15, 46 bis. Luke 23, 53. Sept. for יִרְמָה Judg. 14, 12. 13. Prov. 31, 24. So Galen. *μὴ γυμνὸς κομίζεσθω*, ἀλλὰ περιβεβλημένος *σινδόνα*, in Wetst. I. p. 631. Hdot. 2. 96 *ἦν μὲν ἐν ἱματίῳ ἐνελιζόμενος εὖθι ἢ σινδόνα*. Thuc. 2. 49.

σινιάζω, f. *άσω*, (*σίνιον* a riddle,) *to sift*, *to shake*, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22, 31 *ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον*, i. e. to agitate and prove you by trials and afflictions.—Hesych. *σινιάσαι* . *σεισαι*, *κοσκινεύσαι*. Not found in classic writers.

σιτευτός, ἡ, ὄν, (*σιτεύω*, *σίτος*.) *fed up with grain, fatted*; Luke 15, 23 *τὸν μόσχον τὸν σιτευτόν*. v. 27. 30. Sept. for שֶׂהָרָה Jer. 46, 21; שֶׂהָרָה 1 K. 5, 3 [24, 23].—Pol. 39. 2. 7. Xen. An. 5. 4. 32.

σιτίον, ου, τό, (*σίτος*.) *grain, corn*, provision of grain, Acts 7, 12 Lachm. for Plur. *σίτα*.—Plur. *τὰ σιτία* Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

σιτιστός, ἡ, ὄν, (*σιτίζω*, *σίτος*.) *fed up with grain, fatted*; Subst. *τὰ σιτιστά*, *failings*, Matt. 22, 4.—Jos. Ant. 8. 2. 4. Athen. 14. p. 656. c. The form *σιτευτός* was more Attic, Thom. Mag. p. 794.

σιτομέτριον, ου, τό, (*σίτος*, *μετρέω*.) *grain measured out, an allowance, portion, ration*, Luke 12, 42.—Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phryn. p. 383. Comp. *σιτομετρία* Diod. Sic. 2. 41.

σίτος, ου, ὁ, Plur. *τὰ σίτα*, *wheat*, and genr. for *grain, corn*; Matt. 3, 12 *συνάξει τὸν σίτον αὐτοῦ*. 13, 25. 29. 30. Mark 4, 28. Luke 3, 17. 16, 7. 22, 31 comp. in *σινιάζω*. John 12, 24. Acts 7, 12 see in *σιτίον*. 27, 38. 1 Cor. 15, 37. Rev. 6, 6. 18, 13. Sept. for שֶׂהָ Gen. 41, 49; שֶׂהָ Gen. 27, 28. Is. 36, 17.—Æl. V. H. 6. 12. Pol. 5. 1. 11. Xen. Anab. 2. 4. 27.

Σίχαρ, *Σιχέμ*, see *Συχάρ*, *Συχέμ*.

Σιών, ὁ v. τό, indec. *Sion*, Heb. יְרוּשָׁלַיִם (sunny place) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace,

and the upper city, ἡ *ἀνω πόλις* v. *ἀγορά* Jos. B. J. 5. 4. 1; see in *Ἱερουσαλήμ*.—In N. T. synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell; e. g. *ἐπὶ τὸ ὄρος Σιών* Rev. 14, 1; *ἐν Σιών* Rom. 9, 33. 1 Pet. 2, 6; *ἐκ Σιών* Rom. 11, 26; *Συγάτηρ Σιών* Matt. 21, 5. John 12, 15, see in *Συγάτηρ* no. 3. Of the spiritual or celestial Zion, Heb. 12, 22; see in *Ἱερουσαλήμ* no. 3. b.

σιωπάω, ὦ, f. ἤσω, (*σιωπή*.) *to be silent, still, intrans.*

1. Pr. of persons, *to keep silence, to hold one's peace*, absol. Matt. 20, 31. 26, 63 *ὁ δὲ Ἰησοῦς ἰσιώπα*. Mark 3, 4. 9, 34. 10, 48. 14, 61. Luke 18, 39. 19, 40. Acts 18, 9. Of one unable to speak, dumb, Luke 1, 20. Sept. for שָׁמָ Job 29, 21; שָׁמָ Is. 36, 21.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

2. Trop. of a sea or lake, *to be still, calm, hushed*; Mark 4, 39 *σιώπα, πεφίμωσο*.—Comp. Anth. Gr. I. p. 169. 1 *σεισθήκει δὲ θάλασσα*. Theocr. Id. 2. 38. So *silcat mare*, Valer. Flacc. 8. 452.

σκανδαλίζω, f. *ίσω*, (*σκάνδαλον*.) pr. *to make stumble*; Pass. *to stumble*; not found in classic writers. So trop. of external circumstances or character, *to cause to fall, to bring to ruin*, Aquil. for שָׁחַד, שָׁחַד, Prov. 4, 12. Is. 8, 15. 40, 30. Ps. 64, 9; also Eccles. 9, 5. 23, 8. 35, 15.—In N. T. trop. in a moral sense, *to make stumble at or in any thing*, i. e.

1. Genr. *to give or cause offence to any one*, i. q. *to offend, to vex*, pr. *to scandalize*, c. acc. of pers. Matt. 17, 27 *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς*. John 6, 61. 1 Cor. 8, 13 bis. Pass. Matt. 15, 12. Rom. 14, 21. 2 Cor. 11, 29. Also Pass. *σκανδαλίζεσθαι ἐν τινι*, *to be offended in or at any one*, to take offence at his character, words, conduct, so as to desert and reject him; Matt. 11, 6 *μακάριός ἐστιν, ὃς ἐάν μὴ σκανδαλισῇ ἐν ἐμοί*. 13, 57. 26, 31. 33 bis. Mark 6, 3. 14, 27. 29. Luke 7, 23.

2. Causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5, 29 *εἰ δὲ ὁ ὀφθαλμός σου σκανδαλίζει σε*. v. 30. 18, 6 *ὃς δ' ἀν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων*. v. 8. 9. Mark 9, 42. 43. 45. 47. Luke 17, 2. So Psalt. Salom. 16, 7 *γυναικὸς ποτηρὰς σκανδαλίζούσης ἄφρονος*.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the*

gospel; Matt. 13, 21. 24, 10. Mark 4, 17. John 16, 1.

σκάνδαλον, ου, τό, (σκάζω or σκαμβός,) a later form for σκανδάληζον, pr. a trap-stick, a bent stick on which the bait is fastened, which the animal strikes against and so springs the trap; Pollux On. 7. 114 ἐργάζοιτο δ' ἂν ὁ τέκτων καὶ μνάγρας, ὧν τὸ ἰστάμενον τε καὶ σχαζόμενον πατάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρημένον σκανδάληζον καλεῖται. ib. 10. 156. Aristoph. Achar. 687, Schol. Comp. Wetst. N. T. I. p. 302. Hesyech. σκανδαλοβρίστας, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγρας. Synecd. a trap, gin, snare, Sept. for שְׁרִיט trop. Josh. 23, 13. 1 Sam. 18, 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for שְׁרִיט, Lev. 19, 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5, 1.—In N. T. a *stumbling-block*, *offence*, only trop. in a moral sense.

1. Genr. a cause of stumbling, falling, ruin, morally and spiritually; e. g. of Christ, as πέτρα σκανδάλου, a *rock of stumbling*, Rom. 9, 33. 1 Pet. 2, 8; see in πέτρα no. 2, and λίθος no. 2. Also genr. Rom. 11, 9 γενηθήτω ἡ τράπεζα αὐτῶν... εἰς σκάνδαλον, quoted from Ps. 69, 23 where Sept. for שְׁרִיט, comp. above. Sept. for שְׁרִיט Ps. 119, 65.—Eccclus. 27, 23. 1 Macc. 5, 4.

2. As a cause of offence and indignation, i. q. *offence*, a *scandal*; Matt. 16, 23 σκάνδαλόν μου εἶ. 1 Cor. 1, 23. Gal. 5, 11.—Judith 12, 2.

3. As a cause or occasion of sinning or of falling away from the truth, Matt. 18, 7 τὸν. Luke 17, 1 ἀνευθεκτόν ἐστι μὴ εἰσεῖν τὰ σκάνδαλα. Rom. 14, 13. 16, 17. Rev. 2, 14. 1 John 2, 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν, i. e. there is in himself nothing to lead him into sin; comp. v. 11 and John 11, 9. Me-ton. of persons, Matt. 13, 41. Sept. for שְׁרִיט Judg. 2, 3. Ps. 106, 36.—Wisd. 14, 11.

σκάπτω, f. ψω, to dig, to delve, absol. Luke 6, 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in βαθύνω. 13, 8. 16, 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. 5, 6, Heb. חָדַד.—Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. CEC. 16. 14.

σκάφη, ης, ἡ, (σκάπτω,) pr. 'any thing dug out,' e. g. a *channel*, *trench*, Hdot. 4. 73; a *basin*, Bel and Drag. 33; a *bath* Arr. Epict. 3. 22. 71.—In N. T. a *skiff*, *boat*, Acts 27, 16. 30. 32. So Dion. Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17.

σκέλος, εος, ους, τό, Plur. τὰ σκέλη, the leg, the legs, from the hip to the foot, John

19, 31. 32. 33. Sept. for שְׁרִיט Lev. 11, 21. Am. 3, 12.—Aristot. H. An. 1. 15. 5. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

σκεπάσμα, ατος, τό, (σκεπάω, σκεπάω,) covering, clothing, raiment, 1 Tim. 6, 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, κτλ.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκεπάσμασι λυνοῖς. Plut. Lucull. 27. Plato Pol. 279. d.

Σκευᾶς, ᾶ, ὁ, Sceva, pr. n. of a Jew who had been a chief priest, Acts 19, 14. See in ἀρχιερεὺς no. 2.

σκευή, ης, ἡ, (σκεύος,) apparatus, equipment, e. g. for war, Diod. Sic. 11. 71; apparatus, equipment, trappings, Hdian. 6. 4. 11. Xen. An. 4. 7. 27.—In N. T. a *ship*, *furniture*, *implements*, *effects*; Acts 27, 19 τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. So Diod. Sic. 14. 79. Of household furniture, movables, Pol. 2. 6. 6.

σκεῦος, εος, ους, τό, (kindr. κύειν, κεύθω,) a vessel, utensil, implement.

1. Genr. of the furniture and utensils of a house, e. g. a) Pr. of a hollow vessel for containing things, Luke 8, 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦει. John 19, 29. Acts 10, 11. 16. 11, 5. Sept. and חֶבֶר 2 K. 4, 3. 4. 6. (Æl. V. H. 12. 8. Hdian. 4. 7. 8.) Of a potter's vessel, Rom. 9, 21. Rev. 2, 27. Sept. and חֶבֶר Lev. 6, 28. 14, 50. b) Of any vessel or implement; Mark 11, 16 οὐκ ἔφικεν ὥς τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. 2, 20. Heb. 9, 21 τὰ σκευή τῆς λειτουργίας. Rev. 18, 12 bis. Sept. and חֶבֶר 1 Chr. 9, 28. Num. 1, 50. Ex. 3, 22. So Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5. c) Plur. τὰ σκευή, household stuff, goods, furniture, Matt. 12, 29. Mark 3, 27. Luke 17, 31 τὰ σκευή αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31, 37. Neh. 13, 8. So Palæph. 38. 3. Hdian. 2. 1. 2. Xen. CEC. 8. 12. d) Spec. in a ship, collect. τὰ σκευή, the tackling, espec. the sails, as the implements of sailing; Acts 27, 17 χαλῶσαντες τὸ σκεῦος, Engl. they strake sail. So τὰ σκευή genr. of the implements and tackle of a ship, Dem. 1145. 1. Æl. V. H. 6. 12. Xen. CEC. 8. 11, 12.

2. Trop. of persons, e. g. a) As the instrument or agent of any one; Acts 9, 15 σκεῦος ἐκλογῆς, a chosen vessel, instrument. 2 Tim. 2, 21. Comp. Sept. and חֶבֶר Jer. 50, 25. So Pol. 13. 5. 7 Δαμοκλῆς... ὑπηρετικὸν ἦν σκεῦος εὐφύνης. b) In a moral respect; Rom. 9, 22. 23 σκευή ὀργῆς, σκευή ἔλεους, vessels of wrath, of mercy, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in

an active sense, Sept. σκεύη ὀργῆς, Heb. כְּלֵי חֲרָפָה, i. e. instruments of wrath, Jer. 50, 25. e) Of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4, 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστράκιναις σκεύεσιν.

3. Spec. in the later Hebrew usage, Heb. כֵּלִי, Gr. σκεῦος, is put for a wife, as the vessel of her husband; see Schöttg. Hor. Heb. p. 827. Wetst. N. T. II. p. 301. So 1 Pet. 3, 7 ὡς ὁ ὁσχευόμενος σκεύει τῷ γυναικεῖ, the female vessel as the weaker. 1 Thess. 4, 4 τὸ αὐτοῦ σκεῦος κτᾶσθαι, see in κτᾶμαι; comp. 1 Cor. 7, 2.—Ecumen. τινὲς τὸ αὐτοῦ σκεῦος τὴν ἀδελφότητα ἡμῶν ποιοῦσιν.

σκηνή, ἡς, ἡ, (kindr. σκεῦος, σκία,) a booth, hut, tabernacle, tent, pr. any covered or shaded place, Heb. מִשְׁכָּה.

1. Pr. as built of green boughs and the like, a booth; Matt. 17, 4 ποιήσωμεν ὡδε τρεῖς σκηνάς. Mark 9, 5. Luke 9, 33. Sept. for מִשְׁכָּה Gen. 33, 17. Is. 1, 8. Jon. 4, 5. So Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins or cloth, a tent, tabernacle, Heb. 11, 9 ἐν σκηναῖς κατοικήσας. Sept. and מִשְׁכָּה Lev. 23, 43. 2 Sam. 11, 11; for מִשְׁכָּה Gen. 4, 19. 18, 1 sq. So Æl. V. H. 9. 3. Hlian. 2. 11. 3. Xen. An. 3. 3. 1.—Once poetically for a house; Acts 15, 16 δοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9, 11 where Sept. and מִשְׁכָּה, metaph. for the family or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling; Luke 16, 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13, 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ Θεοῦ, i. e. heaven. Sept. and מִשְׁכָּה Job 38, 29. Ps. 18, 12.

2. Spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the earliest seat of the Jewish worship. The ark however was separated from the tabernacle long before the building of the temple, and was kept in Jerusalem; while the tabernacle itself remained in Gibeon; 2 Chr. 1, 3. 4. 13, comp. 2 Sam. 6, 17. 1 Chr. 15, 1. a) Pr. and genr. Heb. 8, 5. 9, 1 Rec. 9, 21. 13, 10. Acts 7, 44 ἡ σκ. τοῦ μαρτυρίου, see in μαρτύριον no. 2. Sept. for מִשְׁכָּה Ex. 29, 4. 10. 33, 7; מִשְׁכָּה Num. 1, 50 sq.—Synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9, 2. 6. 8; also of the inner sanctuary, the holy of holies, Heb. 9, 3. b) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8, 2. 9, 11; comp. 8, 5. 9, 23. 24. Also poetically for the temple in the heavenly Jerusalem; Rev. 15, 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21, 3.

3. Spec. Acts 7, 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5, 26 where Sept. for Heb. מִשְׁכָּה, i. e. a tabernacle or sanctuary which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses; see in 'Ρεμφάν. Comp. the σκηνὴ ἱερὰ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "præterea grande armarium in angulo vidi, in cujus ædicula erant lares argentei positi."

σκηνοπηγία, ας, ἡ, (σκηνή, πῆγνυμι,) pr. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, the other two being the Passover and Pentecost (Deut. 16, 16). John 7, 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. So ἡ σκηνοπηγία 2 Macc. 1, 9. 18; also Heb. מִשְׁכָּה מַצִּי, Sept. ἑορτὴ τῆς σκηνοπηγίας Deut. 16, 16. 31, 10. Zech. 14, 16. 18. 19; also 1 Esdr. 5, 51. 1 Macc. 10, 21. Jos. Ant. 4. 8. 12. Sept. ἑορτὴ τῶν σκηνῶν Lev. 23, 24. Deut. 16, 13.—This festival was so called from the booths (tabernacles) of green boughs and leaves, in which the people dwelt seven days, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in tents, Lev. 23, 39–43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called מִשְׁכָּה מַצִּי, the festival of ingathering, Ex. 23, 16. 34, 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31, 10 sq. Neh. 8, 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23, 34 sq. 39 sq. Neh. 8, 14. 2 Macc. 10, 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. The first and eighth days were Sabbaths to the Lord, with holy convocations, Lev. 23, 35. 36. 39. Num. 29, 12. 35; and the eighth especially is called the last great day of the festival, John 7, 37; comp. Neh. 8, 18.

σκηνοποιός, οῦ, ὁ, (σκηνή, ποίω,) a tent-maker, spoken of Paul, Acts 18, 3; see in Παῦλος.—Poll. On. 7. 189; comp.

σκηνοποιῶμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

σκήνος, εος, ους, τό, (σκηνή,) a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. σκήνους· οικήτηριον.—In N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5, 1 ἡ ἐπίγειος οἰκία τοῦ σκήνους, this earthly house, this tabernacle, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5, 4 οἱ ὄντες ἐν τῷ σκηνί. So Wisd. 9, 15 τὸ γεῶδες σκήνος. Æschin. Dial. Socr. 3. 5. Æl. H. An. 12. 17. Plato Axioch. 366. a.

σκηνώω, ᾶ, f. ᾶσω, (σκήνος,) to tent, to pitch tent, Sept. for ἔστη Gen. 13, 12. Hdian. 6. 8. 17.—In N. T. to dwell as in tents, to tabernacle; so c. ἐν ἡμῖν John 1, 14; ἐν c. dat. of place, Rev. 12, 12. 13, 6; μετὰ c. gen. Rev. 21, 3; ἐν c. acc. Rev. 7, 15. Sept. c. ἐν for ἔστη Judg. 8, 11. So Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

σκήνωμα, τος, τό, (σκήνω,) a booth or tent pitched, a tabernacle, pr. Xen. An. 2. 2. 17.—In N. T. a dwelling, temple, for God, Acts 7, 46. (Sept. and ἱεῖς Ps. 132, 5. 46, 4; ἔστη 1 K. 2, 28. 8, 4.) Trop. of the body, as the frail tenement of the soul, 2 Pet. 1, 13. 14; comp. in σκήνος.

σκία, ᾶς, ἡ, 1. a shadow, shade. a) Pr. Mark 4, 32 ὑπὸ τὴν σκιὰν αὐτοῦ. Acts 5, 15. Sept. for ἕξ Ez. 17, 23. Judg. 9, 36. So Æl. V. H. 2. 14. Xen. Cyr. 8. 8. 17. b) Spec. for darkness, gloom, as σκιά θανάτου death-shade, thickest darkness, see in θάνατος no. 4; Matt. 4, 16. Luke 1, 79. Comp. umbra mortis Ovid Met. 6. 191.

2. Trop. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring the future and more perfect things of the gospel dispensation; Col. 2, 17 ἃ ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8, 5. 10, 1 σκιὰν γὰρ ἔχων ὁ νόμος... οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων.—Philost. Vit. Soph. 1. 20. 1 ἐστὶ σκιά καὶ ὁνειράσα αἱ ἰδοῦναι πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

σκιπτάω, ᾶ, f. ἴσω, to leap, to spring, espec. of animals, Sept. Mal. 4, 2. Wisd. 17, 19. Luc. D. Marin. 15, 2.—In N. T. to leap for joy, to exult, Luke 6, 23 χαίρετε

καὶ σκιπτήσατε. Of the foetus in the womb; Luke 1, 41. 44; comp. Sept. Gen. 25, 22. So Aristoph. Plat. 761 σκιπτάτε καὶ χορεύετε. Plut. de Liber. educ. 18 fin. σκιπτώσα νεότης. Hdian. 4. 11. 5.

σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) hardness of heart, stubbornness, Matt. 19, 8 πρὸς τὴν σκληροκαρδίαν ὑμῶν. Mark 10, 5. 16, 14. Sept. for כָּבֵד לֵבָבִי Deut. 10, 16. Jer. 4, 4.—Ecclus. 16, 10. Not found in classic writers.

σκληρός, ὁ, ὄν, (σκληναι, σκέλλω,) pr. dried up, hard, stiff; so of the voice or sounds, hoarse, harsh, σκλ. ἦχος Jos. Ant. 4. 3. 3; σκλ. βρονταὶ ib. 2. 16. 3. Hdot. 8. 12; or of things, hard, not soft, τὰ σκληρὰ καὶ τὰ μαλακὰ Xen. Mem. 3. 10. 1.—Hence in N. T. hard, e. g.

1. Of winds, fierce, violent, James 3, 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a hard wind, a stiff wind.'—Sept. Prov. 27, 16 βορέας σκληρὸς ἀνεμος. Æl. V. H. 9. 14 σκλ. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

2. Of things spoken, hard, harsh, offensive; as λόγος John 6, 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. hard speeches. Sept. for πῶς Gen. 42, 7. 30. 1 K. 12, 13. So Eurip. Fragm. 75 πότερα εἰλεῖς σοι μαλθακὰ ψευδῆ λέγω ἢ σκληρὰ ἀληθῆ.—Of things done, hard, difficult; Acts 9, 5 et 26, 14 σκληρὸν σοι πρὸς κέντρα λακτίζειν. Sept. for Πῶς Ex. 1, 14. Deut. 26, 6. So Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

3. Of persons, hard, harsh, stern, austere; Matt. 25, 24 ἐστὶ σκληρὸς εἰς ἄνθρωπον. So Sept. for πῶς 1 Sam. 25, 3. Is. 48, 4.—Luc. Somn. 6. Aristot. Eth. 4. 8 ἄγριοι καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. 2. p. 55. e.

σκληρότης, τος, ἡ, (σκληρός,) dryness, hardness, της γῆς Jos. Ant. 3. 1. 1; hardness of the body, Plut. de tuend. San. præc. 15.—In N. T. trop. σκληρότης της καρδίας, hardness of heart, stubbornness, Rom. 2, 5. Sept. for πῶς Deut. 9, 27.

σκληροτραχήλος, ὁ, ἡ, adj. (σκληρός, τραχήλος,) hard-necked, stiff-necked, stubborn, Acts 7, 51. Sept. for ἡγῶν-πῶς Ex. 33, 3. 5. Deut. 9, 6. 13.—Bar. 2, 22. Ecclus. 16, 12.

σκληρύνω, f. νῶ, (σκληρός,) to make dry and hard; trop. to make hard, heavy, grievous, Sept. for πῶς 2 Chr. 10, 4. Judg. 4, 24; of words 2 Sam. 19, 43.—In N. T. of persons in a moral sense, to harden, to make stubborn; so God, c. acc. Rom. 9, 18 ὃν δὲ εἰλεῖ, σκληρύνει, i. e. gives over

to impenitence and hardness of heart; comp. v. 17 et Ex. 7, 8. Of men, Pass. or Mid. to *harden oneself*, to be *hardened*, Acts 19, 9. Heb. 3, 13. With τὰς καρδίας Heb. 3, 8. 15 et 4, 7, quoted from Ps. 95, 8 where Sept. for נִפְּרָה; also for נִפְּרָה Ex. 9, 12, 20. So Eccles. 30, 12 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.

σκολιός, ὁ, ὄν, (σκέλλω,) *crooked*, *beni*, pr. from dryness, e. g. ξύλον σκολιόν Wisd. 13, 13; σκ. σιδήρος Hdot. 2. 86.—In N. T.

1. *crooked*, of a way, or parts of it, Luke 3, 5 καὶ ἵσταται τὰ σκολιὰ εἰς εὐθείαν, quoted from Is. 40, 4 where Sept. for כִּנְכֵף. Sept. also for חֲרָץ Prov. 2, 15.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιὰς γὰρ τινος ἀτραπούς.

2. Trop. *crooked*, *perverse*, *wicked*; as γενὰ σκολιά Acts 2, 40. Phil. 2, 15. Sept. γεν. σκολ. for נָרָה Ps. 78, 8; חֲרָץ Prov. 32, 5. So Wisd. 1, 3. Plato Rep. 506. c.—Of masters, *perverse*, *peevish*, *wayward*, opp. ἐπεικής, 1 Pet. 2, 18. Comp. Sept. for נִכְרָחָה Prov. 16, 28.

σκόλοψ, ὀσος, ὁ, (kindr. σκῶλος,) *any thing pointed*, a *stake*, *palisade*, Xen. An. 5. 2. 5; *point* of a *hook* Luc. Merc. cond. 3; a *thorn*, *prickle*, Sept. for נִרְחָה Hos. 2, 6. Luc. Ver. Hist. 2. 30 διὰ τινος ἀκαθάρτου καὶ σκολόπων μεστής ἀτραπού. Ael. H. An. 10. 13.—In N. T. 2 Cor. 12, 7 σκόλοψ τῇ σαρκί, a *thorn in the flesh*, something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. v. 10. So Artemid. 3. 33 ἀκαθὰ καὶ σκόλοπες ὁδύνας σημαίνουσι διὰ τὸ δέξιν.

σκοπέω, ὦ, f. ἴσω, (σκοπός,) *to look out*, to *watch*, to *recognize*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9.—In N. T. to *look at* or *upon*, to *behold*, to *regard*, c. acc. 2 Cor. 4, 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2, 4; c. acc. of pers. i. q. to *mark*, to *note*, Rom. 16, 17. Phil. 3, 17. So 2 Macc. 4, 5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18.—With a negat. σκοπεῖν μή, pr. to *look to it lest*, to *take heed lest*, Luke 11, 35. Gal. 6, 1. So Xen. Mag. Eq. 7. 15.

σκοπός, οὗ, ὁ, (σκέπτομαι,) pr. 'a distant object on which one fixes the eye,' Lat. *scopus*, a *mark*, *goal*; Phil. 3, 14 κατὰ σκοπὸν διώκω. Sept. for מִקְוֵה Job 16, 13. Lam. 3, 12.—Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

σκορπίζω, f. ἴσω, to *scatter*, to *disperse*, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218.

1. Pr. c. acc. John 10, 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16, 32. Sept. for

לִפְּרֹק 2 Sam. 22, 15. So Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4.—Spec. in the proverbial expression, Matt. 12, 30 et Luke 11, 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, *he that gathereth not with me, scattereth*, i. e. *wastes*, *acts against me*.

2. Spec. to *distribute largely*, to be *liberal*, *bountiful*; absol. 2 Cor. 9, 9 quoted from Ps. 112, 9 where Sept. for נָתַן.

σκορπίος, ου, ὁ, a *scorpion*, Linn. *scorpio Afer*, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. Luke 10, 19. 11, 12. Rev. 9, 3. 5. 10. Sept. for כִּנְכֵף Deut. 8, 15. 1 K. 12, 11. 14.—Jos. Ant. 8. 2. Ael. H. An. 6. 20. Plato Euthyd. 290. a. See Shaw's Travels p. 190. Russell's Nat. Hist. of Aleppo, II. p. 223.

σκοτεινός, ἡ, ὄν, (σκότος,) *dark*, without light; Matt. 6, 23 ἔστω τὸ σῶμά σου σκοτεινὸν ἵσταται. Luke 11, 34. 36. Sept. for חָשֵׁךְ Job 10, 21. 15, 23; חָשֵׁךְ Ps. 88, 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

σκοτία, ας, ἡ, (σκότος,) *darkness*, absence of light; used espec. by late writers for τὸ σκότος; Mæris p. 354 σκότος οὐδέτερος, Ἀττικῶς σκοτία, Ἑλληνικῶς. Comp. Thom. Mag. p. 800.

1. Pr. John 6, 17 σκοτία ἦδη ἐγγεγόνει, i. e. it was now dark. 12, 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20, 1. Sept. for חָשֵׁךְ Job 28, 3; חָשֵׁךְ Mic. 3, 6. (Eurip. Phœnias 346.) So ἐν τῇ σκοτίᾳ, in *darkness*, in *private*, Matt. 10, 27. Luke 12, 3.

2. Trop. of *moral darkness*, the absence of spiritual light and truth, *ignorance*, *blindness*, including the idea of sinfulness and consequent calamity; John 8, 12. 12, 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1, 5. 2. 8. 9. 11 ter. Comp. חָשֵׁךְ Job 37, 19.—Meton. of persons in *moral darkness*, John 1, 5 bis.

σκοτίζω, f. ἴσω, (σκότος,) to *darken*, to *deprive of light*; in N. T. only Pass. to be *darkened*.

1. Pr. Matt. 24, 29 ὁ ἥλιος σκοτισθήσεται. Mark 13, 24. Luke 23, 45. Rev. 8, 12. 9, 2. Sept. for חָשֵׁךְ Job 3, 9. Ecc. 12, 2.—Plut. adv. Colot. 24. Pol. 12. 15. 10.

2. Trop. of *moral darkness*, *ignorance*, comp. in σκορία no. 2. Eph. 4, 18 ἔσονται

σμένοι τῇ διανοίᾳ. Rom. 1, 21. 11, 10 σκοτιστήσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69, 24 where Sept. for ἡσυχία.—Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ἀλλήλοις.

σκότος, ου, ὁ, also σκότος; εος, ους, τό, darkness, the absence of light.—The forms of Masc. ὁ σκότος are more frequent in classic writers than those of Neut. τὸ σκότος; see Passow s. v. Porson ad Eur. Hec. 825.

I. Masc. ὁ σκότος, darkness, in N. T. ouce, Heb. 12, 18 γρόφῳ καὶ σκότῳ. Comp. Sept. Deut. 4, 11.—Eurip. Hec. 1. Dem. 815. 22. Luc. D. Mort. 26. 2. Xen. Cyr. 8. 7. 23.

II. Neut. τὸ σκότος, darkness. 1. Pr. and genr. Matt. 27, 45 σκότος ἐγένετο ἐφ' ἡμῶν τὴν γῆν. Mark 15, 33. Luke 23, 44. Acts 2, 20 εἰς σκότος. 1 Cor. 4, 5 τὰ κρυπτὰ τοῦ σκότους, the hidden things of darkness, done in darkness, secret things. 2 Cor. 4, 6 ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, in allusion to Gen. 1, 3. Of the darkness of the blind, Acts 13, 11. Sept. for ἡσυχία Gen. 1, 2. 4. 5. al. So Ael. V. H. 3. 18 ὑπὸ σκότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γενομένου.—Spec. darkness for a dark place, a place where darkness reigns, Matt. 8, 12. 22, 13. 25, 30 ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον into the outer darkness, remote from the light and splendour of the feast within, comp. vv. 21. 23; put as the image of the place of punishment in Hades; comp. in ἐξώτερος. So 2 Pet. 2, 17 et Jude 13 ζόφος τοῦ σκότους εἰς αἰῶνα, spoken also of Hades; see in ζόφος and comp. in ἔδης. So οἶκος σκότους of Joseph's prison, Test. XII Patr. p. 710; of Sheol, Sept. Job 10, 22 γῆ σκότους. Tob. 4, 10. 14, 10; of the place of punishment in Hades, Wisd. 17, 21. Psalt. Salom. 14, 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκότος ἀποδραίη.

2. Trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. σκορία no. 2. a) Genr. Matt. 4, 16 ὁ λαὸς ὁ καθήμενος ἐν σκῇ, εἶδε φῶς μέγα, quoted from Is. 9, 1 where Sept. for ἡσυχία. Luke 1, 79, comp. Sept. and ἡσυχία Ps. 107, 10. Matt. 6, 23 bla. Luke 11, 35. John 3, 19 ἡγάγησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. Acts 26, 18. Rom. 2, 19 comp. v. 17. 20. Rom. 13, 12 et Eph. 5, 11 ἔργα τοῦ σκότους, the works of darkness, wicked deeds. 2 Cor. 6, 14.

1 Thess. 5, 4. 5. 1 Pet. 2, 9. 1 John 1, 6. Sept. and ἡσυχία Mich. 7, 8. So Act. Thom. 11, 28, 34. b) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκότους, Luke 22, 53; perh. for Satan himself Col. 1, 13. Also Eph. 5, 8 ἥτε γὰρ πότε σκότος. 6, 12.

σκούτω, ᾧ, f. ὥσω, (σκότος,) to darken, to make dark, to cover with darkness; Pass. Rev. 16, 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτῶμένη, i. e. emblematic of distress, calamity, destruction. Sept. pr. for ἡσυχία Ps. 105, 28.—Ecclus. 25, 17; of blindness, Soph. Aj. 85; trop. Plato Rep. 518. a.

σκούβαλον, ου, τό, (ἐς κύνας βαλεῖν, Suid. κούβαλον τὶ ἂν, τὸ τοῖς κυσὶ βαλλόμενον; comp. σκορακίζω from ἐς κόρακας,) pr. 'what is thrown to the dogs,' refuse, dregs, dross; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. a; the refuse of a table, of slaughtered animals, or the like, offal, Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκούβαλον καὶ δέρματος. Anthol. Gr. II. p. 180; of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4.—In N. T. once Phil. 3, 8 τὰ πάντα . . . ἡγοῦμαι σκούβαλα εἶναι, i. e. as refuse, dross, things worthless.

Σκύθης, ου, ὁ, a Scythian, Col. 3, 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same general extent as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272.—2 Macc. 4, 47. Jos. c. Ap. 2. 37 Σκύθαι δὲ φόνους χαίροντες ἀνθρώποι, καὶ βραχὺ τῶν ἡρῶν διαφέροντες. Luc. Tox. 5 eq.

σκυζῶν, ου, ὁ, ἡ, adj. (σκυζέω, σκύζομαι, ὥψ.) pr. angry-looking, of an angry or sad countenance; either affected Matt. 6, 16; or real Luke 24, 17. Sept. for 77 Gen. 40, 7.—Ecclus. 25, 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

σκούλλω, f. ὤω, pr. to strip, to skin, to flay, whence τὸ σκούλον; also trop. Aeschyl. Pers. 557.—In N. T. trop. to harass, to trouble, to vex, c. acc. Mark 5, 35 et Luke 8, 49 μὴ σκούλλῃ τὸν διδάσκαλον. Mid. Luke 7, 6 μὴ σκούλλῃ. Pass. Part. Matt. 9, 36 ὅτι ἦσαν ἐσκυλλμένοι. So Hadian. 4. 13. 8. ib. 7. 3. 9.

σκῦλον, ου, τό, (σκῦλλον,) pr. *skin, hide*, of an animal as stripped off; Hesych. σκῦλον, δέρμα, κώδιον; comp. σκυλόδεστος Dem. 781. 18.—Usually and in N. T. *spoils, booty*, as stripped from an enemy; Plur. τὰ σκῦλα, *spoils*, Luke 11, 22. Sept. for שָׁבַע Zech. 14, 1. Is. 53, 12. So Hdtan. 8. 4. 28. Thuc. 6. 71.

σκοληκόβρωτος, ου, ό, ή, adj. (σκόληξ, βιβρώσκω,) *worm-eaten, eaten of worms*; spoken of the disease of Herod Agrippa, Acts 12, 23; comp. 2 Macc. 9, 5-9. See Jos. Ant. 19. 8. 2. Wetstein N. T. in Acts 1. c. Bartholin de Morb. Bibl. c. 23. Bochart Hieroz. 4. 26. 620, comp. 4. 18. 583. Others wrongly regard it as the φθειρίασις, louse-disease, Elsner Obs. in loc.—Of wood, Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

σκόληξ, ηκος, ό, α *worm*, feeding on dead bodies; Mark 9, 44. 46. 48 όπου ό σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66, 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in art. γέννα. The same image is found Judith 16, 17. Eccclus. 7, 17. Sept. for שָׁבַע Is. 1. c. Deut. 28, 39.—2 Macc. 9, 9. Luc. Asin. 25. Plut. de Superst. 1.

σμαράγδινος, η, ον, (σμάραγδος,) *of smaragdus, of emerald*; Rev. 4, 3 όμοία δράσει σμαραγδίνω sc. λίθω.

σμάραγδος, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including *the emerald*; Rev. 21, 19. Sept. for שָׁבַע Ex. 28, 17; שָׁבַע 28, 9. 35, 25.—Eccclus. 35, 6. Plut. M. Anton. 75. Theophr. Fr. de Lap. 2. 23. See Plin. H. N. 37. 16. Rosenm. Alterthk. IV. i. p. 33.

σμύρνα, ης, ή, *myrrh*, Heb. מֵר, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, *balsamodendron myrrha* according to Ehrenberg. These tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes. See Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Nees v. Esenbeck Plant. officin. Tab. 357. Celsii Hierob. I. p. 520. Rosenm. Alterthk. IV. i. p. 159. So Matt. 2, 11 λίβανον καὶ σμύρναν. John 19, 39. Sept. for מֵר Ps. 45, 9. Cant. 3, 6. 5, 5.—Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

Σμύρνα, ης, ή, *Smyrna*, an important maritime city of Asia Minor, situated at the head of a deep gulf on the western coast,

still known as a commercial place, though greatly fallen from its ancient wealth and power. It was frequented by great numbers of Jews. Rev. 1, 11. 2, 8 in later edit.—Strabo 14. p. 646. Hdot. 1. 16. Pococke II. i. p. 34. Rosenm. Bibl. Geogr. I. ii. p. 183, 224. Hamilton's Res. in Asia M. I. p. 46 sq.

Σμυρναῖος, α, ον, *Smyranean, of Smyrna*; οἱ Σμυρναῖοι, *the Smyrneans*, Rev. 2, 8 Rec.—Hdot. 1. 143.

σμυρνίζω, f. ἴσω, (σμύρνα,) *to mingle with myrrh*; Pass. Mark 15, 23 ἐδίδουν αὐτῷ πίνειν ἱσχυρῶς μείζον οἶνον, *myrrhed wine*, wine mingled with myrrh and bitter herbs; see fully in ὄξος.—Hesych. ἱσχυρῶς μείζονος χρίσματα ἔχον σμύρνης.

Σόδομα, ων, τά, *Sodom*, Heb. שְׂדֹמָה (a burning), pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; see Gen. 18, 17 sq. c. 19. Bibl. Res. in Palest. II. p. 601 sq.—Matt. 10, 15. 11, 23. 24. Mark 6, 11. Luke 10, 12, 17, 29. Rom. 9, 29. 2 Pet. 2, 6. Jude 7. Rev. 11, 8.

Σολομών, also Σολομών in Rec. Luke 12, 27. Acts 7, 47; Gen. -ώνος in later edit. and Jos. Ant. 8. 1. 1, 2; also -ώντος in Rec. see Winer § 10. 1. n; Heb. מְלִיכָה (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1, 6. 7. 6, 29. 12, 42 bis. Luke 11, 31 bis. 12, 27. John 10, 23. Acts 3, 11. 5, 12. 7, 47.—See 1 K. c. 1 sq. 1 Chr. c. 28. 29. 2 Chr. c. 1 sq.

στορός, οὔ, ό, (kindr. σπρός,) *an urn, coffer, coffin*, any receptacle for a dead body or its ashes, Lyc. D. Mort. 6. 4. Eschin. 20. 34. ib. 21. 29. Sept. for קָפֶה a *myrrh-chest* Gen. 50, 26.—In N. T. *an open coffin, bier*, on which the dead were carried to burial, Luke 7, 14; comp. קָפֶה Sept. מֵר 2 Sam. 2, 31. See Adam's Rom. Ant. p. 475. Dict. of Antt. art. *Funus*.

σός, σή, σόν, possessive pron. 2 pers. Sing. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7, 3 ἐν τῷ σὺ ὀφθαλμῷ. v. 22 ter. 13, 27 ἐν τῷ σὺ ἄγγρῳ. Luke 15, 31. Acts 5, 4. 1 Cor. 8, 11; and so τὸ σόν, τὰ σά, *thine, thine own*, what is thine, Matt. 20, 14. 25, 25. Luke 6, 30. Also of society, companionship; Luke 5, 33 οἱ δὲ σοὶ μαθηταί. Mark 2, 18. John 17, 6. 9: 10 bis. 18, 35; and so οἱ σοί, *thy kin-*

ard, thy friends, Mark 5, 19. Of origin, as proceeding from any one, Matt. 24, 3 τῆς σῆς παρουσίας. Luke 22, 42 τὸ σὸν sc. Σάλημα. John 4, 42. 17, 17 ὁ λόγος ὁ σὸς. Acts 24, 3. 4. 1 Cor. 14, 16. Philem. 14.—Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

σουδάριον, ου, τό, Lat. *sudarium*, pr. a *sueat*-cloth, genr. a *handkerchief*, *naphkin*, Luke 19, 20. John 11, 44. 20, 7. Acts 19, 12.—Pollux On. 7. 71. Rabb. מִטְתָּהוּ Buxt. Lex. Chald. 1443.

Σουσάνα, ης, ἡ, *Susanna*, Heb. חַנְּנִיָּה (lily), pr. n. of a Hebrew woman, Luke 8, 3.

σοφία, as, ἡ, (σοφός,) *wisdom*, pr. *skill*, *tact*, *expertness* in any art, as ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπολλων ἐκδεῖραι Μαρσύαν, καήσας ἐρίζοντα ὁ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חֲכָמָה Sept. σοφία Ex. 28, 3. 36, 1. 2.—In N. T.

1. *wisdom*, *skill* in the affairs of life, *practical wisdom*, *wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense; Acts 6, 3 ἀνδρας ἐπὶ τὰ πληρεῖς πν. ἀγ. καὶ σοφίας. 7, 10. Col. 1, 28. 3, 16. 4, 5 comp. 6. Luke 21, 15 στόμα καὶ σοφίαν q. d. wise utterance. So *wisdom* in the ordering of one's christian life, James 1, 5. 3, 13. 15. 17. Sept. for חֲכָמָה 1 K. 2, 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

2. In a higher sense, *wisdom*, i. q. *deep knowledge*, natural and moral, *insight*, *learning*, *science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοῖνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τὸν τούτων αἰτίων. Cic. de Off. 1. 43 "sapientia, quam σοφίαν Græci vocant... rerum est divinarum et humanarum scientia." a) Genr. Matt. 12, 42 et Luke 11, 31 τὴν σοφίαν θεολογῶντος, comp. 1 K. 4, 29. Heb. Lex. art. חֲכָמָה. Acts 7, 22 πάση σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) So *wisdom*, i. e. *knowledge*, *learning*, Luke 2, 40. 52; as exhibited in teaching, Matt. 13, 54. Mark 6, 2; or as implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2, 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13, 18. 17, 9. Sept. for חֲכָמָה Job 11, 6. Prov. 1, 2. Dan. 1, 17. So Hdot. 4. 77. Æl. V. H. 2. 31. Xen. Mem. 4. 6. 7. b) Spec. of the *learning* and *philosophy* current among the Greeks and Romans in the apostolic age,

which stood in contrast with the simplicity of the gospel, and tended to draw away the minds of men from divine truth; hence called by Paul *σαρκική* 2 Cor. 1, 12; ἡ σοφία τοῦ κόσμου 1 Cor. 1, 20. 3, 19; τῶν ἀνθρώπων 2, 6; τῶν σοφῶν 1, 19. So 1 Cor. 2, 4. 13 λόγος τῆς ἀνθρωπίνης σοφίας. 1, 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. 1 Cor. 1, 17 οὐκ ἐν σοφίᾳ λόγου not in wisdom of words, i. e. not with mere philosophy and rhetoric. 1 Cor. 2, 1. So Hdot. 1. 60. Æl. V. H. 14. 23. Xen. Conv. 3. 4. c) In respect to divine things, *wisdom*, i. e. *knowledge*, *insight*, *deep understanding*, represented every where as a divine gift, and including the idea of practical illustration and application; thus distinguished from ἡ γνῶσις or theoretical knowledge; see fully in γνῶσις no. 3. Acts 6, 10. Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1, 9. 2 Pet. 3, 15. 1 Cor. 12, 8 φῶ μὲν διδοῖται λόγος σοφίας, ἀλλὰ δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2, 6 bis, σοφίαν λαλοῦμεν... σοφίαν οὐ τοῦ αἰῶνος τούτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1, 30.

3. ἡ σοφία τοῦ θεοῦ, the *divine wisdom*, including the idea of infinite skill, insight, knowledge, purity; Rom. 11, 33 ὁ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1, 21. 24 comp. 22. Eph. 3, 10. Col. 2, 3. Rev. 5, 12. 7, 12.—Of the divine wisdom as revealed and manifested in Christ and his Gospel, Matt. 11, 19 et Luke 7, 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in δικαιῶν no. 2. a. So Luke 11, 49 ἡ σοφία τοῦ θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23, 34 where it is ἐγώ.

σοφίζω, f. ἴσω, (σοφός,) *to make wise*, *skilful*, *expert*; Pass. *to be skilled*, *expert*, e. g. τῆς κωνιδίης Hes. Op. 647, comp. 658.—In N. T.

1. Act. *to make wise*, *to enlighten*, in respect to divine things, a. acc. of pers. 2 Tim. 3, 15 τὰ ἱ. γράμματα... τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. Sept. for עֲזָרְתִּי Ps. 19, 8. 105, 22.—Theoph. ad Autol. 2. p. 82 οἱ προφῆται ὑπὸ τοῦ θεοῦ σοφισθέντες. Plut. Sept. Sap. Conv. 14 fin.

2. Mid. *σοφίζομαι* as depon. c. acc. of thing, *to make wisely*, *to devise skilfully*, *artfully*; Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τὰδε. ib. 8. 27.—In N. T. Part. perf. as Passive, σεσοφισμένοι μῦθοι, *skilfully devised fables*, 2 Pet. 1, 16. Comp. Buttm. § 113. n. 6.

σοφός, ἡ, ὁ, 1. *wise, skilful, expert*, 1 Cor. 3, 10 σοφός ἀρχιτέκτων. Sept. for עֲזָרָה Is. 3, 3. 2 Chr. 2, 7.—Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1. Plato Phil. 17. c.

2. *wise, skilled in the affairs of life, discreet, judicious, practically wise*; comp. in σοφία no. 1. 1 Cor. 6, 5 σοφός, ὃς δυνήσεται διακρίναι κτλ. Also *wise* in the ordering of one's christian life, James 3, 13. Sept. and עֲזָרָה Deut. 1, 13. Is. 19, 11.—Hdot. 7. 130. Luc. D. Mort. 8. 1. Xen. Cyr. 1. 1. 1.

3. *wise, skilled in learning, learned, intelligent, enlightened*, in respect to things human and divine; comp. in σοφία no. 2. a) Genr. as to human things, Matt. 11, 25 et Luke 10, 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23, 34. Rom. 1, 14 σοφοῖς τε καὶ ἀνοήτοις. 16, 19. 1 Cor. 1, 25. Sept. for עֲזָרָה Prov. 1, 6. Ecc. 2, 14. 16. So Palæph. 53. 6. Hdian. 1. 2. 7. Xen. Mem. 1. 6. 11. b) Spec. as to the *philosophy* current among the Greeks and Romans; see in σοφία no. 2. b. Rom. 1, 22 φάσκοντες εἶναι σοφοὶ ἐμωράθησαν. 1 Cor. 1, 19. 20. 26. 27. 3, 18 bia. 19. 20. So Xen. Mem. 1. 6. 14. ib. 3. 9. 5. c) In respect to divine things, *wise, enlightened*, spiritually, and as conjoined with purity of heart and life; comp. in σοφία no. 2. c. Eph. 5, 15.

3. Of God, *wise*, as being infinite in wisdom, skill, insight, knowledge, purity; Rom. 16, 27 μόνος σοφὸς θεός. 1 Tim. 1, 17. Jude 25.—Comp. Eccclus. 1, 1.

Σπανία, as, ἡ, *Spain, Lat. Hispania*, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15, 24. 28.

σπαράσσω v. -ττω, f. ξω, (kindr. σπάω), *to tear, to rend, to mangle*, Plut. Arterx. 18. Diod. Sic. 5. 30.—In N. T. *to convulse, to throw into spasms*, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1, 26. 9, 20. 26. Luke 9, 39. So Plut. de Gen. Socr. 22. p. 101. Max. Tyr. Diss. 23.

σπαργάνω, ᾧ, f. ᾠω, (σπάργανον, σπάργω,) *to swathe, to wrap in swaddling-clothes*, c. acc. Luke 2, 7; Pass. v. 12. Sept. Pass. for Pu. עֲזָרָה Ez. 16, 4.—Aristot. H. An. 7. 4. Plut. Quæst. Rom. 5. Plato Legg. 782. e.

σπαταλάω, ᾧ, f. ᾠω, (σπατάλη, σπατάω,) *to live in pleasure, voluptuously, wan-*

tonly, absol. 1 Tim. 5, 6. James 5, 5.—Eccclus. 21, 15. Hesych. σπαταλάω· τρυφή. So κατασπαταλάω, Sept. Prov. 29, 21. Anthol. Gr. II. p. 22.

σπάω, ᾧ, f. ᾠω, *to draw, to pull*, Xen. Eq. 7. 1; *to draw* in the air, to breathe, Wisd. 7, 3.—In N. T. *to draw out*, e. g. a sword; Mid. σπασάμενοι τὴν μάχαιραν, *drawing his sword*, Mark 14, 17. Acts 16, 27. Sept. for עֲזָרָה Num. 23, 31. Judg. 9, 54. So Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

σπείρα, as, ἡ, also Ion. gen. ης, Acts 10, 1. al. Arr. Tact. p. 73. Buttm. § 34. n. IV. 1; pr. any thing wound, wreathed, spiral; a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Luc. Tox. 19. Diod. Sic. 3. 36.—In N. T. a band, troop, company.

1. Of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. Dict. of Antt. art. *Exercitus*, p. 500. ed. 2. So Matt. 27, 27. Mark 15, 16. Acts 10, 1. 21, 31. 27, 1 see in σεβαστός no. 2.—So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600; ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. 25, 26. Perh. a legion Jos. B. J. 2. 11. 1. In Polybius ἡ σπείρα is every where a *maniple, manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίους κοόρτις, comp. 4. 24. 5.

2. Of a band from the guards of the temple, John 18, 3. 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134, 1. 2 K. 12, 9. 25, 18; espec. 1 Chr. 9, 17. 27 sq. They were under the command of officers called στρατηγοί, see in στρατηγός no. 2; or also χιλιάρχος 1 Esdr. 1, 9, comp. Sept. 2 Chr. 35, 8. 9; see in χιλιάρχος no. 3. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγείλαν τῷ στρατηγῷ. Some understand in John 1. c. a band of Roman soldiers; but these would have led Jesus to their own officers, and not to the chief priests; and besides, this was not a band of armed soldiers, see Matt. 26, 55. Luke 22, 52.—Genr. Judith 14, 11. 2 Macc. 8, 23.

σπείρω, f. σπερῶ, 1. *to sow*, to scatter seed; absol. Matt. 6, 26 τὰ περραιῶ... οὐ σπείρουσιν. 13, 8. 4. Mark 4, 3. 4. Luke

8, 5 bis. 12, 24. Part. *ὁ σπείρων*, the sower, Matt. 13, 3. 18. Mark 4, 3. 14. Luke 8, 5. 2 Cor. 9, 10. With acc. of the seed sown, Matt. 13, 24 *σπείροντι καλὸν σπέρμα*. v. 25. 27. 31. 37. 39. 1 Cor. 15, 36. 37 bis. Pass. of a single seed or grain, Mark 4, 31. 32 *κόκκον σινάπεως* . . . *ὅταν σπαρῇ*. So by analogy, of the body as committed to the earth, 1 Cor. 15, 42. 43 bis. 44. With prepositions of place, e. g. *εἰς* c. acc. Matt. 13, 22. Mark 4, 18; *ἐν* c. dat. Matt. 13, 31; *ἐπὶ* c. gen. Mark 4, 31; *ἐπὶ* c. acc. Matt. 13, 20. 23; *παρά* c. acc. v. 19 *παρὰ τὴν ὁδόν*. Sept. genr. for *שָׂרַף* Ecc. 11, 4. Gen. 26, 12; c. acc. Ecc. 4, 6. Jer. 12, 13; c. *ἐν* Ex. 23, 16; c. *ἐπὶ* Hos. 2, 23. So Hdot. 3. 100. *Æl. V. H. 3. 18. Xen. Mem. 2. 1. 13; c. acc. of seed* Hdot. 4. 17. Xen. *Œc.* 17. 5; also c. acc. of the field, Sept. Ex. 23, 10. Xen. Cyr. 8. 3. 38.—Hence in proverbial expressions; Matt. 25, 24. 26, et Luke 19, 21. 22, *Σερίζων ὅπου οὐκ ἔσπειρας κτλ.* John 4, 37 *ἄλλος ἐστὶν ὁ σπείρων κτλ.* 2 Cor. 9, 6 bis, *ὁ σπείρων φειδομένος κτλ.* Gal. 6, 7 *ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος κτλ.* for all which see in *Σερίσω* no. 2.

2. Trop. of a teacher, to sow the word of life, to disseminate instruction, John 4, 36. Mark 4, 14 *τὸν λόγον σπείρει*. 1 Cor. 9, 11. Pass. Mark 4, 15 bis, *ὅπου σπείρεται ὁ λόγος*, κτλ. vv. 16. 20. Matt. 13, 19 *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ*. James 3, 18.—Also Gal. 6, 8 bis, *ὁ σπείρων εἰς τὴν σάρκα* . . . *ὁ σπ.* *εἰς τὸ πνεῦμα*, i. q. whoever liveth to (acteth for) the flesh, or to (for) the Spirit; see in *Σερίσω* no. 2. a. Comp. Prov. 22, 8. Aristot. Rhet. 3. 3. 18 *σὺ δὲ ταῦτα ἀσχερῶς μὲν ἔσπειρας, κακῶς δὲ ἐξέρσας*. Cic. de Or. 2. 65 “ut sementem feceris, ita metes.”

σπεκουλάτωρ, *opos*, *ὁ*, Lat. *speculator* v. *spiculator*, Engl. a *pike-man*, *halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6, 27.—Senec. de Ira 1. 16 “centurio supplicio præpositus condere gladium speculatorem jubet.” Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb. *רִצְבִּי*, see Buxt. Lex. Chald. 1533. Heb. *רִצְבִּי*, see Heb. Lex. s. v. Greek *δορυφόρος* Hdian. 1. 4. 10.

σπένδω, f. *σπείσω*, to pour out, to make a libation, Sept. for *שָׂרַף* Gen. 35, 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1.—In N. T. Mid. *σπένδομαι*, to pour out oneself, i. e. trop. one's blood, to offer up one's strength and life, c. *ἐπὶ τινι*, upon or for any thing, Phil.

2, 17; absol. id. 2 Tim. 4, 6. Comp. Lév. 21. 29 *libare vires*.

σπέρμα, *σπος*, *τό*, (*σπείρω*), seed, as sown, whether of grain, plants, or trees.

1. Pr. Matt. 13, 24 *σπείρειν καλὸν σπέρμα*. vv. 27. 32. 37. 38. Mark 4, 31. 1 Cor. 15, 38. 2 Cor. 9, 10. Sept. for *שָׂרַף* Gen. 1, 11. 47, 23.—*Æl. V. H. 9. 25. Xen. Œc.* 17. 10.

2. Trop. *semen virile*, Heb. 11, 11; see fully in *καταβολή* no. 2. Trop. 1 John 3, 9 *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ* . . . *σπέρμα αὐτοῦ (Θεοῦ) ἐν αὐτῷ μένει*, i. e. the germ or principle of divine life through which he is begotten of God, *τὸ πνεῦμα*. Sept. and *שָׂרַף* Lev. 15, 16. 18. 21. So M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Meton. seed, children, offspring, Matt. 22, 24. 25 *μὴ ἔχων σπέρμα*. Mark 12, 19. 20. 21. 22. Luke 20, 28. (Sept. and *שָׂרַף* 1 Sam. 1, 11. 2. 22.) Genr. for *posterity*, Luke 1, 55 *τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ*. John 7, 42. 8, 33. 37. Acts 3, 25. 7, 5. 6. 13, 23. Rom. 1, 3. 4, 13. 18. 9, 7 bis. 11, 1. 2 Cor. 11, 22. Gal. 3, 16 ter. 19. 2 Tim. 2, 8. Heb. 2, 16. 11, 18. Rev. 12, 17. Trop. Christians from the Gentiles also are called the seed of Abraham, as having the same faith; Rom. 4, 16 *τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ*. 9, 8. Gal. 3, 29. Sept. for *שָׂרַף* Gen. 3, 15. 13, 16. 15, 5. So pr. Jos. Ant. 8. 7. 6. Soph. Elect. 1508. *Æschyl. Choeph.* 474. Thuc. 5. 16; also in Plur. *Æschyl. Suppl.* 290. Soph. *Œd.* Col. 600. Plato Legg. 853. c. But this usage in N. T. comes rather from the Hebrew; comp. Winer § 3. p. 35. 2.

3. Spec. a remnant, a few survivors, like seed kept over from a former year; Rom. 9, 29 *εἰ μὴ κύριος σαβαὼθ ἐγκατέλειπεν ἡμῖν σπέρμα*, quoted from Is. 1, 9 where Sept. for *שָׂרַף*—Jos. Ant. 11. 5. 3. Plato Tim. 23. b. *ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανὺν ἡμῶν, περιλειψάντος πότρε σπέρματος βραχίος*.

σπερμολόγος, *ου*, *ὁ*, *ἡ*, (*σπέρμα*, *λέγω*), gathering seeds, a seed-picker, of birds, *ὀρνίθων σπερμολόγων* Plut. Demetr. 28; as a name for crows and rooks, Aristoph. Av. 233, 579. Artemid. 2. 20.—In N. T. put for a trifler, babblers, who picks up and retails scraps of knowledge, trifling things, Acts 17, 18. So Athen. 8. p. 344. c. Dem. 269. 19; comp. *σπερμολογίᾳ* Philostr. Vit. Apoll. 5. 20. Wetstein N. T. II. p. 564.

σπεύδω, f. *εἰσω*, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdot. 1. 38, 206.—Often in N. T. intrans. to urge

oneself on, to press on, to make haste, having respect simply to time, and thus differing from σπουδάζω, where see; absol. Acts 22, 18; c. inf. Acts 20, 16 *ἔσπευθε γὰρ ... γενέσθαι εἰς Ἱερουσαλὴμ*. (Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. Hell. 3. 1. 17.) By Hebr. Part. *σπεύσας* is put with a verb of motion adverbially, i. q. *hastily, quickly*, e. g. Luke 2, 16 *ἔλθον σπεύσαντες*. 19, 5. 6. Sept. and *ῥῆμα* Gen. 45, 9. Ex. 34, 8. Josh. 8, 19. See Hebr. Lex. *ῥῆμα* Pi. no. 1. —With an accus. i. q. *to hasten after any thing, to avaii with eager desire*; 2 Pet. 3, 12 *προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κτλ.* For this accus. see Matth. § 423. p. 779. Sept. c. acc. for *ῥῆμα* Is. 16, 5. So Pind. Isth. 4. 22 *σπεύδειν ἀρετάν*. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

σπήλαιον, ου, τό, (σπέος,) *a cave, cavern, den*, Lat. *spelunca*, Matt. 21, 13. Mark 11, 17. Luke 19, 46. John 11, 38. Heb. 11, 38. Rev. 6, 15. Sept. for *ῥῆμα* Gen. 19, 30. Josh. 10, 16. 17.—Luc. D. Deor. 4. 1. Ael. V. H. 12. 39. Plato Rep. 515. a.

σπιδάς, ἄδος, ἡ, *a rock by or in the sea, a breaker*, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. Plur. *trop. rocks, breakers*, Jude 12; spoken of unworthy persons, through whom the *ἀγάπαι*, and the good cause generally, suffered shipwreck; comp. 1 Tim. 1, 19. Vulg. has *macula, spots*, as if for *σπίλοι*, which is not read; see 2 Pet. 2, 13.

σπίλος, ου, ὁ, *a spot, stain, blemish*, trop. in a moral sense, Eph. 5, 27. 2 Pet. 2, 13.—Pr. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. Symp. 3. 10. 3 fin. A late word used for the Attic *κηλὶς*, Lob. ad Phryn. p. 28.

σπιδῶν, ὦ, f. ὠσω, (σπίλος,) *to soil, to stain, to defile*, c. acc. James 3, 6 *γλῶσσα ἡ σπιλοῦσα ὧν τὸ σῶμα*. Pass. Jude 23.—Wisd. 15, 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phryn. p. 28.

σπλαγχνίζομαι, f. ἰσθήσομαι, Pass. depon. (σπλάγχνον,) *to feel the bowels yearn, to have compassion, to pity*; absol. Matt. 20, 34 *σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς*. Mark 1, 41. Luke 10, 33. 15, 20. With *ἐπὶ* c. dat. Matt. 14, 14. Luke 7, 13; *ἐπὶ* c. acc. Matt. [14, 14.] 15, 32. Mark 6, 34. 8, 2. 9, 22; *περὶ* c. gen. Matt. 9, 36. With gen. simply, like Lat. *misereat*, Matt. 18, 27 *σπλαγχνισθεὶς ... τοῦ δούλου ἐκείνου*.—Symm. Deut. 13, 8. Gr. Anon. 1 Sam. 13, 21; also *ἐπισπλαγχνίζομαι* Sept. Prov. 17, 5. Elsewhere only in later books, Test. XII

Patr. p. 640, 641, 642; c. *eis* p. 642 bis; c. *ἐπὶ* τινα p. 636, 641. Act. Thom. § 38. The Act. *σπλαγχνίζω*, occurs once in the sense of *σπλαγχνεῖν*, *to eat the inwards of victims sacrificed*, 2 Macc. 6, 8.

σπλάγχνον, ου, τό, *an intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 *σιδηροῦν σπλάγχνον*. Usually and in N. T. only PLUR. *τὰ σπλάγχνα*, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Il. 1. 464. Od. 3. 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20.—In N. T. of persons.

1. *the inwards, bowels*; Acts 1, 18 *ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ*, see in *λάσκα*.—2 Macc. 9, 5. Plut. de vitand. Aere alien. 8. For the womb Pind. Ol. 6. 73.

2. Spec. *the inward parts*, as in Engl. *the breast, the heart*, as the seat of the emotions and passions; e. g. anger, Aristoph. Ran. 844 *πρὸς ὀργὴν σπλάγχνα ξερμύνης*. ib. 1006. Soph. Aj. 995.—In N. T. of the gentler emotions, as compassion, tender affection, like Heb. *רחם*; put for *the heart, soul, mind, the inner man*. E. g. a) Genr. 2 Cor. 6, 12 *στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν*, parall. with *ἡ καρδιά* in v. 11. Philem. 7 *τὰ σπλ. τῶν ἀγίων ἀναπεπαύεται διὰ σοῦ*. v. 20. 1 John 3, 17. Sept. and *רחם* Prov. 12, 10; comp. *רחם* Gen. 43, 30. 1 K. 3, 26. So Ecclus. 30, 7. Plut. de Virt. et Vit. 2. Test. XII Patr. p. 533, 641. b) Meton. as the seat of *pity, compassion, affection, love*; 2 Cor. 7, 15 *καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν*. Phil. 1, 8 *ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις*. I. Chr. i. e. not with mere personal affection, but with christian love. Phil. 2, 1. Intensive, Luke 1, 78 *διὰ τὰ σπλ. ἐλείους Θεοῦ*. Col. 3, 12 *σπλ. οὐκτριμῶ*. Comp. Gesen. Lehrgr. p. 671. 3. Genr. *רחם*, Sept. *רחם*, Deut. 13, 18. Is. 47, 6. So Test. XII Patr. 641, 643 *ἔχειν σπλάγχνα ἐλείους*. c) Put for *the object of affection*, e. g. Philem. 12 *τὰ ἐμὰ σπλάγχνα*, *my own bowels*, as in Engl. *my own heart*, spoken of a person and implying strong affection; here parall. with *τὸ ἐμὸν τέκνον* v. 10. So Philostr. Vit. Soph. 2. 3 *οὐκ ἐπαποδύσσομαι τοῖς ἐμοῖς σπλάγχνοις*. Artemid. 1. 46 *οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια*.

σπόγγος, ου, ὁ, *a sponge*, Matt. 27, 48. Mark 15, 36. John 19, 29.—Hom. Od. 1. 111. Luc. Ver. Hist. 1. 41. Plato Tim. 70. c.

σποδός, οὐ, δ, *ashes*, Heb. 9, 13 *σποδὸς δαμάλεως*. Matt. 11, 21 et Luke 10, 13 *ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν*. To lie down in ashes, or to cast ashes or dust on the head, was a part of oriental mourning; comp. Sept. and *ἡρᾶ* Esth. 4, 1. 3. Is. 58, 5. Jer. 6, 26. Jon. 3, 6; also 1 Macc. 3, 47, 4, 39. Jos. Ant. 7, 9, 2. Æschyl. Suppl. 826, 1159. Wetst. N. T. I. 384 sq.—Genr. Eccclus. 10, 9. Hom. Od. 9, 375. Luc. D. Mort. 20, 4. Arr. Epict. 3, 13, 18.

σπορά, ἄς, ἡ, (σπείρω,) *a sowing, seed-time*, Sept. for *σπῆ* 2 K. 19, 29; *the green sprout, grain*, as growing, 1 Macc. 10, 30. Jos. Ant. 2, 14, 4.—In N. T. i. q. *σπέρμα*, *seed, semen virile*, (pr. Justin. Mart. Apol. 2, p. 93,) trop. 1 Pet. 1, 23 *ἀναγγενημένοι οὐκ ἐκ σπορᾶς φθαρτῆς*. So Act. Thom. 1, 31 *ποίας σπορᾶς καὶ πείου γένους ὑπάρχεις*. Justin. Mart. Apol. 1, p. 61.

σπόριμος, ου, δ, ἡ, adj. (σπείρω,) *sown, for sowing*, e. g. *σπέρμα* Gen. 1, 29. Lev. 11, 37; *fit for sowing*, ἡ γῆ Diod. Sic. 1, 36. Xen. Hell. 3, 2, 10.—In N. T. Plur. Neut. τὰ σπόριμα, *sown fields, fields of grain, corn fields*, Matt. 12, 1. Mark 2, 23. Luke 6, 1.

σπόρος, ου, δ, (σπείρω,) *a sowing, seed-time*, Sept. for *σπῆ* Ex. 34, 21. Xen. Œc. 7, 20; *the green sprout, grain*, as growing Eccclus. 40, 22.—In N. T. i. q. *σπέρμα, seed*; Mark 4, 26 *βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς*. v. 27. Luke 8, 5, 11; trop. 2 Cor. 9, 10. Sept. for *σπῆ* Deut. 11, 10.

σπουδάζω, ἄ ἄσῳ 2 Pet. 1, 15, (σπουδή,) earlier fut. *σπουδάσομαι* Buttm. 1, 113. ῖ. 7; *to speed, to make haste*, pr. as manifested in diligence, earnestness, zeal; comp. in *σπεύδω*.

1. Genr. *to make haste, to make effort, to endeavour*; c. infin. 2 Tim. 4, 9 *σπουδασὼν ἐλθεῖν πρὸς με ταχέως*. v. 21. Tit. 3, 12. Sept. for *σπῆ* Job 31, 5.—Judith 13, 12.

2. *to give diligence, to be in earnest, to be forward*; c. inf. Gal. 2, 10 *καὶ ἐσπουδασα αὐτὸ τοῦτο ποιῆσαι*. Eph. 4, 3, 1 Thess. 2, 17. 2 Tim. 2, 15. Heb. 4, 11. 2 Pet. 1, 10, 15, 3, 14.—Sept. Is. 21, 3. Diod. Sic. 1, 58. Xen. Apol. 22.

σπουδαῖος, α, ου, (σπουδή,) *speedy, hasty*, in the sense of *earnest, diligent, forward*; 2 Cor. 8, 17, 22 bis, *σπουδαῖον ὄντα, ὡς δὲ πολλὸν σπουδαϊότερον*. Neuf. comparat. *σπουδαϊότερον* as adv. intens. *very earnestly, very diligently*, 2 Tim. 1, 17.—Diod. Sic. 1, 51. Xen. Mem. 4, 2, 2.

σπουδαίως, adv. (σπουδαῖος,) *speedily, i. e. earnestly, diligently*; Luke 7, 4 *παρε-*

καλοῦν αὐτὸν σπουδαίως. Tit. 3, 13. Comparat. *σπουδαιότερος*, *the more speedily, the sooner*, Phil. 2, 26; see Buttm. 1, 115. 5.—Æl. V. H. 2, 2. Xen. Cyr. 1, 3, 9.

σπουδή, ἡς, ἡ, 1. *speed, haste*, as manifested in earnestness, diligence, zeal; e. g. *μετὰ σπουδῆς, with haste*, i. e. hastily, eagerly, Mark 6, 25. Luke 1, 39. Sept. for *σπῆ* Ex. 12, 11.—Wisd. 19, 2. Hdian. 3, 4, 1. Xen. Cyr. 2, 4, 6.

2. Spec. *diligence, earnest effort, forwardness*; Rom. 12, 8 *προϊστάμενος ἐν σπουδῇ*. v. 11. 2 Cor. 7, 11, 8, 7, 8. 2 Pet. 1, 5. Jude 3 *πᾶσαν σπουδὴν ποιούμενος*. So in behalf of any one, *ὑπὲρ τινος* 2 Cor. 7, 12, 8, 16; c. *πρὸς* final Heb. 6, 11.—Jos. Ant. 20, 9, 2. Xen. Conv. 1, 6; *πρὸς τινα* Jos. Ant. 12, 3, 3; *περὶ τι* Hdian. 1, 13, 15. Diod. Sic. 1, 81.

σπυρίς, ἰδος, ἡ, (σπείρω,) *a basket, for storing grain, provisions, or the like*; Matt. 15, 37, 16; 10. Mark 8, 8, 20. Acts 9, 25.—Arr. Epict. 4, 10, 21 *σπυρίσι δεσφύσαι*. Alciph. 3, 56. Hdot. 5, 16. Comp. Wetst. N. T. I. p. 426.

στάδιον, ου, τό, (στάς, ἵστημι,) Plur. by Metaplasm οἱ στάδιοι and τὰ στάδια, Buttm. 1, 56, 6; in N. T. only the former; *a stadium*, pr. 'the standard' of measure.

1. Pr. *a stadium, furlong*, as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to 606½ feet or 202½ yards English; the proportion of the Greek foot to the Roman being as 25 to 24; the former being equal to 12.135 inches Engl. and the latter to 11.6496 inches. The Roman mile, *μῖλιον*, (75 to the degree,) contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Adam's Rom. Ant. p. 503. Dict. of Antt. art. *Mensura*, also Append. So Luke 24, 13. John 6, 19, 11, 18. Rev. 14, 20, 21, 16.—So οἱ στάδιοι Jos. B. J. 7, 6, 6. Pol. 2, 14, 9. Xen. Cyr. 7, 1, 5; τὰ στάδια Pol. 3, 17, 2. Hdot. 2, 149. Xen. Mem. 1, 4, 17.

2. *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length; 1 Cor. 9, 24 *οἱ ἐν σταδίῳ τρέχοντες*. See Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567. Dict. of Antt. art. *Stadium*.—Jos. B. J. 2, 9, 3 *ἐν σταδίῳ*. Pind. Ol. 13, 42 *σταδίου δρόμον*. Also τὸ στάδιον Æl. V. H. 13, 43. Pol. 18, 29, 4. Xen. Hell. 1, 2, 1.

στάμνος, ου, δ ν. ἡ, (ἵστημι,) *an earthen jar, jug*, e. g. for keeping wine, *στάμνος*

αἶνον Dem. 938. 25. Aristoph. Plut. 545.—In N. T. a *jar*, *pot*, *vase*, in which the manna was laid up in the ark; Heb. 9, 4 *στάμνος χρυσῆ*, comp. Ex. 16, 33, where Sept. for *ἡρῆ*. See Meris p. 44 ἀμφορέα, τὸν δῖον τὸν στάμνον, Ἀττικῶς στάμνον, Ἑλληνικῶς. Comp. Lob. ad Phryn. p. 400.

στασιαστής, οὗ, ὁ, (στασιάζω, στάσις,) *one who stirs up sedition, makes insurrection, an insurgent*; Mark 15, 7 Lachm. for συστασιαστής in Rec.—Jos. Ant. 14. 1. 3 φίλος δέ τις Ἰερκανοῦ Ἰδουμαῖος Ἀντίπατρος λεγόμενος... δραστήριος δὲ τὴν φύσιν ὦν καὶ στασιαστής. Ptolem. in Tetrab. p. 165.

στάσις, εως, ἡ, (ἵστημι,) *Act. a setting up, erection, as of a statue*, Dion. Hal. Ant. 5. 35. Usually and in N. T. in an intransitive sense.

1. *a standing*, the act or state of standing; as *στάσιν ἔχειν*, *to have a standing*, i. q. *to stand*, Heb. 9, 8 *ἐν τῇ πρώτῃ σκηνῇ ἐχούσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανόσ τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Pol. 5. 5. 3.

2. *a standing up, uprising*, e. g. a) Of a popular commotion, *insurrection, sedition, uproar*; Mark 15, 7 οἵτινες ἐν τῇ στάσει φύσιν πεποιήμενοι. Luke 23, 19. 26. Acts 19, 40. 24, 5. So Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 68. b) In a more private sense, *dissension, controversy*, with the idea of violence; Acts 15, 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23, 7. 10. Sept. for *מרי* Prov. 17, 14.—So Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

στατήρ, ἡρος, ὁ, (ἵστημι,) *any weight*; espec. *a stater*, an Attic silver coin of a certain weight, Matt. 17, 27. It was equal to the Attic *tetradrachm*, or four silver drachmæ, originally worth 3s. 3d. sterling or 78 cents; but in the times of the N. T. current among the Romans and Jews for about 2s. 6d. sterling or 60 cents; and in *δραχμή* καὶ ἀργύριον no. 2. Boeckh Metrolog. Untersuch. p. 81, 124.—Aquil. et Symm. for *שֶׁטֶל* Ex. 38, 24. Num. 3, 47. Josh. 7, 21. Æl. V. H. 12. 1. Xen. Hell. 5. 2. 21. There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31; see Dict. of Antt. art. *Stater*.

σταυρός, οὗ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. Ant. 7. 4. 14.—Later and in N. T. *a cross*, i. e. *a stake with a cross-piece*, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the ancient Hebrews, Deut. 21, 22; to the Egyp-

tians, Gen. 40, 19; to the Persians, Ezra 6, 11. Esth. 7, 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and criminals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 58 *ὁ μέλλων αὐτῷ [στυγρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βαστάζει*. A label or title was usually placed on the breast or over the criminal. See Adam's Rom. Ant. p. 274. Dict. of Antt. art. *Crux*.

1. *the cross*, as an instrument of punishment; Matt. 27, 32 *τοὺτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27, 40. 42. Mark 15, 21. 30. 32. Luke 23, 26. John 19, 17. 19. 25. 31. Phil. 2, 8. Col. 1, 20. 2, 14. So Philo in Flacc. II. p. 527. 36. c. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *αἶρειν, βαστάζειν, λαμβάνειν τὸν σταυρόν*, *to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so with *αἶρειν* Matt. 16, 24. Mark 8, 34. 10, 21. Luke 9, 23; *βαστάζειν* Luke 14, 27; *λαμβάνειν* Matt. 10, 38.

2. *Meton. the cross*, for the *punishment of the cross, crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2, 16. Heb. 12, 2 *ὑπέμεινε σταυρόν*. So *ὁ σταυρός τοῦ Χρ.* 1 Cor. 1, 17. Gal. 6, 12. 14. Phil. 3, 18; *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1, 18; absol. Gal. 5, 11.

σταυρώω, ὦ, f. ὥσω, (σταυρός,) *to stake, to drive stakes, pales, palisades*, Thuc. 7. 26.—Later and in N. T. *to crucify*, to nail to the cross; with acc. expr. or impl. Matt. 20, 19 *μαστιγῶσαι καὶ σταυρῶσαι*. 23, 34. 26, 2. 27, 22 sq. Mark 15, 13 sq. Acts 2, 36. al. Sept. for *מָלַךְ* Esth. 7, 10. So Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. *to crucify, to mortify*, i. q. *συνάπτω*, c. acc. Gal. 5, 24 *σταυροῦν τὴν σάρκα*, *to crucify the flesh*, to vanquish, mortify, destroy the power of the carnal nature. 6, 14 *ἐμοὶ κόσμος ἐσταύρωται, καὶ ἐγὼ τῷ κόσμῳ*, i. e. *the world is dead to me and I to the world, I have renounced the world and the world me*. +

σταφυλή, ἧς, ἡ, *grapes, a cluster of grapes*; Matt. 7, 16 *μῆτι συλλέγουσιν ἀπὸ ἀκαρπῶν σταφυλήν*. Luke 6, 44. Rev. 14,

18. Sept. for $\alpha\alpha$ Gen. 40, 11. Is. 5, 2.—Diod. Sic. 4. 5. Xen. CEC. 19. 19.

στάχυς, vos, δ , an ear of grain, Lat. *spica*; Matt. 12, 1 $\tau\alpha\lambda\lambda\epsilon\upsilon\tau\omicron\upsilon\varsigma$ στάχυας. Mark 2, 23. 4, 28 bis. Luke 6, 1. Sept. for $\epsilon\lambda\alpha\theta\epsilon$ Gen. 41, 6. 7. Ruth 2, 1.—Eurip. Hec. 593. Luc. Saturn. 7. Plut. Eumen. 6 bis.

Στάχυς, vos, δ , *Stachys*, pr. n. of a Christian, Rom. 16, 9.

στέγη, ης, η , (στέγω.) a covering, roof, Matt. 8, 8. Luke 7, 6. Mark 2, 4 ἀπεστέγασαν τὴν στέγην, comp. in ἀποστεγάω. Sept. for $\epsilon\lambda\alpha\theta\epsilon$ Gen. 8, 13.—1 Esdr. 6, 4. *Æl.* V. H. 9. 18. Xen. Cyr. 6. 1. 14.

στέγω, f. $\xi\omega$, to cover, c. acc. Luc. Tim. 18. Thuc. 4. 34.—In N. T. to cover over in silence, to bear in silence, to bear with, to forbear; c. acc. 1 Cor. 9, 12 ἀλλὰ πάντα στέγομεν. 13, 7; absol. 1 Thess. 3, 1. 5. So Diod. Sic. 11. 32 τὴν *βίαν*. Pol. 3. 53. 2. Plato Gorg. 493. c.—Others in 1 Cor. 13, 7 render, to cover, to hide, i. e. to excuse all wrongs; but not in accordance with Paul's usage; so Ecclus. 8, 17. Pol. 4. 8. 2. Thuc. 6. 72.

στεῖρος, α, $\sigma\upsilon$, (στερρός, στερεός, kindr. *ιστημ*.) sterile, barren, pr. of soil, like *στερρός*; trop. only of females, Luke 1, 7. 36. 23, 29. Gal. 4, 27. Sept. for $\epsilon\lambda\alpha\theta\epsilon$ Gen. 11, 30. Judg. 13, 2. 3.—Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. Eur. Andr. 711.

στέλλω, f. $\sigma\tau\epsilon\lambda\omega$, pr. Germ. *stellen*, to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. to put in order, to prepare, to fit out, as *τινὰ ἐς μάχην* Hom. Il. 12. 325; *στρατίαν* Hdot. 3. 141; also to fit or furnish with garments, to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of making ready and motion to a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and so differing from *πέμπω*, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86; Pass. or Mid. to be sent, to go, to take a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, as a nautical word, *ἵστια στέλλειν*, to send in the sails, to draw or take in, to furl, Hom. Od. 3. 11; hence also of astringent medicines, to draw in, to contract, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for $\epsilon\lambda\alpha\theta\epsilon$ of the waters Gen. 8, 1. Jos. Ant. 5. 8. 3 λύπην σταλῆναι. ib. 9. 10. 2 δ χειμῶν ἐστάλη.

Philo de Vit. Mos. III. p. 668. e, τὴν φύσιν οἷσιν...στέλλειν καὶ καθαιρεῖν. Of persons, to repress, to restrain, with ἀπό, from any thing, Philo de Spec. Legg. p. 772. e, ἀπὸ τῶν ὑψηλῶν καὶ υπερόργων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. Anim. an corp. 4. Mor. III. p. 343, οἱ κατὰ ψυχὴν χειμῶνες, στείλασθαι τὸν ἄνθρωπον οὐκ ἔωτες.—Hence in N. T.

Mid. or Pass. trop. of persons contracting or restraining themselves from fear, surprise, aversion, to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. 8, 20 στελλόμενοι τοῦτο. With ἀπό, 2 Thess. 3, 6 στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κτλ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. With ἀπό, Sept. Mal. 2, 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτῶν, for Heb. $\epsilon\lambda\alpha\theta\epsilon$ $\epsilon\lambda\alpha\theta\epsilon$.

στέμμα, ατος, τό, (στέφω,) a fillet, garland, wreath; Acts 14, 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323. Dict. of Antt. art. *Serta*.—Luc. Alex. 27. Pol. 16. 33. 5. Plato Rep. 617. c.

στεναγμός, οῦ, δ , (στενάω,) a sighing, groaning, e. g. of the oppressed, Acts 7, 34, quoted from Ex. 2, 24 where Sept. for $\epsilon\lambda\alpha\theta\epsilon$, as also Ex. 6, 5; for $\epsilon\lambda\alpha\theta\epsilon$ Judg. 2, 18. Also of prayers to God not expressed in articulate words, Rom. 8, 26; comp. Mark 7, 35. Sept. for $\epsilon\lambda\alpha\theta\epsilon$, Ps. 38, 10.—Luc. Jup. Trag. 2. *Æschin.* Dial. Soc. 3. Plato Rep. 578. a.

στενάζω, f. $\xi\omega$, (στένω, στενός,) to sigh, to groan, e. g. of persons in distress, affliction, absol. Rom. 8, 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5, 2. 4. Heb. 13, 17; or from impatience, ill humour, i. q. to murmur, to complain, κατ' ἀλλήλων James 5, 9. Also of fervent though silent prayer; Mark 7, 34 ἀναβλέψας...ἐστέναξε, comp. Rom. 8, 26. Sept. genr. for $\epsilon\lambda\alpha\theta\epsilon$ Is. 24, 7. Lam. 1, 22.—Wisd. 5. 3. Plut. Agesil. 16. Dem. 835. 12.

στενός, η , $\sigma\upsilon$, *στεινός*, narrow, e. g. ἡ πύλη ἡ στενὴ Matt. 7, 13. 14. Luke 13, 24; comp. 2 Esdr. 7, 6 sq. Sept. for $\epsilon\lambda\alpha\theta\epsilon$ Is. 49, 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

στενοχωρέω, ω , f. $\eta\sigma\omega$, (στενοχωρός, στενός, χώρα,) to straiten for room, Sept. Josh. 17, 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29.—In N. T. Pass. trop. to be straitened, distressed, not

able to turn oneself, 2 Cor. 4, 8. 6, 12 bis, opp. *πλανῶ* in v. 11. So Arr. Epict. 1. 25. 28 *ἐαυτοὺς ἐλίσσομεν καὶ στενοχωροῦμεν* κτλ.

στενοχωρία, ας, ἡ, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26.—In N. T. trop. *straits, distress, anguish*; as ἡ *ἐλπίς* καὶ *στενοχ.* Rom. 2, 9. 8, 35. 2 Cor. 6, 4; ἐν *ἀνάγκαις* ... ἐν *στενοχωρίαις* 2 Cor. 12, 10. Sept. for *ἡρῖα* Is. 8, 22. So Ecclus. 10, 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

στερεός, ὁ, ὄν, (στερρός, kindr. *ἰσχυμ*.) *hard, firm, solid*; e. g. as opp. to a liquid, *στερεὰ τροφή*, *solid food*, anth. τὸ γάλα milk, Heb. 5, 12. 14. So Arr. Epict. 2. 16. 39 οὐ *ἔλεις ἤδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἀπτεσθαι τροφῆς στερεωτέρας*. Diod. Sic. 2. 4; τὰ *δοτὰ* Plato Phaed. 98. c; *λίθος* Hom. Od. 19. 494.—Trop. *firm, stable, immutable*, 2 Tim. 2, 19 *βεβήλιος τοῦ θεοῦ*. 1 Pet. 5, 9 *στερεοὶ τῇ πίστει*. Sept. for *ῖν* Ps. 35, 12. Jer. 31, 11. So *Æl.* V. H. 5. 8. Dion. Hal. Ant. 8. 40.

στερεώω, ᾧ, f. ὥσω, (στερεός,) *to make firm, strong, to strengthen*; c. acc. Acts 3, 7. 16 *τούτων ... ἐστερέωσε τὸ ὄνομα αὐτοῦ*. Sept. for *ῖν* Ps. 33, 6; *ῖν* Is. 44, 24. So Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. *to confirm, to establish*, in faith τῇ *πίστει* Acts 16, 5. So Sept. 1 Sam. 2, 1. Prov. 20, 18.

στερέωμα, ατος, τό, (στερεώω,) *any thing made firm, solid; the firmament*, Sept. for *ῖν* Gen. 1, 6 sq. Ez. 1, 22; *firm support*, Esdr. 8, 81.—In N. T. *firmness, steadfastness*, e. g. τῆς *πίστεως* Col. 2, 5. So 1 Macc. 9, 14.

Στεφανῆς, ᾧ, ὁ, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1, 16. 16, 15. 17.

στέφανος, ου, ὁ, (στέφω,) *a circle, chaplet, crown*, encircling the head, e. g.

1. *a crown*, as the emblem of royal dignity; Rev. 6, 2. 12, 1 *στέφανος ἀστέρων* δώδεκα. 14, 14 *στέφ. χρυσοῦν*. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4, 4. 10. 9, 7; comp. in *βασιλεύω* no. 2. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27, 29. Mark 15, 17. John 19, 2. 5. Sept. for *ῖν* 2 Sam. 12, 30. Esth. 8, 15.—2 Macc. 14, 4. *Æl.* V. H. 11. 4. Hdian. 5. 3. 12.

2. *a chaplet, wreath*, as the prize conferred on victors in the public games and elsewhere; 1 Cor. 9, 25 *φθαρτὸν στέφ. λάβωσιν*. So Judith 15, 13. Ceb. Tab. 21.

Xen. Hell. 1. 7. 36.—Trop. as an emblem of the rewards of a future life, i. q. *prize, reward*; 2 Tim. 4, 8 ὁ *τῆς δικαιοσύνης στέφανος*. James 1, 12 *στέφ. τῆς ζωῆς*. 1 Pet. 5, 4. Rev. 2, 10. 3, 11. Comp. Sept. for *ῖν* Jer. 13, 18. Lam. 5, 16. So i. q. reward, Diod. Sic. 13. 15.

3. Trop. *an ornament, honour, glory*, that in which one may glory; Phil. 4, 1 *ἀδελφοί μου ... χαρὰ καὶ στέφανος μου*. 1 Thess. 2, 19. Sept. and *ῖν* Prov. 12, 4. 16, 31. 17, 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 *στέφ. τῆς πατρίδος εἶναι τὰς ἐαυτῶν ψυχὰς*.

Στέφανος, ου, ὁ, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6, 5. 8. 9. 7, 59. 8, 2. 11, 19. 22, 20.

στεφανῶω, ᾧ, f. ὥσω, (στέφανος,) *to crown, e. g. a victor in the public games*, Pass. 2 Tim. 2, 5. Sept. for *ῖν* Cant. 3, 11. So Judith 15, 13. Ceb. Tab. 21. Xen. Ag. 2. 11.—Trop. *to honour, to adorn*, c. acc. Heb. 2, 7. 9, *δόξῃ καὶ τιμῇ ἐστεφανώσας αὐτόν*, in allusion to Ps. 8, 6 where Sept. for *ῖν*. So Jos. B. J. 4. 4. 4 *στεφ. τὰς πύλας*. Diod. Sic. 20. 84.

στήθος, εος, ους, τό, (kindr. *ἰσχυμ*, *στήναι*.) *the breast*, Plur. τὰ *στήθη*, *the breasts*; Luke 18, 18 *ἔτυπον εἰς τὸ στήθος*. 23, 48. John 13, 25. 21, 20. Rev. 15, 6. Sept. for Chald. *ῖν* Dan. 2, 32; *ῖν* Ex. 28, 23. 26.—Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49.

στήκω, a late present form, *to stand*, corrupted from *ἵστηκα*, Perf. of *ἵστημι*, Buttm. § 107. II. 2, marg.—Intrans. and absol. Mark 11, 25 *ὅταν στήκητε προσευχόμενοι*. Trop. *to stand firm in faith and duty, to be constant, to persevere*; c. dat. of pers. Rom. 14, 4 *τῷ ἰδίῳ κυρίῳ στήκει ἡ πίστις* to his own master he standeth or falleth, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. With dat. of thing, Gal. 5, 1 *τῷ ἐλευθερίᾳ*. With ἐν c. dat. 1 Cor. 16, 13 *στήκετε ἐν τῇ πίστει*. Phil. 1, 27. 4, 1 ἐν *κυρίῳ*, i. e. in the faith and profession of Christ. 1 Thess. 3, 8; absol. 2 Thess. 2, 15. So Sept. for *ῖν* Ex. 14, 13 Cod. Alex. et Complut.

στηρυγμός, ου, ὁ, (στηρίζω,) *a setting fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. Plut. de profect. in Virt. 3.—In N. T. trop. *fixedness, steadfastness in mind and faith*, 2 Pet. 3, 17 *ἵνα μὴ ... ἐκπίσσητε τοῦ ἰδίου στηρυγμοῦ*.

στηρίζω, f. ἴζω, (ἵστημι,) *to set fast, to make steadfast, to fix.*

1. Pr. Pass. perf. Luke 16, 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, is fixed. Sept. κλίμαξ ἐστηρικμένη for צפתי Gen. 28, 12. So Eccles. 3, 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Intrans. Plut. Marcell. 15.—From the Heb. Luke 9, 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κτλ. comp. in πρόσωπον no. 1.

2. Trop. *to make steadfast in mind, to confirm, to strengthen, c. acc.* Luke 22, 32 στήριξον τοὺς ἀδελφοὺς σου. Rom. 1, 11. 16, 25. 1 Thess. 3, 2. 13. 2 Thess. 3, 3. James 5, 8. 2 Pet. 1, 12. Rev. 3, 2. 1 Thess. 2, 17 et 1 Pet. 5, 10 στήριξαι Opt. in Rec. where later edit. have fut. στήριξε. So Sept. for צפ Ps. 51, 14. 112, 8.—Eccles. 6, 40. 22, 17.

στίβας, ἄδος, ἥ, (στείβω, Lat. *stipo*.) *pr. any thing trodden or stuffed; hence a bed of straw, rushes, boughs, leaves; also a mattress.* Hdot. 4. 71. Pol. 5. 48. 4. Xen. Hell. 7. 1. 16; made of yew and myrtle twigs, Plato Rep. 372. b.—In N. T. *a green twig, bough, branch,* Mark 11, 8 Lachm. στίβας ἐκ τῶν δένδρων, where Rec. has στίβας; parall. is Matt. 11, 8 ἐκ τῶν κλάδων. See Wetst. N. T. I. p. 609.

στίγμα, ατος, τό, (στίζω,) *a mark, brand, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop.* Gal. 6, 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω, i. e. the marks and scars of wounds received in the service of Christ; see 2 Cor. 4, 10 et 11, 23 sq. comp. Rev. 14, 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq.—Pr. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Æl. V. H. 2. 9. Plut. Pericl. 26. Diod. Sic. 14. 30.

στιγμή, ἥς, ἥ, (στίζω,) *a prick, point, Diog. Laert. 7. 135 στιγμή δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον.* Trop. for the minutest particle, Dem. 552. 7.—In N. T. *trop. a point of time, a moment, instant,* Luke 4, 5 ἐν στιγμή χρόνου. Sept. for צדק Is. 29, 5. So 2 Macc. 9, 11. Plut. de Liber. educ. 17 στιγμή χρόνου πᾶς ὁ βίος ἐστὶ. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

στίλβω, f. ψω, *to be bright, to shine, to glitter; absol.* Mark 9, 3 ἱμάτια στίλβοντα. Sept. for צהר Ezra 8, 26; צהר Nah. 3, 3.—Pol. 11. 9. 4. Plato Phædo 59. p. 110. c.

στοά, ἄς, ἥ, (ἵστημι,) *a colonnade, portico, porch, piazza, surrounded and supported by columns,* John 5, 2. Spec. ἡ στοὰ Σολομώντος *Solomon's porch,* John 10, 23. Acts 3, 11. 5, 12; see in ἱερὸν no. 1. This was the eastern colonnade or portico of the temple-area; and is called by Josephus τὸ ἔργον Σολομώντος, B. J. 20. 9. 7; comp. Ant. 8. 3. 9. B. J. 5. 5. 1.—Genr. Dem. 776. 20. Xen. Œc. 7. 1.

στοιβάς, ἄδος, ἥ, *prob. corrupted from στίβας, ἄδος, ἥ, where see, and comp. στωβή, στωβάω; a green twig, bough, branch; Mark 11, 8 Rec. στωβάδας ἐκ τῶν δένδρων, where Mss. and Lachm. have στίβας; comp. Matt. 21, 8. See in στίβας.*

στοιχεῖον, ου, τό, (dim. στοῖχος, στειχῶ,) *pr. a little step; then a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 652. Trop. an element, elementary sound, a letter,* Pol. 10. 45. 7. Luc. Jud. Voc. 12. Plato Crat. 424. d.—In N. T. Plur. τὰ στοιχεῖα, *the elements, e. g.*

1. Genr. *the elements of nature, the component parts of the physical world.* 2 Pet. 3, 10. 12 στοιχεῖα καυσόμενα. Comp. Minuc. Felix 34. 2 "Stoicis. . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26.—Wisd. 19, 17. Luc. Parasit. 11. Hdian. 3. 1. 12. Plato Tim. 48. b.

2. Of elementary instruction, *the elements, the rudiments; e. g. of Christian instruction,* Heb. 5, 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. the first rudiments, principles; comp. Wiener § 34. 2. So Plut. de Lib. educ. 16 στοιχεῖα τῆς ἀρετῆς.—Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the first elements, the mere rudiments,* Gal. 4, 3. 9. Col. 2, 8. 20.

στοιχέω, ᾶ, f. ἴσω, (στοῖχος,) *to stand or go in order, to advance in rows, ranks,* Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7.—In N. T. *trop. to walk orderly, and with duty of rule, to walk by rule, to live according to any rule or duty, to follow;* Gal. 6, 16 δοσε τῷ κάνονι τούτῳ στοιχήσουσι. 5, 25. Phil. 3, 16. Rom. 4, 12. Absol. Acts 21, 24. So Sext. Empir. 1. 10. 233 στοιχεῖν τῇ συνηθείᾳ. Pol. 28. 5. 6 στοιχεῖν τῇ τῆς συγκαλήτου προέσει.

στολή, ἥς, ἥ, (στέλλω,) *a fitting out, apparatus, implements,* Æl. V. H. 3. 43; *armature, arms, harness,* ib. 3. 24. Xen. Cyr. 3. 3. 42; *apparel, attire, dress,* Æl. V. H. 13. 1 med. 14. 7.—In N. T. i. q. Lat. *stola, a robe, vestment, a long flowing robe*

reaching to the feet, worn by kings Sept. Jon. 3, 6. *Æl. V. H.* 7. 1; by priests Sept. Ex. 28, 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12, 38 ἐν στομαῖς περιπατεῖν. 16, 5. Luke 15, 22. 20, 46. Rev. 6, 11. 7, 9. 13. 14 bis. Sept. for רָבָּב Ex. 28, 2 sq. 2 Chr. 18, 9; לְרֹאשׁ 1 Chr. 15, 27. So Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

στόμα, ατος, τό, 1. *the mouth*, of men and animals; e. g. of animals, Matt. 17, 27, 2 Tim. 4, 17, comp. in λέων. Heb. 11, 33 comp. Judg. 14, 8. James 3, 3. Rev. 9, 17 sq. 12, 15. al. Sept. and רֶמֶס Gen. 8, 11. Ps. 22, 22. (Palaph. 52. 2. Xen. Eq. 6. 9.) Of persons, as the organ of breathing, blowing, 2 Thess. 2, 8 τῷ πνεύματι τοῦ στόματος αὐτοῦ ec. τοῦ θεοῦ, comp. Ps. 33, 6. Rev. 1, 16. 2. 16. 11. 5. Sept. and רֶמֶס 2 K. 4, 34. As receiving food and drink, Matt. 15, 11. 17. John 19, 29. Acts 11, 8. Rev. 10, 9. 10. Sept. and רֶמֶס Neh. 9, 30. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12, 34 τὸ στόμα λαλεῖ. Acts 23, 2. Rom. 3, 14. 19. 10, 8 sq. Col. 3, 8. James 3, 10. al. Sept. and רֶמֶס Ex. 4, 15. Is. 1, 30. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So *the mouth* as speaking, Matt. 15, 8, comp. Is. 29, 13. Matt. 18, 16 et 2 Cor. 13, 1 ἐπὶ στόματος δύο μαρτύρων, quoted from Deut. 19, 5 where Sept. for רֶמֶס לְרֹאשׁ. Luke 11, 54. 19, 22 ἐκ τοῦ στόματος σου κρινὼ σε. 21, 15 ὁσὼς ὑμῖν στόμα καὶ σοφίαν q. d. wise utterance. Comp. רֶמֶס Sept. λόγος 1 Sam. 15, 24. So Soph. Œd. Tyr. 427, 706.—In phrases borrowed mostly from the Hebrew: α) ἀνοίγειν τὸ στόμα, *to open one's mouth, to speak*, see fully in ἀνοίγει no. 4; also trop. of the earth as rent in chasms, Rev. 12, 16 see ibid. no. 4. α. δ. β) τὸ ἐκπορεύμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15, 11. 18; comp. Sept. Num. 30, 3. 32, 24. So τὸ ἐκπορ. διὰ τοῦ στόματος (τοῦ θεοῦ), *word, precept*, Matt. 4, 4, in allusion to Deut. 8, 3 where Sept. for רֶמֶס. γ) λαλεῖν v. εἰπεῖν διὰ στόματος τινος, *to speak through the mouth of any one, to speak by his intervention*, as God by a prophet, messenger; Luke 1, 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφῆτων. Acts 1, 16. 3, 18. 21. 4, 25. 15, 7. So Sept. and Heb. רֶמֶס 2 Chr. 36, 21. 22. δ) στόμα πρὸς στόμα λαλεῖν, *to speak mouth to mouth, orally*, without the need of writing. 2 John 12. 3 John 14. Sept. for רֶמֶס לְרֹאשׁ רֶמֶס Num. 12, 8;

comp. Jer. 32, 4. So Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

2. Synecd. *the fore part, front*; spec. of weapons, *the point*, Hom. Il. 15. 389. Hence in N. T. of a sword, *the edge*, e. g. στόμα μαχαίρας Luke 21, 24. Heb. 11, 34. Sept. for Heb. רֶמֶס Gen. 34, 16. Judg. 20, 37. 38.—Eccles. 28, 18. Soph. Aj. 651. +

στόμαχος, ου, ὁ, (στόμα,) pr. *a mouth, opening*; hence, *the throat, gullet*, Hom. Il. 3. 292. ib. 19. 266.—In N. T. *the stomach*, 1 Tim. 5, 23. So Luc. Chronosol. 17. Hdian. 1. 17. 23. Plut. Cicer. 3.

στρατεία, ας, ἡ, (στρατεύω,) *military service, warfare*, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6; *a military expedition, campaign*, Pol. 2. 22. 2, 6. Xen. Hell. 7. 4. 19.—In N. T. trop. of the apostolic office, as connected with hardships, dangers, trials, *a warfare*; 2 Cor. 10, 4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Also 1 Tim. 1, 18, see in στρατεύω no. 2. α. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενή στρατείαν.

στράτευμα, ατος, τό, (στρατεύω,) *a military expedition, campaign*, i. q. στρατεία, Hdot. 3. 49.—In N. T. *an armament, army, troops, host*, genr. Matt. 22, 7. Rev. 9, 16. 19, 14. 19 bis. (1 Macc. 9, 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18.) Synecd. *a band or detachment of troops*, e. g. the garrison in the fortress Antonia, Acts 23, 10. 27; also of Herod's body-guard, Luke 23, 11. So Hdian. 4. 6. 11, spoken of a part of the prætorian cohort.

στρατεύω, f. εὔσω, (στρατός,) *to serve in war, to be a soldier*, Xen. Cyr. 4. 4. 11; *to wage war, to make an expedition, campaign*, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14.—Often and in N. T. only Mid. depon. στρατεύομαι, *to serve in war, as a soldier; to be a soldier, warrior*.

1. Pr. and absol. 1 Cor. 9, 7 τίς στρατεύεται ἰδιώτης ὀφεινῶν ποτὶ; 2 Tim. 2, 4. Part. ὁ στρατευόμενος, *a soldier*, Luke 3, 14.—Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

2. Trop. *to war, to wage war*, e. g. α) Of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10, 3; also with acc. of kindred noun, 1 Tim. 1, 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Butt. § 131. 4. So Jos. de Macc. § 9 ἱερὰν καὶ εὐγενή στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. b) Of desires and lusts which war against right principles and moral precepts, James 4, 1. 1 Pet. 2, 11.

στρατηγός, ου, ὁ, (στρατός, ἄγω,) pr. *leader of an army, commander, general*, Jos.

B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5; so of the ten Athenian commanders chosen annually, who had charge of the war-department, with whom the *πολεμάρχος* was joined, Hdot. 6. 109. Æl. V. H. 3. 8, 17. Dem. 238. 13 *ὁ ἐπὶ τῶν ὁπλῶν στρατηγός* καὶ *ὁ ἐπὶ τῆς διοικήσεως*. ib. 282. 10. ib. 400. 26; see Potter's Gr. Ant. II. p. 53. Dict. of Antt. art. *Strategus*. In other Greek cities, a *chief-magistrate, prefect*, Diod. Sic. 16. 56 *Φάλακος ὁ Φοκίων στρατηγός*. ib. 14. 93. Luc. Tox. 17 *ἔωθεν οἱ στρατηγοὶ παρήσαν* sc. *τῶν Ἑφείων*, comp. § 12.—Of Roman officers, e. g. the *consul, ὕπατος*, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *prætor*, Diod. Sic. T. VI. p. 222 *τῶν κατὰ πόλιν [Ρώμην] στρατηγῶν*. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 *στρατηγός κατὰ πόλιν καὶ ἐπὶ ξένων, prætor urbanus et peregrinus*. Adam's Rom. Ant. p. 119 sq. In Roman *coloniæ* and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri, seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *prætors*, i. q. Greek *στρατηγοί*. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *prætores* appellari volebant." Adam's Rom. Ant. p. 74. Dict. of Antt. art. *Colonia*, p. 318.—Hence in N. T.

1. Of the *duumviri, prætors, magistrates* of Philippi, which was a Roman *colonia*, Acts 16, 20. 22. 35. 36. 38.—Sept. for מִשְׁפָּטִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 14. 13, 11.

2. Spec. *ὁ στρατηγός τοῦ ἱεροῦ, the captain, governor, prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom apparently held the chief command; see in σπεῖρα no. 2; comp. Jer. 20, 1. E. g. fully, Luke 22, 52 *στρατηγούς τοῦ ἱεροῦ*. Acts 4, 1 *ὁ στρ. τοῦ ἱεροῦ*. 5, 24; absol. Luke 22, 4. Acts 5, 26.—Jos. B. J. 6. 5. 3 *δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ*. Ant. 20. 6. 2. B. J. 2. 17. 2 *ὁ στρατηγῶν*. Called also by other names, e. g. Sept. *ὁ ἡγούμενος οἴκου θεοῦ* for Heb. מְשִׁיבֵי בֵּית הַמִּקְדָּשׁ 1 Chr. 9, 11. 2 Chr. 31, 13. Jer. 20, 1; *ἐπιστάται τοῦ ἱεροῦ* 1 Esdr. 1, 8; *ιεροστάται* 7, 2; *χίλαρχοι* 1 Esdr. 1, 9, comp. 2 Chr. 35, 8. 9.

στρατιά, ἄς. ἡ, (*στρατός*.) an *army, host*, Sept. for מִצְבָּא 2 Sam. 3, 23. 1 K. 11,

15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17.—In N. T. only by Hebr. *στρατιά οὐράνιος* v. τοῦ οὐρανοῦ, i. q. מַלְאָכֵי הַשָּׁמַיִם, the *host of heaven, the heavenly host*, viz.

1. the *angelic host, angels*, Luke 2, 13. So Sept. for מַלְאָכֵי הַשָּׁמַיִם 1 K. 22, 19, comp. 2 Chr. 18, 18. Ps. 148, 2. 103, 21.

2. Of the *host of the firmament, the sun, moon, and stars*, Acts 7, 42. So Sept. and מַלְאָכֵי הַשָּׁמַיִם 2 Chr. 33, 3. 5. Jer. 19, 13. Zech. 1, 5.

στρατιώτης, ου, ὁ, (*στρατιά*.) a *soldier, warrior*, spoken of common soldiers, Matt. 8, 9. Mark 15, 16. Luke 7, 8. John 19, 23 sq. Acts 12, 4. al. So 2 Macc. 14, 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3.—Trop. of a Christian teacher, 1 Tim. 2, 3 *ὡς καλὸς στρατιώτης Ἰ. Χρ.* See in *στρατεία*. +

στρατολογέω, ᾶ, f. ἦσω, (*στρατολόγος*; *στρατός, λέγω*.) to *collect an army, to levy, to enlist*; Part. ὁ *στρατολογήσας* one who holds a *levy or makes an enlistment*, a commander, general, 2 Tim. 2, 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12.

στρατοπεδάρχης, ου, ὁ, (*στρατόπεδον, ἀρχω*.) Lat. *praefectus praetorio*, a *prefect of the praetorian camp*, or commander of the emperor's body-guards (comp. Phil. 1, 13); an officer to whose charge Paul was committed at Rome, Acts 28, 16. The younger Agrippa was once imprisoned by this officer at the command of the emperor Tiberius; see Jos. Ant. 18. 6. 6, comp. 10. Krebs Obs. in loc. Plin. Epist. 10. 65 "vinctus mitti ad praefectos praetorii me debet." See Adam's Rom. Ant. p. 149, 563. Dict. of Antt. art. *Praefectus*.—Genr. Luc. Hist. conscr. 22.

στρατόπεδον, ου, τό, (*στρατός, πέδον*.) pr. the *camping-ground of an army*; hence, a *camp, encampment*, Jos. Ant. 7. 9. 6. Ceb. Tab. 1. Xen. Cyr. 3. 3. 27.—In N. T. meton. an *army encamped, a host*, Luke 21, 20. Sept. for מַחֲנֵה Jer. 34, 1. So 2 Macc. 8, 12. Hdian. 7. 8. 8. Xen. Hell. 1. 1. 21.

στρεβλῶω, ᾶ, f. ὥσω, (*στρεβλῆ, στρεβλός, στρέφω*.) to *roll or wind on a windlass*, Hdot. 7. 36; to *wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 3 Macc. 4, 14. Æl. V. H. 7. 18. Pol. 2. 59. 1.—In N. T. trop. to *wrest, to pervert*, e. g. the sense of a writing, c. acc. 2 Pet. 3, 16. Comp. Sept. Pass for מַשְׁתַּחֲוִי 2 Sam. 22, 27.

στρέφω, f. ψω, pr. i. q. τρέπω, the first and third consonants of the root TPεII being strengthened by the sibilant and aspirate; to *turn, to turn about or around*, trans. Mid.

στρέφωμαι and Pass. aor. 2 ἐστράφην as Mid. to turn oneself, to turn about, intrans. Buttm. § 136. 1, 2.

1. Pr. to turn, c. acc. also with dat. of pers. towards whom, Matt. 5, 39 στρέφον αὐτῷ καὶ τὴν ἄλλην. Mid. Part. absol. στραφεῖς, στραφέντες, turning, being turned; Matt. 7, 6. 16, 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ. Luke 9, 55. 14, 25. 22, 61. John 1, 38. 20, 16; c. dat. τινὶ Luke 7, 9; πρὸς τινα Luke 7, 44. 10, [22.] 23. 23, 38. Also Mid. c. εἰς τινα, Acts 13, 46 στρεφόμεθα εἰς τὰ ἔθνη, we turn [and go] to the Gentiles. So with εἰς c. acc. of place, Acts 7, 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, in their hearts they turned back to Egypt. John 20, 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for ἡστῆ Jer. 48, 39; Mid. c. εἰς τὰ ὀπίσω for ἡστῆ Ps. 114, 3. 5.—Æl. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1; πρὸς τινα Luc. Alex. 8; εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

2. Trop. trans. to turn into any thing, i. q. to convert, to change, e. g. c. εἰς, Rev. 11, 6 τὰ ὕδατα εἰς αἷμα. So Sept. for ἡστῆ Ps. 114, 8. Jer. 31, 13. Ez. 7, 15.—Mid. of persons, to turn in mind, to be converted, changed, to become a new man; Matt. 18, 3 εἰ μὴ στραφήτε καὶ γένησθε ὡς παῖδια. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. ἡστῆ, 1 Sam. 10, 6.—Once Act. στρέφω intrans. or c. αὐτόν impl. to turn oneself, to turn, to change one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7, 42 ἐστρεψε ὁ θεός. Comp. Sept. Is. 63, 10. So pr. Xen. Hell. 4. 3. 5.

στρηνιάω, ᾧ, f. ἄσω, (στρήνος, στρηνής,) pr. to be over strong, lusty, to live hard; hence to run riot, to revel, to live voluptuously, absol. Rev. 18, 7. 9.—Hesych. στρηνιῶντες ... διὰ πλοῦτον ὑβρίζειν καὶ βαρείως φέρον. Sophil. ap. Athen. 3. p. 100. a. Antiphan. ib. p. 127. d. Lycophr. ib. 10. p. 420. b. It is a word of the new comedy for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

στρήνος, eos, ους, τό, (στρηνής, comp. Lat. strenuus,) strength, lustiness, Pallad. 64, in Anth. Gr. III. p. 128; haughtiness, arrogance, Sept. for ἡστῆ 2 K. 19, 28; eager desire for any thing, e. g. μῶρον Lycophr. 438.—In N. T. riotous living, revelry, voluptuousness, Rev. 18, 3 ἐκ τῆς δυνάμει τοῦ στρήνου αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness, of her luxury and proud voluptuousness.—A word of

the later Greek, Sturz de Dial. Mac. p. 195; comp. Lob. ad Phryn. p. 381.

στρουδῖον, ου, τό, (dim. στρουδός,) any small bird, espec. a sparrow, Matt. 10, 29. 31. Luke 12, 6. 7. Sept. for ἡστῆ Ps. 11, 1. Lam. 3, 51.—Tob. 2, 10. Hierocl. Facet. 10. Athen. 14. p. 654. b.

στρωννύω v. ὠννυμι, f. στρώσω, (στορέννυμι, Buttm. § 114. § 110. n. 7,) to strewn, to spread, c. acc. Matt. 21, 8 bis, ἐστρώσαν ἑαυτὸν τὰ ἱμάτια ἐν τῇ ὁδῷ κτλ. Mark 11, 8 bis. For this custom see 2 K. 9, 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώνωνεν αὐτῷ τὸ ἱμάτιον. Sept. for ἡστῆ Esth. 4, 3. Is. 14, 11. So Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9, 34 στρώσον σεαυτῷ sc. κράββατον, κλίνην, comp. v. 33. Comp. Sept. Job 17, 13. Ez. 28, 7. (Theocr. Id. 21. 7. Artemid. 2. 57 or 63 στρωννύουσα κλίνας.) Pass. of a supper-chamber with couches (triclinia) spread around the table, i. q. furnished, prepared, comp. in ἀνάκειμαι no. 2. Mark 14, 15 et Luke 22, 12 ἀνάγειν μέγα ἐστρωμένον. So Sept. Ez. 23, 41. Athen. 4. p. 138. c. Xen. Cyr. 8. 2. 6 οὗτος κλίνην στρώνουσι, τράπεζαν κοσμεῖ. So triclinium stratum Macrobian. Sat. 2. 9.

στογυγῆτός, ἡ, ὄν, (στογύω,) haled, haleful, Tit. 3, 8.—Philo de Decal. p. 202. 20. Heliodor. 5. 29. Æschyl. Prom. 592.

στογυγάζω, f. ἄσω, (στογύω, στογύω,) to be or become sad, gloomy, to look sad; e. g. of a person, absol. Mark 10, 22 ὁ δὲ στογυγάζας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. So Nicet. in Andron. Commen. 2. 2. p. 207 κατηφιῶντες οὖν οἱ ἄνθρωποι καὶ στογυγάζοντες ἐβίωσκον.—Trop. of the sky, to lower, absol. Matt. 16, 3 πυρρᾶζει γὰρ στογυγάζων ὁ οὐρανός. So Wisd. 17, 5 νύξ στογυγή, comp. στογυγότης Pol. 4. 21. 1.

στῦλος, ου, ὁ, (kindr. στήλη,) a column, pillar, Rev. 10, 1 ὡς στῦλος πυρός. Sept. for ἡστῆ Ez. 13, 21. 22. 14, 24. So Æschyl. Ag. 898. Pol. 1. 22. 4.—Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2, 9 οἱ δοκοῦντες στῦλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3, 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3, 15. So Eccles. 36, 24. Eurip. Iph. Aul. 57 στῦλοι γὰρ οἶκον εἰσι παῖδες ἄρσεως.

Στωϊκός, ἡ, ὄν, Stoic, also οἱ Στωϊκοί, the Stoics, a sect of philosophers founded by Zeno, so called from the στοά, portico, where he taught; see the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17, 18.

σύ, gen. σοῦ, *thou*, pers. pron. of the second person; Plur. ὑμεῖς, *ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

1. Nom. σύ, Plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 14. Winer § 22. 6. In N. T. inserted: a) With emphasis, e. g. before a vocative Matt. 2, 6. Luke 1, 76. 2 Tim. 2, 1; or in distribution James 2, 3; with an adjunct between it and the verb John 4, 9. Also in interrogations, Matt. 27, 11. Luke 24, 18. John 8, 53. Mark 8, 29; and so at the end of a clause John 1, 21. 8, 48; in answers Matt. 26, 25. Mark 15, 2. In antitheses Matt. 3, 14. Luke 9, 60. John 3, 2. Luke 11, 48. 22, 26. 1 Cor. 3, 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10, 37. 22, 58. Matt. 7, 12. Genr. Matt. 16, 16. Mark 1, 11. Luke 3, 22. In a relative clause ὑμεῖς is sometimes put before the relative, 1 John 2, 24. 27. So genr. Xen. Conv. 8. 4 σὺ δὲ μόνος. b) Without special emphasis, σύ John 21, 15. 16. 17. Luke 4, 7. John 4, 10; ὑμεῖς Matt. 28, 5. See Winer. l. c. So Xen. l. c. ὡς σὺ γὰρ ὄρας.

2. Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessives σός, ὑμέτερος, Buttm. § 127. 7; e. g. σοῦ Matt. 1, 22. 4, 6. Mark 1, 2. sēp. ὑμῶν Matt. 5, 10. Mark 2, 8. Rom. 6, 12. sēp.—Genr. σοῦ Matt. 2, 6. 3, 14. 5, 29. sēp. ὑμῶν Matt. 5, 12. Luke 11, 5. sēp. For Luke 2, 35 καὶ σοῦ δὲ αὐτῆς, see in σσαντοῦ.

3. Dat. σοί, ὑμῖν, genr. Matt. 4, 9. Mark 5, 9. Luke 1, 19. Matt. 7, 7. Luke 10, 13. 2 Cor. 5, 12. sēp. As dat. commodi Matt. 21, 5. 2 Cor. 5, 13; dat. incomm. 2 Cor. 12, 20. Rev. 2, 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in ἐγώ. +

συγγένεια, as, ἡ, (συγγενής,) pr. kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. Hell. 2. 4. 21.—In N. T. meton. kindred, kinsmen, relatives, family; Luke 1, 61 οὐδεὶς ἐστὶ ἐν τῇ συγγενείᾳ σου. Acts 7, 3. 14. Sept. for Πηγεῖς Ex. 12, 21. Josh. 6, 23. So Pol. 15. 30. 7. Dem. 796. 17. Plato Legg. 627. c.

συγγενής, εἰς, οὗς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι,) kin, kindred, related; Subst. a kinsman, relative, one of the same family; Mark 6, 4 οὐκ ἐστὶ προφήτης ἄνθρωπος ἐν τοῖς συγγενεῖσι. Luke 1, 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2, 44. 14, 12. 21, 16. John 18, 26. Acts 10, 24. Sept. for Πηγ Lev. 18, 14; Πηγεῖς Lev. 25, 45. Josh. 21, 27. So Tob. 6, 10. Hdian. 4. 14. 14.

Xen. Hell. 1. 7. 8.—In a wider sense, one of the same nation, a fellow-countryman, spoken by Paul of the Jews as being all descended from a common ancestor; Rom. 9, 3 τῶν συγγενῶν μου κατὰ σάρκα. 16, 7. 11. 21. Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v. lett. c.

συγγνώμη, ης, ἡ, (συγγνώσκω,) concessi, concession, permission, leave. 1 Cor. 7, 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, this I say by way of permission, and not of command, i. e. not as an injunction which ye are bound to follow.—Ecclus. 3, 13. Dem. 121. 9. Xen. Ath. 2. 20.

συγκαθήμεαι, (κάθημαι,) to sit down with, to sit with, c. μετά τινος Mark 14, 54; with dat. depending on σύν in compos. Acts 28, 30; see Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Sept. for שָׁבָה Ex. 23, 33. Ps. 101, 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

συγκαθίζω, f. ἰσω, (καθίζω,) trans. to make sit down with, to seat with; intrans. to sit down with, to sit with.

1. Trans. to make sit together with any one; with ἐν c. dat. of place, Eph. 2, 6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

2. Intrans. of several, to sit down together, Luke 22, 55. Sept. for שָׁבָה Ex. 18, 13. Jer. 16, 6.—Esdr. 9, 6. 16. Plut. Arat. 21. Xen. Hell. 5. 2. 35.

συγκακοπαθῆω, ὦ, f. ἦσω, (κακοπαθῆω,) to suffer evil with any one, to endure affliction with, c. dat. commodi, for which, Winer § 31. 1, 3. Buttm. § 133. n. 5. 2 Tim. 1, 8 συγκακοπάθησον τῷ εὐαγγελίῳ, suffer affliction with others for the gospel. [2, 3.]

συγκακουχέω, ὦ, f. ἦσω, (κακουχέω,) only in Pass. to be maltreated or afflicted with any one, to suffer affliction with, c. dat. of pers. Heb. 11, 25 συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ.

συγκαλέω, ὦ, f. ἰσω, (καλέω,) to call together, to convoke, c. acc. Mark 15, 16 συγκαλοῦσιν ἄλην τὴν στείραν. Acts 5, 21. Mid. pr. to call together to oneself; c. acc. Luke 9, 1 συγκαλεσάμενος τοὺς δώδεκα. 23, 13. Acts 10, 24. 28, 17. In Luke 15, 6. 9 the Act. and Mid. alternate in the same context; see Winer § 39. 6. Sept. for כָּהֵן, Act. Ex. 7, 11. Josh. 9, 22; Mid. Zech. 3, 10.—Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1. Mid. Aristonnet. I. 5 συνεκαλεῖτο τοὺς φίλους.

συγκαλύπτω, f. ψω, (καλύπτω,) to cover together, to cover wholly, pr. Sept. for

ἡσυχ. Judg. 4, 18. 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28.—In N. T. trop. *to hide wholly, to conceal*, Luke 12, 2 οὐδὲν συγκαλυμμένον ἐστίν. So Eccles. 26, 8. Plut. Alex. M. 31. Plato Rep. 452. d.

συγκάμπτω, *f. ψω, (κάμπτω,)* *to bend together*, c. acc. e. g. τὸν νότον τινος, *to bow down wholly*, Rom. 11, 10, i. e. trop. *to oppress, to afflict*, quoted from Sept. Ps. 69, 24, where it departs from the Hebrew.—Pr. Sept. for ἡσυχ. 2 K. 4, 35. Plato Phæd. 98. d.

συγκαταβαίνω, *f. βήσομαι, (καταβαίνω,)* *to go down with any one, from a higher to a lower place, as from Jerusalem to Caesarea*, absol. Acts 25, 5 *συγκαταβάντες* sc. ἑμοί. Sept. for ἡσυχ. Ps. 49, 18.—Wisd. 10, 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier *συγκαθίσταμαι*, Phryg. et Lob. p. 398.

συγκατάδεσις, *εως, ἡ, (συγκατατίθημι,)* *agreement, assent, accord*, 2 Cor. 6, 16.—Pol. 4. 17. 8. Plut. M. Antonin. 51.

συγκατατίθεμαι, *Mid. (κατατίθημι,)* *to put or lay down with another, to deposit together, at the same time*; Isæus 59. 25 *γραμματίων*.—Usually and in N. T. only trop. *to agree with or to, to assent to, to accord with*, c. dat. Luke 23, 51. So Hist. Sus. 20. Jos. Ant. 20. 1. 2 *συγκαθήμεν τῇ γνώμῃ ταύτῃ*. Pol. 3. 98. 11. Plato Gorg. 501. c.

συγκαταψηφίζω, *f. ἴσω, (καταψηφίζω,)* *pr. to count down with, i. q. to reckon or number with others*; Pass. Acts 1, 26 *συγκαταψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων*. Hesych. *ἐναρτίσμιος, συμψηφισαίς, καταρτίσμιος*.—Others, Pass. *to be chosen by vote with or among, to be voted in among*; but against etymology and classic usage, according to which *Mid. καταψηφίζομαι* is *to give one's vote against, to condemn*, Dem. 790. 15. Xen. Hell. 1. 7. 38.

συγκεράννυμι, *f. ράσω, (κεράννυμι,)* *to mix together, to mingle with*, Pass. 2 Macc. 15, 39 οἶνος ὕδατι *συγκεραυαίς*. Anthol. Gr. I. p. 15. 2.—In N. T. trop. *to mingle together, to temper*, i. e. *to mix together so that one part qualifies another*, c. acc. 1 Cor. 12, 24 ὁ θεὸς *συνέκρασε τὸ σῶμα*. Pass. with two datives, one depending on σύν in comp. and the other a dat. *conmodi*; Heb. 4, 2 ὁ λόγος... μὴ *συνκεκραμένος τῇ πίστει τοῖς ἀκούσασιν*, comp. Buttm. § 133. n. 5. So Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἡβει χρηστῶ *συνκε-*

κραμένην ἔχειν. Plut. Non. poss. suav. viv. 20. Thuc. 6. 18; c. dat. pers. Xen. Cyr. 1. 4. 1.

συγκινέω, *ω, f. ἴσω, (κινέω,)* *trans. to move with another*; Mid. intrans. *to move oneself with, to move together with others*, Plut. de Adulat. et Amic. 7. Epict. Ench. 33. 10. Trop. *to move in mind with any one, to incite, to rouse*, sc. *to like exertion, to sympathy*, Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, *to move together, to stir up at the same time*, c. acc. Acts 6, 12 τὸν λαόν καὶ τοὺς πρεσβυτέρους κτλ. comp. *κινέω*.

συγκλείω, *f. εἰσω, (κλείω,)* *to shut up together, to enclose together*, c. acc. Luke 5, 6 *συνέκλεισαν πλῆθος ἰχθύων πολλῶν*. Sept. for ἡσυχ. Ex. 14, 3. So 1 Macc. 5, 5. Pol. 1. 17. 8. Hdtian. 7. 10. 6.—Trop. *to shut up or include together*, i. q. *to make subject alike*; so with εἰς c. acc. Rom. 11, 32 *συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθεῖαν*. Gal. 3, 23; with ὑπό c. acc. Gal. 3, 22. Comp. Sept. for ἡσυχ. ἡσυχ. Ps. 31, 9. Josh. 20, 5; ἡσυχ. Ps. 78, 50. So Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηχανίαν *συνκλείσσεις Ἀντίγονος*.

συγκληρονόμος, *ου, ὁ, (κληρονόμος,)* *pr. a co-heir, joint-heir*, i. q. *a joint-possessor, copartner*, Rom. 8, 17 *συνκλ. τοῦ Χριστοῦ*. Eph. 3, 6. Heb. 11, 9. 1 Pet. 3, 7.

συγκοινωνέω, *ω, f. ἴσω, (κοινωνέω,)* *to be partaker with others, to share with others in any thing*, c. dat. Eph. 5, 11. Phil. 4, 14. Rev. 18, 4.—So c. gen. Dem. 1299. 20 *συγκοινωνεῖν τῆς δόξης*.

συγκοινωνός, *ου, ὁ, ἡ, (κοινωνός,)* *a joint-partaker, copartner*, c. gen. Rom. 11, 17 *συνκ. τῆς ῥίξης κτλ.* 1 Cor. 9, 23. Phil. 1, 7; ἐν c. dat. Rev. 1, 9.

συγκομίζω, *f. ἴσω, (κομίζω,)* *pr. to take up and bear together, to bring together, to collect*, e. g. fruits Sept. Job 5, 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesi. 19. Thuc. 6. 71.—In N. T. of several persons, *to bear away together*, e. g. a corpse for burial, *to help bury*, c. acc. Acts 8, 2 *συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς*. So Soph. Aj. 1048; comp. Sept. Job 5, 26. Phavor. *συνκομίζειν ἀπὸ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας*.

συγκρίνω, *f. ἠνώ, (κρίνω,)* *pr. to separate out and put together anew*; hence *to join together, to combine, to compose*; opp. διακρίνειν 'to separate between, to decon-

pose; Plut. Consol. ad Apoll. 15, καλῶς δ' Ἐπίχαρμος· συνεκρίθη, φησί, καὶ διεκρίθη, καὶ ἀπῆλθε ὁδὸν ἥλθε πάλιν, γὰρ μὲν εἰς γὰν, πνεῦμα δ' ἄνω. Luc. Pseudoeph. 5. Plat. Phædo 71. b.—Hence in N. T.

1. *to join together, to combine*, as in classic usage above; c. acc. et dat. 1 Cor. 2, 13 πνευματικαῖς πνευματικὰ συγκρίνοντες, *combining spiritual things with spiritual*, i. e. expressing thoughts taught by the Spirit (ἐν διδακτοῖς πνεύματος), giving to our spiritual teaching a spiritual form; not combining things heterogeneous.—Others: *explaining spiritual things by spiritual*, i. e. the teachings of the gospel by those of the O. Test. but against the context. Others take dat. πνευματικαῖς as masc. referring to persons.

2. *Spec. to judge of together, to compare*; c. acc. et dat. 2 Cor. 10, 12 bis, συγκρίναι ἑαυτοὺς τισὶ... συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9; c. πρὸς Diod. Sic. 2. 5. ib. 3. 52.

συγκύπτω, f. ψω, (κύπτω,) *to stoop or bow together*, as persons putting their heads together, Hdot. 3. 82. Luc. Bis. Acc. 4; of things inclining toward each other, Xen. An. 3. 4. 19.—In N. T. *to be bowed together, to be bent double*, absol. Luke 13, 11 ἦν συγκύπτουσα καὶ μὴ δυνάμενη ἀνακύψαι. So Sept. Job 9, 27. Eccclus. 12, 11. Theomist. Orat. 7 ad Valent. p. 90 δὲ σιμικευφῶς, δὲ συνεφής, ἐφελεκόμενος τὰς ὀφρὺς.

συγκυρία, as, ῆ, (συγκυρίω,) pr. 'a happening together,' i. e. *coincidence, accident, chance*; Luke 10, 31 κατὰ συγκυρίαν, *by chance*.—Eustath. ad Il. 23. 435. So συγκύρησις Pol. 9. 12. 6; συγκύρημα Pol. 4. 86. 2.

συγχαίρω, (χαίρω,) aor. 2 συνεχάρην from the Pass. form, see in χαίρω; *to rejoice with any one, to sympathize in another's joy*; c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 8, 9. Matth. § 405. Phil. 2, 17 συγχαίρω πᾶσιν ὑμῖν. v. 18. Luke 1, 58. 15, 6. 9. (Sept. Gen. 21, 6. Plut. Parall. 16 bis, χαρίεντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὁρατία. Xen. Hi. 11. 12.) Others in all these passages, *to congratulate*, as Act. Dem. 194. 23. Pol. 29. 7. 4. Mid. 3 Macc. 1, 8.—Trop. of things, 1 Cor. 12, 26 τὰ μὲλλ. 13, 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. the truth of the gospel leads its followers to rejoice in righteousness and ἡ ἀγάπη rejoices with them.

συγχεῶ, (χέω,) also **συγχύνω** a later form disapproved by the grammarians, Lob.

ad Phryn. p. 726; impf. συνέχεον and συνέχυνον; Pass. perf. συγέχηναι, aor. 1 συνεχύθη, see fully in ἐχέω. Buttm. § 114, χέω.—Pr. *to pour together*, Lat. *confundo*; hence trop. *to confound, to confuse*, e. g.

1. Of an assembly, multitude, i. q. *to throw into confusion, to excite, to put in uproar*, c. acc. Acts 21, 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19, 32 ἡ ἐκκλησία συγκεχυμένη. 21, 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis. Acc. 17 καὶ ξυγχεῖν ἡμῶν ἐπειράτο τὴν ξηνοσύνην, ἐπιπαράξας τῇ βοῇ. Comp. D. Deor. 25. 1.

2. Of the mind, *to confound, to perplex*, e. g. a person in disputation, c. acc. Acts 9, 22. Pass. of persons in amazement, consternation, Acts 2, 6 συνῆλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4, 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχήν.

συγχερόμαι, ᾠμαι, f. ἥσομαι, Mid. depon. (χερόμαι,) *to use with another, to have in common use*, Pol. 3. 14. 5. ib. 6. 3. 10.—In N. T. *to have usage, dealings, intercourse with any one*, c. dat. John 4, 9 οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. So Arr. Peripl. Mar. Eryth. p. 159 συνεχρήσαστο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χερόμαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

συγχύνω, see συγχέω.

σύγχυσις, εως, ῆ, (συγχέω,) *confusion, tumult, uproar*, Acts 19, 29. Comp. Sept. for סִיחָרָה 1 Sam. 14, 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

συνζάω, ᾠ, f. ἥσω, (σύν, ζάω,) *to live with any one*, i. e. to continue in life, c. dat. expr. or impl. see in συγχαίρω. 2 Cor. 7, 3 ἐν ταῖς καρδίαις ἡμῶν ἵστε εἰς τὸ συναποδαμεῖν καὶ συζῆν sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6, 8. 2 Tim. 2, 11.—Aristot. Eth. 6. 6. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη. Plato Polit. 302. b.

συνζεύγνυμι, f. εὔξω, (ζεύγνυμι,) aor. 1 συνέζευξα, *to yoke together, to couple*, pr. animals, Sept. for יִצְחָק Ez. 1, 11. Xen. Cyr. 2. 2. 26.—In N. T. trop. *to join together, to unite*, c. acc. e. g. husband and wife, Matt. 19, 6. Mark 10, 9. So Jos. Ant. 1. 19. 10. Hdtian. 3. 10. 4. Xen. CEC. 7. 30.

συζητέω, ᾠ, f. ἥσω, (σύν, ζητέω,) *to seek any thing with another*, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6.—In N. T. trop. *to seek together*, i. e. *to inquire one of another, to question with*, implying two or more persons or parties; ab-

sol. Mark 9, 10 *συζητούντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστήναι*. With *πρὸς ἑαυτούς* Mark 1, 27. Luke 22, 23. (Plato Crat. 384. c. Id. Meno 90. b.) Also *genr. to question, to reason, to dispute with*; absol. Mark 12, 28 *ἀκούσας αὐτῶν συζητούντων*. Luke 24, 15; c. dat. Acts 6, 9; *πρὸς τινα*, Acts 9, 29 *συνεζήτει πρὸς τοὺς Ἑλληνιστάς*. With the idea of cavil, captiousness, c. dat. Mark 8, 11. 9, 14; *πρὸς τινα*, Mark 9, 16.

συζήτησις, *εως*, ἡ, (*συζητήω*), *inquiry together, reasoning, disputation*, Acts 15, 2. 7. 28, 29.—Philo de Opif. Mund. p. 11. d. Allegor. 2. p. 85. b.

συζητητής, *οὗ*, ὁ, (*συζητήω*), *a joint-inquirer, a reasoner, disputant, a sophist*, 1 Cor. 1, 20.

σύζυγος, *ου*, ὁ, ἡ, adj. (*συζεύγνυμι*) *yoked-together, paired*; Subst. *a yoke-fellow*, trop. *a wife*, Eurip. Alc. 314, 342.—In N. T. trop. *a fellow-labourer, colleague*, Phil. 4, 3. So Aristoph. Plut. 945 *ἐὰν δὲ σύζυγον λάβω τινα*. Eurip. Iph. Taur. 250.

σὺζωοποιέω, *ᾧ*, f. ἦσω, (*ζωοποιέω*), *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2, 5. With *σύν* repeated Col. 2, 13; comp. Winer § 56. 2, 4 fin.

συκάμινος, *ου*, ἡ, *a sycamine-tree*, Heb. Plur. סִּימָנִים; called also *the sycamore*, *συκάμωρος*, see fully in *συκομορέα*. Luke 17, 26. Sept. for *σ* 1 K. 10, 27. 1 Chr. 27, 28. Is. 9, 9.—Dioscor. I. 182, 184 *συκάμωρος*, *ἔναι δὲ καὶ τοῦτο συκάμινον λέγουσι*. Theophr. H. Pl. 4. 2. Diod. Sic. 1. 34.

συκέα, contr. *συκῇ*, gen. *έας* ἡς, ἡ, (*σῦκον*), *a fig-tree, ficus carica*, Matt. 21, 19 bis. 20. 21. 24, 32. Mark 11, 13. 20. 21. 13, 28. Luke 13, 6. 7. 21, 29. John 1, 49. 51. James 3, 12. Rev. 6, 13. Sept. for *σ* 1 K. Judg. 9, 10. 11. So *Æl. V. H. 3. 38. Xen. Cæc. 19. 12.*—As explanatory of Mark 11, 13, it may be noted, that in the east the fruit of the fig-tree is of three kinds: a) *Early figs*, Heb. סִּימָנִים, Arab. *bokkôreh*, Lat. *præcox* Plin. H. N. 16. 49; ripening about the end of June. b) *Summer figs*, Arab. *kermûs*, ripening in August. c) *Winter figs*, *grossi*, *δανδοί*, longer and darker than the *kermûs*, hanging and ripening late on the tree even after the leaves are shed; and sometimes gathered as a delicious morsel in the spring. See *genr. Shaw's Travels*, Lond. 1757. pp. 144, 342. Columell. de Arb. 21. Winer Realw. art. *Feigenbaum*. Josephus describes the fig-trees near the

lake of Genesareth as yielding fruit during ten months of the year, B. J. 3. 10. 8.

συκομορέα, *ας*, ἡ, (*σῦκον*, *μορέα*, *μόρον*), i. q. ἡ *συκάμωρος*, *a sycamore-tree, ficus sycomoros*, pr. 'the fig-mulberry,' Luke 19, 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig growing directly from the stem and boughs, and very indigestible. It is more frequently called the *sycamine tree*, ἡ *συκάμινος* q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. b. Celsii Hierob. I. p. 310. Rosenm. Alterthk. IV. i. p. 281.—Hesych. *συκομορέα*, *συκάμινον*. Other forms in *Ms.* are *συκομορέα*, *συκομοραία*, *συκομοραία*.

σῦκον, *ου*, τό, *a fig*, see in *συκία*; Matt. 7, 16. Mark 11, 13. Luke 6, 44. James 3, 12. Sept. for *σ* 1 K. 20, 7. Neh. 13, 15.—*Æl. V. H. 3. 36. Dem. 314. 12. Xen. Cyt. 6. 2. 22.*

συκοφαντέω, *ᾧ*, f. ἦσω, (*συκοφάντης*; *σῦκον*, *φαίνω*), pr. to be a *συκοφάντης*, i. e. a fig-shewer, fig-informer, one who watched and informed against persons who exported figs from Attica contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Dict. of Antt. art. *Sycophantes*. Hence *genr. to inform against, to accuse falsely, to slander*, c. acc. Jos. Ant. 10. 7. 3. *Æl. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5.*—In N. T. spec. *to extort by false accusations, to overreach, to defraud*, c. acc. pers. Luke 3, 14; *τυφός τι* 19, 8. Sept. for *σ* Job 35, 9. Ps. 119, 122. Prov. 22, 16. Comp. Xen. Hell. 2. 3. 22 *ἀδικώτερα τῶν συκοφαντῶν ποιεῖν*.

συλαγωγέω, *ᾧ*, f. ἦσω, (*σῦλον*, *ἄγω*), *to lead off as prey, to carry off as booty*, e. g. captives Heliodor. 10. p. 512; *to rob, to spoil*, Aristæn. 2. 22.—In N. T. trop. *to lead captive, to lead astray*, of false teachers, c. acc. Col. 2, 8.

συλάω, *ᾧ*, f. ἦσω, *to strip, to spoil, to rob*, hyperbol. c. acc. 2 Cor. 11, 8 *ἅλλας ἐκκλησίας ἐσῴλησα λαβὼν ὀνέκων*.—Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11.

συλλαλέω, *ᾧ*, f. ἦσω, (*σύν*, *λαλέω*), *to speak or talk with, to confer with*, c. dat. Mark 9, 4. Luke 9, 30. 22, 4. With *μετέ τινας* Matt. 17, 3. Acts 25, 12; *πρὸς ἀλλήλους* Luke 4, 36. Sept. c. dat. for *σ* Ex. 34, 35.—So c. dat. Pol. 1. 43. 1. ib. 4. 22. 8; *πρὸς ἀλλήλους* Dion. Hal. Ant. 10. 12; absol. Plut. de Gen. Socr. 32.

συλλαμβάνω, f. *λήψομαι*, (*λαμβάνω*), *to take together*, pr. in the two hands toge-

ther, Lat. *comprehendere*; trop. like Engl. *to comprehend*, *to comprise*, Hdot. 3. 82 ἐνὶ ἡπεί πάντα συλλαβὼν εἰπεῖν. ib. 7. 16, 3; also *to take* or *bring together*, *to collect*, e. g. scattered troops Hdot. 5. 46; *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπ' αὐτοῦ συλλαβὼν τὸ ἕτερον στράτευμα.—In N. T.

1. Lat. *comprehendere*, of persons, *to take* or *seize together*, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands clutched together; comp. σύν intens.

a) Pr. as of persons taken by authority or force, *to seize*, *to apprehend*, *to arrest*, c. acc. τὸν Ἰησοῦν John 18, 12. Acts 1, 16. Matt. 26, 55. Mark 14, 48. Luke 22, 54. Acts 12, 3 τὸν Πέτρον. 23, 27. Mid. id. Acts 26, 21. Sept. for ἡρῶ Judg. 7, 25; ὡρῶ Josh. 8, 23. 1 K. 20, 18. So Ael. V. H. 5. 18. Hdtan. 7. 7. 14. Xen. An. 1. 1. 3.—In hunting or fishing, *to take*, *to catch*, ἄγραν Luke 5, 9; comp. v. 5, where it is λαμβάνω. So Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) Trop. of females, *to conceive*, absol. Luke 1, 24; c. acc. νιὸν v. 36; ἐν γαστρὶ v. 31; ἐν τῇ κοιλίᾳ 2, 21. Sept. for ἡρῶ Gen. 4, 1. 16. 19, 36. So Plut. de vitand. AEr. alien. 4. Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Spec. and metaph. of irregular desire as exciting to sin, James 1, 15; comp. Sept. and ἡρῶ Ps. 7, 15. So Justin. Mart. de Resurr. p. 327 Εἶδα τὸν λόγον ἀπὸ τοῦ ὄψεως συλλαβοῦσα παρακοὴν καὶ θάνατον ἔτεκε.

2. *to take hold with* another, *to help*, *to aid*, usually and in N. T. Mid. c. dat. Luke 5, 7 ἁλόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4, 3.—Sept. Gen. 30, 7. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18.

συλλέγω, f. ξω, (λέγω,) pr. *to lay together*, i. e. *to gather*, *to collect*; e. g. fruits and grain, c. acc. Matt. 7, 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῖκα. Luke 6, 44 ἐξ ἀκανθῶν σῖκα. Matt. 13, 28. 29. 30. 40 ζιζάνια. Genr. τὸ εἰς τί Matt. 13, 48; τί ἐκ τίνος v. 41. Sept. for ὡρῶ Lev. 19, 9. 10. Ruth 2, 3. 7 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρίγαντα ὡς ἐπὶ πῦρ.

συλλογίζομαι, f. ἴσομαι, Mid. depon. (λογίζομαι,) *to reckon together*, *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.—In N. T. *to reason together*, *to consider*, *to deliberate*; absol. Luke 20, 5 συναλογίσαντο πρὸς ἑαυτούς, comp. Matt. 21, 25 et Mark

11, 31. Sept. for Part. ἡρῶ Is. 43, 18. So Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36.

συλλυπέω, ᾧ, f. ἦσω, (λυπέω,) *to grieve* or *afflict with* another; Pass. *to be grieved* or *afflicted with*, *to console with*; c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1. Plato Rep. 462. e.—In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark 3, 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν.

συμβαίνω, f. βήσομαι, (βαίνω,) aor. 2 συνέβην, *to go with the feet close together*, Xen. Eq. 1. 14.—In N. T. of things, events, *to come together* in time, *to happen together*, *to fall out*, *to come to pass*; with dat. of pers. *to whom*, Mark 10, 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3, 10. 20, 19. 1 Cor. 10, 11. 1 Pet. 4, 12. 2 Pet. 2, 22. Part. absol. τὰ συμβεβηκότα, things happened, events, Luke 24, 14. Sept. for ἡρῶ Gen. 42, 4. 29. Esth. 6, 13. So 1 Macc. 5, 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4, 26. Diod. Sic. 1. 23.—Impers. c. inf. of the principal verb, the infinitive clause being strictly the subject; Acts 21, 35 συνέβη βαστάζεσθαι αὐτόν, i. e. he was borne; comp. Buttm. § 129. 10. Winer § 45. 2. So 2 Macc. 3, 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

συμβάλλω, f. βαλῶ, (βάλλω,) *to throw*, *send*, *put together*, e. g. of streams flowing together, c. acc. τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send* or *bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

1. *to throw* or *put together*, pr. with acc. λόγους or the like implied, like Lat. *conferre* for 'conferre sermones,' Engl. *to confer together*, intrans. a) Genr. i. q. *to discourse with*, *to dispute with*, c. dat. Acts 17, 18 τινὲς δὲ τῶν φιλοσόφων συνιβαλλον αὐτῷ. So Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιμήσι. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέρφει καὶ Διοσπολὶ μάστιγα συμβαλεῖν ἱερῶσι. Fully written συμβ. λόγους τινὶ Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. b) *to consult together*, Acts 4, 15 συνεβαν πρὸς ἀλλήλους sc. βουλευματα. So fully Eurip. Phoen. 700 or 755 συμβ. βουλευματα. c) Luke 2, 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. *to put together in mind*, *to compare*, *to ponder in mind*. Comp. Philostr. Vit. Apoll. 4. 43 ἐμβαλεῖν τὸ εἰρημένον. Arr. Expr. Alex. 2. 3. 9 τὸ μαρτυρεῖον. Mid. Hdot. 4. 15, 45.

2. Mid. *to put together one's own with another, to contribute, to help*; c. dat. Acts 18, 27 *συνεβάλετο πολλοῖς πεπιστευμένοις*.—Wisd. 5, 8. Diod. Sic. 1. 2. Xen. Hell. 7. 1. 35.

3. Intrans. or c. *ἐαυτὸν* impl. Buttm. § 130. n. 2. Winer § 39. 1; *to come together with another, to encounter, to meet with*, c. dat. a) In a hostile sense, *eis πόλεμον* Luke 14, 31. So 2 Macc. 8, 23. Jos. Ant. 6. 5. 3 *συνβαλὼν εἰς μάχην*. Pol. 10. 37. 4. Xen. Hell. 4. 2. 22. b) Genr. i. q. *to meet with*, Acts 20, 14 *συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον*. So Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

συμβασιλεύω, f. *εὐσω*, (βασιλεύω,) *to reign with any one*, c. dat. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. 1 Cor. 4, 8. 2 Tim. 2, 12; comp. in *βασιλεύω* no. 2.

συμβιβάζω, f. *άσω*, (βιβάζω,) *to make come together, to bring together*, e. g.

1. *to join or knit together, to unite*, trop. of Christians as parts of Christ's spiritual body the church; Pass. Eph. 4, 16 *ἐξ οὗ πᾶν τὸ σῶμα . . . συμβιβάζεται*. Col. 2, 19; *ἐν ἀγάπῃ* Col. 2, 2.—Genr. Dion Cass. 37. p. 62. Thuc. 2. 29.

2. *to put together in mind, and hence prægñ. to gather, to infer, to conclude*; c. *εἰ* Acts 16, 10; also *to prove, to demonstrate*, c. *εἰ*, Acts 9, 22 *συμβιβάζων εἰς αὐτὸς ἔστιν ὁ Χριστός*. So c. *ὡς* Aristot. Rhet. ad Alex. 36; c. *περί* Plato Rep. 504. a. See Wetstein N. T. II. p. 109.

3. From the Heb. *to teach, to instruct*, c. acc. of pers. 1 Cor. 2, 16 *ὅς συμβιβάσει αὐτὸν* sc. τὸν κύριον, in allusion to Is. 40, 13 where Sept. for *ἔγγιζι*; also Ex. 18, 16. Deut. 4, 9; *יְגִידִי* Is. 40, 14; *יְגִידִי* Ex. 4, 12. Lev. 10, 11.

συμβουλευέω, f. *εὐσω*, (βουλεύω,) *to counsel with any one, to give counsel, to advise*; c. dat. John 18, 14 *Καϊάφας ὁ συμβουλευόμενος τοῖς Ἰουδαίοις*. Rev. 3, 18. Sept. for *ἔγγιζι* Ex. 18, 19. Jer. 38, 15. So Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, *to counsel or consult together*, e. g. for evil, *to plot*, c. *ἵνα*, Matt. 26, 4 *συμβουλευσάντο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ*. John 11, 53; c. inf. Acts 9, 23. Sept. for *ἔγγιζι* 1 K. 12, 8. 2 Chr. 20, 22. So 1 Macc. 9, 59. Pol. 2. 46. 2. Plato Theag. 122. a.

συμβούλιον, ου, τό, (σύμβουλος.)

1. *a council*, meton. *counsellors*, Acts 25, 12. Here spoken of persons who sat in public trials with the governor of a pro-

vince; called also *consiliarii* Suet. Tiber. 33; *assessores* Lamprid. Vit. Alex. Sev. c. 46; *πάρεδροι* Dion Cass. p. 506. e. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162. Dict. of Antt. art. *Conventus*.—Genr. Theodot. for *ἵδ* Prov. 15, 22. Diod. Sic. 13. 12. Plut. de Virtut. mor. 7. p. 221.

2. *counsel, consultation*, e. g. *λαμβάνειν* v. *ποιεῖν συμβούλιον*, *to take counsel, to make or hold a consultation*; so *συμβ. λαμβάνειν* Matt. 12, 14. 22, 15. 27, 1. 7. 28, 12; *συμβ. ποιεῖν* Mark 3, 6. 15, 1.—Comp. *συμβουλία* Sept. 1 K. 1, 12. Tob. 4, 24. Xen. Mem. 1. 3. 4.

σύμβουλος, ου, ὁ, (σύν, βουλή,) *a counsellor*, pr. one joined in counsel; Rom. 11, 34, in allusion to Is. 40, 13 where Sept. for *יְגִידִי* *וְיָשָׁא*. Sept. also for *יְגִידִי* 2 Sam. 15, 12. 1 Chr. 27, 32. 33.—Jos. c. Ap. 2. 15. Hdtan. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. *Simeon*, Heb. *יְסַמְעֵאל* (a hearkening), pr. n. i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended from him, Rev. 7, 7. See Gen. 29, 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3, 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2, 25. 34. Some suppose him to be the same with Shammai, *Σαμάας*, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; others regard him as the R. Simeon, the son of Hillel, mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. But neither of these conjectures has any weight; see Lightf. Hor. Heb. in Luc. l. c. Wetst. N. T. I. p. 665.

4. *Simeon*, i. q. *Simon Peter*, elsewhere *Σίμων* q. v. Acts 15, 14. 2 Pet. 1, 1.

5. A Christian teacher at Antioch, surnamed *Niger*, Acts 13, 1.

συμμαθητής, ου, ὁ, (μαθητής,) *a fellow-disciple*, John 11, 16.—Plato Euthyd. 272. c. Poll. On. 6. 159 *Πλάτων δέ, συμμαθητὴς ἔφη*. For some such compound words disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

συμμαρτυρέω, ᾶ, f. *ἴσω*, (μαρτυρέω,) *to bear witness with another, to testify with*, i. e. at the same time and to the same effect; c. dat. Rom. 8, 16 *τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κτλ.* 9, 1; abso. 2, 15. Rev. 22, 18 Rec. where the better reading is *μαρτυρέω*.—Plut. de Adulat. et Amic. 23. Xen. Hell. 7. 1. 35.

συμμερίζω, *f. ἴσω*, (μερίζω,) *to divide with others, jointly*; in N. T. *Mid. to divide with others so as to receive part to oneself, to share with, to partake with*, c. dat. 1 Cor. 9, 13.

συμμέτοχος, *ου, ὁ, ἡ*, adj. (μέτοχος,) *partaking with*, Subst. *a joint-partaker*, Eph. 3, 6, 5, 7.—Justin. Mart. Apol. 1. p. 51 **συμμέτοχος τῶν παθῶν**. So **συμμετέχω** 2 Macc. 5, 20. Xen. An. 7. 8. 17.

συμμιμητής, *οὔ, ὁ*, (μμητής,) *a co-imitator, joint-follower*, Phil. 3, 17. On this kind of compounds, see Phryn. et Lob. p. 471.

συμμορφίζω, *f. ἴσω*, (σύμμορφος,) *to make of like form with, to conform*, Pass. trop. c. dat. Phil. 3, 10 Lachm. for **συμμορφῶ** id.

σύμμορφος, *ου, ὁ, ἡ*, adj. (μορφή,) *having like form with, conformed to, like*; c. dat. Phil. 3, 21 τὸ σῶμα...**σύμμορφον** τῷ σώματι τῆς δόξης αὐτοῦ. With gen. Rom. 8, 29 προώρισε **συμμόρφους** τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers, see Matth. § 379 fin.

συμμορφῶω, *ᾶ, f. ὥσω*, (σύμμορφος,) *to make of like form with another, to conform*, Pass. trop. c. dat. Phil. 3, 10.

συμπαθῶω, *ᾶ, f. ἥσω*, (συμπαθής,) *to sympathize with, to feel with another, to be affected in like manner*; c. dat. Heb. 4, 15 **συμπαθῆσαι** ταῖς ἀσθενείαις ἡμῶν. Prægn. i. q. *to have compassion on any one, to afford sympathizing aid*, Heb. 10, 34.—Symm. for ἡ Job 2, 11. Aristot. Physiog. 4. 1. Plut. Timol. 19. Isocr. p. 64. b.

συμπαθής, *ἑός, οὗς, ὁ, ἡ*, adj. (σύν, πάθος, πάσχω,) *sympathizing, feeling with another, like-affected*; 1 Pet. 3, 8 **συμπαθεῖς**, i. e. *the same in feeling, mutually compassionate*.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. Pol. 15. 9. 3.

συμπαραγίνομαι, (παραγίνομαι,) *to come with any one, to be present with, to stand by any one, as a friend and advocate*; c. dat. 2 Tim. 4, 16 ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι **συμπαρεγίνετο**. Sept. for ἡ Ps. 83, 9. So Dem. 1369. 17.—Of a multitude, *to come together, to convene*, Luke 23, 48. So Thuc. 2. 82.

συμπαρακαλέω, *ᾶ, f. ἐσω*, (παρακαλέω,) *to call for or invite with, at the same time*, Xen. Cyr. 8. 1. 38; *to invoke with others*, ib. 3. 3. 21; *to exhort with another*, e. g. an army, Pol. 5. 83. 3.—In N. T.

Pass. *to be consoled, comforted, with others*, i. e. *to receive solace and encouragement in the society of others*; Rom. 1, 12 **συμπαρακληθῆναι ἐν ὑμῖν**. See in παρακαλέω no. 4.

συμπαραλαμβάνω, *αορ. 2 -ελαβον*, (παραλαμβάνω,) *to take along with oneself, as a companion on a journey*; c. acc. Acts 12, 25. 15, 37. 38. Gal. 2, 1.—Sept. Job 1, 4. Æl. V. H. 8. 7. Hdian. 2. 2. 2. Plato Phæd. 35. p. 84. d.

συμπαράμενω, *f. μενῶ*, (παράμενω,) *to remain along with any one, to continue with*, sc. in life; c. dat. Phil. 1, 25.—Sept. Ps. 72, 5 **συμπαράμεναι** τῷ ἡλίῳ. Thuc. 6. 89.

συμπάρεμι, (πάρεμι,) *to be present with any one*; c. dat. Acts 25, 24.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. Hell. 4. 6. 1.

συμπάσχω, *f. πείσομαι*, (πάσχω,) *to be affected with or as another, to sympathize with, to suffer with*; absol. 1 Cor. 12, 26 εἰ πάσχει ἐν μέλῳς, **συμπάσχει πάντα τὰ μέλη**. So Rom. 8, 17, i. q. *to endure like sufferings*.—Pol. 15. 19. 4. Diod. Sic. 4. 11. Plato Rep. 605. d.

συμπέμπω, *f. ψῶ*, (πέμπω,) *to send with any one*, c. dat. Acts 8, 22. With μετά c. gen. ib. 8, 18; comp. Winer § 56. 4 fin.—So c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31; c. μετά Xen. Hell. 1. 4. 21.

συμπεριλαμβάνω, (περιλαμβάνω,) *pr. to take around with something else, i. e. to embrace with, to comprehend, to include*, Dem. 235. 16. Diod. Sic. 14. 7. Plato Tim. 74. id.—In N. T. *to embrace withal, at the same time*, Acts 20, 10.

συμπίνω, *αορ. 2 συνέπιον*, (πίνω,) *to drink with any one*; c. dat. Acts 10, 41 οἱ τινες **συνεφάγομεν καὶ συνεπίομεν αὐτῷ**, comp. in ἐσθίω no. 2. d. Sept. for εἰς τὴν ἑσθ. Esth. 7, 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

συμπέπτω, *αορ. 2 συνέπεσον*, (πίπτω,) *to fall together, as a house, to fall in ruins*; absol. Luke 6, 49 in Mss. for ἔπεσε.—Dem. 899. 3. Xen. An. 5. 2. 24.

συμπληρώω, *ᾶ, f. ὥσω*, (σύν intens. πληρῶω,) *to fill up altogether, to fill wholly, completely*.

1. Pr. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8, 23.—Of ships as *filled out with a crew*, Pol. 1. 36. 9. Xen. Hell. 4. 8. 7.

2. Of time, Pass. *to be fulfilled, complet-*

ed, to have fully come; comp. πληρώ no. 4. a. Luke 9, 51. Acts 2, 1.—Hdian. 7. 4. 2.

συμπνίγω, *ἑ. ξω, (σύν, πνίγω)* *to choke by pressing together, to suffocate*; hence of plants, *to choke, to hinder*, c. acc. Mark 4, 7; trop. Matt. 13, 22 ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mark 4, 19. Luke 8, 14.—Also *to choke, to smother, in a crowd*; *to crowd, to press upon*, Luke 8, 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5, 24 συνέβλινον αὐτόν.

συμπολίτης, *ου, ὁ, (πολίτης)* *a fellow-citizen*, trop. of Gentile Christians admitted to the privileges of the gospel along with the Jews, Eph. 2, 19.—Jos. Ant. 19. 2. 2. Æl. V. H. 3. 44. Æschyl. Theb. 605. This form is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

συμπορεύομαι, *ἑ. εὔσομαι*, Pass. depon. (πορεύομαι.)

1. *to go with any one, to accompany*, c. dat. Luke 7, 11. 14, 25. 24, 15. Sept. c. μετά for Heb. מֵתָא הִלֵּךְ Gen. 13, 5. 14, 24; מֵתָא 'ה Gen. 18, 16.—Tob. 5, 8. Xen. An. 1. 3. 5.

2. Of a multitude, *to come together, to assemble*, πρὸς αὐτόν Mark 10, 1. Sept. for הִלֵּךְ Job 1, 4.—Pol. 5. 75. 1. Plut. Lycurg. 6.

συμπόσιον, *ου, τό, (συμπίνω)* *a drinking together*, Lat. *compositio*, Sept. for מִן מִשְׁכָּן Esth. 7, 7. Xen. Cyr. 8. 4. 13; *a banquet, feast*, 1 Macc. 16, 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. *a banqueting-hall*, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. *a banqueting-party, table-party*; Mark 6, 39 ἀνακλίνει πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, *by table-parties*; comp. Gesen. Lehrs. § 173. b. See in κλισία and εσπε. in πρᾶσις.

συμπρεσβύτερος, *ου, ὁ, a fellow-presbyter, co-elder*, 1 Pet. 5, 1. See in πρεσβύτερος no. 2. c.

συμφαγεῖν, see in συνεσθίω.

συμφέρω, *αορ. 1 συνήνεγκα, (φέρω)*

1. *to bear or bring together, to collect*, c. acc. Acts 19, 19 συνετέλεσσαν τὰς βίβλους.—Jos. Ant. 3. 8. 3. Hdot. 7. 152. Xen. An. 6. 5. 6.

2. Intrans. or rather an acc. of thing being omitted, *to confer, to contribute, to conduce*; and with dat. of pers. *to be well, profitable, expedient*; 2 Cor. 8, 10 τοῦτο γὰρ ὑμῖν συμφέρει. Dat. impl. 1 Cor. 6, 12 οὐ πάντα συμφέρει. 10, 23. With inf. as

subj. c. dat. 2 Cor. 12, 1; dat. impl. Matt. 19, 10. John 18, 14. Impers. c. dat. et ἴνα, Matt. 5, 29. 30. 18, 6. John 11, 50. 16, 7. Comp. Buttm. § 129. 18. Winer ἡ ἄψ. 2. p. 266. (So c. dat. Sept. Prov. 19, 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30; inf. et dat. Sept. Esth. 3, 8. Xen. CEC. 13. 2.) PART. Neut. τὸ συμφέρον, *some good, profit, advantage*, 1 Cor. 7, 35. 10, 33. 12, 7. Heb. 12, 10. Plur. τὰ συμφέροντα, *things profitable*, Acts 20, 20. So 2 Macc. 4, 5. Dem. 209. 7. Plur. Baruch 4, 3. Xen. Conv. 4. 59.

σύνφημι, (φήμι,) *to speak with another, in the same manner*, i. q. *to agree with, to assent to*; c. dat. Rom. 7, 16 σύμφημι τῷ νόμῳ.—Dem. 668. 14. Eurip. Hipp. 266. Xen. An. 5. 8. 9.

σύμφορος, *ου, ὁ, ἡ, adj. (συμφέρω)* *profitable*; Neut. τὸ σύμφορον as Subst. *profit*, so Lachm. for τὸ συμφέρον, 1 Cor. 7, 35. 10, 33.—Xen. Hell. 6. 3. 14.

συμφυλέτης, *ου, ὁ, (φυλέτης, φυλή)* *pr. one of the same tribe or class*, Lat. *contribulis*, Isocr. p. 263. a. Aristoph. Av. 368.—In N. T. genr. *a fellow-citizen, fellow-countryman*, 1 Thess. 2, 14. So Hesych. συμφυλετῶν ὁμοεθνῶν. Disapproved of by the grammarians, Lob. ad Phryn. p. 172. Wetst. N. T. in loc.

σύμφυτος, *ου, ὁ, ἡ, adj. (συμφύω)* *brought forth together, grown together*, Sept. Zech. 11, 2. Theophr. Caus. Pl. 5. 5. 2. Etymol. Mag. ξύμφυτος ὁ συγγενής. Trop. *inborn, innate*, 3 Macc. 3, 22. Plut. Pyrrh. 7. Lys. 118. 31.—In N. T. *grown together into one, connate, united, one with*. Rom. 6, 5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ [σύμφυτοι] τῆς ἀναστάσεως ἐσόμεθα, *for if we are grown together with the likeness of his death, yea also shall we be [grown together] with his resurrection*; for the gen. comp. Plato Phil. 51. d, τοῦτων ἐνφυμῖται ἡδονὰς ἐπομένους. Matth. § 379. fin.—Comp. pr. *συμπεφυκώς grown together, as man and horse in the Centaurs*, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

συμφύω, *ἑ. ὑσώ, (φύω)* *to bring forth together, to let spring up or grow together*, Plato Conv. 192. e.—In N. T. only Pass. *αορ. 2 συνεφύη, to spring up or grow together*; Luke 8, 7 συμφύεσθαι αἱ ἄκωνσαι. This is a later form instead of Act. *αορ. 2 συνέφυον* intrans. see in φύω init. So Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σπορὰς αὐτῆς οὐσία συμφύεσθαι ἡρώδη. So συνέφυον, συμπέφυκα, Theophr. H. Pl. 9. 2.

Æl. V. H. 3. 1 κίττος ... συμπίφουκε τοῖς δένδροις.

συμφωνέω, ᾤ, f. ἴσω, (σύμφωνος,) to sound together, to be in unison, accord, pr. of musical instruments, Plato Rep. 617. b.—In N. T. trop. to accord with, to agree with, intrans.

1. Genr. e. g. a) Of what is suitable, congruous, c. dat. Luke 5, 36 τῷ παλαῳ οὐ συμφωνεῖ ἐπίβλημα. So Aristot. Polit. 7. 15 ταῦτα δὲ πρὸς ἄλληλα συμφωνεῖν. b) Of coincidence, concurrence, c. dat. Acts 15, 15 τοῦτ' ἂν συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. So Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

2. Of a compact between two or more, to agree together, to make an agreement; with περί c. gen. Matt. 18, 19. Pass. c. dat. Acts 5, 9 τί ἐστι συνεφωνήθη ὑμῖν, *homo that it is agreed upon by you.* So Sept. 2 K. 12, 8; περί τινας Pol. 2. 15. 5; c. inf. Diod. Sic. 12. 80; πρὸς τινα Xen. Hell. 1. 3. 8.—With dat. of pers. and genit. of price, Matt. 20, 13 οὐχὶ δηναρίου συνεφωνήσας μοι; Buttm. § 132. 10. c. With μετά τινας and ἐκ c. gen. of price, Matt. 20, 2. So Act. Thom. § 2 συνεφωνήσε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

συμφώνησις, εως, ἡ, (συμφωνέω,) an agreeing together, accord; 2 Cor. 6, 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—Comp. συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

συμφωνία, ας, ἡ, (συμφωνέω,) symphony, a concert of instruments, music, Luke 15, 25.—Sept. Dan. 3, 5. 10. Pol. 26. 10. 5. Aristot. Polit. 7. 15.

σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) symphonious, in unison, pr. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conj. Præc. 11. Plato Legg. 812. d.—In N. T. trop. consonant, accordant; Neut. τὸ σύμφωνον as Subst. accord, agreement, 1 Cor. 7, 5 ἐκ συμφώνου. So Pol. 6. 36. 5; genr. Diod. 6. 11. Epict. Ench. 49. 3. Plato Lach. 188. d.

συμψηφίζω, f. ἴσω, (ψηφίζω,) to reckon together, to compute, e. g. τὰς τιμὰς Acts 19, 19.—Mid. 'to vote with,' Aristoph. Lysist. 142.

σύμψυχος, ου, ὁ, ἡ, adj. (σύν, ψυχή,) of one mind with others, like-minded, Phil. 2, 2.—Polemo 2. 54. Comp. Tittm. Syn. N. T. p. 67.

σύν, prep. governing only the Dative, with, implying a nearer and closer connection and conjunction than μετ'; much as

with in Engl. differs from mid, amid, among. See Passow s. v. Matth. § 577. Winer § 52. b. Tittm. Syn. N. T. p. 176.

1. Pr. of society, companionship, consort, where one is said to be, do, suffer with any one, in connection and company with him; comp. in μετά I. 2. a. So after verbs of sitting, standing, being, remaining, with any one; as ἀνάκειμαι John 12, 2 in later editions; γίνομαι Luke 2, 13; διατρίβω Acts 14, 28; ἵστημι intrans. Acts 2, 14. 4, 14; ἐφίστημι intr. Luke 20, 1. Acts 23, 27; καθίζω Acts 8, 31; μένω Luke 1, 56. 24, 29. Acts 28, 16. Spec. εἶναι σύν τιμῃ, to be with any one, i. e. present with, in company with, Luke 24, 44. Phil. 1, 23. Col. 2, 5. 1 Thess. 4, 17 σύν κυρίῳ. 2 Pet. 1, 18; with εἶναι impl. Luke 8, 1. Acts 21, 29. Phil. 4, 21. Or as accompanying, following, Luke 7, 12. Acts 13, 7. 27, 2; as a follower, disciple, Luke 8, 38. 22, 56. Acts 4, 13; as a partisan, to be on one's side, Acts 14, 4 bis. (Xen. An. 1. 8. 26. Hell. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, those with any one, his companions, attendants, followers; fully Mark 2, 26. Acts 22, 9. Oftener with part. ὄν, ὄντες impl. Luke 5, 9. 8, 45 in later edit. 9, 32. 24, 10. 24. 33. Rom. 16, 14. 15. Gal. 1, 2. 2, 3; spoken of colleagues, Acts 5, 17. 21. 19, 38. So Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Xen. Cyr. 7. 1. 16. Anab. 2. 2. 1.—After verbs of going with any one; e. g. ἔρχομαι and its compounds, Luke 24, 1. John 21, 3. Acts 11, 12. 2 Cor. 9, 4; ἀπέρχομαι Acts 5, 26; εἰσέρχομαι Acts 3, 8. 25, 23; ἐξέρχομαι Acts 10, 23. 14, 20. 16, 3. John 18, 1; συνέρχομαι Acts 21, 16. Also πορεύομαι Luke 7, 6. Acts 10, 20. 23, 32. 26, 13. 1 Cor. 16, 4; εἰσέρχαι Acts 21, 18; ἐκπλέω 18, 18; παραγίνομαι 24, 24; συνάγωμα 4, 27. So Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. Hell. 3. 1. 18 init.—Genr. with neuter and passive verbs, like Engl. with, where the verb refers to its subject as in company with others. Matt. 26, 35 κἀν δὲ με σύν σοὶ ἀποθανεῖν. 27, 38. τότε σταυροῦνται σύν αὐτῷ δύο λησταί. Mark 9, 4 ὥσθη αὐτοῖς Ἡλίας σύν Μωϋσεῖ. Luke 2, 5 ἀπογράφασθαι σύν Μαριάμ κατὰ 22, 14. 23, 32. Acts 1, 14 bis. v. 17 Rec. v. 22 μάρτυρα γενέσθαι σύν ἡμῖν. Acts 3, 4. 4, 27. 14, 5 ὥς δὲ ἐγένετο ὁρμὴ τῶν ... Ἰουδαίων σύν τοῖς ἀρχουσιν. 8, 20. 15, 22 ἔδοξε τοῖς ἀποστόλοις ... σύν ὅλῃ τῇ ἐκκλησίᾳ. 17, 34. 18, 8. 20, 36. 21, 24. 26. 1 Cor. 1, 2. 11, 32. 2 Cor. 1, 1. Eph. 3, 18. 4, 31. Phil. 1, 1. 2, 22. Col. 3, 3. 4. 1 Thess. 4, 17 ἀμα σύν αὐτοῖς ἀρπαγησόμε-

3a. 5, 10. So Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4, 10 ἡρώτησαν αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα. Luke 5, 19, 23. 23. 11. 35. Acts 5, 1. 10, 2. 14, 13. 21, 5. 1 Cor. 16, 19. To the object, Matt. 25, 27 ἐκομισάμην ἐν τῷ ἐμῷ σὺν τόκῳ. Mark 8, 34. 15, 27 καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές. Acts 15, 22 πῆμψαι. v. 25. 23, 15. [16, 32.] 1 Cor. 10, 13. 2 Cor. 1, 21. 4, 14. Gal. 5, 24. Col. 3, 9. 4, 9. 1 Thess. 4, 14. So with obj. Palæph. 31. 10. Xen. Cyr. 1. 4. 7.

2. Trop. of connection, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with, like*; Rom. 6, 8 εἰ δὲ ἀποθάνομεν σὺν Χριστῷ. 8, 32. 2 Cor. 13, 4. Gal. 3, 9 εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ, i. e. *with* and *like* Abraham, by the same acts and in the same manner. Col. 2, 13. 20.—So 27 Sept. μετὰ Ps. 106, 6. Ecc. 2, 16.

3. Of connection arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15, 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, i. q. ἡ δοθεῖσά μοι in Rom. 12, 3. 6. 2 Cor. 8, 19 συνεπέψαμεν τὸν ἀδελφόν ... σὺν τῇ χάριτι ταύτῃ, i. e. entrusted with this gift. (Psalt. Sal. 7, 4 ἀποστειλῃς θάνατον σὺν ἐντολῇ.) James 1, 11 ἀντίτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσῳ.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

4. Implying a joint-working, co-operation, and thus spoken of a *means*, instrument, *with, through, by virtue of*; 1 Cor. 5, 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

5. Implying addition, accession, like Engl. *with*, i. q. *besides, over and above*; Luke 24, 21 ἀλλά γε σὺν πᾶσι τοῖς αὐτοῖς τρίτην ταύτην ἡμέραν ἔχει σήμερον, *with (besides) all this*. Comp. Heb. חַיִּים־עִם Sept. σὺν τοῖς Neh. 5, 18.—3 Macc. 1, 22.

NOTE. In composition σὺν implies: a) Society, companionship, consort, in time or place, *with, together*, Lat. *con-*; also *there-with, withal*; e. g. συνάγω, συνεσθίω, συγκάθημαι. b) Completeness of an action, *altogether*, on every side, *wholly*, and is thus intensive; e. g. συμπληρώω, συγκαλύπτω.

συνάγω, f. ξω, (ἀγω) 1. to lead or bring together, to gather together, to collect, either persons or things, c. acc. Matt. 22, 10 συνηγαγον πάντας ὅσους ἔδρον. Luke 15, 13 συναγαγὼν πάντα. John 6, 12 τὰ κλάσματα. 15, 6. Rev. 13, 10 αἰχμαλωσίαν συνάγει, i. q. to bring together captives, to lead captive.

With acc. impl. Matt. 13, 47 σαγήνη ... ἐκ παντὸς γένους συναγαγούσῃ. Matt. 25, 24. 26. John 6, 13, comp. 12. Sept. for ἡρῶς Ex. 23, 10. Num. 19, 9. 10. So ἄλ. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3, 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. 6, 26. 13, 30. Luke 3, 17. John 11, 52 τὰ τέκνα εἰς ἐν, i. e. into one family, church. (Heraclit. c. 19 τὸν σποράδην οἰκούντας εἰς ἐν συναγεῖν. Dion. Hal. Ant. 2. 45.) So εἰς final, John 4, 36; ἐκεῖ, ποῦ, Luke 12, 17. 18; μετὰ τινος Matt. 12, 30. Luke 11, 23.

2. Of persons, an assembly, multitude, i. q. to assemble, to convene, to convoke. a) With acc. Matt. 2, 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ. John 11, 47. Acts 14, 27. 15, 30. Also with ἐπὶ τινι against any one Matt. 27, 27; εἰς τὸν τόπον Rev. 16, 16; εἰς πόλεμον Rev. 16, 14. 20, 8. Sept. genr. for ἡρῶς Ex. 3, 16. 1 Sam. 5, 11. So Hdtian. 4. 3. 11. ἄλ. V. H. 3. 19. Xen. An. 1. 3. 9; an army Palæph. 8. 4. Xen. Ag. 1. 25. b) Pass. or Mid. to be gathered together, to be assembled, to come together, Matt. 22, 41 συνηγμένοι δὲ τῶν Φαρισαίων. 27, 17. Mark 2, 2. Luke 22, 66. Acts 13, 44. 15, 6. 20, 7. 1 Cor. 5, 4. Rev. 19, 19. Sept. for ἡρῶς Deut. 33, 5. Neh. 8, 3. (Plat. Mor. II. p. 31.) With adjuncts of place, etc. ἔμπροσθεν τινος Matt. 25, 32; ἐπὶ τὸ αὐτό, Matt. 22, 34. Acts 4, 26; ἐπὶ τινι, to any one Mark 5, 21, also against any one Acts 4, 27. (Sept. Gen. 34, 30.) So εἰς c. acc. of place, Matt. 26, 3. Acts 4, 5; εἰς final Matt. 18, 20. Rev. 19, 17; ἐν c. dat. of place, Acts 4, 27. 31. 11, 26; μετὰ τινος Matt. 28, 12; πρὸς τινι, to any one, Matt. 13, 2. 27, 62. Mark 4, 1. 6, 30. 7, 1; ἐκεῖ, ὅπου, οὐδ, Matt. 18, 20. 26, 57. John 18, 2. 20, 19. Acts 20, 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24, 28. Luke 17, 37.

3. From the Heb. pr. to lead or take with oneself, into one's house, to receive to one's hospitality and protection, like Heb. הָרַחֵם לְךָ. Matt. 25, 35 ξένος ἡμῶν, καὶ συνηγάγετέ με. v. 38. 43. So Sept. for הָרַחֵם Deut. 22, 2. Josh. 2, 18. Judg. 19, 15. 18.

συναγωγή, ἡς, ἡ, (συνάγω), a collecting, gathering, as of fruits, Pol. 1. 17. 9; of people, tribes, Pol. 4. 7. 6; a mass, multitude, as collected, e. g. λαὸς Sept. Job 8, 17; ὄμιλος Is. 37, 25; ὄμιλος persons, as the congregation of Israel, Sept. Ex. 12, 8. 19. Lev. 4, 13. Eccclus. 24, 25. 1 Macco.

14, 28; or an army, Ex. 32, 22. 23. 38, 4. 15.—Hence in N. T. *an assembly, congregation, synagogue*; spoken

1. Of a Christian *assembly or church*, James 2, 2.

2. Of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in no. 3. Luke 8, 41. 12, 11. 21, 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακάς. Acts 9, 2 ἐπιστολὰς πρὸς τὰς συναγωγὰς. 13, 43. 22, 19. 26, 11. So Hist. of Sus. 41. 60, comp. v. 4. 28.—Also Rev. 2, 9 et 3, 9 συναγωγή Σατανᾶ, *the synagogue of Satan*, Satan's assembly; spoken of Jews who slander the Christian church; who, professing to be true Jews and to worship God, are not so, but worship Satan; comp. Rom. 2, 29. Others understand *Judaizing teachers*; but they are not spoken of as being in the church. Comp. Sept. συναγωγή ποτηρευομένων for Heb. תַּרְבִּי פֶסַח Ps. 22, 7; comp. Ecclus. 16, 6. 21, 9.

3. Meton. of a Jewish place of worship, *a synagogue*, later Heb. תַּרְבִּי תַּרְבִּי *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8, 1 sq. Originally synagogues would seem not to have differed from the later *proseuchæ*, see in *προσευχή* no. 2; being erected without the cities in the fields, and usually near a stream or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. T. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4, 16 sq. Acts 13, 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8, 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4, 23. Weist. N. T. I. p. 278. Winer Realw.

art. *Synagogen*. So Matt. 4, 23. 6, 2. 5. 9, 35. 10, 17. 12, 9. 13, 54. 23, 6. 34. Mark 1, 21. 28. 29. 39. 3, 1. 6, 2. 12, 39. 13, 9. Luke 4, 15. 16. 20. 28. 33. 38. 44. 6, 6. 7, 5. 11, 43. 13, 10. 20, 46. John 6, 59. 18, 20. Acts 9, 20. 13, 14. 14, 1. 15, 21. 17, 17. 18, 4. 7. 19. 26. 19, 8. 24, 12; συναγωγή τῶν Ἰουδαίων Acts 13, 5. 42. 17, 1. 10; σ. τῶν Λιβερτινῶν Acts 6, 9, see in Λιβερτινός.—Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

συναγωνίζομαι, f. ἴσομαι, Mid. depon. (ἀγωνίζομαι,) *to contend along with, to combat with*, in company with, e. g. in the gymnasium, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49.—In N. T. *to strive earnestly along with, to wrestle along with*, c. dat. Rom. 15, 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς. So Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

συναδλέω, ᾧ, f. ἴσω, (ἀδλέω,) *to contend along with any one, on his side*; only trop. *to strive with, together with*, i. q. *to help, to aid*, c. dat. Phil. 4, 3 ἐν τῇ εὐαγγελίᾳ συνήζησόν μοι. Also mutually, *to strive together for any thing*, c. dat. commodi, τῇ πίστει Phil. 1, 27.—Trop. in a diff. sense Diod. Sic. 3. 4.

συναθροίζω, f. ὀσω, (ἀθροίζω, ἀθρός,) *to gather together, in a heap*, e. g. things, Jos. Ant. 10. 4. 3.—In N. T. of persons, *to gather together, to assemble*; c. acc. Acts 19, 25 τεχνίταις...οὓς συναθροίσας. Pass. Luke 24, 33. Acts 12, 12. Sept. for יִתְקַבֵּץ Num. 20, 2; יָקַבְּ 2 Sam. 2, 25. 30. So Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

συναίρω, f. ἀρῶ, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3; *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνεῆρεν αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with any one, for adjustment*, i. q. *to reckon together*, Matt. 18, 23. 24. 25, 19. So Etym. Magn. συνάρασθαι· συναρμόσασθαι, συγκατατίσθαι.

συναιχμάλωτος, ου, δ, (αἰχμάλωτος,) *a fellow-prisoner*, Rom. 16, 7. Col. 4, 10. Philem. 23.

συνακολουδέω, ᾧ, f. ἴσω, (ἀκολουδέω,) *to follow with, along with, to accompany*, c. dat. Mark 5, 37. Luke 23, 49.—2 Macc. 2, 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

συναλίζω, f. ἴσω, (ἀλίζω, ἀλῆς, i. q. ἀθρός,) *to gather together, in a heap*, e. g.

things, Jos. Ant. 8. 4. 1 τὰ σκευὴ πάντα συναλίσσας.—In N. T. of persons, *to gather together, to assemble*, Pass. Acts 1, 4 συναλιζόμενος παρήγγειλεν αὐτοῖς. So Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

συναλλάσσω, f. ξω, (ἀλλάσσω,) *to change by bringing together, to bring together, to reconcile*, c. acc. Acts 7, 26 Lachm. *συνήλασεν αὐτοὺς εἰς εἰρήνην*, for Rec. *συνήλασεν*.—Æschyl. Sept. c. Th. 579. Thuc. 1. 24.

συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνω,) *to go up with any one, from a lower to a higher part of a country*; c. dat. Mark 15, 41. Acts 13, 31. Sept. for ἦν Ex. 12, 38. 1 Esdr. 8, 27. Æl. V. H. 3. 17. Xen. Mem. 1. 3. 18.

συνανάκειμαι, f. εἶσομαι, (ἀνάκειμαι,) *to recline with any one at table*, i. q. *to eat with, to dine or sup with*, see in ἀνάκειμαι no. 2; c. dat. Matt. 9, 10 *συνανάκειντο τῷ Ἰησοῦ*. Mark 2, 15. Luke 14, 10. John 12, 2. Part. absol. of *συνανάκειμην*, *guests*, Matt. 14, 9. Mark 6, 22. 26. Luke 7, 49. 14, 15. —3 Macc. 5, 39.

συναναμίγνυμι, f. ξω, (μίγνυμι,) *to mix up together*; Pass. or Mid. *συναναμίγνυμαι, to mingle together with*, trop. *to have intercourse or keep company with*, c. dat. 1 Cor. 5, 9 μὴ *συναναμίγνυσθαι πόρνοις*. v. 11. 2 Thess. 3, 14. Sept. for ἕλκηρ Hos. 7, 8. —Plut. Philopœm. 21. So *συνμίσγνυμι*, Dem. 885. 8 *συνμίσξει ποτηροῖς ἀνδρώποισ*. Xen. Mem. 1. 2. 20.

συναναπαύω, f. αὖσω, (ἀναπαύω.) Mid. *to refresh oneself or be refreshed with any one, in his company*; c. dat. Rom. 15, 32; comp. ἀναπαύω no. 2.—So ‘*to sleep with*,’ c. dat. Plut. de tuend. sanit. Præc. 6.

συναντάω, f. ἤσω, (ἀντάω, ἀντί,) *to come together over against one another, to meet together, to meet with, to encounter*.

1. Pr. c. dat. Luke 9, 37 *συνήντησεν αὐτῷ ὄχλος πολὺς*. 22, 10. Acts 10, 25. Heb. 7, 1. 10. Sept. for ἦν Num. 23, 16; ὡς Gen. 32, 17; ὡς Gen. 32, 1.—Hdian. 1. 17. 8. Xen. An. 7. 2. 6.

2. Trop. of things, events, *to happen to any one, to befall*, c. dat. Acts 20, 22 τὰ . . . *συναντήσονται μοι μὴ εἰδώς*. Sept. and ἦν Ecc. 2, 14. 9, 11.

συνάντησις, εως, ἡ, (συναντάω,) *a meeting with*; in N. T. only in the phrase *εἰς συνάντησιν*, for *meeting with*, used for the infin. *συναντῆν*, *to meet with*, c. dat. Matt. 8, 34. So Sept. for ἦν ὡς

Gen. 14, 17. Ex. 18, 7.—So Plut. Pyrrh. 16 init. Genr. Dion. Hal. Ant. 4. 66. Eurip. Jon. 535 [547].

συναντιλαμβάνω, f. λήφομαι, (ἀντιλαμβάνω,) only Mid. *συναντιλαμβάνομαι, to take hold in turn with any one, to lay hold along with*, i. q. *to help, to aid*, c. dat. Luke 10, 40. Rom. 8, 26. Sept. for ἦν Ps. 89, 22; ὡς Ex. 18, 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

συναπάγω, f. ξω, (ἀπάγω,) *to lead off or away with any one, c. dat. of pers.* Sept. for ἦν Ex. 14, 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23; comp. Wetst. N. T. II. p. 81.—In N. T. only Pass. trop. *to be led or carried away with any thing*; mostly in a bad sense, *to be led astray*, c. dat. Gal. 2, 13 *ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει*. 2 Pet. 3, 17. Also in a good sense, Rom. 12, 16 μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς *συναπαγόμενοι*, *not minding high things, but led away by lowly things*, i. e. not withdrawing yourselves from lowly things in behalf of one another, cultivating humility. Some here take *ταπεινοῖς* as masc. ‘*being conformed to the lowly*’; but contrary to the antithesis with τὰ ὑψηλὰ.

συναποθνήσκω, aor. 2 *συνεπέθανον*, (ἀποθνήσκω,) *to die with any one*; c. dat. Mark 14, 31 *ἴαν με δὲ συναποθανεῖν σοι*. 2 Cor. 7, 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2, 11; comp. *σύν* no. 2.—Ecclus. 19, 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

συναπόλλυμι, f. ολίσω, (ἀπόλλυμι,) *to destroy with or together*, c. acc. et dat. Sept. for ἦν Gen. 18, 23; impl. Plut. Phoc. 2. Dem. 917. 14.—In N. T. Mid. or Pass. *to be destroyed with any one, to perish with others*, c. dat. Heb. 11, 31 ‘*Ραὰβ . . . οὐ συναπόλετο τοῖς ἀπειθήσασιν*’. Sept. for ἦν Gen. 19, 15. So Ecclus. 8, 15. Hdot. 7. 221. Plato Lys. 221. b.

συναποστέλλω, f. εἰσω, (ἀποστέλλω,) *to send off or away with any one, in company*, c. acc. 2 Cor. 12, 18. Sept. for ἦν Ex. 33, 2. 22.—1 Esdr. 5, 2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

συναρμολογέω, ὦ, f. ἤσω, (ἀρμολογέω; ἀρμός, λόγος,) *to joint together, to fit or frame together, to join together parts fitted to each other*; Pass. Eph. 2, 21 *πᾶσα οἰκοδομὴ συναρμολογουμένη*. 4, 16.

συναρπάζω, f. ἄσω, (ἀρπάζω,) Lat. *corripere*, *to seize or grasp altogether, to seize or catch with the notion of haste and great*

violence; stronger than ἀρπάζω, from the idea of *grasping all around*; comp. in συναλμαβάνω no. 1. a) Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6, 12. 19, 29; of a demon seizing violently one possessed Luke 8, 29. Sept. for Πρὸς Prov. 6, 25. So Philo de Plant. N. p. 219. e, δλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οἰστρω. Luc. D. Deor. 8 ἦν. καὶ ἤδη συναρπάσσω αὐτὴν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20. b) Of things, as a ship caught by a tempest, Pass. Acts 27, 15. Comp. Soph. Elect. 1150 πάντα γὰρ συναρπάσας θύελλα. So ἀναρπάξουσιν ὑπ' ἀνέμου Thuc. 6. 104.

συναυλίζομαι, f. ἴσομαι, Mid. depon. (αὐλίζομαι,) to pass the night with any one, to lodge or remain with, Acts 1, 4 in Mss. for συναλιζόμενος.—Sept. Prov. 22, 24, Heb. כָּבֹד.

συναυξάνω, f. ἴσω, (αὐξάνω,) to make grow with, to augment withal, at the same time, 2 Macc. 4, 4. Pol. 10. 35. 5. Plut. Philopem. 1.—In N. T. Mid. συναυξάνομαι, intrans. to grow together, in company, Matt. 13, 30. So Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

σύνδεσμος, ου, ὁ, (συνδέω,) what binds together, a band, bond, copula; Col. 2, 19 διὰ τῶν ἀφῶν καὶ συνδέσμων. Trop. Eph. 4, 3. Col. 3, 14 τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, i. e. which binds together all the christian graces into one perfect whole; comp. Simplic. in Epict. p. 208, καλῶς οἱ Πυθαγόρειοι περισσῶς τῶν ἄλλων ἀρετῶν τὴν φιλίαν ἐτίμουν, καὶ σύνδεσμον αὐτὴν πασῶν τῶν ἀρετῶν ἔλεγον. So Sept. Dan. 5, 6. 13. Plut. Numa 6. Plato Rep. p. 616. c.—Trop. Acts 8, 23 εἰς . . . σύνδεσμον τῆς ἀδικίας ὁρῶ σε θῆτα, I perceive that thou art (fallen) into the bond of iniquity, an emblem of the bondage of the wicked; see in εἰς no. 4. Comp. Sept. Is. 58, 6.

συνδέω, f. δήσω, (δέω,) to bind together, Sept. Judg. 15, 4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32.—In N. T. of persons, to bind together with; Pass. to be bound or in bonds with any one, dat. impl. Heb. 13, 3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners. So Jos. Ant. 2. 5. 3 συνδεδεμένους τῷ οἰνοχόῳ. Luc. D. Deor. 17. 2. Xen. Hell. 2. 4. 8.

συνδοξάζω, f. ἴσω, (δοξάζω,) to glorify with any one, i. e. to exalt in dignity and glory with or as another; Pass. Rom. 8, 17.

σύνδουλος, ου, ὁ, (δούλος,) a fellow-slave, fellow-servant. The Atticists prefer ὁμόδουλος, Thom. Mag. p. 649 ὁμόδουλος

Ἀττικόν. οὐ σύνδουλος. Poll. On. 3. 82. Comp. Lob. ad Phrym. p. 471.

1. Pr. of involuntary service, Matt. 24, 49 τύπτει τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

2. Of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6, 11. 19, 10. 22, 9; espec. of teachers, a colleague, Col. 1, 7. 4, 7.—Also of the attendants of a king, the officers of an oriental court, Matt. 18, 28. 29. 31. 33; comp. v. 23. So Sept. for συνῆς colleagues Ezra 4, 7. 9. 5. 3. 6.

συνδρομή, ἡς, ἡ, (συντρέχω, συνιδραμον,) a running together, concourse, Acts 21, 30.—Judith 10, 18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

συνεγείρω, f. ἐρῶ, (ἐγείρω,) to wake or raise up together with any one, from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2, 6 καὶ συνέγειρε sc. ἡμᾶς τῷ Χριστῷ (as v. 5). Col. 3, 1; dat. impl. 2, 12.—Pr. to raise or lift up, Jos. de Macc. 3 τὰ πεπτοκότα. Phocylid. 132 κτήνος ἐχθροῖο. Τρυφ. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

συνέδριον, ου, τό, (σύνεδρος, ἔδρα,) a sitting together, an assembly, consessus, Sept. for συνέδριον Ps. 26, 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1; a sitting in council, a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. Hell. 7. 1. 39.—In N. T. spoken only of Jewish councils.

1. The Sanhedrim, Talm. סנהדרין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11, 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses (see in ἀρχιερεῖς no. 2); πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was ex officio president, מלך־העדה princeps; and a vice-president, called מלך־העדה, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26, 3. 57. Under the Romans the right of

capital punishment was taken away, John 18, 31; though they might aid in carrying a sentence into execution, John 19, 6. 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2, 4. 23, 2. Winer Realw. art. *Synedrium*.—So Matt. 5, 22 *ἐνοχος ἔσται τῷ συνεδρίῳ*. 26, 59. Mark 14, 55. 15, 1. John 11, 47. Acts 5, 21. 27. 34. 41. 23, 30. 23, 1. 15. 20. 28. 24, 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22, 66 *ἀνίστασθαι αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν*. Acts 4, 15. 6, 12. 15. 23, 6.—Jos. Ant. 14. 9. 4. ib. 20. 9. 1; de Vit. § 12. Including the idea of place, genr. Hdian. 2. 3. 5. Xen. Hell. 2. 4. 23.

2. Genr. *συνέδρια, councils, tribunals*, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. *κρίσις*, Matt. 10, 17. Mark 13, 9. See fully in *κρίσις* no. 3.

συνείδησις, εως, ἡ, (σύννοια, συνειδή-
ναι,) a knowing with oneself, consciousness;
and hence conscience, that moral faculty
which distinguishes between right and
wrong, and prompts to choose the former
and avoid the latter; John 8, 9 *ὑπὸ τῆς
συνειδήσεως ἐλεγχόμενοι*. Rom. 2, 15 *συμ-
μαρτυροῦσθαι αὐτῶν τῆς συνειδήσεως*. 9, 1.
13, 5. 1 Cor. 10, 25. 27. 28. 29 bis. 2 Cor.
1, 12. 4, 2. 5, 11. 1 Tim. 4, 2. Tit. 1, 15.
Heb. 9, 9. 14. 10, 2. 22. So *συνείδησις*
ἀγαθὴ, a good conscience, consciousness of
right, rectitude, Acts 23, 1. 1 Tim. 1, 5. 19.
1 Pet. 3, 16. 21; καλή Heb. 13, 18; καβα-
ρά 1 Tim. 3, 9. 2 Tim. 1, 3; ἀπρόσκοπος
Acts 24, 16; *συνείδησις ἀσθενῆς οὕσα* v.
ἀσθενούσα, i. e. weak and hesitating in judg-
ing and deciding, 1 Cor. 8, 7. 10. 12. Also
1 Pet. 2, 19 *συνείδησις τοῦ Θεοῦ*, a conscience
toward God, conformed to his will. 1 Cor.
8, 7 *συνείδησις τοῦ εἰδώλου* a conscience to-
ward the idol, a conscience over which the
idol has power, as if something real; or, a
conscientious horror of an idol.—Wisd. 17,
11. Test. XII Patr. ἡ *συνείδησις μου συνέ-
χει με περὶ τῆς ἀμαρτίας*. Epict. Fragm. 97.
Luc. Amor. 49. Diod. Sic. 4. 65; συν. ἀγα-
θὴ Hdian. 6. 3. 9.

συνείδω, obsol. in the present, see in
εἶδω.

1. Aor. 2 *συνεῖδον*, Part. *συνειδών*, only
trop. to see or perceive with oneself, by the
senses, to be aware; absol. Acts 12, 12.
14, 6 *συνιδόντες κατέφυγον*.—2 Macc. 4, 41.
Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon 25.

2. Perf. 2 *σύννοια*, Part. *συνειδώς*, to
know with any one, to be conscious of or
privity to any thing; absol. Acts 5, 2 *συνει-*

δύας καὶ τῆς γυναῖκος αὐτοῦ. With acc.
and dat. *ἐμαυτῷ*, to know with oneself, to be
conscious of, 1 Cor. 4, 4 *οὐδὲν γὰρ ἐμαυτῷ
σύννοια*.—So c. *ἐαυτῷ* Sept. Job 27, 6.
Hdian. 7. 1. 3. Xen. Mem. 2. 9. 6.

σύνειμι, f. *ἔσομαι*, (εἰμι,) to be with, to
be present with, c. dat. Luke 9, 18. Acts 22,
11.—2 Macc. 9, 4. Ael. V. H. 12. 52. Xen.
Mem. 1. 1. 10.

σύνειμι, Part. *συνιών*, (εἰμι,) to go or
come together, to convene, absol. Luke 8, 4.
—Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

συνεισέρχομαι, aor. 2 *ἤλαθον*, (εἰσέρ-
χομαι,) to go or come in with any one, to
enter with, c. dat. John 18, 15 *συνεισῆλθε
τῷ Ἰησοῦ*. Into a vessel, to embark with,
c. dat. John 6, 22. Sept. for *ἔβη* Esth.
2, 13.—Act. Thom. § 12. Luc. Tox. 18. Xen.
An. 4. 5. 10.

συνέκδημος, ου, δ, ἡ, adj. (ἐκδημος,)
absent together from one's people, a fellow-
traveller, Acts 19, 29. 2 Cor. 8, 19.—Jos.
de Vit. § 14. Palæph. 46. 4. Plut. de Virtut.
et Vit. 2.

συνεκλεκτός, ἡ, ὁ, (ἐκλεκτός,) chosen
along with, co-elect, like-beloved, 1 Pet. 5,
13.—Others here take it as pr. n. fem. *Syn-
eclectic*, and understand it of the wife of
Peter.

συνελαύνω, f. *ἄσω*, (ἐλαύνω,) to drive
together, into one place, e. g. wild beasts,
Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4,
26. Pol. 28. 5. 6.—In N. T. trop. to urge
or persuade together, to set at one, c. acc.
Acts 7, 26 *συνήλασαν αὐτοὺς εἰς εἰρήνην*.
So Ael. V. H. 4. 15.

συνεπιμαρτυρέω, ᾧ, f. ἦσω, (ἐπιμαρ-
τυρέω,) to bear further witness with any one,
to join in attesting, c. dat. of manner, Heb.
2, 4, comp. v. 3.—Sext. Empir. adv. Log. 2.
324 *συνεπιμαρτυροῦσαν τῷ λόγῳ*. Pol. 26.
9. 4.

συνεπιτιθήμι, f. *τίσω*, (ἐπιτιθήμι,) to
put or lay upon together, at the same time,
Sept. Num. 12, 11. Plut. Sympos. 8. 7. 4 fin.
—In N. T. Mid. to set upon or assail with
any one, at the same time, to join in assail-
ing, absol. Acts 24, 9 *συνεπέετο* in later
edit. comp. v. 2. Rec. *συνέετο*. So Sept.
Deut. 32, 27. Pol. 1. 31. 2. Xen. Cyr.
4. 2. 3.

συνέπομαι, Mid. depon. (ἔπω, ἔπομαι,)
to follow with, to accompany, c. dat. Acts
20, 4.—2 Macc. 15, 2. Plut. Brut. 18.
Xen. Conv. 1. 2.

συνεργέω, ᾧ, f. ἦσω, (συνεργός,) to
work together with any one, to cooperate,
absol. to be a co-worker, fellow-labourer,

1 Cor. 16, 16. 2 Cor. 6, 1. (With dat. pers. 1 Eedr. 7, 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ τὸ σῶμα καὶ συγκάμνει.) Hence genr. *to help, to aid, c. dat. expr. or impl.* Mark 16, 20. James 2, 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ. So 1 Macc. 12, 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to coöperate, to contribute to any result, c. dat. commodi, et eis c. acc.* Rom. 8, 28 τοῖς ἀγαπῶσιν τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν. So Pol. 11. 9. 1. Diod. Sic. 4. 76; πρὸς Plut. Romul. 21.

συνεργός, οὐ, ὁ, ἡ, adj. (ἔργον,) *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10; Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8, 7. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3.—In N. T. spoken only of *a co-worker, helper*, in the Christian work, i. e. of Christian teachers, c. gen. of pers. *συνεργοὶ τοῦ Θεοῦ* 1 Cor. 3, 9; *συνεργοί μου* sc. Παύλου, Rom. 16, 3. 9. 21. Phil. 2, 25. 4, 3. 1 Thess. 3, 2. Philem. 1. 24; c. gen. of object, 2 Cor. 1, 24 *συνεργοὶ τῆς χαρᾶς ὑμῶν*, *co-workers of your joy*, i. e. labouring together for your happiness. With dat. commodi, 3 John 8 *συνεργοὶ τῇ ἀληθείᾳ*. With eis c. acc. *for or in behalf of*, 2 Cor. 8, 23 *eis ὑμᾶς συνεργός*. Col. 4, 11.

συνέρχομαι, aor. 2 συνήλθον, (ἔρχομαι,) *to go or come with any one, to come together*.

1. With dat. of pers. *to go or come with, to accompany*; Luke 23, 55 αἰτίνας ἦσαν συνελθούσιναι αὐτῷ ἐκ τῆς Γαλιλαίας. John 11, 33 comp. 31. Acts 9, 39. 10, 23. 45. 11, 12. 15, 38. Also *to accompany or be conversant with*, Acts 1, 21. Once with σύν τινα Acts 21, 16; comp. Winer ὁ 56 fin. Sept. for נִצָּח Job 22, 4.—Wisd. 7, 2; comp. Thuc. 1. 10.

2. Genr. and usually, *to come together, to convene, to assemble*, absol. Mark 3, 20 *συνέρχεται πάλιν ὄχλος*. Luke 5, 15. Acts 1, 6. 2, 6. 10, 27. 16, 13. 19, 32. 21, 22. 22, 30. 28, 17. 1 Cor. 14, 26; c. dat. of pers. *with or to whom*, Mark 14, 53; c. adv. of place, John 18, 20 *ὅπου*. Acts 25, 17; *eis c. acc. of place*, Acts 5, 16; as marking result, 1 Cor. 11, 17. 34; final, v. 33; *ἐν c. dat.* 1 Cor. 11, 18; *ἐπὶ τὸ αὐτό* 1 Cor. 11, 20. 14, 23; *πρὸς τινα* Mark 6, 33. Sept. for נִצָּח Ez. 33, 30; נִצָּח Jer. 3, 18; c. *eis* for נִצָּח Zech. 8, 21; נִצָּח 2 Chr. 30, 13; *πρὸς τινα* Ex. 32, 5.—Hidian. 4. 11. 6. Xen. Mem. 1. 2. 42; *τινί* Pol. 1. 78. 4; *σύν τινα* Luc. Asin. 45; *ἐς τὸ αὐτό* Luc. Alex. 8.

3. Spec. of husband and wife, *to come together in one house, to live together*; Matt. 1, 18 comp. v. 20. 24. So Plut. Amator. 9. Xen. Œc. 10. 4.—Of conjugal intercourse, 1 Cor. 7, 5; and so some Matt. 1. c. So Jos. Ant. 7. 8. 1. Plut. Thes. 3. Xen. Mem. 2. 2. 4.

συνεσθῆναι, aor. 2 συνέφαγον, (ἐσθίω,) *to eat with any one, to eat together*, i. e. genr. to have intercourse with, to associate with, c. dat. E. g. *συνεσθ.* Luke 15, 2. 1 Cor. 5, 11; c. *μετὰ τινος* Gal. 2, 12, comp. Winer ὁ 56 fin. *συνέφαγ.* Acts 11, 3. 10, 41 *οἵτινες συνέφαγον καὶ συνεπίομεν αὐτῷ*, comp. in ἐσθίω no. 2. d. Sept. *συνεσθ.* for נִצָּח Gen. 43, 32; absol. Ps. 101, 5; *συνέφ.* for נִצָּח Ex. 18, 12.—So *συνεσθ.* Plut. de occult. Viv. init. *συνέφ.* Luc. Parasit. 59.

σύνεσις, εως, ἡ, (συνήμι,) *a sending together, conjunction of streams, ξύνεσις δύο ποταμῶν* Hom. Od. 10. 515.—In N. T. 'a putting together' in mind, i. e.

1. *discernment, understanding, intelligence*; Luke 2, 47 *ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ*. 1 Cor. 1, 19. Eph. 3, 4. Col. 1, 9. 2, 2. 7. Tim. 2, 7. Sept. for נִצָּח Deut. 4, 6; נִצָּח Prov. 2, 2; נִצָּח Job 15, 2.—Luc. Alex. 22. Diod. Sic. 1. 1. Dem. 1394. 4. Xen. Cyr. 4. 5. 23.

2. Meton. as a faculty of the mind, *understanding, intellect, put for the mind itself*; Mark 12, 33 *τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως*.—Ecclus. 47, 23. Æl. V. H. 12. 1. Plut. Thes. 6. Plato Phil. 19. d.

συνετός, ἡ, ὁν, (συνήμι,) pr. 'putting together' in mind, *discerning, intelligent, sagacious*; Matt. 11, 25 *ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν*. Luke 10, 21. Acts 13, 7. 1 Cor. 1, 19. Sept. for נִצָּח 1 Chr. 15, 22; נִצָּח Prov. 28, 7; נִצָּח Gen. 41, 33.—Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12.

συνευδοκέω, ᾧ, f. ἦσω, (εὐδοκέω) *to think well of with others, to take pleasure with others in any thing; hence to approve, to assent to*, c. dat. of pers. Rom. 1, 32 *συνευδοκοῦσι τοῖς πράσσουσιν*. Elsewhere c. dat. of thing *in or as to which*, Luke 11, 48 *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων*. Acts 8, 1. 22, 20. So 1 Macc. 1, 57. 2 Macc. 11, 24; absol. Demad. 180. 32. Diod. Sic. 4. 24.—With infin. *to be like willing, like pleased, to do any thing*; 1 Cor. 7, 12. 13 *καὶ αὐτὸς συνευδοκεῖ οἰκᾶν μετ' αὐτῆς*, i. e. if both are mutually pleased.

συνευαχέω, ᾧ, f. ἴσω, (εὐαχέω; εὐ, ἔχω, ὀχη,) *to feast or entertain with or together*; Mid. or Pass. *to feast with any one, to revel with*, c. dat. 2 Pet. 2, 13 *συνευαχούμενοι ὑμῖν*. Absol. Jude 12.—Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

συνεπίστημι, (ἐπίστημι,) in N. T. only Aor. 2 *συνεπέστην* intrans. *to stand upon together, to assail together*; e. g. κατά τινος, Acts 16, 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them.—Sept. Num. 16, 3 *συνεπέστησαν* in Codd. Comp. Thuc. 2. 75.

συνέχω, f. ξω, (ἔχω,) *to hold together, to press together*, i. e.

1. *to hold fast, to shut up*, c. acc. as τὰ ὦτα *to stop one's ears* Acts 7, 57. Sept. τὸ στόμα, for ὕψις Is. 52, 15. Of a city besieged, Luke 19, 43 *συνέχουσι σε* [Ἱερουσόλυμα] πάντοθεν. Sept. and ἡσ 1 Sam. 23, 8. (2 Macc. 9, 2.) Of a crowd, *to press upon any one* Luke 8, 45; of persons having a prisoner in custody, *to hold fast*, Luke 22, 63.—Hdian. 2. 13. 8. Luc. Tox. 39.

2. Trop. *to constrain*, i. e. a) *to compel, to urge or press on*; c. acc. 2 Cor. 5, 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, *constraineth us, shuts us up so to act*; Theophylact. *συνωθεῖ*. Pass. Acts 18, 5 *συνείχετο τῷ πνεύματι ὁ Παῦλος* in Rec. see in lett. c. b) Pass. *συνέχομαι*, *to be in constraint, to be straitened, distressed, perplexed*, absol. Luke 12, 50 πῶς συνέχομαι ἕως οὗ τελεσθῇ. Phil. 1, 23. (Comp. Jos. Ant. 5. 11. 3; τῷ πολέμῳ Palæph. 39. 5; τῷ λιμῷ Pol. 3. 62. 4.) Also *to be seized, affected, afflicted*, as with fear, disease, or the like; c. dat. Luke 8, 37 φόβῳ μεγάλῳ *συνείχοντο*. Matt. 4, 24 νόσοις . . . *συνεχομένους*. Luke 4, 38. Acts 28, 8. So Sept. Job 3, 24. 31, 23. Dem. 1484. 23 φόβῳ. Diod. Sic. 3. 33 νόσοις. Plato Theæt. 479. a. c) Pass. also of a person *held fast, pressed, occupied*, with a work or the like; Acts 18, 5 *συνείχετο τῷ λόγῳ ὁ Παῦλος* in later edit. see above in lett. a; i. e. Paul now gave himself wholly to preaching the word; comp. v. 3. So Wisd. 17, 20 ἔργους. Hdian. 1. 17. 22 ἡδοναῖς.

συνήδομαι, Pass. depon. (ἡδομαι,) *to joy or rejoice with any one*, c. dat. Æl. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7.—In N. T. *to delight with (in) oneself* in any thing, like *συνείδω*, c. dat. of thing, Rom. 7, 22 *συνήδομαι γὰρ τῷ νόμῳ*, i. e. *I take delight with myself in the law*, I delight myself in it. Comp. Eurip. Hippol. 1300 τί τάλας τοῖσδε συνήδη.

συνῆδεια, as, ἡ, (συνῆδης; σύν, ἦδος,) *a dwelling or living together*, Æl. H. An. 16. 36. Dem. 1467. 19; *a being wonted together, familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12.—In N. T. *a wont, usage, custom*, John 18, 39. 1 Cor. [8, 7.] 11, 16. So Jos. Ant. 10. 4. 5 ἡ πάτριος συνῆδεια. Arr. Epict. 1. 27. 20. Xen. Ven. 12. 4.

συνηλικιότης, ου, ὁ, (ἡλικιότης, ἡλικία,) *one of like age, an equal in age*, Gal. 1, 14.—Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On such compounds, which the Atticists sometimes condemn, see Thom. Mag. p. 207 sq. Lob. ad Phryn. p. 172, 471.

συνθάπτω, f. ψω, (θάπτω,) *to bury with any one*; in N. T. trop. with Christ, in the likeness of his burial; Pass. c. dat. Rom. 6, 4. Col. 2, 12 *συνταφίντες αὐτῷ ἐν τῷ βαπτίσματι*.—Pr. Hdot. 5. 5 ἡ γυνή συνθάπτεται τῷ ἀνδρί. Plut. M. Anton. 85. Thuc. 1. 8.

συνθλάω, f. άσω, (θλάω,) *to crush together, to dash in pieces*, Pass. Matt. 21, 44 et Luke 20, 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, *συνθλασθήσεται*. Sept. for 27 Ps. 107, 16; 77 Ps. 58, 7.—Plut. Artax. 19. Diod. Sic. 2. 57.

συνθλίβω, f. ψω, (θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5, 24. 31.—Ecclus. 34 [31], 14. Plut. Symp. 6. 6. 2 fin. Plato Tim. 91. e.

συνθρύπτω, f. ψω, (θρύπτω,) *to break together, to crush in pieces*; trop. τὴν καρδίαν τινός *to break the heart*, intens. i. q. to dishearten, to take away one's fortitude, Acts 21, 13.—So οἱ ἀποστεθρυμμένοι τὰς ψυχὰς Plato Rep. 495. e.

συνιέω, see in συνήημι.

συνήημι, f. συνήσω, (ἴημι,) aor. 1 *συνήκα*, aor. 2 *συνῆν*; also Pres. *συνιέω*, whence 3 plur. *συνιούσι* Matt. 13, 13. 2 Cor. 10, 12; Part. *συνίων* Matt. 13, 23. Rom. 3, 11; comp. Buttm. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. Pr. *to send or bring together*, e. g. foes in battle, Hom. Il. 1. 8. lb. 7. 210. Trop. *to bring or put together* in mind, and so *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hom. Il. 2. 182 ὅρα θεᾶς. ib. 2. 26. Hes. Theog. 831.—In N. T. *gentr. to understand, to comprehend*, absol. Matt. 13, 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. v. 14 καὶ οὐ μὴ συνήτη. v. 15. 19. 23. 15, 10. Mark 4, 12. 6, 52. 7, 14. 8, 17. 21. Luke 8, 10. Acts 7, 25 οἱ δὲ οὐ συν-

νήκαν. 28, 26. 27. Rom. 15, 21. 2 Cor. 10, 12 οὐ συνιούσι, i. e. are not men of understanding, not wise. With acc. Matt. 13, 51 *συνήκατε ταῦτα πάντα*; Luke 2, 50 τὸ ῥήμα. 18, 34. 24, 45. Eph. 5, 17. With ὅτι, Matt. 16, 12. 17, 13. Acts 7, 25. Sept. for מִבִּי Is. 6, 9. 10. 2 Chr. 34, 12; c. acc. Prov. 2, 5. 9; c. ὅτι Is. 43, 10. So Jos. Ant. 7. 8. 4; c. acc. Ceb. Tab. 3. Xen. Apol. 10; c. ὅτι Hdian. 4. 15. 15.—From the Heb. *to understand, to be wise*, in respect to duty towards God, *to be upright, righteous, godly*; Rom. 3, 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14, 2 where Sept. for יָשָׁרָה; also Ps. 2, 10. Dan. 11, 35. 12, 3.

συνιστάω, -άνω, see in συνίστημι.

συνίστημι, f. συστήσω, (ίστημι,) also Pres. *συνιστάω* 2 Cor. 4, 2. 6, 4. 10, 18; *συνιστάνω* 2 Cor. 3, 1. 5, 12. 10, 12; see in *ίστημι* and *ἀποκαθίστημι*. Found in both the transitive and intransitive significations, *to make stand with*, and *to stand with*; see in *ίστημι*.

I. TRANS. in the Act. present, impf. and aor. 1, *to make stand with, together, to place or set together*, Pol. 3. 43. 11. Hdian. 4. 15. 12.—In N. T. *to place or set with or before any one*.

1. Of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence to commend, to represent as worthy*, c. acc. et dat. Rom. 16, 1 *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. 5, 12; c. acc. et πρός τινα 2 Cor. 4, 2; acc. simpl. 2 Cor. 3, 1 *ἐαυτοὺς συνιστάνειν*. 10, 12. 18 bis. Pass. 2 Cor. 12, 11.—1 Macc. 12, 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14; acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

2. Trop. *to set forth with or before any one, to declare, to show, to make known and conspicuous*, c. acc. Rom. 3, 5 *εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι*. 5, 8. 2 Cor. 6, 4 *συνιστῶντες ἑαυτοὺς ὡς θεοῦ δαῖμονοι*. So c. dupl. acc. Gal. 2, 18 *παραβάτην ἐμαυτὸν συνίστημι*. With acc. and inf. 2 Cor. 7, 11. Sept. for מִבִּי Job 28, 23.—Jos. Ant. 7. 2. 1 *συνιστῶν ἑαυτοὺς ὡς εὐνοῦς*. Plato Theag. 123. b; c. dupl. acc. Philo Quis rer. div. Hær. p. 517 *συνιστήσω αὐτὸν προφήτην*. Diod. Sic. 13. 91; c. inf. ib. 14. 45.

II. INTRANS. in the Act. perf. and aor. 2, *to stand with, to stand together*.

1. Pr. of pers. c. dat. Luke 9, 32 δύο ἄνδρες τοὺς συνεστῶτας αὐτῶν. Sept. for רַבִּי 1 Sam. 17, 26.—Pol. 4. 1. 6. Luc. Necyom. 15. Xen. Cyr. 2. 1. 29.

2. Trop. from the transitive signif. *to place together parts into a whole, i. e. to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 *ἡ συστήσασα φύσις καὶ διαλύσει*. Plato Tim. 30. e, *τὴν τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυστῶς ξυστήσῃ*. ib. 41. d [ὁ θεός] *ξυστήσας δὲ τὸ πᾶν*.—Hence in N. T. intrans. *to be constituted, created, to exist*; Col. 1, 17 *πάντα ἐν αὐτῷ συνίστηκε*. 2 Pet. 3, 5 *γῆ ἐξ ὕδατος . . . συνεστῶσα τῷ τοῦ θεοῦ λόγῳ*. So Philo de Plant. Noë p. 215 *ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρός . . . συνίστη ὁδε ὁ κόσμος*. Max. Tyr. Diss. 25. p. 253, *τῷ διὸς πνεύματι γῆ συνίστη κεῖ*. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

συνιόδευς, f. εἴσω, (ὀδεῖω,) *to be on the way with any one, to travel or journey with*, c. dat. Acts 9, 7.—Wisd. 6, 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

συνοδία, as. ἡ, (σύνδοδος, ὁδός,) *a journeying together*, Plut. de rect. Rat. aud. 18. p. 110.—In N. T. meton. *a company of travellers, a caravan*, Luke 2, 44. So Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo 4. p. 314. a.

συνοικέω, ὦ, f. ἴσω, (οἰκέω,) *to house or dwell with any one, to live with, espec. as husbands with wives in one house and family, absol.* 1 Pet. 3, 7.—Ecclus. 25, 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8; genr. Xen. Hell. 2. 3. 5.

συνοικοδομέω, ὦ, f. ἴσω, (οἰκοδομέω,) *to build with any one, in company with*, c. dat. 1 Esdr. 5, 68; *to build together into one*, Plut. comp. Thes. et Romul. 4.—In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2, 22; see fully in *οἰκοδομέω* no. 3.

συνομιλέω, ὦ, f. ἴσω, (ὁμιλέω,) *to be in company with*, Ceb. Tab. 13.—In N. T. *to converse with, to talk with*, c. dat. Acts 10, 27.

συνομορέω, ὦ, f. ἴσω, (ὁμορέω, ὁμορος; ὁμος, ὁρος,) *to border together, to border or join upon*, c. dat. Acts 18, 7 *οὗ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ*, i. e. joined upon.—Comp. ὁμορέω Hdian. 6. 7. 5.

συνοχή, ἡς, ἡ, (συνέχω,) *a holding together, a shutting up*, e. g. of the womb, Symm. Prov. 30, 16; of a city besieged, Sept. Jer. 52, 3. Mic. 5, 1; also of a circuit, enclosure, Jos. Ant. 8. 3. 2; comp. Hom. Il. 23. 330.—In N. T. trop. *distress, disquiet, anxiety*, Luke 21, 26 *συνοχή ἔσται*. 2 Cor. 2, 4 *σ. καρδίας*. So Sept. Job 30, 3.

Aquil. for ἡρῆσθ Ps. 25, 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

συντάσσω v. -ττω, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2.—In N. T. to arrange or set in order with any one, to order, to appoint, to direct, c. dat. Matt. 26, 19 ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς. 27, 10. [21, 6.] Sept. for ἡρῆσθ Gen. 18, 19. 26, 11. So Pol. 3. 50. 9. AEl. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

συντέλεια, as, ῆ, (συντελέω,) 'the being brought to an end together,' i. e. full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quæst. Rom. 34.—In N. T. genr. end, consummation, only in the phrase συντέλεια τοῦ αἰῶνος Matt. 13, 39. 40. 49. 24, 3. 28, 20; συντέλ. τῶν αἰώνων Heb. 9, 26; see in αἰών no. 1. b. a. Sept. for ἡρῆσθ Neh. 9, 31. Jer. 4, 27; ὕψ Dan. 12, 4. So Eccclus. 11, 27. 21, 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

συντελέω, ὦ, f. ἔσω, (τελέω,) to bring to an end together, Hdian. 2. 2. 15.—In N. T.

1. to end altogether, fully, to finish wholly, to complete, c. acc. Matt. 7, 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke 4, 13. Of time, Luke 4, 2. Acts 21, 27. Sept. for ἡρῆσθ Gen. 2, 2; ὡρῆσθ Deut. 34, 8. So Diod. Sic. 1. 8. Hdian. 4. 2. 30. Dem. 522. 4; comp. Xen. Cyr. 6. 1. 50.—Spec. of a promise or prophecy, to fulfil, to accomplish, c. acc. Rom. 9, 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. 10, 22, see fully in συντέμνω. Pass. Mark 13, 4. Sept. for ἡρῆσθ Ruth 3, 18; ὡρῆσθ Lam. 2, 17.

2. By Hebr. as in Engl. to finish, to complete, i. q. to make; c. acc. Heb. 8, 8 συνετέλεσεν ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινὴν, quoted from Jer. 31, 31 where Heb. ἡρῆσθ, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. ἡρῆσθ Jer. 34, 8. 15; ἡρῆσθ Is. 44, 24.

συντέμνω, f. ἐμῶ, (τέμνω,) perf. συντέμνωκα, pr. to cut together, to contract by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Æschin. 32. 23.—In N. T. trop. and from the Heb. to d-cide, to determine, to decree; Rom. 9, 28 bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συνεστημμένον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and doth decree in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10, 22. 23, where the Heb. reads

thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [destruction decreed] doth Jehovah of hosts execute. So Sept. for ὡρῆσθ Is. 28, 22. Dan. 9, 26; ἡρῆσθ Dan. 9, 24.

συντηρέω, ὦ, f. ἦσω, (τηρέω,) to watch closely together or with any one, to watch or keep together with any one.—In N. T.

1. to watch or keep closely, (σύν intens.) c. acc. Mark 6, 20 συνετήρει αὐτόν, i. e. Herod kept John in close custody for the sake of protection against Herodias, and often heard him and followed his counsels. Trop. to keep or lay up in mind, pr. with oneself, e. g. τὰ ῥήματα Luke 2, 19. Sept. ἐν τῇ καρδίᾳ for Chald. ὡρῆσθ Dan. 7, 28. So Eccclus. 39, 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἑαυτῷ.

2. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. wine and the skins in which it is kept, pr. Matt. 9, 17. Luke 5, 38.—1 Macc. 8, 12 φύλιας μετὰ τινος. 10, 20. Lib. Henoch. in Fabr. Cod. Pseud. V. T. p. 191 συντηρεῖν τὴν ψυχὴν εἰς ζωὴν.

συντίθημι, f. ἦσω, (τίθημι,) to set or put together, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7; to compose, ὀνόματα Arr. Epict. 3. 23. 23, λόγους Dem. 277. 5, πρᾶγμα ib. 275. 26. Also to set or put with a person, to deliver to any one, Pol. 5. 10. 4.—In N. T. only Mid. συντίθεμαι, to set together with another, i. e. between oneself and another, to agree together, to covenant together or with any one; c. inf. Luke 22, 5 καὶ συντίθεντο αὐτῷ ἀργύριον δοῦναι. Inf. c. τοῦ Acts 23, 20; see ὁ, ῆ, τό, G. 3. b. β. With ἵνα John 9, 22; comp. in ἵνα no. III. 1. a. So c. inf. Sept. Dan. 2, 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1; τοῦ c. inf. Test. XII Patr. p. 707.—Once in Rec. i. q. to assent, absol. Acts 24, 9; comp. in συνεπιτίθημι. So Philostr. Heroic. c. 5 fin. ὁλγοῖς τῶν βουλευμάτων ἐκτιθεσθαι.

συντόμως, adv. (σύντομος, συντέμνω,) concisely, briefly, in few words, Acts 24, 4.—Jos. c. Ap. 1. 1 γράψαι συντόμως. Athen. 8. p. 349. a. Xen. CEC. 12. 19 ὥς δὲ συντόμως εἰπεῖν.

συντρέχω, aor. 2 συνῑδραμον, (τρέχω.)

1. to run with others, in company, trop. εἰς τι, 1 Pet. 4, 4 μὴ συνερχόντων ὑμῶν εἰς τὴν αἵτην τῆς σωτηρίας ἀνάχουσιν.—Dem. 214. 7; pr. Xen. Cyr. 2. 2. 9.

2. Of a multitude, to run together, to flock together, Mark 6, 33. Acts 3, 11.—Judith 6, 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

συντρίβω, f. ψω, (τρίβω,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρεία, Luc. Ver. Hist. 1. 32.—Usually and in N. T.

1. *to break or crush together*, by rubbing or striking against, concussion, *to break in pieces*, c. acc. Mark 5, 4. 14, 3 see in ἀλάβατρον. John 19, 36. Rev. 2, 27 τὰ σκεύη τὰ κεραμικά. Sept. for רָצַץ Ex. 12, 46. Lev. 6, 28. 26, 13. So Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Spec. of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12, 20 κἀλαμον συντετριμμένον οὐ κατέξει, *a reed broken together shall he not break off*, quoted from Is. 42, 3 where Sept. for רָצַץ.

2. Trop. *to break together the strength or power of any one, to crush, to weaken*, c. acc. Luke 9, 39 πνεῦμα...συντρίβει αὐτόν, i. e. weakens him, breaks him down; comp. Mark 9, 18 where it is ξηραίνεται. (Hdian. 5. 4. 20.) So of Satan, *to break or crush his power*, Rom. 16, 20; comp. in πούς lett. b. Sept. for רָצַץ Josh. 10, 10. Am. 3, 15. (Pol. 26. 3. 6 συντρίψαι τοὺς Ἀχαιοὺς.) Pass. Luke 4, 18 συντετριμμένους τὴν καρδίαν, *broken in heart, dispirited, afflicted*, comp. Buttm. § 131. 7. Sept. and רָצַץ Ps. 34, 19. 51, 19. So Pol. 21. 10. 2 συντρ. τῇ δινοίᾳ. Diod. Sic. 11. 78 τοῖς φρονήμασι. 16. 81 ταῖς ψυχαῖς.

σύντριμμα, ατος, τό, (συντρίβω,) *a breaking together, a crushing, fracture*, Sept. for רָצַץ Lev. 21, 18. Is. 30, 14. Arist. de Audib. 34.—In N. T. trop. *destruction*, Rom. 3, 16, quoted from Is. 59, 7 where Sept. for רָצַץ; for רָצַץ Jer. 8, 21. 48, 3. So Ecclus. 40, 11. 1 Macc. 2, 7.

σύντροφος, ου, ό, ή, adj. (συντρέφω,) *nourished or nursed together*, Xen. Mem. 2. 3. 4.—In N. T. Subst. *one brought up or educated with another, a comrade*, Acts 13, 1. So 2 Macc. 9, 29. Ael. V. H. 12. 26. Pol. 5. 9. 4.

συντυγχάνω, aor. 2 συνέτυχον, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke 8, 19.—Jos. Ant. 1. 12. 3 συντυχὼν δ' αὐτῇ Ζείρος ἄγγελος. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, ης, ή, *Syntychē*, pr. n. of a female Christian, Phil. 4, 2.

συνυποκρίνομαι, Mid. depon. (υποκρίνομαι,) Pass. aor. 1 συνυπεκρίθη in Mid. sense, Buttm. § 136. 1, 2; *to play the hypocrite with any one, to dissemble with*, c. dat. Gal. 2, 13.—Pol. 2. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

συνυπουργέω, ω, f. ήσω, (υπουργέω, υπουργός, ἔργον,) *to serve, help, aid with any one, together*, at the same time, c. dat. of manner, 2 Cor. 1, 11.—Luc. Bis accus. 17 συναγωνιζομένης τῆς ήδονῆς, ήπερ αὐτῇ τὰ πολλὰ ξυνυπουργεῖ.

συνωδίνω, f. ωῶ, (ωδίνω,) *to be in travail together, to bring forth together*, of animals Porphy. de Abetin. 3. 10.—In N. T. trop. *to travail or be in pain together*, absol. spoken of ή κρίσις collect. Rom. 8, 22. So Eur. Helen. 736 ξυνωδίνει κακοῖς.

συνωμοσία, as, ή, (συνώνυμη,) *a swearing together, a conspiracy*; Acts 23, 13 συνωμοσίαν πεποιηκότες, comp. in ποιῶ no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὠν, αἱ, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28, 12.—Xen. Hell. 1. 1. 29, 31.

Συραφονίκισσα, see in Συροφοίνισσα.

Συρία, as, ή, *Syria*, Heb. אַרָמָא *Aramaea*, pr. n. of a large country of Asia, lying, in the widest extent of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. מִדְּבָרָא אֲרָם, *Aramaea* of the two rivers; comp. Plin. H. N. 5. 13 sq. Mela 1. 11. Gees. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Cele-Syria*, see in Δαμασκός. Modern Syria includes also Palestine. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidæ; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in ήγεμὼν no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4, 24. Luke 2, 2. Acts 15, 23. 41. 18, 19, 20, 3. 21, 3. Gal. 1, 21.

Σύρος, α, ου, (Συρία,) *Syrian*, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3.—Usually and in N. T. ό Σύρος, *a Syrian*, Luke 4, 27. So Sept. 2 K. 5, 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

Συροφοίνισσα, *as, ἡ, a Syro-Phœnician woman*, i. e. a Phœnician of Syria, prob. in distinction from the *Λιβοφοίνικες*, Phœnicians of Libya, or Carthaginians. Mark 7, 26 Rec. comp. Matt. 15, 21. 22.—Pr. fem. to *Συροφοίνις*, *as Cadmus* is called, Luc. Deor. Concil. 4; *Syrophœnix* Juv. Sat. 6. 159; comp. *Φοίνις*, fem. *Φοίνισσα* Hom. Od. 15. 417. Hdot. 8. 118.—A later form is *Συραφοινίκισσα*, or *Συροφουνίκισσα*, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

σύρτις, *ιος v. εως, ἡ, (σύρω,) syrtis, a sand-bank, shoal, quick-sand, dangerous to navigation*, pr. so called as *drawn* together by currents of the sea. Acts 27, 17. Two *syrtis* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one called *Syrtis Major*, between Cyrene and Leptis; the other *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. *Æn.* 1. 108 sq. Wetst. N. T. II. p. 642.—Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 *τὴν μεγάλην Σύρτιν*. Diod. Sic. 3. 49. Strabo 17. p. 1192. c.

σύρω, *f. υπῶ, to draw, to drag, to haul*, c. acc. John 21, 8 *σύροντες τὸ δίκτυον*. Rev. 12, 4. Sept. for *ἔλκω* 2 Sam. 17, 13. (Luc. Merc. cond. 3. Hdian. 5. 8. 17.) Of persons dragged by force before magistrates or to punishment, Acts 8, 3. 14, 19. 17, 6. So Jos. de Macc. § 6 init. Arr. Epict. 1. 29 *σύρῃ εἰς τὸ δεσμοτήριον*. Luc. Lexiph. 10.

συσπαράσσω *v. -πτω, f. ἄξω, (σύν, σπαράσσω,) pr. to tear or lacerate together; in N. T. intens. to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal possession producing or resembling epilepsy, c. acc. Luke 9, 42. Comp. in *σπαράσσω*.

σύσσημον, *ου, τό, (σύσσημος, σῆμα,) a concerted sign, token, signal, agreed upon with others*; Mark 14, 44 *σύσσημον*, comp. Matt. 26, 48 *σημείον*.—Sept. Judg. 20, 40. Diod. Sic. 13. 45, 46. ib. 20. 52. Strabo 6. p. 428. c. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

σύσσωμος, *ου, δ, ἡ, adj. (σῶμα,) of the same body with another, joined in one body*; trop. in respect to the Christian church as *τὸ σῶμα τοῦ Χριστοῦ*, and of the Gentiles as partakers in it, Eph. 3, 6.—Not found elsewhere.

συστασιαστής, *ου, δ, (συστασιάζω, στάσις,) a companion in sedition or insur-*

rection, a fellow-insurgent, Mark 15, 7.—Jos. Ant. 14. 2. 1 *κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ*. Comp. in *συμμάχητής, συμπολίτης*.

συστατικός, *ἡ, ὄν, (συνίστημι,) pr. 'placing with or before, introducing'; hence commendatory, e. g. ἐπιστολή συστατική, letter of commendation*, 2 Cor. 3, 1 bis.—Arr. Epict. 2. 3. 1 *γράμματα παρ' αὐτοῦ λαβεῖν συστατικά*. Diog. Laert. 5. 18.

συσταυρώω, *ῶ, f. ὥσω, (σταυρώω,) to crucify with any one*, c. dat. Matt. 27, 44. Mark 15, 32. John 19, 32.—Trop. Rom. 6, 6 *ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη (Χριστῷ), our old [former] man was crucified with Christ*, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2, 20.

συστέλλω, *f. λῶ, (στέλλω,) 1. to deck or wrap together, to envelope, to wind in a garment; e. g. of a dead body rolled up and swathed for burial*, Acts 5, 6.—Genr. Eurip. Troad. 382 *οὐ δάμαρτος ἐν χεροῖν πέπλοις συνεστάλησεν*. So *περιστέλλω* of a dead body, Sept. Ez. 29, 5. Jos. Ant. 17. 3. 3 *περιστέλλειν θανόντα*. Hdot. 2. 90.

2. *to send or draw together, to contract*, Ecclus. 4, 31. Luc. Icarom. 12 *γῇ ἐς βραχὺ συνεσταλμένη*. Diod. Sic. 1. 41.—In N. T. 1 Cor. 7, 29 *ὅτι ὁ καιρὸς συνεσταλμένος, the time is contracted, shortened, short*, i. q. *ἐκολοβάθησαν αἱ ἡμέραι* in Matt. 24, 22 and Mark 13, 20.

συστενάζω, *f. ξω, (στενάζω,) to groan or sigh together*, spoken of *ἡ κτίσις* collect. Rom. 8, 22.—Eurip. Ion 935 or 948.

συστοιχέω, *ῶ, f. ἦσω, (στοιχέω,) to advance in order together, as soldiers*, Pol. 10. 21. 7.—In N. T. trop. *to go together with, to correspond to*, c. dat. Gal. 4, 25. So *σύστοιχος* corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

συστρατιώτης, *ου, δ, (στρατιώτης,) a fellow-soldier; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare*, Phil. 2, 25. Philem. 2.—Pr. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

συστρέφω, *f. ψω, (στρέφω,) to turn about with, at the same time, e. g. a potter's wheel*, Ecclus. 38, 29.—In N. T. *to turn, twist, wind together, into one bundle, band, mass; hence genr. i. q. to gather together, to collect*, c. acc. Acts 28, 3 *συστρέφαντος*

δέ τοῦ Παύλου φρυγάνων πληθός. (Comp. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πύρ.) Sept. for רָצָה, τίς συνίστρεψε ἰδωρ ἐν ἱματίῳ, Prov. 30, 4.—Of persons, troops, Sept. for שָׂרָרָה Judg. 11, 3; רָצָה Judg. 12, 4. Also Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

συστροφή, ἥς, ἡ, (συστρέφω,) a turning or winding together, as συστροφή πνεύματος a whirlwind, Eccus. 43, 17.—In N. T. a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19, 40. So genr. Sept. for רָצָה Judg. 14, 8. 1 Macc. 14, 44. Pol. 4. 34. 6. Hdor. 7. 9. 1.—Spec. a combination, conspiracy; Acts 23, 12 ποιήσαντες συστροφήν οἱ Ἰουδαῖοι, comp. v. 13; see in ποίεω no. 1. b. β. Sept. for רָצָה 2 K. 15, 15; συστρ. ποιεῖν for רָצָה Am. 7, 10.

συσσηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) to give the same form with, to conform to any thing, Plut. de Prof. in Virt. 12. Aristot. Top. 6. 14. 4.—In N. T. only Mid. or Pass. to conform oneself, to be conformed to any thing, c. dat. Rom. 12, 2 μὴ συσσηματίζετε τῷ αἵῳι τούτῳ. 1 Pet. 1, 14. So Plut. Numa 20 συσσηματίζονται πρὸς τὸν ἐν φιλίᾳ καὶ ὁμονίᾳ τῇ πρὸς αὐτοῦς. Plut. de Virt. et Vit. 2.

Συχάρ, Σιχάρ, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, Συχέμ, where see fully; John 4, 5. The name Συχάρ is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, סִיכֶם, as the seat of the Samaritan worship. As such it might come from Heb. רָצָה falsehood, spoken of idols Hab. 2, 18; or also from רָצָה drunkard, in allusion to Is. 28, 1. 7. Comp. Eccus. 50, 26 ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις. Test. XII Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σικίμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ; also *Bethaven* for *Bethel*, Hos. 4, 15. 5, 8, comp. Am. 5, 5. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. I. p. 141. Bibl. Res. in Palest. III. p. 118.

Συχέμ, ὁ, indec. *Sychem*, Heb. סִיכֶם (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah, Acts 7, 16; see Gen. c. 34.

Συχέμ, Σιχέμ, ἡ, *Sychem*, Heb. סִיכֶם *Shechem*, a city of Ephraim, situated in the

valley between Mount Ebal and Mount Gerizim, Acts 7, 16; comp. Sept. Gen. 12, 6. 37, 12. Josh. 20, 7 Συχέμ ἐν τῇ ὁρει τῇ Ἐφραῖμ.—Called also Σικίμα, ἱμῶν, Sept. 2 K. 12, 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; later Μαβορβά by the inhabitants, and Νεάπολις, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, Φλαουλία Νεάπολις, *Flavia Neapolis*. For the name *Sychar*, see in Συχάρ. See fully in Wetst. N. T. I. p. 858. Reland Palest. p. 1004 sq. Bibl. Res. in Palest. III. p. 114–123. The ancient *Shechem* was given to the Levites, and was one of the cities of refuge, Josh. 20, 7. 21, 21. It was destroyed by Abimelech, Judg. 9, 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12, 1. 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4, 5, comp. 20, 21; see in Σαμαρείτης. At present it is an inconsiderable town, called *Nābulus* or *Nāblūs* (*Neapolis*); and among its inhabitants are the few remaining descendants of the ancient Samaritans. See Bibl. Res. in Palest. III. p. 96 sq.

σφαγή, ἥς, ἡ, (σφάζω,) a slaughtering, slaughter, of animals for food or in sacrifice; Acts 8, 32 ὡς πρόβατον ἐπὶ σφαγῇν ἤχθη, quoted from Is. 53, 7 where Sept. for רָצָה. Rom. 8, 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. 44, 23 where Sept. for רָצָה זָכָה; comp. Sept. for רָצָה Zech. 11, 4.—James 5, 5 ἔσφαρε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like stalled beasts in the day of slaughter, without care or forethought. Sept. eis ἡμ. σφαγῆς for רָצָה לִי Jer. 12, 3.—Of persons, Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conscr. 31. Xen. Hell. 4. 4. 2.

σφάγιον, ου, τό, (σφάζω,) a victim, as slaughtered in sacrifice; Acts 7, 42 μὴ σφάγια . . . προσηνέκατέ μοι, quoted from Am. 5, 25 where Sept. for רָצָה.—Plut. Pyrrh. 6. Pol. 4. 17. 11. Xen. Lac. 13. 8.

σφάζω, f. ξω, Att. σφάττω, to slaughter, to kill, to slay; pr. animals for food or sacrifice, Pass. Rev. 5, 6 ἀρνίον ἐστηγὸς ὡς ἐσφαγμένον. v. 9. 12. 13, 8; comp. Is. 53, 7. Sept. for רָצָה Gen. 43, 16. Ex. 22, 1; טָהַר Gen. 37, 30. Ex. 29, 11. (Hom. Od. 1. 92. Palæph. 31. 4. Xen. Cyr. 8. 3. 24.) Of persons, to kill, to slay, c. acc. 1 John 3, 12 bis, ὅς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κτλ. Rev. 6, 4. 9. 18, 24. Once hyperbol. of a deadly wound, Rev. 13, 3 κεφαλὴ ὡς ἐσφα-

γμίνη εις θάνατον. Sept. genr. for $\sigma\eta\tau\eta$ Gen. 22, 10. Is. 57, 5. So $\mathcal{A}\mathcal{E}\mathcal{L}$. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

σφόδρα, adv. (pr. neut. plur. of σφοδρός,) *vehemently, greatly, very much*, Matt. 2, 10. 17, 6. 23. 18, 31. 19, 25. 26, 22. 27, 54. Mark 16, 4. Luke 18, 23. Acts 6, 7. Rev. 16, 21. Sept. for $\tau\eta\tau\eta$ Gen. 17, 18. 19; comp. Sept. Jon. 4, 4. 10.—Jos. Ant. 4. 5. 3. $\mathcal{A}\mathcal{E}\mathcal{L}$. V. H. 2. 16. Xen. Mem. 2. 10. 2.

σφοδρῶς, adv. (σφοδρός,) *vehemently, greatly, very much*, Acts 27, 18.—Ecclus. 13, 13. Hdian. 4. 13. 4. Xen. $\mathcal{O}\mathcal{E}\mathcal{C}$. 5. 4.

σφραγίζω, f. $\acute{\iota}\sigma\omega$, (σφραγίς,) *to seal, i. e. 1. to seal up, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read*, Sept. for $\sigma\eta\tau\eta$ 1 K. 21, 8. Is. 29, 11. Eurip. Iph. Aul. 38. Polyæn. p. 414 $\tau\eta\eta\ \mu\acute{\epsilon}\nu\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta\eta\ \epsilon\sigma\phi\rho\alpha\gamma\iota\sigma\mu\acute{\epsilon}\nu\eta\eta\ \sigma\phi\rho\alpha\gamma\iota\delta\iota\ \tau\eta\ \Pi\omicron\lambda\upsilon\sigma\tau\epsilon\rho\chi\omicron\tau\omicron\varsigma$. In N. T. trop. of words, *to keep in silence, not to make known*, c. acc. Rev. 10, 4 σφράγισον ἀ ἐλθῶντες αἱ ἐπὶ τὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. 22, 10. Sept. for $\sigma\eta\tau\eta$ Dan. 8, 26. So Stob. Serm. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ.—Genr. *to seal, to set a seal, e. g. for the sake of security upon a sepulchre, or prison; c. acc. τὸν λίσσον* Matt. 27, 66; $\epsilon\pi\acute{\alpha}\nu\omega\ \tau\iota\varsigma$ Rev. 20, 3. Sept. for $\sigma\eta\tau\eta$ Cant. 4, 12. (Bel. and Drag. v. 11. 14. Diog. Laert. 4. 59 τὸ ταμείον.) Trop. *to secure to any one, to make sure, i. q. to deliver over safely*, Mid. c. acc. et dat. Rom. 15, 28 $\epsilon\sigma\phi\rho\alpha\gamma\iota\sigma\mu\acute{\epsilon}\nu\omicron\varsigma\ \alpha\upsilon\tau\omicron\iota\varsigma\ \tau\omicron\upsilon\sigma\ \kappa\alpha\rho\pi\acute{\omicron}\nu\ \tau\omicron\upsilon\tau\omicron\upsilon\sigma$. Comp. Sept. Deut. 32, 34. 2 K. 22, 4. Philo de Vit. Mos. p. 607. c. See Loesner Obs. e Phil. p. 269.

2. *to set a seal or mark upon any thing, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7, 3 ἀχρὶς οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν*. Pass. v. 4 bis. 5 ter. 6 ter. 7 ter. 8 ter. So Eurip. Iph. Taur. 1383 δεινοῖς δὲ σφμάντροισιν ἐσφραγισμένοι ἐφεύγομεν κτλ.—*Offener of decrees, documents, to seal, to attest by a seal*, Sept. for $\sigma\eta\tau\eta$ Eeth. 8, 8. 10. Job 7, 14; ἔγγυήν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish, c. acc. John 6, 27 τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν, i. e. as the Messiah; comp. 5, 36*. With $\delta\epsilon\iota$, John 3, 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν $\delta\epsilon\iota$ θεὸς ἀληθὴς ἐστι. So of Christians, whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor.

1, 22. Pass. Eph. 1, 13. 4, 30. Comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

σφραγίς, ἴδος, ἡ, 1. *a seal, as the instrument for sealing, a signet, signet-ring*, Rev. 7, 2. Sept. for $\sigma\eta\tau\eta$ 1 K. 21, 8. Cant. 8, 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστι κτλ. Pol. 16. 22. 11. Plato Hipp. maj. 368. c.

2. *a seal, as impressed upon letters, books, and the like for the sake of privacy and security; Rev. 5, 1 σφραγίσιν ἐπὶ τὰ v. 2. 5. 9. 6, 1. 3. 5. 7. 9. 12. 8, 1. So Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. Hell. 7. 1. 39.—Also impressed as a mark or token of genuineness, Rev. 9, 4; and so of a motto, inscription, 2 Tim. 2, 19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπὶ γινώσκει τὰ ἴδια πρόβατα.) Trop. *a token, pledge, proof; 1 Cor. 9, 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ*. Rom. 4, 11. So Jos. de Macc. § 7.*

σφυρόν, οὐ, τό, (kindr. σφύρα, σφαῖρα,) *the ankle*, comp. Lat. *malleolus pedis*, Acts 3, 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. Hell. 5. 4. 58.

σχεδόν, adv. (ἐχω, σchein,) *near, pr. of place*, Hom. II. 3. 15. ib. 4. 247.—In N. T. *nearly, almost*, Acts 13, 44 σχεδὸν πᾶσα ἡ πόλις συνήχθη. 19, 26. Heb. 9, 22. So 2 Macc. 5, 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

σχῆμα, ατος, τό, (ἐχω, σchein,) Lat. *habitus, the form, figure, mien, deportment, of body, person*, $\mathcal{A}\mathcal{E}\mathcal{L}$. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22.—In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7, 31 σχῆμα τοῦ κόσμου. Phil. 2, 8 σχήματι $\epsilon\upsilon\pi\epsilon\iota\varsigma$ ὡς ἄνθρωπος. So Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινῶν σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

σχιζω, f. $\acute{\iota}\sigma\omega$, *to split, to cleave, to rend, with violence; e. g. wood*, Sept. for $\sigma\eta\tau\eta$ Gen. 22, 3. 1 Sam. 6, 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12.—In N. T. genr. as a garment Luke 5, 36. John 19, 24; Pass. rocks Matt. 27, 51; the veil of the temple εἰς δύο Matt. 27, 51. Mark 15, 38. Luke 23, 45; the heavens Mark 1, 10; a net John 21, 11. Sept. and $\sigma\eta\tau\eta$ Is. 48, 21. Zech. 14, 4; $\sigma\eta\tau\eta$ Is. 37, 1. (Pol. 2. 16. 11 εἰς δύο. Hdol. 2. 17 Νεῖλος μέσσην Αἰγυπτου σχίζων.) Trop. *to split into parties, factions, to divide*, Pass. Acts 14, 4 ἰσχύσθη δὲ τὸ πλῆθος. 23, 7. So Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

σχίσμα, στος, τό, (σχιζω,) *a rent*, in a garment, Matt. 9, 16 et Mark 2, 21 χείρον σχίσμα γίνεται. (So *a cleft*, of hoofs, Aristot. H. An. 2. 1. 26.) Trop. *a division*, *dissension*, *schism*; John 7, 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9, 16. 10, 19. 1 Cor. 1, 10. 12, 18, 25.

σχοινίον, ου, τό, (σχοῖνος,) *a rush-cord*, and genr. *a cord*, *rope*, John 2, 15. Acts 27, 32 τὰ σχοινία τῆς σκάφης. Sept. for שִׁבְרָה 2 Sam. 17, 13. Dem. 1145. 6. Plut. Alex. M. 25.

σχολάζω, f. ἄσω, (σχαλή,) *to have leisure*, *to be free from labour*, *to have nothing to do*, absol. Sept. for שְׁכַח Ex. 5, 8. 17. Pol. 11. 25. 7. Xen. Mem. 3. 9. 9.—In N. T.

1. With dat. commodi, *to have leisure for any thing*, *to give oneself to any thing*, free from other cares and hindrances; 1 Cor. 7, 5 ἵνα σχολάζητε τῇ νηστεία κτλ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

2. Trop. of place, *to be vacant*, *empty*, absol. Matt. 12, 44 τὸν οἶκον... εὐρίσκει σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μετ' ἡμέραν ἀπέδειξε τὸν τόπον.

σχολή, ἡς, ἡ, *leisure*, *rest*, freedom from labour and business, *vacation*, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9; *leisure for any thing*, i. q. *attention*, *devotion*, *study*, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἐν ἄλλο σχολὴν ποιεῖται κτλ.—In later usage and N. T. meton. *a school*, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; Acts 19, 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. So Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητούντας. Plut. de aud. Poet. 7. Strabo 14. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phryn. p. 401.

σώζω, f. σώσω, (σῶς, obs. σάος,) Pass. perf. σώσωμαι, aor. 1 ἐσώην, Buttm. § 100. n. 2. § 114; *to save*, *to deliver*, *to preserve safe* from danger, loss, destruction.

1. Genr. *to save*, e. g. persons, c. acc. Matt. 8, 25 κύριε, σώσον ἡμᾶς, ἀπολλύμεθα. 14, 30. 24, 22. 27, 40. 42 bis. Mark 3, 4. 13, 20. Luke 6, 9. Acts 27, 20. 31. al. So τὴν ψυχὴν αὐτοῦ σώσαι Matt. 16, 25. Mark 8, 35 bis. Luke 9, 24 bis. Sept. for שְׁמַרְךָ Judg. 6, 15; שָׁמַר 1 Sam. 19, 11; שָׁמַר 2 Chr. 32, 14. So Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1.—With ἐκ c. gen. of thing, *to save from*, *to deliver*

out of any peril, John 12, 27. Heb. 5, 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2, 59. Xen. An. 3. 2. 11.) Once with ἐκ c. gen. of place, præg. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought them out safely.

2. Of sick persons, *to save from death*, and so *to heal*, *to restore to health*; Pass. *to be healed*, *to recover*; Matt. 9, 21. 22 bis, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Mark 5, 23. 28. 34. Luke 7, 50. 8, 36. John 11, 12. Acts 4, 9. James 5, 15. al.—Diod. Sic. 3. 58. Isæus 36. 12.

3. Spec. of salvation from eternal death, from the punishment and misery consequent upon sin, *to save*, *to give eternal life*; so espec. Christ, as the Saviour, with ἀπὸ c. gen. Matt. 1, 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2, 40. Rom. 5, 9 ἀπὸ τῆς ὀργῆς. Opp. κρίνειν to condemn, John 3, 17. 12, 47. Of God, præg. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ, *to bring one safely into his kingdom*, 2 Tim. 4, 18. (So c. εἰς pr. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται, Xen. An. 6. 4. 8.) Genr. Matt. 18, 11 ἤλθε εὐ. ἀνθρώπου σώσαι τὸ ἀπολωλός. Rom. 11, 14. 1 Cor. 1, 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4, 16. Heb. 7, 25. James 1, 21. Once ἐκ θανάτου James 5, 20. Pass. Matt. 10, 22 ὁ δὲ ὑπομένεις εἰς τέλος, οὗτος σωθήσεται. 19, 25. 24, 13. Mark 10, 26. 13, 13. 16, 16. Luke 8, 12. 13, 23. John 5, 34. 10, 9. Rom. 5, 10. 1 Cor. 5, 5. 1 Tim. 2, 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, *those who have obtained salvation* through Christ, Acts 2, 47. 1 Cor. 1, 18. 2 Cor. 2, 15. Rev. 21, 24.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. +

σῶμα, στος, τό, *a body*, as an organized whole made up of parts and members.

1. Genr. *a body*, any material substance, a corporeal frame; e. g. of plants, 1 Cor. 15, 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρειται. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ τεληνῆς ἀπαρτίζεσθαι. Plato Phædr. 245. e, σῶμα ἐμψυχον καὶ ἄψυχον. Id. Tim. 32. c, τὸ τοῦ κόσμου σῶμα.

2. Spec. *an animal body*, living or dead: a) Of the human body, diff. from σὰρξ which expresses rather the *material* of the body. E. g. a) As living, Matt. 5, 29. 30 ἵνα... μὴ ὄλων τὸ σῶμά σου βληθῇ εἰς γένναν. 6, 25 bis. 26, 12. Mark 5, 29. 14,

8. Luke 12, 22. 23. John 2, 21. Rom. 1, 24. 4, 19. 1 Cor. 6, 13. 15, 44 σῶμα ψυχικόν ... πνευματικόν. 2 Cor. 4, 10. 10, 10. Col. 2, 23. Heb. 10, 5. 1 Pet. 2, 24. al. Col. 1, 22 see in σάρξ no. 4. In antith. with ἡ ψυχή, Matt. 10, 28. Luke 12, 4; or τὸ πνεῦμα, Rom. 8, 10. 1 Cor. 5, 3. 7, 34; or where σῶμα, ψυχή, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5, 23. Sept. genr. for שָׁרָא Lev. 6, 10. 14, 10; מִצָּרָא Gen. 47, 18; מִצָּרָא Dan. 4, 30. (Æl. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1; c. ψυχή Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.) As the seat of sinful affections and appetites; comp. in σάρξ no. 3. Rom. 6, 6 σῶμα τῆς ἁμαρτίας. 7, 24 comp. 23. 8, 13. Col. 2, 11. So in Plato Phædo §§ 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. β) Of a *dead body*, *corpse*, genr. Matt. 14, 12 ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό. 27, 52. 58 bis, ἤτησαν τὸ σῶμα τοῦ Ἰησοῦ κτλ. v. 59. Luke 23, 52. 55. 24, 3. 23. John 19, 31. Acts 9, 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of men; Matt. 26, 26 τοῦτο ἐστὶ τὸ σῶμά μου. Mark 14, 22. Luke 22, 19. Rom. 7, 4 διὰ τοῦ σώματος Χριστοῦ, i. e. through Christ crucified. 1 Cor. 10, 16. 11, 24. 27. 29. Sept. genr. for מִצָּרָא 1 Sam. 31, 10. 12. Neh. 3, 3; מִצָּרָא Josh. 8, 29. 1 K. 13, 22. 24. So 2 Macc. 12, 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.

b) Of *beasts*, e. g. living, James 3, 3 καὶ ὁλον τὸ σῶμα αὐτῶν μετάγομεν sc. τῶν ἵππων. (Palæph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the *dead body* of a *beast*, a *carcass*, Luke 17, 37 ὅπου τὸ σῶμα, ἐκεῖ κτλ. comp. Matt. 24, 28 πτώμα. Of *victims slain*, Heb. 13, 11; comp. Ex. 29, 14. Num. 19, 3. 6. So Hom. Il. 23. 169 δραστὰ σώματα. Philo de Vict. off. p. 851. e, ἐξ ἡπείων σωμάτων.

3. Meton. to the *body*, as the *external man*, is ascribed that which strictly belongs to the *person*, *man*, *individual*. a) With a gen. of pers. thus forming a periphrasis for the *person* himself; Matt. 6, 22 ὁλον τὸ σῶμά σου φωτεινὸν ἔσται. v. 23. Luke 11, 34. 36. Rom. 12, 1 παραστήσαι τὰ σώματα ὑμῶν ὡς ἱναὶ ζῶσαν, i. e. *your persons, yourselves*, comp. 6, 13. Eph. 5, 28. Phil. 1, 20. Genr. and absol. 1 Cor. 6, 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17), in allusion to Gen. 2, 24 where Sept. εἰς σάρκα μίαν for Heb. שָׁרָא. Comp. in σάρξ no. 4. So Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν καὶ παιδῶν σώματα. Absol. Sept. Gen. 47, 12 κατὰ σῶμα, i. e. according to the number of persons.

Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεμε σωμάτων. With an adj. Æschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ, good soldiers. Espec. of *slaves*, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78; σωμ. αἰχμάλωτα Dem. 480. 10; σ. οἰκετικά Æschin. c. Timarch. p. 42; τὰ σ. τῶν οἰκετῶν ib. p. 120. Hence in later usage and N. T. b) Absol. a *slave*, τὰ σώματα slaves; once Rev. 18, 13 [γρόμον] ἵππων καὶ ῥεδῶν καὶ σωμάτων. So Tob. 10, 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8, 11. Strab. 14. p. 985. b, σώματ' ἐμπορεῖν. Plut. 18. 6. Plut. Cimon 9. See Lob. ad Phryn. p. 378.

4. Trop. a *body*, a *whole*, *aggregate*, a *collective mass*, spoken of the *Christian church*, the whole *body* of *Christians* collectively, of which Christ is ἡ κεφαλὴ, the head; Col. 1, 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. 12, 5 οἱ πολλοὶ ἐν σῶμά ἔσμεν ἐν Χριστῷ. 1 Cor. 10, 17. 12, 13. 27. Eph. 1, 23. 2, 16. 4, 4. 12. 16 bis. 5, 23. 30. Col. 2, 19. 3, 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Diod. Sic. 1. 11 fin. τὸ σῶμα τοῦ κόσμου συγκείσθαι πᾶν ἐκ τῶν προειρημένων.

5. Trop. *body*, *substance*, *reality*, opp. ἡ σκιά the shadow, type; Col. 2, 17 ὃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκίαν αἰτησόμενος βασιλείας, ἥς ἤρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. +

σωματικός, ἡ, ὄν, (σῶμα,) *bodily*, of or like a *body*, Luke 3, 22 σωματικῶς εἶδει. Also pertaining to the *body*, 1 Tim. 4, 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7. Plato Locr. 96. a.

σωματικῶς, adv. (σῶμα,) *bodily*, in a *bodily form*, clothed in a *body*, Col. 2, 9.—Plut. de def. Orac. 26.

Σώπατρος, ου, ὁ, *Sopater*, pr. n. of a *Christian* at Berea, Acts 20, 4. See in Σωσίπατρος, also in Πύρρος.

σωρεύω, f. εὔσω, (σωρός,) *to heap, to heap up*, c. acc. Rom. 12, 20 ἀνδρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25, 22 where Sept. for מִצָּרָא præg. comp. in ἀνδραξ. So Judith 15, 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also *to heap up with* any thing, c. dat. trop. 2 Tim. 3, 6 σεσωρευμένα ἁμαρτίας, *heaped up with sins*, laden, burdened. So pr. c. dat. Hdian. 4. 8. 20 λιβάνη τοὺς βωμοὺς ἐσώρευεν. Pol. 16. 8. 9 c. gen.

Σωσθένης, ου, ὁ, *Sosthenes*, pr. n.
a) Of the chief of a synagogue at Corinth,
Acts 18, 17. b) Of a Christian, the com-
panion of Paul, 1 Cor. 1, 1. Many hold
him to be the same as in lett. a.

Σωσιπάτρης, ου, ὁ, *Sosipater*, pr. n. of
a Christian, a companion of Paul in Corinth,
Rom. 16, 21. Prob. i. q. Σόπατρος Acts
20, 4.

σωτήρ, ἦρος, ὁ, (σώζω,) a *saviour*, *de-
liverer*, *preserver*, who saves from danger or
destruction and brings into a state of pros-
perity and happiness; so in Greek writers
of the deliverer and benefactor of a state,
Sept. for שׂוֹתֵר Judg. 3, 9. 15. Hdian. 3.
12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως.
Xen. Hell. 4. 4. 6 σωτήρες τῆς πατρίδος.
Also of the gods, as Ζεὺς σωτήρ Xen. Cyr.
7. 1. 10. Plut. Arat. 53; σωτήρ Ἀπολλων
Dem. 1072. 18; Διόσκουροι σωτήρες AEl.
V. H. 1. 30.—In N. T. only of God and
Christ.

1. Of God, a *Deliverer*, *Saviour*; Luke
1, 47 ἐπὶ τῷ Σεφ τῷ σωτήρι μου. 1 Tim. 1,
1. 2, 3. 4, 10 Σεφ ζῶντι, ὅς ἐστι σωτήρ
πάντων ἀνθρώπων. Tit. 1, 3. 2, 10. 3, 4.
Jude 25 μόνῳ Σεφ σωτήρι ἡμῶν. Sept. for
abstr. שׂוֹתֵר Is. 17, 10. Hab. 3, 17; רַב־שׂוֹתֵר
Is. 12, 2; שׂוֹתֵר Is. 45, 15. 21.—Ecclus.
51, 1. 1 Macc. 4, 30.

2. Of Jesus as the Messiah, the *Saviour*
of men, who saves his people from eternal
death, from punishment and misery as the
consequence of sin, and gives them eternal
life and happiness in his kingdom; Luke 2,
11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5, 31.
13, 23. Phil. 3, 20. 2 Pet. 1, 1. 11. 2, 20.
3, 2. 18; σωτήρ ἡμῶν 2 Tim. 1, 10. Tit. 1,
4. 2, 13. 3, 6; σωτήρ τοῦ σώματος sc. τῆς
ἐκκλησίας, Eph. 5, 23; σωτήρ τοῦ κόσμου
John 4, 43. 1 John 4, 14.

σωτηρία, as, ἡ, (σωτήριος.) 1. *safety*,
deliverance, *preservation*, from danger or
destruction. a) Pr. Acts 27, 34 τοῦτο γὰρ
πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb. 11, 7.
Acts 7, 25; c. ἕκ τωος, Luke 1, 71 σωτη-
ρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρως σωτηρίας,
i. q. strong deliverer, see in κέρως no. 1.
Sept. for שׂוֹתֵר Hab. 3, 12. Ex. 14, 13; רַב־שׂוֹתֵר
Prov. 11, 14; c. ὁπὸ for רַב־שׂוֹתֵר 2 Sam. 15,
14. So 2 Macc. 3, 32. Jos. Ant. 7. 1. 1.
Aeschin. 83. 38 σ. τῆς πόλεως. AEl. V. H.
9. 21. Thuc. 1. 65. b) Genr. *welfare*,
prosperity, Phil. 1, 19 τοῦτο μοι ἀποβήσεται
εἰς σωτηρίαν. 2 Pet. 3, 15. 2 Cor. 6, 2 bis,
quoted from Is. 49, 8 where Sept. for רַב־שׂוֹתֵר.
Sept. for רַב־שׂוֹתֵר Gen. 28, 21. 44,
17. So Wisd. 6, 26. Hdian. 1. 9. 1. Diod.

Sic. 16. 43. c) From the Heb. *deliver-
ance*, *victory*, Rev. 7, 10. 12, 10. 19, 1.
Sept. and Heb. רַב־שׂוֹתֵר 1 Sam. 14, 45. Heb.
3, 8; רַב־שׂוֹתֵר 2 Sam. 19, 3. 2 K. 5, 1.

2. Spec. in the Christian sense, *salvation*,
deliverance from punishment and misery as
the consequence of sin, and admission to
eternal life and happiness in the kingdom
of Christ the Saviour. Luke 1, 77 δοῦναι
γνώσιν σωτηρίας. 19, 9. John 4, 22 ἡ σω-
τηρία, i. e. salvation by a Messiah. Acts 4,
12 οὐκ ἔστιν ἐν ἄλλῃ οὐδενὶ ἡ σωτηρία. 13,
26. 16, 17. Rom. 1, 16, 10. 1. 10. 11, 11.
13, 11. 2 Cor. 1, 6 bis, Rec. 7, 10. Eph. 1,
13. Phil. 1, 28. 2, 12. 1 Thess. 5, 8. 9.
2 Thess. 2, 13. 2 Tim. 2, 10. 3, 15. Heb.
1, 14. 2, 3. 10. 5, 9. 6, 9. 9, 28. 1 Pet. 1,
5. 9. 10. [2, 2.] Jude 3. Acts 13, 47 τέθεικά σε
... τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς
γῆς, for *salvation*, to bring salvation, quoted
from Is. 49, 6 where Sept. for רַב־שׂוֹתֵר.

σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) *saving*,
delivering, bringing deliverance and wel-
fare, 3 Macc. 7, 18. Diod. Sic. 14. 30 Διὶ
σωτήριῳ. Luc. D. Deor. 26. 4. Xen. Mem.
3. 3. 10.—In N. T. only in the Christian
sense, *saving*, *bringing salvation*; Tit. 2,
11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ
σωτήριον as Subst. *salvation*, Eph. 6, 17;
also the doctrine of salvation by Christ, Acts
26, 28. Sept. for רַב־שׂוֹתֵר Is. 12, 3. 51, 6.
Meton. for the Saviour, Luke 2, 30. 3, 6.
So Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ
ὑμῖν τὸ σωτήριον τοῦ Θεοῦ. p. 614.

σωφρονέω, ᾶ, f. ἦσω, (σώφρων,) to be
of sound mind, i. e.

1. to be sane, in one's right mind, *compos
mentis*; Mark 5, 15 θεωροῦσι τὸν δαιμονιζό-
μενον ... σωφρονούντα. Luke 8, 35. 2 Cor.
5, 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σω-
φρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib.
II. 2. p. 133. c. τὸ μαίνεσθαι ἀρὰ γε ὑπερτα-
τίον σοὶ δοκεῖ τῷ σωφρονεῖν.

2. Spec. to be sober-minded, to think and
act soberly, discreetly, to use sound judgment
and moderation; Rom. 12, 3 φρονεῖν εἰς τὸ
σωφρονεῖν. Tit. 2, 6. 1 Pet. 4, 7.—Luc.
Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1.
30. Mem. 1. 2. 17.

σωφρονίζω, f. ἴσω, (σώφρων,) to make
of sound mind; hence to make sober-minded,
to make think and act soberly, discreetly, to
teach moderation; Hdian. 3. 10. 3 τοὺς νειεῖς
παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1.
27. An. 5. 9. 28.—In N. T. to moderate,
to correct, to teach, c. acc. et inf. Tit. 2, 4
ἵνα σωφρονίσωσι τὰς νεὰς φιλάνδρους εἶναι,
φιλοτέκνους, κτλ.

σωφρονισμός, οὐ, ὁ, (σωφρονίζω,) *pr. a making of sound mind*; hence, *a making sober-minded, moderation, correction*; 2 Tim. 1, 7 πνεῦμα . . . σωφρονισμού.—Jos. Ant. 17. 9. 2. Plut. de Puer. educ. 20 πειρατέον οὐκ εἰς τὸν τῶν τέκνων σωφρονισμὸν πάντ' ὅσα κτλ. Id. Symp. 3. 6. 1.

σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato Rep. 332. a.—In N. T. *with sober mind, soberly, with moderation*; Tit. 2, 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ᾤσωμεν.. So Wisd. 9, 11. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind, i. e.*

1. *saneness, sanity, the being compos mentis*; Acts 26, 25 οὐ μαίνομαι . . . σωφροσύνης ῥήματα ἀποφθεγγόμαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

2. *Spec. sober-mindedness, sobriety of*

mind, moderation of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. 3. 8. So 1 Tim. 2, 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτούς. v. 15.—2 Macc. 4, 37. Æl. V. H. 7. 9. Plato Phædo 13. p. 68. c. Xen. Mem. 1. 2. 15, 21, 23. Comp. Sturz Lex. Xenoph. s. v. no. 3.

σώφρων, ονος, ὁ, ἡ, adj. (σῶς, obs. σῶος, φρήν,) *pr. of sound mind, sane, compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-minded, temperate, moderate, i. e. having the mind, desires, passions moderated and well regulated*; 1 Tim. 3, 2 δεῖ οὖν τὸν ἐπίσκοπον εἶναι . . . σώφρονα. Tit. 1, 8. 2, 2. 5. So Æl. V. H. 14. 19. Hdian. 2. 1. 8. Æschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σώφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

ταβέρναι, ὧν, αἱ, Lat. *tabernæ, taverns*; only in the phrase Τρεῖς Ταβέρναι, Lat. *Tres Tabernæ, the Three Taverns*, as *pr. n.* of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28, 15. See fully in "Annotos."

Ταβιδά, ἡ, indec. *Tabitha*, the Aramean name of a female Christian, called in Greek *Dorcas*; see further in Δορκάς. Acts 9, 36. 40.

τάγμα, ατος, τό, (τάσσω,) *any thing arranged in order, an array, e. g. a body of troops, a band, cohort*, Sept. 2 Sam. 23, 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80.—In N. T. *order, series, succession, i. q. τάξις*. 1 Cor. 15, 23 ἕκαστος δὲ ἐν τῇ ἰδίᾳ τάγματι.

τακτός, ἡ, ὅν, (τάσσω,) *pr. set in order, arrayed*; hence trop. *set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ, upon a set day*, Acts 12, 21.—Sept. Job 12, 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. Hell. 6. 2. 36 τ. ἀργύριον.

ταλαιπωρέω, ῶ, f. ἦσω, (ταλαιπωρος,) *to do hard work, to endure toil and hardship, as arising from severe bodily effort, intrans.* Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25.—In N. T. trop. *to endure affliction, distress*; *to be afflicted, distressed, miserable*; James 4, 9 ταλαιπωρήσατε, afflict

yourself. Sept. for Τῖψ Jer. 4, 13. 20. Mic. 2, 4. So Dem. 22. 24 λυπούνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. Trans. *to afflict*, Sept. for Τῖψ Ps. 17, 9. Is. 33, 1.

ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) *hard work, toil, hardship, severe bodily effort*, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8.—In N. T. *distress, misery, calamity*; James 5, 1. Rom. 3, 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59, 7 where Sept. for ἱψῖ. Sept. for ἡψ Joel 1, 5. Am. 3, 10.—Æl. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

ταλαιπώρος, ου, ὁ, ἡ, adj. (collat. of ταλαίριος; obs. τλάω, τλήμι, πείρω,) *pr. enduring toil and hardship, as from severe bodily effort, comp. in ταλαιπωρέω*.—In N. T. trop. *afflicted, wretched, miserable*; Rom. 7, 24 ταλαιπώρος ἐγὼ ἀνθρώπος. Rev. 3, 17. Sept. for ἡψ Ps. 137, 8. So Ceb. Tab. 28. Dem. 548. 12. Plato Euthyd. 302. b.

ταλαντιαῖος, αἰα, ον, (τάλαντον,) *weighing a talent, a talent in weight*; Rev. 16, 21 χεῖρα μεγάλη ὡς ταλαντιαία, hailstones weighing each a talent.—Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21; comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in τῖος, see Lob. ad Phryn. p. 544.

τάλαντον, ου, τό, (obs. τάλω,) pr. *the scale* of a balance, Plur. τὰ τάλαντα *scales* Hom. II. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. II. 9. 122. Theocr. 8. 53; also for silver, Hdt. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minæ, or 6000 drachmæ; and the common Attic talent as regulated by Solon, and used in commerce was equivalent to about 80 lbs. avoirdupois. But the talent of silver was reckoned at 80 Roman pounds, or 57 lbs. Engl. Pol. 22. 26. 19. Liv. 38. 38. The Jewish talent, תרנגול, contained 3000 shekels of the sanctuary, Ex. 38, 25. 26, comp. Jos. Ant. 3. 6. 7; and was equal to 133½ Rom. pounds, or about 95 lbs. Engl. Sept. for תרנגול Ex. I. c. Zech. 5, 7. Jos. Ant. I. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54. See Boeckh Metrolog. Untersuch. p. 52, 298 sq. Dict. of Antt. art. *Pondera*, also App.—Further, the *talenti* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is estimated at £243. 15s. sterling, or about \$1170; see Dict. of Antt. art. *Nummus*, also App. Tab. XII. So Luc. Navig. 13 δώδεκα Ἀττικά τάλαντα. AEL. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. a *talent*, put for an indefinitely large sum of money, Matt. 18, 24. 25, 15. 16 bis. 20 quater. 22 ter. 24. 25. 28 bis.

ταλιθά, Aramean fem. תליתא, talitha, i. q. *corāsiōn*, a *damsel*, *maiden*, Mark 5, 41. See Buxt. Lex. Chald. Rabb. 875.

ταμείον, ου, τό, (ταμείω, ταμίας,) by sync. for ταμείον, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*, *magazine*; Luke 12, 24 οὐκ ἔστι ταμείον, sc. *κόραξι*. Sept. for חֵרֶץ Deut. 23, 8. Prov. 3, 10; חֵרֶץ Prov. 24, 4. So Luc. Rhetor. præc. 17. Diod. Sic. 20. 68. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, a *chamber*, *closet*; Matt. 6, 6 ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμείον σου. 24, 26. Luke 12, 3. Sept. for חֵרֶץ Gen. 43, 30. Is. 26, 20. So Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14, 5 ταμεία καρδίας.

ταμείον, ου, τό, (ταμείω,) i. q. *ταμείον*, for which it is read in some editions, Matt. 6, 6. Luke 12, 24.—Pol. 6. 13. 1. Xen. Eq. 4. 1.

τανύν, see in νύν no. 1. a.

τάξις, εως, ἡ, (τάσσω,) pr. a *sitting in order*, hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. CEC. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18; an *order*, *rank*, in a state or in society, Hdtian. 5. 1. 10 ἐκ τῆς ἐκπαιδευτικῆς τάξεως, of the equestrian order. Dem. 171. 17; *rank*, *office*, *post*, Jos. Vit. §71.—In N. T.

1. *order*, *arrangement*, *series*; Luke 1, 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. 14, 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2, 5.—1 Esdr. 1, 15. Dem. 32, 18 ὕστερον τῇ τάξει, i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

2. *order*, *rank*, *quality*, *likeness*; so in the phrase λερεῖς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same order, *rank*, *dignity*, as Melchisedek, Heb. 5, 6. 10. 6, 20. 7, 11. 17. 21; quoted from Ps. 110, 4 where Sept. for Heb. חֲרָרְרָR

ταπεινός, ὁ, ὄν, (perh. τάτης, δάτης, δάπειδον,) low, not high, pr. of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo 6. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πώλεως ἔδαφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7.—In N. T. trop.

1. Of condition, lot, low, lowly, humble, of low degree; Luke 1, 52 ὑψωσε ταπεινούς, opp. κατεῖλε δυνάστας. James 1, 9, opp. ὁ πλούσιος.—Sept. Job 12, 21. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

2. Of the mind, lowly, humble, modest, including the idea of affliction, depression of mind; 2 Cor. 10, 1 ταπεινὸς ἐν ἑμίν, i. e. timid, modest, opp. ὑπερόψων. Neut. Rom. 12, 16, see in συναντήσω. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *humble piety* towards God, like Heb. נָנָר, נָנָר, see Heb. Lex. s. v. James 4, 6 et 1 Pet. 5, 5 ταπεινοὶς δὲ [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνους, quoted from Prov. 3, 34 where Sept. for נָנָר: 2 Cor. 7, 6. Matt. 11, 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָנָר Is. 11, 4; נָנָר Ps. 18, 28. Is. 66, 2; נָנָר Ps. 34, 19.

ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων,) lowliness of mind, humility, modesty of mind and deportment; Acts 20, 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4, 2. Phil. 2, 3. Col. 3, 12. 1 Pet. 5, 5. As

feigned, Col. 2, 18, 23.—So ταπεινοφρονέω Sept. for תַּיִשׁ Ps. 131, 2. Arr. Epict. 1. 9.

ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν.) *low-minded, abject, base*, Plut. de Alex. Fort. a. Virt. 2. 4.—In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3, 8 ταπεινόφρονες in later edit. for φιλόφρονες in Rec. Sept. for תַּיִשׁ Prov. 29, 23.

ταπεινός, ὦ, f. ὤσω, (ταπεινός,) 1. *to make low, to depress*, c. acc. Luke 3, 5 πᾶν ὅρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40, 4 where Sept. for תַּיִשׁ.—Strabo 5. p. 347 ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινουμένων. Dion. Hal. Ant. 2. 5.

2. Trop. a) As to condition, circumstances, *to bring low, to humble, to abase*; c. acc. ἐαυτὸν *to humble oneself*, to make oneself of low condition, to be poor and needy, 2 Cor. 11, 7 opp. ὑψόω. Phil. 2, 8. Mid. or Pass. id. Phil. 4, 12. Sept. for תַּיִשׁ Prov. 13, 7; תַּיִשׁ Is. 2, 9, 12. So 2 Macc. 8, 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. b) In mind and heart, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12, 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃς θεός μου πρὸς ὑμᾶς. Pass. Matt. 23, 12. Luke 14, 11, 18, 14. With acc. ἐαυτὸν and also Mid. *to humble oneself, to be humbled*, to exhibit humility of mind and deportment; Matt. 18, 4, 23, 12 καὶ ὅστις ταπεινώσῃ ἐαυτὸν. Luke 14, 11, 18, 14. So with the idea of contrition and penitence towards God; James 4, 10 ταπεινώθητε ἐνώπιον τοῦ Θεοῦ. 1 Pet. 5, 6. For this Aor. as Mid. see Buttm. § 136. 1, 2. Sept. for תַּיִשׁ Is. 5, 15, 10, 33; תַּיִשׁ Gen. 16, 9. Is. 58, 3. 5.

ταπείνωσις, εως, ἡ, (ταπεινός,) *a making low, humiliation, depression*, Psalt. Sal. 2, 89. Pol. 9. 33. 10.—In N. T. 'the being brought low,' *low estate, humiliation*; Luke 1, 48 ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. Acts 8, 33. James 1, 10 ὁ δὲ πλοῖσιος [καυχάσθαι ἐν τῷ ὕψει αὐτοῦ v. 9] ἐν τῇ ταπεινώσει αὐτοῦ, i. e. even in his external humiliation. Phil. 3, 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, genit. of quality, i. q. τὸ σῶμα τὸ ταπεινόν. Sept. for תַּיִשׁ Ps. 136, 23; תַּיִשׁ 2 Sam. 16, 12. Neh. 9, 9. So Ecclus. 2, 4. 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπείνωσιν καὶ δουλείαν περιέπτειν. Plato Legg. 815. a. Comp. Lob. ad Phryn. p. 352.

ταράσσω v. ἄτω, f. ξω, 1. *to stir up, to trouble, to agitate*, c. acc. e. g. water

in a pool, τὸ ὕδωρ John 5, 4. 7. Sept. for תַּיִשׁ Ez. 32, 2. 13.—Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. Symp. 8. 8. 3 τὰ πελάγη.

2. Trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, *to put in trepidation*; Pass. *to be in trepidation*; Matt. 2, 3 ὁ βασιλεὺς ἐταράχθη. 14, 26. Mark 6, 50. Luke 1, 12, 24, 38. 1 Pet. 3, 14. Act. c. acc. Acts 17, 8. [13.] Sept. for תַּיִשׁ Gen. 45, 3. Ps. 6, 2. 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to trouble, to disquiet*, Pass. John 12, 27 ἡ ψυχὴ μου τετάρακται. 13, 21. 14, 1. 27. So John 11, 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13, 21. (Sept. Gen. 43, 30. Ps. 55, 5.) With doubt, perplexity, c. acc. Acts 15, 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1, 7. 5, 10. So Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

ταραχὴ, ἡς, ἡ, (ταράσσω,) 1. *a stirring up, troubling, agitation*, e. g. of water in a pool, John 5, 4.—Luc. Halcy. 4 λαλαψαὶ καὶ ταραχὴ sc. of the elements. Comp. Sept. Is. 24, 19.

2. Trop. of popular excitement, *a stir, commotion, tumult*; Mark 13, 8 ἔσονται λιμοὶ καὶ ταραχαί.—2 Macc. 3, 30. Pol. 3. 9. 9. Xen. Vect. 6. 8.

τάραχος, ου, ὁ, (ταράσσω,) *a stir, commotion, confusion*, i. q. ἀταξία Xen. Oec. 8. 10, comp. 9.—In N. T. trop. *a stir*, e. g. from fear and surprise, *consternation, trepidation*, Acts 12, 18. Sept. for תַּיִשׁ 1 Sam. 5, 9. (Plut. J. Cæs. 43. Xen. An. 1. 8. 2.) Also of excitement, *tumult, commotion*, Acts 19, 23.

Ταρσεῖς, έως, ὁ, (Τάρσος,) *a man of Tarsus*, a native or inhabitant, Acts 9, 11. 21, 39.—Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts; hence sometimes in Greek writers called Τάρσοι, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo 14. 5. p. 673 sq. The city was made free by M. Antony; App. B. Civ. 5. 7 Λαοδικίας δὲ καὶ Ταρσεῖας ἐλευθέρους ἡφείλαι καὶ ἀτελεῖς φόρων. This seems to have implied the privilege of being governed by their own laws and magis-

trates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21, 39, 22, 24, 27 sq. Later Tarsus appears as a Roman *colonia*, Cellar. Not. Orb. II. p. 216. Comp. Adam's Rom. Ant. p. 43, 71.—In N. T. Acts 9, 30, 11, 25, 22, 3. So Jos. Ant. 1. 6. 1 Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα. Diod Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.—Modern Tarsus contains about 90,000 inhabitants with many ruins, and is a filthy and miserable place; Russegger Reise I. p. 396; comp. Irby and Mangles p. 502 sq.

ταρταρώω, ᾤ, f. ᾤσω, a verb formed from the pr. n. Τάρταρος, *Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. *γέννα*, see in *ἔδης*. Jos. Ant. 18. 1. 3. Comp. Hom. II. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 δεσμοτήριον δὲ δὲ Τάρταρον καλοῦσιν.—Hence in N. T. ταρταρώω, *to thrust down to Tartarus, to cast into Gehenna*, with acc. impl. 2 Pet. 2, 4 σειραῖς ζόφου ταρταρώσας. Comp. *eis* Τάρταρον ῥίπτειν Hom. II. 8. 13; *ἐν* Ταρτάρῳ δεδεμένοι Jos. c. Ap. 2. 33. So καταταρταρώω, Sext. Empir. Pyrrh. Hyp. 3. 24 δὲ Ζεὺς τὸν Κρόνον καταταρτάρωσε. Apollodor. Bibl. I. 1, 2.

τάσσω γ. -ττω, f. ξω, *to order, to set in order, to arrange*, genr. Sept. 2 Chr. 31, 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, in array, 2 Macc. 15, 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop.

1. *to set in a certain order, to constitute, to appoint*; c. acc. also c. *eis* et dat. commodi; 1 Cor. 16, 15 *eis* διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς, i. e. have set or devoted themselves. (Xen. Mem. 2. 1. 11 οὐδὲ *eis* τὴν δουλείαν αὐτῶν ἐμπαυτὸν τάττω.) Pass. c. *eis*, Acts 13, 48 ὅσοι ἦσαν τεταγμένοι *eis* ζωὴν αἰώνιον. With *ὑπό* c. acc. Luke 7, 8 ἀνθρώπος εἰμι ὑπὸ ἐξουσίαν τασσόμενος. [Matt. 8, 9.] Absol. Rom. 13, 1. Sept. for *ἡγῆ* Ez. 44, 14; *ἡγῆ* 2 K. 10, 24; *ἡγῆ* Jer. 3, 19.—Pol. 5. 63. 4. Arr. Epict. 2. 17. 25; *ὑπό* τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

2. *to arrange, to appoint*, c. acc. et dat. Acts 28, 23 ταξιμένοι δὲ αὐτῷ ἡμέραν, i. e. on their part. With dat. and inf. Acts 22, 10 ὡν τέτακται σοι ποιῆσαι. Inf. impl.

Matt. 28, 16. With inf. c. acc. Acts 15, 2 ἔταξαν ἀναβαίνειν Πάλλον πλ. Sept. for *ἡγῆ* Job 14, 13; *ἡγῆ* 2 Sam. 20, 5.—So *τὴν* γ. *ἡγῆ* V. H. 11. 9. Xen. Hell. 1. 5. 4; *τὴν* c. inf. Xen. Lac. 11. 6; inf. 1 Macc. 12, 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

ταῦρος, ου, δ, a bull, bullock, Matt. 22, 4. Acts 14, 13. Heb. 9, 13. 10, 4. Sept. for *ἡγῆ* Ex. 21, 28. 29.—Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

ταῦτά, by crasis for τὰ αὐτά, the same things, 1 Thess. 2, 14; also κατὰ ταῦτά after the same manner, thus, so, Luke 6, 23. 26. 17, 30. See in αὐτός no. 3. a. Buttm. § 74. 2.

ταῦτα, see in οὗτος.

ταφή, ἡς, ἡ, (τάφω,) burial, sepulture; c. dat. commodi, Matt. 27, 7 *eis* ταφὴν τοῖς ξένοις, for burial for strangers, to bury strangers in; see Buttm. § 133. 2. g, and n. 5 sq. Matth. § 394. Winer § 31. 1. Sept. for *ἡγῆ* Deut. 34, 6. Ecc. 6, 3; *ἡγῆ* Ex. 32, 28.—Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. Hell. 2. 3. 1.

τάφος, ου, δ, (τάφω,) burial, sepulture, Jos. Ant. 17. 8. 3. Lys. 190. 17.—In N. T. and genr. a burial-place, sepulchre, Matt. 23, 27. 29. 27, 61. 64. 66. 28, 1. On Hebrew sepulchres, see in *μνημεῖον*. Sept. for *ἡγῆ* Gen. 23, 4. 20. 2 Sam. 2, 31. (Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.) Trop. Rom. 8, 13 τάφος ἀνεφγμένος δὲ λάρυγγι ἀνδρῶν, quoted from Ps. 5, 10 where Sept. for *ἡγῆ*; see fully in ἀνόλογος no. 1. b.

τάχῃ, adv. (ταχύς,) quickly, speedily, shortly, forthwith, Pol. 18. 20. 9. Xen. Hell. 7. 4. 34.—In N. T. readily, lightly, possibly; hence, *peradventure, perhaps*, Rom. 5, 7. Philem. 15. So Wisd. 14, 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

ταχέως, adv. (ταχύς,) quickly, speedily, pr. Xen. Cyr. 1. 4. 20.—In N. T. soon, shortly; 1 Cor. 4, 19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. 1, 6. Phil. 2, 19. 24. 2 Tim. 4, 9. Sept. for *ἡγῆ* Judg. 9, 48. Is. 8, 3. (Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6.) Spec. quickly, hastily, Luke 14, 21 ἔξελε ταχέως. 16, 6. John 11, 31. 2 Thess. 2, 2. 1 Tim. 5, 22. Sept. for *ἡγῆ* Prov. 25, 8. So Wisd. 14, 28.

ταχινός, ἡ, ὅς, (ταχύς,) quick, swift, e. g. πόδες, Sept. for *ἡγῆ* Is. 59, 7. Wisd. 13, 2; πτέρυγες Anth. Gr. I. p. 168.—In N. T. trop. swift, speedy, i. e. near at hand,

impending, 2 Pet. 1, 14. 2, 1 ἐπάγοντες
ἐαυτοῖς ταχυνὴν ἀπάλειαν. So Eccles. 18,
26. Anth. Gr. II. p. 91 εἰς ταχυὴν ληξεδόνα.

τάχιον, adv. pr. Neut. of ταχίων later
comparat. to ταχύς, instead of the earlier
θάσσων, comp. Buttm. § 67. 3; condemned
by the grammarians, Lob. ad Phryn. p. 77.
Winer § 11. 2; *more quickly, more swiftly,
more speedily*, c. gen. John 20, 4 προῖδραμε
τάχιον τοῦ Πέτρου, i. e. he outran Peter.
(Diod. Sic. 20. 92.) Elsewhere *sooner*, the
object of comparison being every where im-
plied, e. g. *sooner* than one expected or in-
tended, *the sooner*; John 13, 27 ὁ ποιῆς,
ποιήσον τάχιον. 1 Tim. 3, 14 ἔλθειν πρὸς
σε τάχιον. Heb. 13, 19. 23. See Matth.
§ 457. Winer § 36. 3. So Wisd. 13, 9.
1 Macc. 2, 40. Test. XII Patr. p. 628.
Diod. Sic. 2. 5.

τάχιστα, adv. (neut. plur. of τάχιστος,
ταχύς,) *most quickly, most speedily*; e. g.
ὥς τάχιστα, *the soonest possible, as soon as
possible*, with all speed, Acts 17, 15; see
Buttm. § 115. 4, 5.—Luc. Rhetor. Præc. 1.
Xen. Cyr. 5. 14.

τάχος, eos, ous, τό, (ταχύς,) *quickness,
swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr.
3. 2. 4.—In N. T. only in the phrase ἐν
τάχει *with speed*, i. e. adverbially, *quickly,
speedily, shortly*, i. q. ταχέως, see in ἐν no.
3. b. a. Luke 18, 8 ποιήσει τὴν ἐκδίκησιν
αὐτῶν ἐν τάχει. Acts 25, 4. Rom. 16, 20.
[1 Tim. 3, 14.] Rev. 1, 1. 22, 6. Rev. 2,
5 Rec. where later edit. ταχύ. Also with
the idea of *haste*, Acts 12, 7. 22, 18. Sept.
for חָזַק Deut. 9, 3; חָזַק 11, 17; חָזַק
Ps. 2, 12.—Jos. Ant. 17. 5. 1. Diod. Sic.
16. 35. Xen. Cyr. 6. 1. 12.

ταχύς, εἰα, ύ, *quick, swift, nimble*, as
ταχύς πόδας Hom. Il. 18. 249; ἵππος τ.
Xen. Mem. 4. 2. 25.—In N. T.

1. Masc. ταχύς, trop. *quick, swift*, i. q.
ready, prompt; James 1, 19 ταχύς εἰς τὸ
ἀκούσαι. Sept. and ὧς Prov. 29, 20.—Ec-
clus. 5, 11. Luc. Somn. 1. Hdian. 2. 9. 2.
Xen. Cyr. 2. 1. 31.

2. Neut. ταχύ as adv. i. q. ταχέως,
comp. Buttm. § 115. 4; *quickly, speedily,
with haste*, Matt. 28, 7 ταχὺν πορευθείσαι. v.
3. Mark 16, 8 Rec. Luke 15, 22 Lachm.
John 11, 29. Sept. for חָזַק 2 Sam. 17,
16. So Dem. 982. 17. Xen. An. 2. 2. 12.
—Also *quickly, soon, shortly*, Matt. 5, 25;
and with the idea of *suddenness*, Rev. 2, 5
in later edit. v. 16. 3, 11. 11, 14. 22, 7.
12. 20. Sept. for חָזַק Ps. 102, 3. So
2 Macc. 3, 31. Xen. An. 1. 9. 29.—Spec.

readily, lightly; Mark 9, 39 ταχὺ κακολογῇ-
σαί με. So Eccles. 19, 4. Xen. Cyr. 5. 1. 4.

τέ, an enclitic copulative particle, *and*,
corresponding to καί as Lat. -que to et,
Buttm. § 149. m. 8. Kühner § 321. 1; found
in N. T. chiefly in the writings of Luke
and Paul, and also the Ep. to the He-
brews; in Matt. four times, 22, 10. 23, 6.
27, 48. 28, 12; Mark once, 15, 36; John
thrice, 2, 15. 4, 42. 6, 18; James twice,
3, 7 bis; Jude once, v. 6; in Rev. twice,
1, 2. 21, 12. In general, καί is used to
couple ideas which follow directly and ne-
cessarily from what precedes; while τέ is
employed when something is subjoined
which does not thus directly and neces-
sarily follow; so that strictly speaking, καί
connects and τέ annexes; the former is
conjunctive, the latter adjunctive. Hence
τέ is the most general of all the copulatives;
serving merely to show, that the word after
which it stands is to be taken as in some
connection with another either preceding or
following. The place of τέ is usually after
the first word of a clause. See Passow s. v.
Herm. ad Vig. p. 833; ad Eurip. Med. p. 331.
Matth. § 626. Winer § 57. 3 sq. § 65. 5. n.

1. Simply, i. e. without other particles,
where it then serves to annex, as above.
Matt. 28, 12 συναχθέντες ... συμβουλίῳ τε
λαβόντες. John 4, 42 τῇ τε γυναικὶ ἔλεγον.
6, 18. Acts 2, 3. 33. 37 εἰπὼν τε πρὸς τὸν
Πέτρον. 3, 10. 4, 13. 33. 5, 42. 8, 1. 3. 6.
12, 12 συνιδὼν τε ἔλεγον κτλ. 18, 11. 20,
11. 23, 10. 24, 27. Rom. 2, 19. 1 Cor. 4,
21. Heb. 1, 3. Jude 6. al. So in a paren-
thesis, Acts 1, 15 ἦν τε ὄχλος ὀνομάτων κτλ.
Once preceded by μήτε ... μήτε, Acts 27,
20. So Wisd. 8, 19. 3 Macc. 6, 32. Hdian.
1. 2. 3. Xen. Cyr. 2. 1. 19; with μήτε prec.
Xen. An. 4. 4. 6.—Also repeated as annex-
ing several particulars, τέ ... τέ, *and, and*,
Lat. *que ... que*; Acts 2, 46. 16, 11. 12.
24, 23. Heb. 6, 2 ἐπιστάσεις τε χειρῶν, ἀνα-
στάσεις τε νεκρῶν, καὶ κρίματος αἰωνίου.
Once i. q. both ... *and*, Acts 26, 16. See
Passow no. 2. Matth. § 626 init. Viger p.
518. So Wisd. 7, 13. Hdian. 1. 2. 6. Plato
Phædr. 267. a. Xen. Cyr. 1. 3. 10.

2. Most freq. as strengthening καί, either
directly before it, as τε καί, or with one or
more words intervening, τε ... καί, i. q. Lat.
que ... et, implying close connection, *not
only ... but also, both ... and*; see Passow
no. 3. Buttm. § 149. m. 8. Kühner § 321. 1.
Matth. § 626. So as connecting clauses;
Matt. 27, 48 πλῆσας τε ὄχρους καὶ περιβίβης
καλὰμψ. Luke 24, 20. Acts 9, 18. 10, 2.

Heb. 6, 4. al. (Wisd. 4, 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.) As coupling together infinitives depending on the same verb; Luke 12, 45 *καὶ ἀρξήται ... ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts 1, 1. (Luc. D. Deor. 19. 2.) As connecting nouns, etc. e. g. *τε καὶ*, Luke 21, 11 *φόβητρά τε καὶ σημεία*. Acts 2, 9. 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26, 3. Rom. 1, 12. 14. 1 Cor. 1, 2. 30. Heb. 2, 4. James 3, 7. al. Adverbs, Acts 24, 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job 9, 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 796. d. Xen. Hell. 1. 4. 15, 16.) Also where one or more words come between *τέ* and *καί*, as Luke 2, 16 *τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ*. John 2, 15 *τὰ τε πρόβατα καὶ τοὺς βόας*. Acts 1, 8. 26, 30. Phil. 1, 7. Heb. 9, 2. 19. al. So Luke 21, 11 *σεισμοὶ τε μεγάλοι ... καὶ λιμοί*. Rom. 1, 16 *Ἰουδαίῳ τε πρώτον καὶ Ἑλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2, 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεία*. Also the article, Acts 1, 13 *ὅτε Πέτρος καὶ Ἰάκωβος κτλ.* 13, 1. Rom. 1, 20. Or a relative, Acts 26, 22 *οὐδὲν ἐκτός λέγων, ὃν τε οἱ προφήται ἐλάλησαν ... καὶ Μωϋσῆς*. Espec. a preposition, Acts 28, 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. 25, 23. Comp. Matth. 5, 626. Winer 5, 65. 5. n. (Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 796. d. *εἰς τε πολίταιαν καὶ ἰδίους οἴκους*.) So two nouns of opposite signification are sometimes connected by *τε καὶ*, forming then a periphrasis for *all*; Matt. 22, 10 *πονηροὺς τε καὶ ἀγαθοὺς*. Acts 24, 15, 22. Heb. 5, 14. Comp. Matth. 1. c. (Comp. Xen. Hi. 1. 2.) Rarely *τε καὶ* is put in the sense of *que etiam, and also*, Acts 19, 27; *ἔτι τε καὶ, and further also*, Acts 21, 28; *ὁμοίως τε καὶ, and in like manner also*, Rom. 1, 27. Here *καὶ* seems to be used merely to strengthen *τέ*; comp. Winer 5, 57. 3. Herm. ad Soph. Elect. 873.

3. Sometimes *τέ* corresponds to *de* in a following clause, where the connection is then adversative or antithetic, and thus emphatic; e. g. Acts 19, 3 *εἰπὶ τε πρὸς αὐτοὺς ... οἱ δὲ εἶπον*. 22, 8, comp. 10. 22, 28. See Passow no. 8 Matth. 1. c. p. 1276. Stallb. ad Plat. Phileb. p. 36.—Plato Rep. 394. c. Xen. Conv. 8. 2.

4. With other particles: a) *τε γάρ*, where *τε* simply annexes and *γάρ* assigns a reason, comp. above in no. 1. Rom. 1, 26 *αἱ τε γὰρ σῴλεια αὐτῶν*. 7, 7. Heb. 2, 11. So Xen. Mem. 1. 1. 3 *οὔτοι τε γάρ*.

b) *ἐάν τε*, pr. *and if*; repeated *ἐάν τε ... ἐάν τε*, i. q. *whether ... or*, Rom. 14, 8 *quater*; *ἐάν τε γὰρ καί*, pr. *for though also*, 2 Cor. 10, 8; here the force of *τέ* cannot well be given in English; comp. above in no. 2 fin. So Xen. Mem. 2. 4. 6.

c) *εἴτε*, see in εἰ III. 2. i.

d) *δ, τε, ἡ, τε, τό, τε*, i. e. the art. with *τέ*, so written to distinguish it from the adverbs *δτε, τότε*, and simply expressing the article in connection with the usage of *τέ* as above given. E. g. where *τέ* merely annexes, Acts 19, 12 *τὰ τε πνεύματα κτλ.* 26, 30. 27, 3. 5. Heb. 9, 1. Followed by *καί* after one or more intervening words; see above in no. 2; Acts 5, 24 *δτε ἱερεὺς καὶ ὁ στρατηγός*. 17, 10. 14. Eph. 1, 10. Heb. 9, 2. Luke 23, 12. Also *δτε γὰρ ... καί*, Heb. 2, 11. Rom. 1, 26; see above in lett. a. +

τείχος, eos, ους, τό, a wall, espec. of a city; Acts 9, 25 *καθῆκαν διὰ τὸ τεῖχος*. 2 Cor. 11, 33. Heb. 11, 30 *τὰ τεῖχη Ἱερικῶ*. Rev. 21, 12. 14. 15. 17. 18. 19. Sept. for *ἰερὴν* Josh. 6, 5. 20.—Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

τεκμήριον, ου, τό, (τεκμαίρομαι, τέμαρ,) a sure sign, certain token, infallible proof, Acts 1, 3.—3 Macc. 3, 24. Jos. de Vit. 5, 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. *τεκμήριον* · σημείον ἀληθές.

τέκνον, ου, τό, (dim. τέκνον,) a little child; Plur. trop. as an endearing appellation, *τεκνία*, little children, like Lat. *filiioli, carissimi*; John 13, 33. Gal. 4, 19. 1 John 2, 1. 12. 28. 3, 7. 18. 4, 4. 5, 21.—Pr. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

τεκνογονέω, ᾧ, f. ἦσω, (τεκνογόνος; τέκνον, obs. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5, 14; comp. v. 10, and see in *τεκνογονία*.—Pr. Anthol. Gr. II. p. 202.

τεκνογονία, ας, ἡ, (τεκνογονέω,) the bearing of children, and so including all the duties of the maternal relation; 1 Tim. 2, 15 *σωθήσεται διὰ τῆς τεκνογονίας*, i. e. in becoming the mother of a family and the faithful performance of her duties in that relation, in bringing up her household unto God, comp. 5, 10. This is a privilege of the woman, to be set off against v. 14.—Chrysost. ad h. l. *τεκνογονίαν φησί, τὸ μὴ μόνον τέκεν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν*.

τέκνον, ου, τό, (τίκτω.) 1. a child, male or female, son or daughter. a) Sing. a child, Luke 1, 7 *οὐκ ἦν αὐτοῖς τέκνον*.

Acts 7, 5. Rev. 12, 4. Plur. *children*, Matt. 10, 21 τέκνα ἐπὶ γονεῖς. Mark 12, 19. Luke 20, 31. Acts 21, 5 σὺν γυναίξί καὶ τέκνοις. Tit. 1, 6. 2 John 4, 13. al. Sept. Plur. for בְּנֵי Gen. 3, 16. 30, 1; בְּנֵי־יְיָ Gen. 33, 6. 7. So Plur. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4. b) Spec. *a son*, Sing. Matt. 10, 21. 21, 28 τέκνον, ὕπαγε κτλ. Phil. 2, 22. Rev. 12, 5. Plur. *sons*, Matt. 21, 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21, 21. Sept. for בְּנֵי Gen. 17, 16. 22, 7. 48, 19; בְּנֵי Esth. 9, 25. So Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

2. Plur. τέκνα, *children*, in a wider sense by Hebr. i. q. *descendants*, *posterity*; Matt. 3, 9 ἐγείραι τέκνα τοῦ Ἀβραάμ. Luke 1, 17. 3, 8. Acts 2, 39. Rom. 9, 7. v. 8 bis, comp. in σάρξ no. 2. c, and in ἐπαγγελία no. 3. a. Gal. 4, 28. 31. So Sept. for בְּנֵי Ex. 10, 2. Josh. 14, 9. Zech. 10, 7. 9; בְּנֵי־יְיָ Ps. 109, 13. Jer. 31, 17.—Emphat. i. q. *true children*, *genuine descendants*, John 8, 39. 1 Pet. 3, 6.

3. Trop. *a child*, one who is the object of parental love and care, or who yields filial love and reverence towards another.

a) As a term of endearing address in the Vocative, like Engl. *my child*, *my son*, Lat. *mi fili*, *carissime*; e. g. from a friend or teacher, Matt. 9, 2 ἄρσσει, τέκνον. Mark 2, 5. Luke 16, 25. 1 Tim. 1, 18. 2 Tim. 2, 1. Plur. Mark 10, 24. So Sept. for בְּנֵי 1 Sam. 3, 9. 16. So Ecclus. 2, 1. Hdian. 1. 6. 12.

b) From the Hebr. genr. for *a pupil*, *disciple*, the spiritual *child* of any one, see in γεννάω no. 1. b, and πατήρ A. 3. 2 Tim. 1, 2 Τιμοθέε ἀπαγγεῖλ τέκνον. Philem. 10. 3 John 4. With ἐν κυρίῳ 1 Cor. 4, 17; ἐν πίστει 1 Tim. 1, 2; κατὰ πίστιν Tit. 1, 4. Plur. 1 Cor. 4, 14. 2 Cor. 6, 13. Comp. Heb. בְּנֵי Sept. υἱός, 1 K. 20, 35. 2 K. 2, 3. 5.

c) τέκνα τοῦ θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in πατήρ B. 1, 2; also γεννάω no. 1. c. So of the Jews, John 11, 52; comp. Sept. and בְּנֵי Is. 30, 1. Hos. 11, 1 sq. Wisd. 16, 21 comp. 20. Genr. of the pious worshippers of God, the *righteous*, *saints*, *Christians*; John 1, 12 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι. Rom. 8, 16. 17. 21. 9, 8. Eph. 5, 1. 1 John 3, 1. 2. 10. 5, 2. So Sept. Prov. 14, 27. d) τέκνα τοῦ διαβόλου, *children of the devil*, his followers, subjects, vassals, opp. τὰ τ. τοῦ θεοῦ, once 1 John 3, 10. Comp. בְּנֵי 2 K. 16, 7, Sept. υἱός.

4. By Hebr. joined with the name of a

city or the like, *a native*, *an inhabitant*, one born or living in that city. Matt. 23, 37 Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου. Luke 13, 34. 19, 44. Gal. 4, 25. Rev. 2, 23. So Sept. and בְּנֵי Joel 2, 23. Zech. 9, 13. Is. 60, 4. 9.—Psalt. Sal. 11, 3.

5. By Hebr. with a genit. of quality or condition, *the child of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11, 19 et Luke 7, 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5, 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1, 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2, 3 τ. τῆς ὀργῆς, exposed to the wrath of God. 2 Pet. 2, 14 τ. κατάρas. So Sept. τέκνα ἀπωλείας for Heb. שְׂמֵחַ בְּנֵי־יְיָ Is. 57, 4; τ. ἀδικίας for Heb. חֲסִידֵי בְנֵי־יְיָ Hos. 10, 9. Comp. also בְּנֵי Deut. 25, 2. 1 K. 2, 26. 2 K. 14, 14. Winer § 34. 2. n. 2. Heb. Lex. art. בְּנֵי no. 4, 8; בְּנֵי no. 7.—Eriphe. Opp. I. p. 380. b, οἱ υἱοὶ τῆς ἀληθείας πιστεύετε. +

TEKNOTROPHEΩ, ὦ, f. ἦσω, (τεκνοτρόφος; τέκνον, τρέφω,) to bring up children, to fulfil the duties of a mother, 1 Tim. 5, 10; comp. in τεκνογονία.—Pr. Aristot. H. An. 9. 40. 32; so Subst. τεκνοτροφία Id. H. An. 6. 4. 5.

τέκτων, ονος, ὁ, (kindr. τέχνη, τεύχω, τεκύν, τίκτω,) pr. an *artificer*, *craftsman*; spec. a worker in wood, a *carpenter*, *joiner*, Matt. 13, 55. Mark 6, 3. Sept. τέκτων ξύλων for Heb. שְׂרָף 2 Sam. 5, 11. Is. 40, 20; τέκτ. σιδήρου 1 Sam. 13, 19; τ. χαλκοῦ 1 K. 7, 14.—Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. τέκτων· πᾶς τεχνίτης.

τέλειος, εἰα, εἰος, (τέλος,) pr. 'having reached the end, term, limit.' Hence

1. *complete*, *perfect*, *full*, wanting in nothing; James 1, 4 ἔργον τέλειον. v. 17. 25. 1 John 4, 18 ἡ τελεία ἀγάπη. Comparat. Heb. 9, 11 τελειότερας σπηνῆς. Sept. πρόβατον τελ. for בְּצֵה Ex. 12, 5. So Aquil. Prov. 11, 1 στάβιμον τέλειον. Diod. Sic. 1. 7 τελεία αἰθήρις. Pol. 1. 4. 8. Plato Parm. 157. e.—Trop. in a moral sense; of persons, Matt. 5, 48 bis, τέλειοι, ὥστε ὁ πατήρ ὑμῶν . . . τέλειός ἐστι, comp. Luke 6, 36. So Matt. 19, 21. Col. 1, 28. 4, 12. James 1, 4 ἵνα ᾗτε τέλειοι. 3, 2. Of the will of God, Rom. 12, 2. Neut. τὸ τέλειον, *completeness*, *perfectness*, in knowledge of the truth, opp. ἐκ μέρους, 1 Cor. 13, 10. Sept. for בְּצֵה Gen. 6, 9. 18, 13; בְּצֵה 1 K. 8, 62. 11, 4. So Ecclus. 44, 17. Isocr. Panath. p. 239. c, τελείους ἄνδρας

εἶναι, καὶ πᾶσας ἔχειν τὰς ἀρετάς. Plato Legg. 643. d.

2. Spec. of full age, adult, full grown; of persons, pr. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6.—In N. T. trop. of persons full grown, ripe, in mind and understanding, ταῖς φρεσὶ 1 Cor. 14. 20; or in knowledge of the truth, 1 Cor. 2. 6. Phil. 3. 15. Heb. 5. 14; or in Christian faith and virtue, Eph. 4. 13.

τελειότης, η̄ς, (τέλειος,) completeness, perfectness; Col. 3. 14 σύνδεσμος τῆς τελειότητος, see in σύνδεσμος. Heb. 6. 1 ἐπὶ τὴν τελειότητα φερόμεθα, i. e. leaving the rudiments of Christian doctrine, let us go on to something more complete, perfect.—Wisd. 6. 15. 12, 17. Plato Def. 412. b, d.

τελειῶ, ᾧ, f. ᾠσω, (τέλειος,) to complete, to make perfect, so as to be full, wanting in nothing.

1. Pr. to bring to a full end, to complete, to finish, c. acc. e. g. a work or duty, τὸ ἔργον, τὰ ἔργα, John 4. 34. 5. 36. 17. 4. Mid. with ἔργον impl. Luke 13. 32 καὶ τῇ τρίτῃ τελειοῦμαι, I finish the work. Of a race, τὸν δρόμον Acts 20. 24. Sept. genr. for ὠκῆ 1 K. 7. 21; ὠκῆ 2 Chr. 8. 16. So Ecclus. 50. 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17.—Of time, Luke 2. 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. to fulfil, John 19. 28 ἵνα τελειωθῇ ἡ γραφή. So Act. Thom. 10; πρόσθεν Diod. Sic. 3. 74 fin. Comp. τελειώσις.

2. Trop. to make complete, perfect; to bring to a state of completeness, perfectness. a) Genr. John 17. 23 ἵνα ᾧσι τετελειωμένοι εἰς ἓν, præg. that they may be perfectly united into one. 2 Cor. 13. 9 ἡ γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as the true power of God; comp. 4. 7. James 2. 22. 1 John 2. 5. 4. 12. 17. 18. (Ecclus. 7. 32.) Of character, Pass. Phil. 3. 12 οὐχ ὅτι . . . ᾔδω τετελειώμαι, i. e. in Christian character and attainments; see in καταλαμβάνω no. 2. b) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one; Heb. 7. 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7. 11. 10. 4. Of persons, Heb. 9. 9 δὴρὰ τε καὶ θυσίαι . . . μὴ δύνασθαι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10. 1. 14.—Also, to make per-

fect, pr. to carry through to the end, in respect to condition, happiness, glory; to bring to a perfect condition of happiness and glory, to make perfect in glory; equiv. to δοξάζω John 7. 39. 12. 23. So of Christ as exalted to be Head over all things, Heb. 2. 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5. 9. 7. 28. Also of saints advanced to glory, 11. 40. 12. 23.—See Bleek Hebräerbr. II. p. 298.

τελειῶς, adv. (τέλειος,) completely, perfectly; 1 Pet. 1. 13 τελειῶς ἐλπίσαντε, i. e. have a full and perfect hope, unwavering confidence.—2 Macc. 12. 42. Pol. 6. 37. 4. Plato Def. 411. d.

τελειώσις, εως, ἡ, (τελειῶ,) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T.

1. Of a prediction, fulfilment, Luke 1. 45.—Judith 10. 9.

2. perfect expiation, Heb. 7. 11; comp. in τελειῶ no. 2. b.

τελειωτής, οὔ, ὁ, (τελειῶ,) a completer, perfecter, finisher, who brings through to the end; Heb. 12. 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, unto the author and finisher of our faith.

τελεσφορέω, ᾧ, f. ᾠσω, (τελεσφόρος; τέλος, φέρω,) to bring to perfection or maturity, e. g. fruit, grain, to ripen, absol. and trop. Luke 8. 14 οὐ τελεσφοροῦσι, parall. ἄκαρπος γίνεσθαι Matt. 13. 23.—Pr. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. d. ἀξουσὶ καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Theophr. H. Pl. 8. 7. 6.

τελευτάω, ᾧ, f. ᾠσω, (τελευτή,) to end, to bring about, to finish, to complete, c. acc. Eurip. Phœn. 1597 ὦ πάτερ, δε ταῦτα τελευτᾷ. Dem. 13. 15. Also τὸν βίον τελευτᾶν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. to end, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ᾔδη. Xen. Hell. 2. 3. 9.—In N. T. intrans. or with τὸν βίον impl. to end one's life, to die; Matt. 2. 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9. 18 Συγγένηρ μου ᾧρι ἐτελεύτησεν. 22. 25. Mark 9. 44. 46. 48. (Comp. Is. 66. 24.) Luke 7. 2. Acts 2. 29. 7. 15. Heb. 11. 22. [John 11. 39.] Sept. ᾔδω for γὰρ Gen. 25. 32. Prov. 11. 7. (Ael. V. H. 2. 17. Hdtan. 8. 5. 18. Xen. Cyr. 8. 7. 1.) Of a violent death, Matt. 15. 4 et Mark 7. 10 θανάτῳ τελευτᾶς let him die the death, emphat. quoted from Ex. 21. 17 where Sept. in imitation of Heb. inf.

absol. $\alpha\mu\alpha\rho\iota\ \pi\acute{\iota}\omega$ *he shall surely die*, be put to death. Comp. Winer § 58. 3.

τελευτή, ἥς, ἡ, (τελέω, τέλος,) *an end, limit*, Baruch 3, 25. Dem. 668. 7; τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2.—In N. T. absol. *the end of life, death*; Matt. 2, 15 *ἕως τῆς τελευτῆς Ἡρώδου*. Sept. for $\epsilon\lambda\eta\theta\epsilon$ Gen. 27, 2. Josh. 1, 1. Judg. 1, 1. So 1 Macc. 9, 23. Hdtian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

τελέω, ᾧ, f. ἴσω, (τέλος,) 1. *to end, to finish, to complete, to accomplish*; c. acc. Matt. 13, 53 *ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολάς*. 19, 1 et 26, 1 *τοὺς λόγους*. Luke 2, 39. 2 Tim. 4, 7 *δρόμον*. Rev. 11, 7. Pass. Luke 12, 50 *ἕως οὗ τελεσθῇ* sc. τὸ βάπτισμα. John 19, 28. 30 *τετέλεσται, it is finished!* 1. e. *the whole work, all things*. Rev. 10, 7 *ἐτελέσθη τὸ μυστήριον*. 15, 1. 8. Sept. for $\epsilon\lambda\eta\theta\epsilon$, $\epsilon\lambda\eta\theta\epsilon$ Ruth 2, 21. Ezra 9, 1; $\epsilon\lambda\eta\theta\epsilon$ Neh. 6, 15. So Hdtian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. CEC. 1. 4.—With a Particip. in the participial construction, Buttm. § 144. 6. a. Matt. 11, 1 *ὅτε ἐτέλεσε ὁ Ἰ. διατάσων*, as in Engl. *when Jesus had finished commanding*. So præg. with Part. Impl. Matt. 10, 23 *οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ*, *ye shall not have finished the cities of Israel*, i. e. *ye shall not have finished feeling or passing through them*, for *οὐ μὴ τελέσητε διαφενγόντες* v. διαβαίνοντες τὰς πόλεις κτλ. So Sept. *συνετέλεσε διαβαίνων* Josh. 3, 17. 4, 1; comp. Luc. Tox. 52 *τριαίους ἐτέλεσε ἐκ Μαχλίων ἐς Σκύδας*. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*; Rev. 20, 3 *τελεσθῇ τὰ χίλια ἔτη*. v. 5. 7.

2. *to fulfil, to accomplish, to fully carry out*, e. g. a rule, law, c. acc. τὸν νόμον Rom. 2, 27. James 2, 8; τὴν ἐπιθυμίαν τῆς σαρκὸς Gal. 5, 16. So Act. Thom. § 5 *ἵνα τὸ θέλημα τοῦ βασιλέως τελέσῃ*. Luc Piscat. 52 *τελῶμεν τὰ παραγγελμένα*.—Of declarations, prophecy, Luke 18, 31 *τελεσθήσεται πάντα τὰ γεγραμμένα κτλ.* Luke 22, 37. Acts 13, 29. Rev. 17, 17. Sept. and $\epsilon\lambda\eta\theta\epsilon$ Ezra 1, 1. So Apollod. Bibl. 2. 4. 4. Diod. Sic. 2. 27 *νομίας τετελεσθαι τὸν χρησμόν*.

3. Spec. *to finish up, to make an end of what one owes or what is due, to pay, to pay in full*, e. g. taxes, tribute; comp. in τέλος no. 4. E. g. τὰ διδραχμα Matt. 17, 24; φόρους Rom. 13, 6. So Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 *φόρον*. Dem. 1087. 27. Xen. Mem. 2. 9. 1.

τέλος, εος, ους, τό, *an end, completion, termination*.

1. Genr. of time and condition; c. gen.

Luke 1, 32 *τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος*. 2 Cor. 3, 13 *εἰς τὸ τέλος τοῦ καταργουμένου*, i. e. *unto the end of the transient shining of Moses' countenance*, comp. v. 7. Heb. 7, 3 *μήτε ζωῆς τέλος*. 1 Cor. 10, 11 *τὰ τέλη τῶν αἰώνων*, and so 1 Pet. 4, 7 *πάντων τὸ τέλος*. Meton. Rom. 10, 4 *τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι*, i. e. *with Christ the power of the law has come to an end, that righteousness by faith may be reckoned to every one who believeth*; comp. Rom. 7, 6. 8, 2. Others refer this to no. 3, but less well. Sept. and $\epsilon\lambda\eta\theta\epsilon$ Is. 9, 7. Dan. 11, 13. (Soph. Trach. 166; τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) With gen. impl. John 13, 1 *εἰς τέλος ἡγάγησεν κτλ.* i. e. *unto the last*. Matt. 24, 6 *ὅπως ἐστὶ τὸ τέλος* sc. τῶν πάντων v. τοῦ αἵωνος τοῦτου. v. 14. Mark 13, 7. Luke 21, 9; *ὑπομένειν εἰς τέλος* sc. τοῦ ζωῆς v. τῶν πασημάτων, Matt. 10, 22. 24, 13. Mark 13, 13; *ἕως τέλους* sc. τῆς ζωῆς 1 Cor. 1, 8. 2 Cor. 1, 13; *μέχρι τέλους* id. Heb. 3, 6. 14; *ἄχρι τέλους* id. Heb. 6, 11. Rev. 2, 26. In 1 Cor. 15, 24 *εἴρα τὸ τέλος*, i. e. *the end of the work of redemption, when the whole plan of redemption is completed*. Absol. τέλος ἔχειν, *to have an end, to come to an end, to be destroyed*, Mark 3, 26 *οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει*. So some Luke 22, 37; see below in no. 2. c. So Xen. An. 6. 5. 2. Cyr. 8. 3. 33.—Adverbially, acc. τὸ τέλος, *finally, at last*, 1 Pet. 3, 8. (Æl. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) Also εἰς τέλος, *pr. to the end, i. e. continually, perpetually, forever*, Luke 18, 5. 1 Thess. 2, 16. Sept. for $\epsilon\lambda\eta\theta\epsilon$ Job 14, 20. Ps. 79, 5. 103, 9. So Luc. Navig. 27. Xen. CEC. 17. 10.—Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. *πρώτος καὶ ἔσχατος*, see in ἀρχή no. 2; Rev. 22, 13 *ὁ γὰρ τὸ Α καὶ τὸ Ω, πρώτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*. 21, 6. 1, 8 Rec.

2. Trop. *an end*, i. e. a) *an event, issue, result*. Matt. 26, 58 *ἐκάθιστο... ἰδεῖν τὸ τέλος*. James 5, 11 *τὸ τέλος κυρίου*, i. e. *which the Lord gave to Job*. So Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 *τὸ τοῦτον τέλος ἐν θεῷ ἦν, οὐκ ἐν ἡμοῖς*. b) With gen. of pers. or thing, *the end, the final lot, ultimate fate*; Rom. 6, 21 *τέλος ἔκκειναι, θάνατος*. v. 22 *τὸ δὲ τέλος, ζῶν αἰώνιον*. 2 Cor. 11, 15. Phil. 3, 19. Heb. 6, 8. 1 Pet. 1, 9. 4, 17. Sept. for $\epsilon\lambda\eta\theta\epsilon$ Ecc. 7, 2. So Wisd. 3, 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Æl. V. H. 3. 43. c) Of a declaration, prophecy, *an end, accomplishment, fulfilment*; Luke 22, 37 *καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει*, i. e.

have fulfilment, are fulfilled, i. q. the preced. *τελεσθῆναι*. So *Æschyl.* *Prom. vinct.* 13 *ἐντολὴ Διὸς ἔχει τέλος*. *Dion. Hal. Ant.* 1. 19 *τέλος ἔχειν σφίσι τὸ θεοπρόπιον ὑπέλαβον*. *ib.* 9. 12 *καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαρτύματα*. *Athen.* 8. p. 341. c. So *τέλος λαμβάνειν* *Jos. Ant.* 2. 5. 3. *ib.* 4. 6. 5. —Others in *Luke* 1. c. render: *the things relating to me* (my work, my ministry) *come to an end*, my labours draw to a close; see in no. 1.

3. *Trop. an end, final purpose*, that to which all the parts tend and in which all terminate, the chief point, sum. 1 *Tim.* 1, 5 *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*. So, according to some, *Rom.* 10, 4; but see above in no. 1. *Sept.* and *ἡῖθ* *Ecc.* 12, 13. —*Arr. Epict.* 1. 12. 5 *τέλος ἐστὶ τὸ ἐπεσθαι θεοῖς*. *Diog. Laert.* 2. 87. *Cic. ad Att.* 12. 6.

4. *Trop. a tax, toll, custom, tribute*, *pr. what is paid* for the maintenance and expenses of the state; see in *τελῆ* no. 3. *Matt.* 17, 25 *τέλη ἢ κῆρσον*. *Rom.* 13, 7 bis. —1 *Macc.* 10, 31. *Jos. Ant.* 12. 3. 3. *Hdian.* 3. 1. 11. *Dem.* 745. 15. *Xen. Vect.* 4. 19, 20. See *Dict. of Antt. art. Telos*.

τελώνης, *ου, ὁ*, (*τέλος, ὠνέομαι*) *pr. a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting the taxes and customs of a district, *ὁ πριάμενος τέλος* *Dem.* 745. 15; *Lat. publicanus*, *Cic. pro Planc.* 9; whence in *Engl. Vers. a publican*. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were persons of wealth and rank, and in the later periods chiefly of the equestrian order; *comp. Cic. l. c. Sueton. Octav.* 24. *Dion Cass.* p. 38 *τοὺς ἱππέας... πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο*. *Jos. Ant.* 12. 4. 1, 3, 4 *ἐνοτάσης δὲ τῆς ἡμέρας, καὶ ἦν ἔμμελλε τὰ τέλη πιπράσκεσθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιωμασιν ἐν ταῖς πατρίσι διαφέροντες*. *Comp. Boeckh Staatsh. d. Ath.* I. p. 359, 360 sq. *Adam's Rom. Ant.* p. 64. *Dict. of Antt. art. Publicani*. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in seaports, on public ways, bridges, and the like. These too were called *τελώναι*, or also *ἐκλέγοντες* *Dem.* 745. 15, *Lat. portitores*. An agent in the provinces (sub magistro) had to travel about and superintend the actual business of collecting the revenues; such an one was prob. *Zaccheus ὁ ἀρχιτελώνης*, *Luke* 19, 2. See *Dict. of Antt. l. c.*

In countries subject to the Romans, these inferior *τελώναι* were objects of hatred and detestation; so that none but persons of the lowest rank and worthless character were likely to be found in this employment; *comp. Xen. ap. Dichearch. πάντες τελῶναι πάντες εἰσὶ ἀρπαγες*. *Dio Chrysost.* 4. p. 75. b, *καπήλους καὶ τελῶνας καὶ πορνοβοσκούς*. *Luc. Nelyom.* 11 *μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κτλ.* *Artemidor.* 1. 23. *ib.* 4. 43, 57. See the numerous like passages in *Wetst. N. T. I.* p. 314 sq.—In *N. T.* in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society; *Matt.* 5, 46 *οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι*; v. 47. 10, 3 *Ματθαῖος ὁ τελώνης*, *comp.* 9, 9. *Luke* 3, 12. 5, 27. 29. 7, 29. 18, 10. 11. 13; *τελώναι καὶ ἁμαρτωλοὶ* *Matt.* 9, 10. 11. 11, 19. *Mark* 2, 15. 16. *Luke* 5, 30. 7, 34. 15, 1; *ἐθνικός καὶ τελώνης* *Matt.* 18, 17; *οἱ τελῶναι καὶ αἱ πόρνοι* *Matt.* 21, 31. 32.

τελώνιον, *ου, τό*, (*τελώνης*) *a toll-house, custom-house, collector's office*, *Matt.* 9, 9. *Mark* 2, 14. *Luke* 5, 27.—*Suid.* *τελώνιον* ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης. *Poll. On.* 9. 28 τὰ τελώνια.

τέρας, *ατος, τό*, *Plur.* τὰ τέρατα uncontracted, contrary to *Attic usage*, *Mæris p.* 369. *Buttm.* § 54. n. 1; *a sign, wonder, portent*, strictly as foreboding something future; in *N. T.* only *Plur.* and always joined with τὰ σημεῖα.

1. *Pr. Acts* 2, 19 *δώσω τέρατα ἐν τῇ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω*, quoted from *Joel* 3, 2 [3, 30] where *Sept.* for *ἡῖθ*. —*Jos. Ant.* 2. 12. 1. *Artemid.* 1. 73. *Xen. Mem.* 1. 4. 15.

2. *Genr. σημεῖα καὶ τέρατα*, *Engl. signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of *Moses*, *Acts* 7, 36; of *Christ*, *John* 4, 48. *Acts* 2, 22; of the apostles and teachers, *Acts* 2, 43. 4, 30. 5, 12. 6, 8. 14, 3. 15, 12. *Rom.* 15, 19. 2 *Cor.* 12, 12. *Heb.* 2, 4; also of the professed miracles of false prophets or teachers, *Matt.* 24, 24. *Mark* 13, 22. 2 *Thess.* 2, 9. *Sept. σημ. καὶ τέρατα* for *Heb. עֲלֵמִים וּמִוִּתִּים*, of *Moses Ex.* 7, 3. *Deut.* 6, 22. 7, 19. *Jer.* 32, 20.—So *σημ. καὶ τέρατα*, of impostors *Jos. Ant.* 20. 8. 6; *genr. Æl. V. H.* 12. 57. *Pol.* 3. 112. 8.

Τέρτιος, *ου, ὁ*, *Tertius*, *pr. n. of Paul's amanuensis*, *Rom.* 16, 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24, 1. 2.

τεσσαράκοντα, οί, αἱ, τὰ, indec. *forty*, Matt. 4, 2. Mark 1, 13. Acts 1, 3. al. Comp. Buttm. § 70. 4. Sept. for תשצ"ה Gen. 5, 13. Ex. 16, 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. +

τεσσαρακονταετής, ἑος, οὗς, ὁ, ἡ, adj. (*ἔτος*), of *forty years*; e. g. *τεσσαρακονταετής χρόνος*, the time of *forty years*, *forty years' time*, Acts 7, 23. 13, 18.—Comp. *δεκαετής χρόνος* Max. Tyr. 6. 89; *δεκαετής πόλεμος* Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 3. Lob. ad Phryn. p. 406 sq.

τέσσαρες, οί, αἱ, Neut. -ρα, Gen. ὦν, Attic *τέτταρες*, Neut. -ρα, card. adj. *four*, Matt. 24, 31. Mark 2, 3. Acts 10, 11. Rev. 4, 4. al. Comp. Buttm. § 70. 4. Sept. for תשצ"ה Gen. 11, 16; תשצ"ה Gen. 2, 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. +

τεσσαρεσκαίδεκατος, η, ον, ordin. adj. *the fourteenth*, Acts 27, 27. 33.—Sept. Gen. 14, 5. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phryn. p. 409. Buttm. § 71. 1.

τεταρταῖος, α, ον, (*τέταρτος*), an adj. marking succession of days, used only adverbially, *on the fourth day*; John 11, 39 *τεταρταῖος γάρ ἐστι*, he is now the fourth day dead, four days dead; see Buttm. § 123. 6. Winer § 58. 2. Comp. *δευτεραῖος*.—Pol. 3. 52. 2 *ἥδη δὲ τεταρταῖος ὦν*. Xen. Cyr. 5. 3. 1.

τέταρτος, η, ον, ordin. adj. (*τέσσαρες*), *the fourth*, Matt. 14, 25. Mark 6, 48. Acts 10, 30. Rev. 4, 7. 6, 7 bis. 8, 12. 16, 8. 21, 19. Sept. for תשצ"ה Gen. 1, 19.—Hdian. 4. 2. 14. Plato Rep. 544. c.

τέτρα, for *τέτορα*, *τέσσαρα*, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 3.

τετράγωνος, ου, ὁ, ἡ, adj. (*τέτρα*, *γώνος*, *γωνία*), *four-cornered*, *four-square*, Rev. 21, 16. Sept. for תשצ"ה Ex. 27, 1. Ez. 41, 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

τετράδιον, ου, τό, (dim. *τετράς*), a *tetrad* or *quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12, 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, *στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίοις φυλακῶν κατ' ὁδὸν εὐρών*. Comp. Pol. 6. 33. 7 *τὸ δὲ φυλάκειον ἐστίν*

ἐκ τεττάρων ἀνδρῶν, ἐν οἷς μὲν πρὸ τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιοῦνται τὴν φυλακὴν. Veget. R. M. 3. 8, "de singulis centuriis quaterni equites et quaterni pedites excubitus noctibus faciant." See in *φυλακή* no. 4. In Acts 1. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, comp. v. 6; and the *four quaternions* relieved each other during the night.

τετρακισχίλιοι, αἱ, α, (*τετράκισ*, *χίλιοι*), *four times one thousand*, *four thousand*, Matt. 15, 38. 16, 10. Mark 8, 9. 20. Acts 21, 38. Comp. Buttm. § 70.—Sept. 1 Chr. 12, 26. Xen. Cyr. 2. 1. 6.

τετρακόσιοι, αἱ, α, *four hundred*, Acts 5, 36. 7, 6. 13, 20. Gal. 3, 17. Comp. Buttm. § 70.—Sept. Gen. 23, 15. 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

τετράμηνος, ου, ὁ, ἡ, (*τέτρα*, *μήν*), of *four months*; John 4, 35 *ἔτι τετράμηνος ἐστι [χρόνος] καὶ ὁ θερισμὸς ἔρχεται*, i. e. *four months' time*. Rec. has Neut. *τὸ τετράμηνον* in the same sense.—Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19, 2. 20, 47. On the form comp. Lob. ad Phryn. p. 549.

τετραπλῆος οὗς, ὅς, ἡ, ὅον οὖν, (*τέτρα*, *ἀπλῆος*), *fourfold*, *quadruple*, Luke 19, 8. Comp. Buttm. § 71. 3. § 60. 5. b.—Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

τετράπους, οδος, ὁ, ἡ, adj. (*τέτρα*, *πούς*), *four-footed*, *quadruped*, Plur. absol. *τὰ τετράποδα*, *quadrupeds*, *four-footed beasts*, Acts 10, 12. 11, 6. Rom. 1, 23. Sept. for תשצ"ה Gen. 1, 24; תשצ"ה Num. 35, 5.—Pol. 1. 29. 7; *τὰ τ*. Jos. Ant. 4. 4. 4. Palaeoph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms *τετράπους* and *τετράποδος*, see Lob. ad Phryn. p. 546.

τετραρχέω, ᾶ, f. ἥσω, (*τετράρχης*), *to be tetrarch*, *to rule as tetrarch*, spoken of Herod Antipas, Philip, and Lysanias; c. gen. Luke 3, 1 ter.—Jos. Vit. § 11. So *τετραδαρχεῖσθαι* Hermog. 268. 22.

τετράρχης, ου, ὁ, (*τετράς*, *ἀρχη*), a *tetrarch*, pr. the ruler of the fourth part of a district or province; Strabo 12. p. 567 [850. c], *ἕκαστα διελόντες [οἱ Γαλάται] εἰς ὃς μερίδας, τετραρχίαν ἐκάστην ἐκάλεσαν, τετράρχην ἔχουσιν ἴδιον*. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo 1. c. *πάσαι μὲν οὖν τοιαύτη τις διασέξις, κατ' ἡμᾶς δὲ εἰς γ', εἴτ' εἰς β' ἡγεμόνας, εἴτα εἰς ἓνα ἦκεν ἡ δυναστεία*.

Thus Herod the Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarcha, Jos. Ant. 18. 5. 1; comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3, 1. Comp. Wetst. N. T. I. p. 409.—In N. T. spoken only of Herod Antipas, Matt. 14, 1. Luke 3, 19. 9, 7. Acts 13, 1. Called also βασιλεύς Matt. 14, 9. Mark 6, 14; see in βασιλεύς no. 2.

τεύχω, see the tenses of τυγχάνω.

τεφρώω, ᾠ, f. ὥσω, (τέφρα,) to turn into ashes, to consume, to destroy, e. g. cities, c. acc. 2 Pet. 2, 6.—Lycophr. 237. Nic. Al. 534. Hesych. τεφρώσας · σποδώσας.

τέχνη, ης, ἡ, (τίκνω, τεκνέω,) 1. an art, trade, craft; Rev. 18, 22 τεχνίτης πάσης τέχνης. Acts 18, 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Butt. § 131. 7 sq.—Sept. 1 Chr. 28, 21. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

2. art, skill, Acts 17, 29 χαράγματι τέχνης. Sept. for ἱερωτῆ 1 K. 7, 14.—Arr. Epict. 2. 14, 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

τεχνίτης, ου, ὁ, (τέχνη,) an artisan, artificer, craftsman; Acts 19, 24 παρῆντο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18, 22. Sept. for ὡρῆ Deut. 27, 15. Jer. 10, 9. So Ecclus. 9, 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5.—Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. 11, 10 ἡς [πόλεως] τεχνίτης ... ὁ θεός.—So Wisd. 13, 1.

τήκω, f. ξω, to melt, to make liquid, Sept. Nah. 1, 6. Diod. Sic. 1. 63. Hdot. 3. 96.—In N. T. Pass. τήκωμαι, to be melted, to melt, 2 Pet. 3, 12. Sept. for Niph. פִּתֵּן Is. 34, 4. So Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

τηλαυγώς, adv. (τηλαυγής; τῆλε, ἀδύ.) radiantly, brightly, clearly, Mark 8, 25 ἐνέβλεψε τηλαυγώς ὁπώρας.—Diod. Sic. 1. 50 πρὸς τὸ τηλαυγίστερον ὄρεν. So τηλαυγής Sept. Job 37, 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

τηλικούτος, αὐτή, οὗτος, demonstr. cor. rel. pron. pr. a strengthened form of τηλίκος, η, ον, Butt. § 79. 5; so great, tantus, 2 Cor. 1, 10 ἐκ τηλικούτου θανάτου. Heb. 2, 3. James 3, 4. Rev. 16, 18.—2 Macc. 12, 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

τηρέω, ᾠ, f. ἡσω, (τηρός,) to watch, to watch over, to keep, to guard, e. g.

1. Pr. to watch, to observe attentively, to keep the eyes fixed upon; c. acc. Rev. 1, 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητείᾳ] γεγραμμένα. 1 e. watching the fulfilment of the prophecy. 22, 7. 9. Sept. ὁ τηρῶν ἀνεμον for ἡρῶ Ecc. 11, 4; ἡρῶ Prov. 23, 26. So Ael. V. H. 2. 17 ὁ μὲν εἰστέκει τηρῶν τοῦτο. Dem. 836. 5; τὸν ἀνεμον Thuc. 1. 65.—Trop. to observe, to keep, to fulfil, e. g. a duty, precept, law, custom; c. acc. τὰς ἐντολάς Matt. 19, 17. John 14, 15. 21. 15, 10 bis. 1 John 2, 3. 4. 3, 22. 24. 5, 2. 3. Rev. 12, 17. 14, 12. (Ecclus. 29, 1.) Also τ. τὴν ἐντολὴν ἀσπιλον 1 Tim. 6, 14; λόγον, λόγους, John 8, 51. 52. 55. 14, 23. 24. 15, 20 bis. 17, 6. 1 John 2, 5. Rev. 3, 8. 10 λόγον τῆς ὑπομονῆς μου, see in ὑπομονή. (Sept. 1 Sam. 15, 11.) νόμον Acts 15, 5. 24. James 2, 10; παράδοσιν Mark 7, 9; τὸ σάββατον John 9, 16. Genr. c. acc. expr. or impl. Rev. 2, 26 ὁ τηρῶν τὰ ἔργα μου, i. e. who keepeth (doeth) the works which I require. Matt. 23, 8 bis. 28, 20. Acts 21, 25. Rev. 3, 3. Sept. genr. for ἡρῶ Prov. 3, 1. 21; ἡρῶ Prov. 8, 34. So Philo Legat. ad Cai. p. 1033 τὴν ἐρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

2. to keep, to guard, e. g. a prisoner, a person arrested, c. acc. Matt. 27, 36. 54 τηροῦντες τὸν Ἰησοῦν. Acts 12, 5. 6 φύλακες ... ἐτήρουν τὴν φυλακὴν, comp. Butt. § 131. 4. Acts 16, 23. 24, 23. 25, 4. 21 bis. Part. Matt. 28, 4 οἱ τηροῦντες, the keepers, guards. Of things, τὰ ὑμῶν Rev. 16, 15. Sept. for ἡρῶ Cant. 3, 3; ἡρῶ of things Cant. 8, 11. 12. So of pers. Test. XII Patr. p. 636. Thuc. 4. 20; things 1 Macc. 6, 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4, 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. 4, 7 τὴν πίστιν τηρήσῃς. Jude 6 μὴ τηρήσαντες κτλ. i. e. deserting. Sept. τ. τὴν αὐτοῦ ψυχὴν for ἡρῶ Prov. 16, 17. (Jos. B. J. 6. 2. 4; νόμους ἢ τὰς διὰς ψυχὰς Diod. Sic. 11. 11: πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.) So trop. acc. with adjuncts: with two acc. of pers. and predicate, 2 Cor. 11, 9 bis, ἀπαρῇ θυμὸν ἐμῶν ἐτήρησα καὶ τηρήσω. 1 Tim. 5, 22. James 1, 27; impl. 1 John 5, 18 τηρεῖν ἑαυτὸν sc. ἀγνόν v. ἀσπιλον, see James i. c. (Wisd. 10, 5. M. Antonin. 6. 23 or 30 τηρήσον σεαυτὸν ἀλαοῦ.) With adv. 1 Thess. 5, 23; with dat. of pers. Jude 1 τῷ Χριστῷ. With ἐν c. dat. of state or condition, John

17, 11. 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματι σου. Jude 21; ἕκ τινος John 17, 15. Rev. 3, 10; ἀπὸ τινος James 1, 27. Sept. c. ἀπὸ τινος for ἡμῶν Prov. 7, 5.

3. *to keep back, to keep in store, to reserve*; c. acc. e. g. things, John 2, 10 σὺ τηρήσας τὸν καλὸν οἶνον ἕως ἄρτι. 12, 7; τί τινα, e. g. ὀφός 2 Pet. 2, 17. Jude 13. (Sept. Cant. 7, 13.) τι εἰς τινα 1 Pet. 1, 4. Of persons, 1 Cor. 7, 37 τηρεῖν τὴν ἑαυτοῦ παρθένον, i. e. to keep her at home, unmarried, opp. ἐγκαμίζειν in v. 38. 2 Pet. 2, 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2, 9 et 3, 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τηρήσας. Jos. Ant. 1. 3. 7 c. dat.

τήρησις, εως, ἡ, (τηρέω,) *a watching, keeping*, e. g.

1. Trop. *observance, performance*, e. g. of precepts, ἐπιτολῶν 1 Cor. 7, 19.—Ecclus. 35, 23; νόμων Wisd. 1, 18; ἀξιώματος Plato Def. 413. e.

2. *guard, ward*, 1 Macc. 5, 18. 3 Macc. 5, 44. In N. T. meton. *a place of ward, a prison*; Acts 4, 3. 5, 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. So Thuc. 7. 86.

Τιβεριάς, ἄδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tiberiyyeh. It is situated on the S. W. shore of the Lake of Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6, 23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John 6, 1. 21, 1; comp. in Γερουσαπέρ. The city was celebrated on account of the hot springs in its vicinity towards the south; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. §§ 9, 16 sq. Rolandi Palest. p. 1036 sq. Burckhardt's Travels in Syria, p. 320 sq. Bibl. Res. in Palest. III. p. 264–274.

Τιβέριος, ου, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14–37. Luke 3, 1. John the Baptist commenced preaching in the fifteenth year of his reign; and the crucifixion of Jesus took place about four years later. On the relation of this date to the year of our Lord's birth, see Gr. Harm. p. 181.—Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

τίθημι, f. θέσω, aor. 1 ἔθηκα, perf. τίθεικα, see Buttm. §§ 106, 107. Imperf. ἐτίθειν Matt. 5, 15. 2 Cor. 3, 13. al. see Buttm. § 106. n. 5. § 107. m. 6.—*To set*

to put, to place, to lay; Sept. for ἐπέ, ἐπέ, also for ἡμῶν.

1. Pr. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down; c. acc. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. 5, 15. Mark 4, 21; ὑποκάτω κλίνης Luke 8, 16; εἰς κρυπτήν 11, 33. So an inscription, ἐπὶ τοῦ σταυροῦ John 19, 9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10, 2. Mid. *to set or put for oneself*, on one's own part or behalf, by one's own motion or order, Buttm. § 135. 8; e. g. to put persons in prison, εἰς φυλακὴν Acts 12, 4; εἰς τήρησιν 4, 3; also ἐν φυλακῇ Matt. 14, 3. Acts 5, 25; ἐν τηρήσει 5, 18; comp. ἐν no. 4. Of things, *to set in the proper place, to assign a place*, 1 Cor. 12, 18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κτλ. Sept. genr. for ἐπέ Gen. 30, 42. 43; c. ἐπὶ Num. 21, 8. Mid. c. ἐπὶ 1 Sam. 6, 11. 15; ἐπέ c. ἐπὶ Ps. 132, 11; ἡμῶν c. ἐν Gen. 1, 17. 9, 13. Mid. ἐν φυλακῇ Gen. 40, 3. So Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Mid. Pol. 25. 1. 2; c. ἐπὶ Xen. An. 7. 3. 23.—Spoken of food or drink, *to set on or out*, c. acc. John 2, 10 τὸν καλὸν οἶνον τίθει. So Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13. Xen. Mem. 3. 14. 1. Lat. pocula ponere Virg. Aen. 1. 706.

2. Oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect.

a) Pr. e. g. θεμέλιον Luke 6, 48. 14, 29. 1 Cor. 3, 10. 11. (Sept. Ezra 6, 3.) λίθον, πρόσκομμα, Rom. 9, 33. 1 Pet. 2, 6, quoted from Is. 28, 16 where Sept. for ἡμῶν; c. dat. in eoquem. Rom. 14, 13. (Sept. Ps. 109, 110.) Genr. in the proverbial phrase, Luke 19, 21. 22, αἶρεις δὲ οὐκ ἔθηκας, *taking up what thou hast not laid down*, i. e. what is not thine own. (Diog. Laert. 1. 2. 9 δὲ μὴ θῆου, μὴ ἀνέλθῃ· εἰ δὲ μὴ, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2.) With ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5, 15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3, 13; τὰς χεῖρας ἐπ' αὐτὰ Mark 10, 16. Rev. 1, 17 in later edit. (Sept. Job 21, 5. Ps. 139, 4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τίθεναι sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. to kneel, Mark 15, 19. Luke 22, 41. Acts 7, 60. 9, 40. 20, 38. 21, 5; see in γόνυ. With ἐνώπιον τίνος Luke 5, 18; impl. Mark 6, 56. (Sept. 1 Sam. 10, 25; comp. Ez. 16, 18.) With παρ' ἑαυτοῦ 1 Cor. 16, 2; παρὰ τοὺς πόδας τινός Acts 4, 35. 37. 5, 2; παρὰ τὴν θύραν Acts 3, 2;

ὑπὸ τοὺς πόδας τινός 1 Cor. 15, 25, quoted from Ps. 110, 1 where Sept. for פָּדָה; comp. in ποὺς b.

b) Spec. of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15, 47. 16, 6 ὅπου ἔθηκεν αὐτόν. Luke 22, 53. 55. John 11, 34. 19, 42. 20, 2. 13. 15. Acts 9, 37; εἰς μνημεῖον Acts 13, 29. Rev. 11, 9; ἐν μνημεῖω Matt. 27, 60. Mark 6, 29. John 19, 41. Acts 7, 16. Sept. c. ἐν for עַל Gen. 50, 26; פָּדָה 1 K. 13, 30. 31. So c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.

c) Spec. *to lay off* or *aside*, e. g. garments, ἱμάτια John 13, 4.—Arr. Epict. 1. 24. 12 Σὺς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὅπλα. Comp. Lat. *ponere vestem* Ov. Met. 3. 1.

d) Trop. e. g. τίθειαι τὴν ψυχὴν, *to lay down one's life*, John 10, 11. 15. 17. 18 bis. 13, 37. 38. 15, 13. 1 John 3, 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. With ἐπί c. acc. Matt. 12, 18 βήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42, 1 where Heb. בְּיָדֵי יְהוָה Sept. ἔθηκεν. Mid. c. ἐν, 2 Cor. 5, 19 Σέμενος [ὁ Θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for עַל Is. 63, 11.—Mid. with εἰς τὰ ὅτα ὑμῶν, *to lay up* in your ears, i. q. to let sink in your ears, minds, Luke 9, 44; εἰς τὴν καρδίαν, *to lay to heart*, i. q. to resolve, Luke 21, 14; comp. Sept. Ecc. 7, 22. 1 Sam. 9, 20. With ἐν τῇ καρδίᾳ, *to lay up* in heart, *to lay to heart*, i. q. to revolve in mind, to ponder, Luke 1, 66; (so Sept. and בְּלֵב 1 Sam. 21, 13;) also i. q. to resolve, to purpose, Acts 5, 4; ἐν τῷ πνεύματι id. 19, 21. Comp. Sept. Dan. 1, 8.

3. Trop. *to set*, *to appoint*, *to constitute*, often i. q. Engl. *to make*; e. g. of time, Mid. Acts 1, 7 χρόνους ἢ καιροὺς οὓς ὁ πατήρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority. (So ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) Also the lot of any one, τὸ μέρος, c. μετά τινος, Matt. 24, 51. Luke 12, 46. Of a decision, decree, law; Acts 27, 12 οἱ πλείους ἔθεντο βουλὴν, gave counsel, advised, determined. Gal. 3, 19 in later edit. ὁ νόμος . . . ἐτέθη, the law was set, made; Rec. προσετέθη. So νόμον τίθειαι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Iac. 1. 2. For the difference between τίθειαι νόμον *to make laws* for others, and τίσεσθαι νόμον *to make laws* to which one is himself subject, see Buttm. § 135. 6.—With two acc. of pers. or thing and predicate, Winer

§ 32. 4. b; so 1 Cor. 9, 18 ἀδάπανον βήσω τὸ εὐαγγέλιον, *I may make the gospel without charge*, free of expense; comp. for the sense 2 Cor. 11, 7. 8. (Luc. Gymnas. 16 τοῦ δαστύρος . . . τὸν ἀέρα ξηρὸν καὶ διακαῇ τισίντος.) Of persons, ὥς ἂν βῶ τοὺς ἔχθρους σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13, all quoted from Ps. 110, 1 where Sept. for פָּדָה; comp. in ποὺς b. Acts 20, 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4, 17 πατέρα πολλῶν ἐθνῶν τέθεικά σε, from Gen. 17, 5 where Sept. for פָּדָה. 1 Cor. 12, 28. Heb. 1, 2. 2 Pet. 2, 6. In Pass. construction, c. εἰς δ final, 1 Tim. 2, 7. 2 Tim. 1, 11. Buttm. § 134. 1. Sept. for פָּדָה Jer. 1, 5. Lev. 26, 31; פָּדָה Job 11, 13. (Æl. V. H. 13. 6 ὁ οἶκος τίθησι τὰς γυναῖκας τεκνοποιούς. Xen. Cyr. 4. 6. 3.) Once by Hebr. c. acc. et εἰς τι as predicate, Acts 13, 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in εἰς no. 3. a. Winer § 32. 4. b. Sept. for עַל Gen. 17, 16; עַל Is. 42, 15. With acc. and εἰς final, Mid. 1 Thessa. 5, 9 οὐκ ἔθετο ἡμᾶς ὁ Θεός εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1, 12. Pass. 1 Pet. 2, 8. With acc. and ὡς, John 15, 16 ἔθηκε ὑμᾶς, ὡς ὑμεῖς ὑπάγητε κτλ.

τίκτω, f. τέξω Hom. Od. 11. 249; comm. fut. τέξομαι, aor. 2 ἔτεκον, see Buttm. § 114.

1. *to bring forth* offspring, *to bear*; pr. of the mother, c. acc. Matt. 1, 21. 23 τέξεται δὲ υἱόν. v. 25. 2, 2 ὁ τεχθεὶς βασιλεὺς. Luke 1, 31. 57. 2, 6. 7. 11. John 16, 21. Gal. 4, 27. Heb. 11, 11 Rec. Rev. 12, 2. 4 bis. 5. 13. Sept. for עָלָה Gen. 3, 16. 4, 1. So Æl. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Trop. of irregular desire as exciting to sin; James 1, 15 ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, i. e. leads to sin, causes sin. So Ecclus. 8, 18. Zenob. Cent. 3. 28 δίκη δίκην ἔτικτε καὶ βλάβην βλάβῃ. Anthol. Gr. II. p. 44 ἀφροσύνα τίκτει πολ- λάκι δυστυχίαν.

2. Of the earth, *to bring forth*, *to produce*, *to yield*, c. acc. Heb. 6, 7 ἡ γῆ τίκτουσα βοτάνῃν.—Philo de Opif. p. 30. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποῖαν. Of trees, Philo ib. p. 862.

τίλλω, f. ἄω, *to pull*, *to pluck*, *to pull out* or *off*, e. g. ears of grain, c. acc. Matt. 12, 1. Mark 2, 23. Luke 6, 1; see Deut. 23, 25. Sept. τίλ. τρίχας for עָרָה Ezra 9, 3.—Psalt. Sal. 13, 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 τοὺς στάχυν.

Τιμαῖος, ου, ὁ, Timæus, pr. n. of a man, Mark 10, 46.

τιμᾶω, ᾧ, f. ἦσα, (τιμή,) *to value, to hold worthy, to estimate, e. g.*

1. *to esteem, to honour, to reverence, c. acc.* a) Genr. 1 Tim. 5, 3 χήρας τιμα. 1 Pet. 2, 17 πάντας. Spec. parents Matt. 15, 4. 5. 19, 19. Mark 7, 10. 10, 19. Luke 18, 20. Eph. 6, 2. (Sept. and ἡμᾶς Ex. 20, 12. Deut. 5, 16.) Also kings 1 Pet. 2, 17; God and Christ, John 5, 23 quater. 8, 49; likewise of feigned piety towards God, Matt. 15, 8 et Mark 7, 6 τοῖς χεῖλεσί με τιμᾶ, quoted from Is. 29, 13 where Sept. for ἡμᾶς; as also genr. Prov. 3, 9. 14, 33. So Ecclesi. 3, 3. 4. 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12; τοὺς θεοὺς Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. b) Spec. *to treat with honour, to bestow special marks of honour and favour upon any one, c. acc.* John 12, 26. Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. So 2 Macc. 3, 2. Jos. Ant. 4. 6. 8 ἡμᾶς τιμᾶν ἐξέτιος. Xen. An. 1. 9. 14 δώροισ ἐτίμα.

2. Spec. *to prize, to fix a value or price upon any thing; Pass. and Mid. c. acc.* Matt. 27, 9 bis, τὴν τιμὴν τοῦ τετυμμημένου, ὃν ἐτιμήσαντο ἀπὸ οὐλῶν Ἰσραὴλ, comp. Zech. 11, 12. 13; see in Ἱερεμίας. Sept. for ἡμᾶς Lev. 27, 8. 12. 14.—Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἡς, ἡ, (τίω,) *a valuing, holding worth, estimation; hence*

1. *honour, reverence, worship.* a) Genr. e. g. as rendered or exhibited towards any person or thing; John 4, 44 προφήτης... τιμᾶν οὐκ ἔχει. Rom. 12, 10. 1 Cor. 12, 23. 24. Col. 2, 23 οὐκ ἐν τιμῇ τιμ. sc. τοῦ σώματος. 1 Thess. 4, 4 ἐν τιμῇ i. e. reputably. Heb. 3, 3. 1 Pet. 3, 7; σκεῖνος εἰς τιμὴν Rom. 9, 21. 2 Tim. 2, 20. 21. So as rendered to masters, 1 Tim. 6, 1; to magistrates, Rom. 13, 7 bis; to elders, 1 Tim. 5, 17; to Christ, c. δόξα, 2 Pet. 1, 17. Rev. 5, 12. 13; to God, c. δόξα, 1 Tim. 1, 17. 6, 16. Rev. 4, 9. 11. 7, 12. 19, 1 Rec. Sept. for ἡμᾶς Is. 14, 18; ᾤ Dan. 4, 27; τ. τῇ κυρίῳ for τῷ Ps. 29, 1. 96, 7. So Jos. c. Ap. 2. 27 γονέων τιμή. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20; τῷ θεῷ Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 8. b) Of a state or condition of honour, rank, dignity, joined with δόξα, Heb. 2, 7 δόξῃ καὶ τιμῇ ἐστεφανώσας αὐτόν, quoted from Ps. 8, 6 where Sept. for ἡμᾶς. As conferred in reward, v. 9. Rom. 2, 7. 10. 1 Pet. 1, 7. 2, 7. Once, an office of honour, Heb. 5, 4. So Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. c) Meton. *an honour, a mark or token of hon-*

our, favour; Acts 28, 10 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Sept. for ἡμᾶς Dan. 2, 6. So Ecclesi. 38, 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

2. *value, price; Matt. 27, 6 τιμὴ αἵματος price of blood.* v. 9 see in τιμᾶω no. 2. Acts 4, 34. 5, 2. 3. 7, 16 τιμὴ ἀργυρίου. 19, 19. 1 Cor. 6, 20. 7, 23. Sept. for ἡμᾶς Lev. 5, 15. 18; ἡμᾶς Job 31, 39; ἡμᾶς Is. 55, 1. So Jos. Vit. 1. 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2.—Meton. a thing of price, and hence collect. *precious things*, Rev. 21, 24. 26; so Sept. for ἡμᾶς Ez. 22, 25.

Τίμιος, α, ον, (τιμή,) *valued, held worth, estimated, e. g.*

1. *esteemed, honoured; estimable, honourable; Acts 5, 34 Γαλαθὴλ... τίμιος παρὶ τῷ λαῷ.* Heb. 13, 4. Sept. for ἡμᾶς Ezra 4, 10; ἡμᾶς Ps. 116, 15.—Jos. B. J. 5. 13. 1 τῷ δήμῳ τίμιος. Hdian. 6. 9. 14. Xen. Oec. 9. 13.

2. *valued, prized, precious.* a) Pr. of high price, costly, as λίθος τίμιος *a precious stone, gem*, genr. Rev. 17, 4. 18, 12. 16. 21, 11. 19; Plur. *costly stones*, 1 Cor. 3, 12; ξύλον τίμιον *costly wood* Rev. 18, 12. Sept. for ἡμᾶς 1 K. 10, 2. 2 Chr. 9, 1. 10. So Hdian. 5. 2. 10 λίθος τ. Ael. V. H. 7. 8. Xen. An. 1. 2. 27. b) Trop. *precious, dear, desirable; Acts 20, 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμυτῶ.* James 5. 7. 1 Pet. 1, 7. 19. 2 Pet. 1, 4. Sept. for ἡμᾶς Prov. 3, 15. 8, 11. So Wisd. 12, 7. Jos. Ant. 17. 9. 4 φίλων τε Ἡρώδῃ τιμωτάτος. Hdian. 1. 16. 9.

τιμωδότης, ητος, ἡ, (τίμιος,) *preciousness, costliness; meton. precious things, magnificence; prob. costly merchandize*, Rev. 18, 19.—Liban. Ep. 1557 *προσαγορεύω τὴν τιμωδότητά σου.*

Τιμόθεος, ου, ὁ, *Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, chosen by Paul as the companion of his journeys and labours in preaching the gospel, Acts 16, 1. 3. Some suppose him to have been with Paul at Rome, Heb. 13, 23; but his later history is unknown. Acts 16, 1. 17, 14. 18. 5. 19, 22. 20, 4. 1 Cor. 16, 10. 2 Cor. 1, 19. Phil. 1, 1. 2, 19. 1 Thess. 1, 1. 3. 6. 2 Thess. 1, 1. 1 Tim. 6, 20. 2 Tim. 1, 2. Τιμόθεος ὁ συνεργός μου Rom. 16, 21. T. ὁ ἀδελφός 2 Cor. 1, 1. Col. 1, 1. 1 Thess. 3, 2. Philem. 1. Heb. 13, 23. Τιμὸν τὸ τέκνον μου 1 Cor. 4, 17. 1 Tim. 1, 2. 18.

Τίμων, ωτος, ὁ, *Timon*, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6, 5.

τιμωρέω, ὦ, f. ἦσω. (τιμωρός, for τιμή-
oros, τιμάρος; τιμή, αἰρώ, αἶρω,) pr. *to*
take up one's honour; hence *to help, to*
succour, to vindicate, c. dat. Hdot. 1. 141.
Dem. 1388. 16. Xen. Cyr. 5. 2. 8; *to*
avenge, to punish in behalf of any one, c.
dat. Hdian. 4. 13. 6, comp. 3.—In N. T.
genr. *to punish*, c. acc. Acts 26, 11 τιμω-
ρῶν αὐτούς. Pass. Acts 22, 5. So Wisd.
12, 20. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6,
i. q. κολάζειν in § 7.

τιμωρία, as, ἡ, (τιμωρέω,) *vindication,*
avengement, Jos. Ant. 17. 9. 1. Xen. Cyr.
4. 6. 7.—In N. T. *punishment*, Heb. 10, 29.
So 2 Macc. 6, 26. Pol. 1. 7. 12. Xen. Mem.
4. 4. 24.

τίνω, see in τίω.

τίς, Neut. τί, Gen. τίς, pron. interrog.
who? which? what? Lat. *quis, quae, quid?*
Sept. τίς for ἤ, τί for ἦ. Always writ-
ten with the *acute* accent on *i*, and thus
distinguished from indef. τίς, τι, see in τίς,
and comp. Butt. § 13. n. 2. § 77. 1. The
place of τίς is usually at the beginning of
the interrogative clause, or at most after
a particle or the like; but see below in
A. 1. f.

A) DIRECT, usually with the Indicative;
sometimes with the Subjunct. and Optative,
which then serve to modify its power;
comp. below in no. 6, 7.

1. With the Indic. genr. and in various
constructions: a) Simply, Matt. 3, 7 τίς
ὑπέδειξεν ὑμῖν φυγεῖν κτλ. 21, 23 καὶ τίς
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2, 7.
Luke 10, 29. John 1, 22. 39 τί ζητεῖτε;
13, 25. Acts 7, 27. 19, 3 εἰς τί οὖν ἐβαπτί-
σθητε, into what? Heb. 3, 17. 18. Rev. 6,
17. al. smp. So τί ἐστι τοῦτο; what is this?
what means this? Mark 1, 27. 9, 10. Eph.
4, 9. With a pron. demonstr. in a con-
tracted clause, Matth. § 472. 4. Luke 16, 2
τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὁ
κτλ. comp. John 16, 18. Acts 11, 17. For
the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see
in πρὸς III. 3. a; τί ἐμοὶ καὶ σοί, see in
ἐγώ no. 3; comp. below in lett. d. So
Hdian. 2. 1. 17. Xen. Cyr. 3. 6. 62; τί
τοῦτο Luc. D. Deor. 5. 7; with a demonstr.
Xen. Mem. 4. 4. 13. b) With a Subst.
or an Adj. taken substantively. Matt. 5, 46
τίνα μισθὸν ἔχετε; Mark 5, 9. Luke 14, 31.
John 2, 18 τί σημεῖον δεκνύεις; Rom. 6, 21.
Heb. 7, 11. Matt. 5, 47 τί περισσὸν ποιεῖτε;
Mark 15, 14 τί γὰρ κακὸν ἐποίησεν; al.
Comp. Xen. An. 7. 6. 4. c) With genit.
of a class or of partition, i. e. of which τίς,
τίνας, expresses a part. Matt. 22, 28 τίνας

τῶν ἐπὶ τῷ θανάτῳ; Luke 10, 36. Acts 7, 52
τίνα τῶν προφητῶν; Heb. 1, 5. 13. Also
with ἐκ c. genit. partit. Matt. 6, 27 τίς δὲ
ἐξ ὑμῶν κτλ. John 8, 46; also with a Subst.
Matt. 7, 9 τίς ἐστὶν ἐξ ὑμῶν ἀδελφικὸς
κτλ. Luke 11, 11. d) After τίς the verb
εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς
Matt. 27, 4; τί ἐμοὶ καὶ σοί John 2, 4.
Mark 5, 9 τί σοι ὄνομα; Luke 4, 36. Acts
7, 49 ἡ τίς τόπος τῆς καταπαύσεώς μου; 10,
21. Rom. 3, 1. 8, 31. 34. James 3, 13. al.
Also γίνεσθαι Matt. 26, 8. John 21, 21.
Comp. Winer § 66. 2. So Xen. Cyr. 3. 3.
62. e) Sing. τί as predicate sometimes
refers to a Plural neut. as subject; John 6,
9 ταῦτα τί ἐστὶν εἰς τοσαύτους; comp. in
lett. f. Acts 17, 20, comp. below in no. 7.
Comp. Matth. § 488. 7. Winer § 25. 1. n.
So Luc. D. Deor. 11. 1. Plat. Theat. 155.
c, Σαυμάζω, τί ποτ' ἐστὶ ταῦτα. f) By in-
version, τίς is sometimes put after several
words in a clause; comp. above init. Matt.
6, 28. John 6, 9 ἀλλὰ ταῦτα τί ἐστὶν κτλ.
16, 18. Acts 11, 17. 19, 15 ὑμεῖς δὲ τίνας
ἐστέ; Rom. 14, 10. Eph. 4, 9. al. Comp.
Matth. § 488. 2. g) With other particles:
καὶ τίς, and who? who then? Mark 10, 26.
2 Cor. 2, 2; see in καὶ no. 1. e. γ; τίς ἄρα,
who then? see in ἄρα no. 2; τί γάρ, what
then? Rom. 3, 3. Phil. 1, 18, see in γάρ
no. 3; τί οὖν, what therefore? what then?
see in οὖν no. 2. d; τί ὅτι, why? see in
ὅτι no. 1. 2; διὰ τί or διὰ τί, on account of
what? wherefore? why? see in διὰ II. 1.
b. a; εἰς τί, for what? to what end?
wherefore? why? Matt. 14, 31. Mark
14, 4; see in εἰς no. 3. d. a. But Acts 19,
3 see above in lett. a. Also πρὸς τί, for
what? for what intent? wherefore? John
13, 28; see in πρὸς III. 3. d. (Xen. Cyr. 6.
3. 20.) ἵνα τί, that what? to what end?
wherefore? see in ἵνα i.

2. Neut. τί as adverb of interrogation, or
as acc. of manner, interrog. a) wherefore?
why? for what cause? i. q. διὰ τί. Matth.
§ 488. 8. Matt. 8, 26 τί δειλοὶ ἐστε; Mark
11, 3. Luke 6, 2. John 7, 19. Acts 26,
14. 1 Cor. 10, 30. al. smp. Sept. for ἤ
Ex. 14, 15. (Xen. An. 2. 4. 3.) So τί καί,
why then? 1 Cor. 15, 29. 30, see in καί
no. 1. e. γ; τί δέ, but why? expressing
surprise Matt. 7, 3. Luke 6, 41; also, and
why? continuative, 1 Cor. 4, 7, comp.
Matth. § 488. 9; τί οὖν, why then? Matt.
17, 10. John 1, 25. Acts 15, 10. al. see in
οὖν no. 2. d. Also why? i. q. to what end?
for what purpose? i. q. εἰς τί, Matt. 26,
65. Gal. 3, 19 τί οὖν ὁ νόμος; b) as to
what? how? in what respect? i. q. κατὰ

τί. Matt. 19, 20 τί ἐστὶ ὑπερέω; Matt. 16, 26. Mark 8, 36. Luke 9, 25. (Xen. Cyr. 2. 1. 17.) Also in what way? how? Rom. 8, 24 τί καὶ θάψῃς; 1 Cor. 7, 16 bis, τί γὰρ οἶδας, γύναι, κτλ. Acts 26, 8. So Matt. 22, 17 τί σοι δοκεῖ; Mark 14, 64. Hence intensive, how! how greatly! Matt. 7, 14 in later edit. τί στενὴ ἡ πύλη. Luke 12, 49 τί βάλω, εἰ ἥδη ἀνέψδῃ. So Sept. for ΠΨ Ps. 3, 2. Cant. 4, 10. 7, 7.

3. Where two are spoken of, who or which of the two? i. q. πότερος. Matt. 21, 31 τίς ἐκ τῶν δύο. 27, 21 τίνα ἀπὸ τῶν δύο. Comp. above in no. 1. c. Matt. 9, 5 τί γὰρ ἐστὶν εὐκοπώτερον κτλ. 23, 17. 19. Luke 7, 43. 1 Cor. 4, 21. See Winer § 25. 1. Matth. § 488. 4.—Xen. Cyr. 1. 3. 17. Plato Phileb. § 2. d; comp. Stalb. in Plat. l. c. p. 167.

4. Sometimes τίς c. Indic. through the force of the context approaches to the sense of ποῖος, Lat. qualis, i. e. of what kind or sort! Viger. p. 731. E. g. of persons, Matt. 16, 13 τίνα με λέγουσι οἱ ἄνθρωποι εἶναι; v. 15. Mark 8, 27. 29. 1 Cor. 3, 5 τίς οὖν ἐστὶ Παῦλος; James 4, 12. So τίς ἀρα Luke 1, 66. 8, 25. Neut. Heb. 2, 6 τί ἐστὶν ἄνθρωπος; (Soph. Trach. 311.) Of things, Luke 4, 36 τίς ὁ λόγος οὗτος; 24, 17. John 7, 36. 1 Cor. 15, 29.

5. Spec. with Indic. Fut. τίς expresses: a) Deliberation, Matt. 11, 16 τίς δὲ οἰμοφύων τὴν κτλ. Mark 6, 24. Luke 3, 10 τί οὖν ποιήσομεν; v. 12. 13, 18. Acts 4, 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive.—So rarely with Indic. Present, John 11, 47. Acts 21, 22. Comp. Winer § 42. 3. b) Hence implying the idea, shall, may, can; Matt. 5, 13 ἐν τίνι θλισθήσεται; Luke 1, 18 κατὰ τί γνώσομαι τοῦτο; Acts 8, 33. Rom. 8, 33. 35. Comp. Winer l. c. c) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12, 11 τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἐξεῖ κτλ. Luke 14. 5. 11, 5 where the Subjunct. alternates with the Fut.

6. With the Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Winer § 42. 4. b. p. 345. Matt. 6, 31 λέγοντες· τί φάγωμεν, κτλ. Luke 12, 17 τί ποιήσω; 16, 8. So Matt. 20, 32 τί θέλετε ποιήσω ὑμῖν; 27, 17. 21. 22; see in θέλω no. 2.

7. With the Optat. and ἄν, implying doubt, uncertainty. Acts 2, 12 τί ἂν βέλοι τοῦτο εἶναι; 17, 18. Comp. Herm. ad Vig. p. 729.—Luc. D. Deor. 7. 1. Vitar. Anet. 12.

B) INDIRECT, where it is often equiv. to δστις, δτι, see Buttm. § 127. 5 and n. 8. Kühner § 344. n. 1, Matth. § 488. 1. Winer § 25. 1.

1. With the Indicat. after verbs of hearing, inquiring, showing, knowing, and the like; comp. Winer § 42. 4. p. 345 sq. Matth. § 507. 2. So in various constructions and uses: a) Genr. Matt. 6, 3 μὴ γνῶτω ἡ δριστερά σου τί ποιεῖ ἡ δεξιὰ σου. 9, 13 μάθετε τί ἐστὶν. 10, 11. 12, 3. 7. 21, 16. Mark 14, 36. Luke 6, 47. 7, 39. Acts 21, 33. Eph. 5, 10. 1 John 3, 2. John 19, 24 λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. So with a Subst. 1 Cor. 15, 2 τίνα λόγον κτλ. 1 Pet. 1, 11; comp. in A. 1. b. With εἶναι implied, comp. in A. 1. d; Rom. 8, 27 τί τὸ φρόνημα κτλ. Eph. 3, 18. Heb. 5, 12. So Hdian. 2. 8. 8 τίνα ἔχετε γνώμην. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19, 15 τίνα γὰρ τίς τί διεπραγματεύσατο, pr. that he might know, who had gained what? i. e. who had gained and what he had gained; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164. So Xen. Mem. 2. 2. 3 τίνας οὖν ὑπὸ τῶν ἐν-ροίμεν κτλ. b) i. q. πότερος, comp. in A. 3. Phil. 1, 22 τί ἀλησσομαι οὐ γνωρίζω. So Xen. Cyr. 1. 3. 17. c) i. q. ποῖος, comp. in A. 4. John 10, 6 οὐκ ἔγνωσαν τίνα ἦν ὁ θάλει. Acts 17, 19. 24, 20.

2. With the Subjunct. implying what may or can be done, i. e. possibility, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 345. Matth. § 516. 3. Matt. 6, 25 μὴ μερμυκῆτε τί φάγητε. 10. 19. 15, 32. Mark 9, 6 οὐ γὰρ ἥδει, τί λαλήσῃ. Luke 12, 5. 11. 29. 17, 8. 19, 48. Rom. 8, 26. 1 Pet. 5, 8. So in a double question, Mark 15, 24 βάλ-λοντες κληρον ἐπ' αὐτά, τίς τί ἀρη, comp. above in no. 1.

3. With the Optat. after a preceding præterite, and implying doubt, uncertainty; Buttm. § 139. m. 63. Herm. ad Vig. p. 740. Matt. § 518. Winer § 42. 4. c. p. 346. a) Genr. Luke 8, 9 ἐπηρώτων δὲ αὐτόν... τίς εἴη ἡ παραβολὴ αὕτη; 15, 26 ἐπυνθάνετο, τί εἴη ταῦτα; comp. in A. 1. e. 18. 36. 22, 23. So Hdian. 2. 8. 5 τίνα γνώμην ἔχοιτε. Xen. An. 4. 5. 10. b) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. m. 15. Winer § 43. 4. Herm. ad Vig. 729. Luke 1, 62 τά, τί ἂν βέλοι καλεῖσθαι αὐτόν. 6, 11 διελέδουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ. 9, 46. John 13, 21. Acts 5, 24. 10, 17. 17, 20. 21, 33. So Xen. Cyr. 1. 4. 12. +

τίς, Neut. τῷ, Gen. τινός, pron. indef. enclitic, Buttm. § 14. 2. § 77. 1. Kühner

§ 93; distinguished by its accent from τῆς interrog. q. v.

1. *one, some one, a certain one*, referring to some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: a) Simply, Matt. 12, 47 εἶπε δὲ τῆς αὐτῆς. 20, 20 αἰεὶν τῆς. Luke 8, 49. 9, 57. 13, 6. Acts 5, 25. al. Plur. τινὲς Mark 14, 4. Luke 13, 1. 24, 1. John 13, 29. Rom. 3, 3. 1 Cor. 4, 18. 1 Tim. 6, 10. 21. Heb. 4, 6. 1 Cor. 15, 12 τινὲς ἐν ὑμῖν. al. So Hdian. 6. 1. 15. Xen. Cyr. 6. 1. 6; τινὲς Hdian. 1. 3. 13. b) Joined with a Subst. or an Adjective taken substantively, *a certain person or thing, some*, Buttm. § 124. 2. Matth. § 487 init. *So after a Subst.* Mark 5, 25 γυνὴ τῆς. Luke 8, 27. 9, 19. 10, 31. 38. John 6, 7 βραχὺ τῆς λάβῃ. Acts 5, 1. 27, 39. al. Plur. Luke 8, 2 γυναικίς τινες. 24, 22. Acts 9, 19 ἡμέρας τινάς. 17, 20. 2 Pet. 3, 16 δυσνόητά τινα. (Ceb. Tab. 1 πῖναξ τῆς. Xen. CEC. 8. 3.) Also *before the Subst. or Adj.* Matth. § 487. 4, 6. Matt. 18, 12 εἰς τὴν γέννηταί τινι ἀνθρώπῳ. Luke 17, 12. John 4, 46. Acts 3, 2. 9, 36. Gal. 6, 1. al. Plur. Luke 13, 31 τινὲς Φαρισαῖοι. Acts 13, 1. 15, 2 τινὲς ἄλλους. 27, 1. Jude 4. So εἰς τῆς, Mark 14, 51 εἰς τῆς νεανίσκος, comp. in εἰς no. 2. Matth. l. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. *before*, Mark 15, 21 παράγοντά τινα Σίμωνα. Acts 9, 43; by apposit. John 11, 1. *After*, Luke 10, 33 Σαμαρείτης δὲ τῆς. So Hdian. 4. 8. 10. Xen. Hell. 5. 4. 3 παρὰ Χάρωνι τινι. c) With genit. of a class or of partition, i. e. of which τῆς, τινὲς, expresses a part. Luke 14, 15 ἀκούσας δὲ τῆς τῶν συνακατεμένων. 2 Cor. 12, 17; εἰς τῆς Mark 14, 47, comp. in lett. b. Plur. Matt. 9, 3. 27, 47. Mark 2, 6. Luke 19, 39. Acts 6, 9. Rom. 11, 17. 2 Cor. 10, 12. al. (Hdian. 1. 4. 20; εἰς τῆς Plato Ion 531. d. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.) In a like sense with ἐκ c. genit. Luke 12, 13 εἶπε δὲ τῆς ἐκ τοῦ ὄχλου. John 11, 49. Plur. c. ἐκ, Luke 11, 15 τινὲς δὲ ἐξ αὐτῶν. John 7, 25. 9, 16. Rom. 11, 14. So Hdian. 5. 3. 18. d) With numerals, where it renders the number indefinite, *about, some*; Luke 7, 19 προσκαλεσάμενος δύο τινὲς τῶν μαθητῶν αὐτοῦ, i. e. some two, two or three. Acts 23, 23. Comp. Winer § 25. 2. Matth. § 487. 4. So Thuc. 3. 111 ἐς διακοσίους τινὲς αὐτῶν. 7. 87. e) Distributively, τῆς... ἕτερος δὲ, *one... another*, 1 Cor. 3, 4. (Xen. Conv. 2. 6.) Plur. τινὲς... τινὲς δὲ Luke 9, 7. 8. Phil. 1, 15. f) Sometimes τῆς or τινὲς is omitted where

the sense requires it to be supplied; Luke 8, 20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων sc. τινῶν. Mark 2, 1 δι' ἡμερῶν sc. τινῶν. So *before a genit. partit.* Acts 21, 16; *before ἐκ c. gen.* Matt. 13, 47. Luke 21, 16. John 16, 17. Rev. 3, 9. Comp. Winer § 30. 5. § 66. 3.

2. Genr. *any one, any body, some one or other*, in various constructions and uses; comp. above in no. 1. a) Simply, Matt. 8, 28. Mark 12, 19 εἰς τινος ἀδελφὸς ἀποθάνῃ. Luke 14, 8. John 10, 28. Acts 19, 38. Rom. 5, 7 bis, μάλιστ' ὑπὲρ δικαίου τῆς ἀποθανεῖται κτλ. James 2, 18. al. Neut. τῷ, Matt. 5, 23 ἔχει τῷ κατὰ σοῦ. Mark 11, 13. Luke 22, 35. Acts 3, 5. James 1, 7. al. Adv. see below in no. 5. So Xen. Cyr. 2. 3. 4; τῷ Hdian. 6. 1. 4. b) Joined with a Subst. or Adj. Rom. 8, 39 οὐτε τῆς κτίσις ἑτέρα. Neut. τῷ, Luke 11, 36 μὴ ἔχων τῷ μέρος σκοτεινῶν. Acts 8, 34. So espec. Neut. τῷ *before adjectives of quality, character, etc.* Matth. § 487. 4; e. g. *before the adj.* Luke 24, 41 ἔχει τῷ βρώσιμον. John 1, 47. Acts 17, 21. 19, 39; *after the adj.* Mark 16, 18 εἰς τινος πῶσιμον τῷ πῶσιμον. John 5, 14. Acts 19, 32. So Plato Conv. 210. e, τῷ θανμαστόν. c) With genit. of a class or of partition, comp. in no. 1. c. 1 Cor. 6, 1 τοῦ τῆς ὑμῶν. Acts 5, 15. 2 Thess. 3, 8. Neut. τῷ, Acts 4, 32 καὶ οὐδὲ εἰς τῷ τῶν ὑπαρχόντων αὐτῷ κτλ. Rom. 15, 18. Eph. 5, 27. Also with ἀπὸ c. gen. Luke 16, 30; ἐκ c. gen. Heb. 3, 13 τῆς ἐξ ὑμῶν. James 2, 16. d) Also for the Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 19. Matt. 12, 29 πῶς δύναται τῆς εἰσελθεῖν κτλ. Mark 8, 4. John 2, 25. 1 Tim. 1, 8. So Xen. Cyr. 1. 4. 3 εἴτ' ἐπεσθίμει δὲ τῆς κτλ. e) In a similar sense, like Engl. *one, any one, for every one, ἕκαστος*; John 6, 50 οὗτός ἐστιν ὁ ἄρτος... ἵνα τῆς ἐξ αὐτοῦ φαγῇ κτλ. Acts 2, 45. 11, 29. 1 Cor. 4, 2. Heb. 10, 28. So Xen. Cyr. 1. 2. 2. f) εἰς τῆς, *if any one*, Matt. 21, 3. Mark 11, 3. Col. 3, 13. James 3, 14. Rev. 22, 18; εἰς μὴ τῆς, *unless one*, John 3, 3. 5. Acts 8, 31. Plur. δὲ τινες, *if any, i. q. who-soever*, John 20, 23 bis. So Luc. D. Deor. 23. 1 ἦν τῆς. g) εἴ τῆς, *if any one, see in el l. 2. g. γ.* In a hypothetical clause, the simple τῆς is sometimes said to be i. q. εἴ τῆς, but not accurately; 1 Cor. 7, 18 bis, περιετμημένος τῆς ἐκλήθη, μὴ ἐπιστάσθω κτλ. is *one called being circumcised*, i. e. be it so that one is thus called. James 5, 13. 14. Comp. Winer § 25. 1. n. So Athen. 6. p. 223 ὀφθαλμῷ τῆς. Plut. Puer. de educ. 4 δὲ ἐστὶ τῆς ἀπὸ κροτος κτλ. h) Sometimes

τις, *any one*, is omitted where the sense requires it to be supplied; comp. above in no. 1. f. Matt. 23, 9 καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς. 1 Pet. 4, 12.

3. Emphat. *somebody, something, any thing*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 6. Winer § 25. 2. a) Simply, Acts 5, 36 ἀνίστη Θεοῦδᾶς, λέγων εἶναι τινα ἑαυτὸν. (Theocr. 11. 79. Dem. 150. 19 σὲ μὲν ἐν τῇ πόλει δέ τινα φαίνοσθαι. Epict. Ench. 13.) Neut. 1 Cor. 3, 7 ὅτε ὁ φυτεύων ἐστὶ τι. 10, 19. Gal. 2, 6. 3 εἰ γὰρ δοκεῖ τις εἶναι τι. v. 15. 1 Cor. 8, 2 εἰ δέ τις δοκεῖ εἶδέναι τι. So Plato Gorg. 83. p. 527. d, ὥς τι ὄντας. id. Apol. Socr. 6. p. 21. d, οὗτος μὲν οἶσται τι εἶδέναι, οὐκ εἰδώς. b) With an adjective, Acts 8, 9 Σίμων... λέγων εἶναι τινα ἑαυτὸν μέγαν. Heb. 10, 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, i. e. a very fearful looking for of judgment. So Eurip. ap. Stob. 173. 11 δεινὴ τις ὀργή. Æschin. Dial. Socr. 3. 17 γαλήνῃς τις βίος.

4. With a Subst. or Adj. τις sometimes serves to limit or modify the full signification, like Engl. *somewhat*, i. q. *in some measure, a kind of*; Winer § 25. 2. Buttm. § 150. m. 6. Kühner § 303. 4. Rom. 1, 11 ἵνα τι μεταδῶ χάρισμα ὑμῖν. v. 13. 1 Cor. 6, 11. James 1, 18 εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα κτλ. So Luc. D. Deor. 6. 1 συνήμην γάρ, ὁποίον τι τὸ αἰσχρόν κτλ. Hdot. 5. 48 οὐ γάρ τινα πολλὸν χρόνον.

5. Neut. τὶ adverbially or as acc. of manner. a) Simply, in or as to something, in any way, Phil. 3, 15 καὶ εἰ τι ἐτέρως φρονεῖτε. Philem. 18. Hence i. q. *perhaps*, in the formula εἰ μὴ τι, *unless perhaps*, Luke 9, 13. John 5, 19. al. see in μήτι no. 1. Comp. Buttm. § 150. m. 6. So Luc. D. Deor. 2. 1 εἰ καὶ τι ἡμαρτον. ib. 7. 1. Xen. Cyr. 1. 2. 9; εἰ μὴ τι Xen. Hell. 7. 4. 35. b) With another acc. neut. as Adverb, thus serving to modify it, comp. in no. 4; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. E. g. βραχύ τι, *some little, a little*, spoken of time Acts 5, 34; of place or rank Heb. 2, 7. Acts 23, 20 τὶ ἀκριβέστερον. 2 Cor. 10, 8. 11, 16. So μέρος τι, *in some part, partly*, 1 Cor. 11, 18.—Plato Gorg. 499. b, πάσαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 εἰ ἥδιον. +

τίτλος, ου, ὁ, Lat. *titulus*, i. e. a *title*, inscription, superscription, John 19, 20.—Hesych. τίτλος πτυχίον ἐπιγράμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2, 3; sent by

him to Dalmatia, 2 Tim. 4, 10; and also left in Crete to establish and regulate the churches, Tit. 1, 5.—2 Cor. 7, 6. 13. 14. 8, 6. 16. 12, 18 bis. Gal. 2, 1. 3. 2 Tim. 4, 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2, 12. T. κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός 2 Cor. 8, 23. Τίτω γηροσίῳ τίκτω Tit. 1, 4. Not mentioned in the book of Acts.

τίω, f. τίσω, to value, to hold worthy; to respect, to honour, to reverence, e. g. ξείνων Hom. Od. 15. 542; θεούς Il. 8. 540. ib. 9. 238; also to estimate, to prize, Hom. Il. 23. 703, 705. Hence Act. and Mid. in fut. and aor. 1 (with Pres. τίω), to honour by making compensation, atonement, i. q. to atone for, to pay for, with acc. of the wrong done, e. g. ὑβρῶν Hom. Od. 24. 352; φόνων Il. 21. 134.—In N. T. to atone by, to pay a penalty, c. acc. of thing offered or suffered in atonement, e. g. δικὴν τίσω to pay or suffer punishment, to be punished, Lat. *solvere poenas*, 2 Thess. 1, 9. So Hom. Od. 14. 84. Æl. V. H. 1. 24. ib. 13. 2. Plut. de sera Num. vind. 8 ἔτισεν ὁ Βέσσος τὴν δικήν. Plato Legg. 905. a. So pres. τίω ib. 933. e.

τοί, enclit. particle, pr. an old dat. for τῷ, *by consequence, accordingly, therefore*; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, *indeed, forsooth, verily*, etc. Buttm. § 149. m. 27. Matth. § 627.—In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοῖνυν.

τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. *by certain consequence, consequently, therefore*; see Buttm. § 149. m. 27. 1 Thess. 4, 8 τοιγαροῦν ὁ ἀσετῶν κτλ. Heb. 12, 1. Sept. for יִשְׁׁׁׁׁׁׁׁ Job 22, 10. 24, 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

τοιίγε, see καιτοίγε in γί no. 2. f.

τοῖνυν, i. e. τοί strengthened by νύν, i. q. *indeed now, yet now, therefore*; used where one proceeds with an inference, Buttm. § 149. m. 27. Kühner § 324. 3. c. Matth. § 627. Usually put after one or more words in a clause, Luke 20, 25 ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι. 1 Cor. 9, 26. James 2. 24 Rec. So Wisd. 1, 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Œc. 10. 2.—More rarely put at the beginning of a clause, Heb. 13, 13 τοῖνυν ἐξερχόμεθα πρὸς αὐτόν. Sept. for יִשְׁׁׁׁׁׁׁׁׁ Ia. 3, 10; יִשְׁׁׁׁׁׁׁׁׁ Ia. 5, 13. So Jos. Ant. 6. 13. 4. Æl. H. An. 2. 6. Other examples see in Lob. ad Phryn. p. 342.

τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος, demonstr. pron. correlative to τοῖος, οἷος, see Buttm. § 79. 4, 5; of this kind or sort, such, Lat. *talis*; 2 Pet. 1, 17 φωτὴς ... τοιάσδε.—Jos. Ant. 17. 13. 3 ὅναρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

τοιούτος, τοιαύτη, τοιούτο and τοιούτων Matt. 18, 5, a strengthened form of τοῖος, demonstr. correl. to τοῖος, οἷος, see Buttm. § 79. 4, 5. Kühner § 91; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε. Not a compound of τοῖος and οὗτος.

1. Genr. *such, such an one*, e. g. a) Without art. or corresponding relative, Matt. 18, 5 ὃς ἐὰν δέξῃται παιδίον τοιούτον ἔν. Mark 4, 33. John 4, 23. Acts 16, 24. 1 Cor. 11, 16. James 4, 16. al. (Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1.) With a corresponding relat. e. g. οἷος, 1 Cor. 15, 48 bis, οἷος ὁ χοϊκός, τοιούτοι καὶ οἱ χοϊκοί, κτλ. 2 Cor. 10, 11; ὅμοιος Acts 26, 29; ὡς Philem. 9. So c. οἷος Ecclus. 49, 16. Xen. Mem. 2. 6. 12; δς ib. 2. 8. 3. b) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Wiener § 17 fin. Matt. 19, 14 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9, 37. Acts 19, 25. Rom. 1, 32. 1 Cor. 5, 11. Gal. 5, 21. 1 Tim. 6, 5. 3 John 8. al. So Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

2. Spec. *such, so great*. a) Without art. or relative, Matt. 9, 8 τῶν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6, 2. John 9, 16. (Ceb. Tab. 4.) Neut. Plur. τοιαῦτα, *such things, so great things*, e. g. good Luke 9, 9; evil, 13, 2. Heb. 12, 3. With a relat. corresponding, ὅστις 1 Cor. 5, 1; δς Heb. 8, 1. b) With the art. ὁ τοιούτος, *such an one*, such a person, one distinguished, e. g. in a good sense, 2 Cor. 12, 2. 3. 5. (Æl. V. H. 11. 9.) In a bad sense, *such a fellow*, Acts 22, 22, comp. 21, 27. 1 Cor. 5, 5. 2 Cor. 2, 6. 7. Comp. Matth. § 265. 7. +

τοιῆχος, ου, ὁ, *the wall* of a house or court, *paries*; Acts 23, 3 see in κοινῶς. Sept. for τῆς Ex. 30, 3. Lev. 14, 37.—Æl. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindred with τείχος 'the wall of a city,' etc.

τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119; *any thing born, offspring, a child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γεγόμενος πᾶσι. Xen. Lac. 15. 5.—In N. T. trop. *gain from money put out, interest, usury*, Matt. 25, 27. Luke

19, 23. Sept. for πῶς Ex. 22, 25. Lev. 25, 36. 37. So Æschin. 68. 26. Dem. 13. 20. Plato Legg. 742. c.

τολμᾶω, ὦ, ἡ, ἴσω, (τόλμα; kindr. obs. τλάω, ταλάω,) *to have courage, boldness, confidence* to do or undertake any thing; *to venture, to dare*, c. infin. Matt. 22, 46 οὐδὲ ἐτόλμησέν τις ... ἐπερωτῆσαι αὐτόν. Mark 12, 34. 15, 43. Luke 20, 40. John 21, 12. Acts 5, 13 οὐδεὶς ἐτόλμα κολλᾶσαι αὐτοῖς. 7, 32. Rom. 5, 7. 15, 18. 1 Cor. 6, 1. 2 Cor. 10, 12. Phil. 1, 14. Jude 9. Sept. for כִּזְּ קִזְּ Eeth. 7, 5. So 2 Macc. 4, 2. Hdian. 2. 6. 19. Dem. 1377. 12. Xen. Mem. 1. 3. 10.—Spec. without infin. *to be bold, to act with boldness, confidence*; so ἐπὶ τινα *against* any one 2 Cor. 10, 2; ἔν τι in any thing 11, 21 bis. So Hom. Il. 10. 232.

τολμηρότερον, adv. (comparat. of τολμῶς, Buttm. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rom. 15, 15.—Pol. 1. 17. 17. Luc. Icarom. 10; τολμηρῶς Xen. Conv. 2. 12.

τολμητής, οὔ, ὁ, (τολμᾶω,) *a bold, venturesome, daring man*, Jos. B. J. 3. 10. 2. Thuc. 1. 70.—In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. 2, 10.

τομός, ἡ, ὅν, (τέμνω,) *cutting, sharp, keen*, Plato Tim. 61. e.—In N. T. only comparat. τωμώτερος, η, ον, *sharper, keener*, trop. Heb. 4, 12. So Luc. Tox. 11. Phocyl. 116 or 118.

τομώτερος, see in τομός.

τόξον, ου, τό, *a bow*, for shooting arrows, Rev. 6, 2. Sept. oft for τὸ ξύλον Gen. 27, 3. Ps. 7, 13.—Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

τοπάζιον, ου, τό, (i. q. τόπαφος,) *the topaz* Rev. 21, 20; *a transparent gem of a golden or orange colour*; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Sept. for τῆς Ex. 28, 17. Ez. 28, 13.—Diod. Sic. 3. 39 where see. Strabo 16. p. 769 [1115. a], τὰ τοπάζια· λίθοι δὲ εἰσι διαφανεῖς, χρυσοειδὲς ἀπολάμπων φέγγος. See Wetst. N. T. II. p. 845. Braun. de Vest. sacerdot. p. 508. Rosenm. Alterthk. IV. i. p. 32.

τόπος, ου, ὁ, *a place, space, locus*, e. g.

1. As occupied or filled by any person or thing, *a place, spot, space, room*. a) Pr. Matt. 28, 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος. Mark 16, 6. Luke 2, 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῇ καταλύματι. (Sept. Gen. 24, 23.)

Luke 14, 9. 10. 22. John 20, 7. [25.] Acts 7, 33. Heb. 8, 7. Rev. 2, 5 *κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς*. 6, 14. 20, 11. Sept. for עִירָה Gen. 24, 23. 1 K. 8, 6. 7. (Luc. Necyom. 17 *ὁ Δακδὸς ἀπομετρήσῃ ἐκάστη τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός*. Hdian. 2. 14. 10.) Hence *διδόναι τόπον τινί, to give place to any one, to make room*, Luke 14, 9. Rom. 12, 19. Eph. 4, 27; see fully in *δίδωμι* no. 1. c. b) Trop. *place, condition, part, character*; 1 Cor. 14, 16 *ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου he who fills the place of one unlearned, i. e. who is unlearned*; comp. in *ἀναπληρῶ* lett. d. [Acts 1, 25.] So Philo Somn. p. 600. e, *τὸν ἀγγέλου τόπον ἐνέσχε*. Jos. Ant. 16. 7. 2 *αὐτὸς δὲ πολλὰς ἀπολογουμένους τόπων λαμβάνει*. c) Trop. *place, i. q. opportunity, occasion*; Acts 25, 16 *πρὶν ἢ ... τόπον τε ἀπολογίας λάβοι κτλ.* Rom. 15, 23 *μηκέτι τόπον ἔχω (τοῦ εὐαγγελίσεσθαι) ἐν τοῖς κλίμασι τούτοις*. Heb. 12, 17. So Ecclus. 4, 5. Pol. 1. 88. 2 *τόπος εἰδούς*. Æschin. 84. 39.

2. Of a particular *place, spot*, where any thing is done or takes place; Luke 10, 32 *ὁμοίως δὲ καὶ Λευεῖτης, γενόμενος κατὰ τὸν τόπον*. 11, 1. 19. 5. John 4, 20. 5, 13. 6, 23. 10, 40. 11, 30. 18, 2. 19, 20. 41. 2 Pet. 1, 19. Pleonast. Rom. 9, 26 *ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where*, quoted from Hos. 2, 1 [1, 10], where Sept. for עִירָה עִירָה . Sept. genr. for עִירָה Gen. 28, 16. 17. Ruth 3, 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

3. Of the *place* where one dwells, so-journs, belongs, e. g. a) Of persons, *a dwelling-place, abode, home*; Luke 16, 28 *εἰς τὸν τόπον τούτου τῆς βασιάνου*. John 11, 6. 14, 2 *πορεύομαι ἐτοιμάσαι τόπον ὑμῖν*. v. 3. Acts 1, 25 see in *ἴδιος* no. 2. c. Acts 12, 17. Rev. 12, 6. 8. 14. So of a house, dwelling, Acts 4, 31; also a temple, Acts 7, 49 *τίς τόπος τῆς καταπαύσεως μου*, quoted from Is. 66, 1 where Sept. for עִירָה . Hence the temple as the abode of God is called *ὁ τόπος ἁγίος* Matt. 24, 15. Acts 6, 13. 14. 21, 28 bis. So Sept. and עִירָה עִירָה Ps. 24, 3; עִירָה עִירָה Is. 60, 13. Sept. genr. for עִירָה Gen. 29, 26; עִירָה 1 Sam. 10, 26. 2 Chr. 18, 15. So Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. *οἶκημα* § 16. b) Of things, *the place* where any thing is kept, as a sword, i. e. *a sheath, scabbard*, Matt. 26, 52.

4. In a geographical or topographical sense, *a place, a part of a country, of the earth, etc.* a) Of a definite place or spot

in a city, district, country; Matt. 27, 33 bis, *εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶ λεγόμενος κρανίου τόπος*. Mark 15, 22 bis. Luke 23, 33. John 19, 17. So Luke 6, 17. 22, 40 comp. v. 39. John 6, 10. 19, 13. Rev. 16, 16. Acts 27, 8. 29. 41. 28, 7. Sept. for עִירָה Gen. 22, 2. 14. 28, 19. So Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11. b) Of a place as inhabited, a city, village, quarter, or the like; Luke 4, 37 *εἰς πάντα τόπον τῆς περιχώρου*. 10, 1 *εἰς πάντα πόλιν καὶ τόπον*. Matt. 14, 35. Acts 16, 3. 27, 2. Rev. 18, 17 in later edit. Also *ἐν παντὶ τόπῳ, in every place*, every where among men, 1 Cor. 1, 2. 2 Cor. 2, 14. 1 Thess. 1, 8. [2 Thess. 3, 16.] 1 Tim. 2, 8. So Sept. 2 Chr. 34, 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. Hell. 7. 1. 3. c) Of a tract of country, district, region; e. g. *ἐρημος τόπος, ἔρημος τόπος*, Matt. 14, 13. 15. Mark 1, 35. 45. 6, 31. 32. 35. Luke 4, 42. 9, 10. 12; *δὲ ἀνδρῶν τόπων* Matt. 12, 43. Luke 11, 24; *κατὰ τόπους, in divers places*, quarters, countries, Matt. 24, 7. Mark 13, 8. Luke 21, 11. Also of a land, country, John 11, 48 *ἀρούσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation*. Heb. 11, 8. Acts 7, 7 *λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land*, in allusion to Gen. 15, 14, filled out perhaps from Ex. 3, 12. So Hdian. 3. 14. 2. Dem. 49. 5 *ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις*. Xen. An. 1. 5. 1. ib. 4. 2. 4. d) Trop. of a *place or passage* in a book; Luke 4, 17 *εὔρε τὸν τόπον οὗ ἦν γεγραμμένον*. So Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. *τόπος· ἡ ἐκάστου λόγου περίοδος*.

ΤΟΣΟΥΤΟΣ, *τοσαύτη, τοσοῦτο* and *τοσοῦτον*, a strengthened form for *τόσος, ἡ, ον*, correl. to *ὅσος, πόσος*, Buttm. § 79. 4, 5; *so great, so much, so many*.

1. Pr. of magnitude, intens. *so great*, Matt. 8, 10 *οὐδὲ τοσαύτην πίστιν εἶρον*. Luke 7, 9. John 12, 37. Rev. 18, 17. Plur. Neut. *τοσαῦτα, so great things*, benefits, Gal. 3, 4. With *ὅσος* corresponding, Heb. 1, 4. 7, 22 comp. 20. 10, 25. Rev. 18, 7. 21, 16 Rec. So 2 Macc. 4, 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7; c. *ὅσος* Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4.—Of a specific amount, *so much and no more*; Acts 5, 8 bis, *εἰ τοσοῦτον τὸ χωρίον ἀπέδοσε*; κτλ. So Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

2. Of time, *so long*; John 14, 9 *τοσοῦτον χρόνον*. Heb. 4, 7.—Hdian. 1. 6. 1. Xen. Hell. 4. 6. 13.

3. Of number, multitude, collect. or in Plnr. *so many, so numerous*; Matt. 15, 33 bis, *ἄρτοι τοσοῦτοι ... ὄχλος τοσοῦτον*.

Luke 15, 29. John 6, 9. 21, 11. 1 Cor. 14, 10. Heb. 12, 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

τότε, adv. demonstr. of time, *then, at that time*, correl. to *ὅτε*, *πότε*, Buttm. § 116. 4.

1. In general propositions, *then*, marking succession; e. g. after *πρῶτον*, as Matt. 5, 24 *πρῶτον διαλλάγησι ... καὶ τότε ἔλθων πρόσφερε* κτλ. 12, 29. Mark 3, 27. John 2, 10; with *ὅταν*, 2 Cor. 12, 10 *ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι*. John 2, 10. Simply, Luke 11, 26.—So c. *ὅταν* Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

2. Of time past; e. g. with a notation of time preceding, as *ὅτε*, Matt. 13, 26 *ὅτε δὲ ἐβλάστησεν ὁ χόρτος ... τότε ἐφάνη καὶ τὰ ζιζάνια*. 21, 1. John 12, 16; with *ὥς* John 7. 10, 11, 6; *μετά* c. acc. John 13, 27. So after a participle as noting time, Acts 27, 21. 28, 1 *καὶ διασωσέντες, τότε ἐπύγνωσαν* κτλ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 3. Also as opp. *νῦν*, Rom. 6, 21. Gal. 4, 8 comp. 9. v. 29. Heb. 12, 26; *εὐθὺς τότε* Acts 17, 14. Simply, where the notation of time lies in the context, and *τότε*, *then, at that time*, is often i. q. *thereupon, after that*; Matt. 2, 7 comp. 4. v. 17 *τότε ἐπληρώθη τὸ ῥηθὲν* κτλ. 3, 5. 13 *τότε παραγίνεται ὁ Ἰησοῦς*, i. e. after this, comp. v. 6. 7. Matt. 3, 15. 4, 1. 26, 3. John 19, 1. 16. Acts 1, 12. 10, 46. 48. Heb. 10, 7. 9. al. So c. *ὅτε* Xen. Cyr. 8. 4. 14 comp. 13; *ὥν* Hdian. 3. 3. 5. Xen. Conv. 1. 14; particip. Xen. Cyr. 1. 5. 6; opp. *νῦν* Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13, 7. Ezra 4, 23. 24. Ceb. Tab. 29. Xen. Conv. 1. 14 *οὐδὲ τότε*.—Also in later usage *ἀπὸ τότε*, *from then, from that time*, Matt. 4, 17. 16, 21. 26, 16. Luke 16, 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for *ἡμεῖς* [ἡμεῖς] Ecclus. 8, 12.—With the art. as adj. *ὁ τότε κόσμος* *the then world* 2 Pet. 3, 6; comp. Buttm. § 125. 6. So Hdian. 1. 14. 10. Xen. An. 2. 20.

3. Of a time future, e. g. with *ὅταν* preceded. Matt. 25, 31 *ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ.* ... *τότε καθίσαι ἐπὶ θρόνου* κτλ. Mark 13, 14. Luke 14, 10. 21, 20. John 8, 28. 1 Cor. 13, 10. 16, 2. 1 Thess. 5, 3. Plenast. *ὅταν ... τότε ἐν ἐκείναις ταῖς ἡμέραις* Luke 5, 35. (Comp. Dem. 288. 21 *τότε κατ' ἐκείνον τὸν καιρὸν*.) With *πρῶτον*, Luke 6, 42; opp. *ἄρτι* 1 Cor. 13, 12. Simply, Mark 13, 21 *καὶ τότε ἐάν τις ὑμῖν εἴπῃ* κτλ. v. 26. 27. Luke 13, 26. 21, 27. 1 Cor. 4, 5. 2 Thess. 2, 8. Sept. simpl. for *ἴδ* Ex. 12, 44. 48.—Luc. D. Deor. 4. 5 *εἰσὶ μετὰ τότε, τί πρακτίον*. Hdian. 3. 9. 13. +

τοῦναντίον, (*ἐναντίος*), crasis for *τὸ ἐναντίον*, Buttm. § 29. n. 3; pr. *the opposite*, 3 Macc. 3, 22. Xen. Hell. 7. 5. 26.—In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. 2, 7. Gal. 2, 7. 1 Pet. 3, 9. See Buttm. § 128. n. 4. § 131. n. 14. So *Æl.* V. H. 3. 12. Xen. Mem. 2. 7. 8.

τοῦνομα, crasis for *τὸ ὄνομα*, Buttm. § 128. n. 4; adverbially i. q. *by name*, Matt. 27, 57; see in *ὄνομα* no. 1. See Buttm. § 131. 7.—Jos. Ant. 8. 7. 6. Palaph. 40. 3. Luc. D. Deor. 3. 1.

τούτέστι, crasis for *τοῦτ' ἔστι*, *that is, id est*, used in explanations; so in Acts 1, 19 Rec. *Ἀκκαλαμά, τούτέστι, χωρίον αἵματος*. 19, 4. Rom. 7, 18. 9, 8. Philem. 12. Heb. 2, 14. 7. 5. 9, 11. 10, 20. 11, 16. 13, 15. 1 Pet. 3, 20. Sept. for *καὶ* Job 40, 19.—In later editions every where written separately, *τοῦτ' ἔστι*, and so Rec. in Matt. 27, 46. Mark 7, 2. Rom. 10, 6. 7. 8. So Diod. Sic. 4. 7.

τοῦτο, see in *οὗτος*.

τράγος, *ov, δ, α* *he-goat, hircus*, Heb. 9, 12. 13. 19. 10, 4. Sept. for *עֵזְרָא* Gen. 31, 10; *עֵזְרָא* Lev. 16, 5. 7; *עֵזְרָא* Gen. 32, 14.—Luc. D. Deor. 4. 1. Plut. Thes. 18.

τράπεζα, *ης, ἡ*, (prob. for *τετράπεζα*; *τετρα, πῆζα*), *a table*, pr. with four legs.

1. Genr. *a table*, for setting on food, taking meals. a) Pr. Matt. 15, 27. Mark 7, 28. Luke 16, 21. 22, 21. 30. So of the table for the shew-bread, Heb. 9, 2, i. q. *ἡ τράπεζα τῆς προθέσεως* 1 Macc. 1, 22; Sept. for *ἡ* Ex. 25, 23. 27 sq. comp. in *πρόθεσις* no. 1. Sept. and *ἡ* genr. 1 Sam. 20, 33. 2 Sam. 9, 7. 10. So Palaph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1. b) Meton. like Engl. *table*, for that which is set on, *food, a meal, banquet*; Acts 16, 34 *παρέθηκε τράπεζαν* *he set a table, made ready a meal*: comp. in *παρατίθημι* no. 1. a. Acts 6, 2 *διακονεῖν τραπέζας*, see in *διακονέω* no. 2. (*Æl.* V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11, 9 *γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69, 23 where Sept. for *ἡ*. 1 Cor. 10, 21 bis. Sept. and *ἡ* Ps. 23, 5. Prov. 9, 2. So Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

2. Spec. *the table of a money-changer, a broker's table or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21. 12. Mark 11, 15. John 2, 15; see in *κερματιστής*, *καλλυβιστής*. So Lys. 114. 37. Lucus 105. 119.—Hence genr. *a broker's office, bank*, where money was deposited and

loaned out, Luke 19, 23 *διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν*. See in *τραπεζίτης*. So Dem. 895. 5, 15. ib. 1356. 10.

τραπεζίτης, ου, ὁ, (τράπεζα,) 'one who keeps an exchange-table,' a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, *argentarius*, one who exchanged money, and who also received money on deposit at interest in order to loan it out to others at a higher rate; see Bæckh Staatsk. d. Ath. I. p. 139 sq. Dict. of Antt. arts. *Argentarii*, *Mensarii*. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816 fin. p. 948 init. Matt. 25, 27 *ἴδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις*.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

τραῦμα, ατος, τό, (τιτρώσκω, τρώω,) a wound, Luke 10, 34. Sept. for *ἔπη* Gen. 4, 22. Is. 1. 6.—2 Macc. 14, 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

τραυματίζω, f. ἴσω, (τραῦμα,) to wound, c. acc. Luke 20, 19 *τούτων τραυματίζαντες ἐξέβαλον*. Acts 19, 16. Sept. for *ἔπη* Cant. 5, 7.—1 Macc. 16, 9. Luc. Epigr. 20. Thuc. 4. 12. Xen. Hell. 4. 3. 23.

τραχηλίζω, f. ἴσω, (τράχλος,) to seize by the neck or throat, to throttle, as a wrestler his antagonist, so as to bend the head back, Plut. M. Anton. 33; Pass. Plut. de Curios. 12 *ὁρᾷτε τὸν ἀλλήλην ὑπὸ παιδισκαρίου τραχηλιζόμενον*. Plato Riv. 132. c; comp. *Æl. V. H.* 12. 58. Also of an animal, Diog. Laert. 6. 61 *ἴδε τὸν κρινὸν ἀραιμνιον, ὡς ὑπὸ τοῦ τύχοντος κορασίου τραχηλίζεται*.—Hence in N. T. trop. to lay bare, to lay open; Pass. part. Heb. 4, 13 *πάντα δὲ γυμνὰ καὶ τετραχλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ*. So Hesych. *τετραχλισμένα*· πεφανερωμένα. Comp. Sueton. Vitell. 17 'in forum tractus est, reducto coma capite, ceu noxii solent, atque etiam mento mucrone gladii subiecto, ut visendam præberet faciam. Plin. Panegy. 34. See Wetst. N. T. II. p. 398. Bleek Hebræerbr. II. p. 585 sq. Others here refer it to the bending back of the neck of an animal for the slaughter-knife; for which there seems to be no authority.

τράχλος, ου, ὁ, the neck, throat, Matt. 18, 6. Mark 9, 42. Luke 17, 2. Acts 15, 10 see in *ζυγός* no. 1. b. Rom. 16, 4 *τὸν αὐτὸν τράχλον ὑπέθηκεν*, sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15, 20 et Acts 20, 37 *ἐπέπεσον ἐπὶ τὸν τράχλον αὐτοῦ*, i. e. embraced him; comp. Gen. 33, 4 where Sept. for *ἔμψυ*, as also 45, 14. Josh. 10, 24; *ἔμψ* Dent. 10,

16. Is. 48, 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

τραχύς, εἰα, ὁ, (kindr. *ράσσω*, *ρήσσω*; *ράχος*, *ρήχος*.) rough, uneven, e. g. *ὁδοί* Luke 3, 5. Acts 27, 29 *τραχείαι τόποι*, i. e. rocks, breakers. Sept. for *רָצָרָצָ* Is. 40, 4. Sept. Jer. 2, 25 *ὁδὸς τρ.* Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτης, ιδος, ἡ, *Trachonitis*, a part of the tetrarchy of Philip, Luke 3, 1; comp. in *Ἰουδαία*. This was the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. art. *Ituræa*. The name according to Strabo is derived from two mountains called *Τράχωνες*, which are not yet identified; Strab. 16. p. 755, 756. *Trachonitis* included what is now known as *el-Lejah*, on the eastern part of Haurân, a singular rocky region full of chasms and defiles, and inaccessible to an enemy. The country in its present state is fully described by Burckhardt, Travels in Syria p. 51 sq. 211 sq. To *Trachonitis* belonged *Kenath*, *Canath*, now *Künawdi*, see Euseb. Onom. art. *Canath*; also *Phæno*, now *Musmeih*, see Inscr. in Burckh. p. 117. See genr. Jos. Ant. 17. 8. 1; also ib. 15. 10. 1. ib. 16. 9. 1. Reland Pal. p. 108. Gesen. Notes on Burckh. p. 510. Winer Realw. s. voc.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

τρεῖς, οί, αἱ, Neut. *τρία*, τά, card. num. three, Matt. 12, 40. 13, 33. 18, 20. al. Buttm. § 70. 3. So Sept. for *שְׁלֹשָׁ* Gen. 7, 13. smp. Xen. An. 6. 6. 36.—For the pr. n. *τρεῖς* *ταβέρναι*, see in *ταβέρναι*. +

τρέμω, (τρέω,) found only in pres. and impf. Passow s. v. to tremble, from fear, absol. Matt. 5, 33 *φοβηθεῖσα καὶ τρέμουσα*. Luke 8, 47. Acts 9, 6. Sept. for *שָׁרָר* Jer. 4, 24. So Hdian. 6. 9. 2. Dem. 314. 24. Plato Rep. 554. d.—Hence, to tremble at any thing. to fear, to be afraid of; so with a particip. 2 Pet. 2, 10 *οὗ τρέμουντι βλασφημοῦντες*, they do not tremble speaking evil, they are not afraid to speak evil; comp. Buttm. § 144. 6. a. Winer § 46. 1. So c. inf. Soph. *Œd. Col.* 128 *ὅς τρέμωμεν λέγειν*. With an acc. Sept. for *רָרָר* Is. 66, 2. 5. Plato Parm. 137. a, *δὲ ἐμπερίαν τρέμονται τὸ μέλλον*.

τρέφω, f. *τρέψω*, comp. Buttm. § 18. 2; pr. to make thick, firm, fast, as a fluid, γάλα

τρέφαι to curdle milk, Hom. Od. 9. 246.—
Genr. and in N. T.

1. to make thick or fat, by feeding; hence to feed, to nurse, to nourish, to cherish; c. acc. Matt. 6, 26 ὁ πατήρ ὑμῶν οὐράνιος τρέφει αὐτά 26, 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐτρέψαμεν; Luke 12, 24. [23, 29.] Acts 12, 20. Rev. 12, 6. 14. Spec. to pamper, τὰς καρδίας James 5, 5, comp. in καρδία no. 1. a. γ. Sept. for לִבְיָדָה Prov. 25, 22; לִבְיָדָה 1 K. 18, 13; לִבְיָדָה Gen. 48, 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

2. to nurture, to bring up, Luke 4, 16 Ναζαρέτ, ὃς ἦν τετραμμένος.—1 Macc. 3, 33. Hdian. 1. 7. 6. Plato Rep. p. 558. d. Xen. Mem. 3. 9. 1.

τρέχω, f. τρέξομαι, aor. 2 ἔδραμον, Buttm. § 18. 2. § 114.

1. to run, intrans. and absol. Matt. 27, 48 εὐθείας δραμὼν εἰς ἐξ αὐτῶν. Mark 5, 6. 15, 36. Luke 15, 20. John 20, 2 τρέχει οὖν καὶ ἔρχεται. v. 4 ἔτρεχον δὲ οἱ δύο. With ἐπί c. acc. loc. Luke 24, 12; εἰς final Rev. 9, 9; inf. final Matt. 28, 8. Sept. for רָץ Gen. 24, 28. 2 Sam. 18, 19; c. ἐπί Gen. 21, 20. Joel 2, 9. So 2 Macc. 5, 2. Palæph. 22. 3. Xen. Cyr. 2. 2. 9.—Spec. of those who run in a stadium or public race, 1 Cor. 9, 24 bis, οἱ ἐν σταδίῳ τρέχοντες. πάντες μὲν τρέχουσιν κτλ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21, δραμεῖν στάδιον.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause; 1 Cor. 9, 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. v. 26; εἰς κενόν, in vain, Gal. 2, 2 bis. Phil. 2, 16; καλῶς Gal. 5, 7; c. acc. of kindr. noun, Heb. 12, 1 τρέχουμεν τὸν προκειμένον ἡμῖν ἀγῶνα let us run the race set before us; see Buttm. § 131. 4, and for the Subjunct. § 139. m. 3. So c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdot. 8. 102.—Trop. also of strenuous effort in general, Rom. 9, 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος. So Anth. Gr. IV. p. 134 πίνα καὶ εὐφραίνου· τί γὰρ αἰρίον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

2. Trop. of rumour, word, doctrine, to run, to spread quickly; 2 Thess. 3, 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχῃ.—Comp. Sept. ἕως ταχύος δραμεῖται ὁ λόγος αὐτοῦ, for רָץ Ps. 147, 15.

τρήμα, ατος, τό, (τρυπαίνω, τρύω,) pr. 'that which is pierced through,' a hole, e. g. the eye of a needle, Luke 18, 25 Lachm. for τρυμαλία Rec.—Genr. Pol. 1. 22. 6. Plato Gorg. 494. b.

τριάκοντα, οι, αι, τά, (τρεῖς, τρία,) thirty, Matt. 13, 8. 23. 26, 15. 27, 3. 9. Mark 4, 8. 20. Luke 3, 23. John 5, 5. 6. 19. Gal. 3, 17. See Buttm. § 70. 4. Sept. for עֶשְׂרִים Gen. 5, 3. 5. 18.—Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

τριακόσσιοι, αι, α, (τρεῖς, τρία,) three hundred, Mark 14, 5. John 12, 5. See Buttm. § 70. Sept. for רִבְעֵי עָשָׂר Gen. 6, 15.—Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

τρίβολος, ό, ή, adj. (τρεῖς, βέλος,) three-pointed, three-pronged; Subst. ὁ τρίβολος, a caltrop, crow-foot, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Dict. of Antt. art. Tribulus. Adam's Rom. Ant. p. 542. Veget. 3. 24. Plut. Mor. II. p. 76 τριβόλους σιδηροῦς κατασπείραι.—In N. T. tribulus, the land caltrop, Engl. Vers. thistle, brier, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, tribulus terrestris of Linn. Matt. 7, 16. Heb. 6, 8. Sept. for רָץ Gen. 3, 18; רָץ Prov. 22, 5. So Dioscor. 4. 15. Hesych. τριβόλος· ἀκάνθης εἶδος. Lat. tribulus Virg. Georg. 1. 153.

τρίβος, ου, ή, (τρίβω,) a beaten path, way, high-way, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3, 3. Mark 1, 3. Luke 3, 4, all quoted from Is. 40, 3 where Sept. for רָץ. Sept. also for רָץ Gen. 49, 17; רָץ Prov. 1, 15.—Plut. Sept. Sap. Conv. 18. Xen. Cyr. 4. 5. 13.

τριετία, ας, ή, (τρίτης; τρεῖς, τρία, ἔτος,) a triennium, the space of three years, Acts 20, 31.—Theophr. C. Pl. 1. 20. 4. Plut. comp. Demetr. c. Anton. 6.

τρίζω, f. ἰσω, onomatop. to give out a stridulous, creaking, grating sound, to squeak, Lat. stridere, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. II. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. II. 23. 101. Od. 24. 5. Luc. Nocyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, to grate, to gnash, c. acc. of part, Mark 9, 18 τρίζει τοὺς ὀδόντας, he gnasheth with his teeth. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. 7.

τρίμηνος, ου, ό, ή, adj. (τρῖς, μῖνος) of three months, trimestris, *Aechin.* 63. 14.—In N. T. Neut. τὸ τρίμηνον, three months, trimestre, *Heb.* 11, 23. Sept. for שְׁלֹשָׁה חֳדָיִם *Gen.* 38, 24; רִשְׁלֹשָׁה יָמִים 2 *K.* 24, 8.—*Pol.* 5. 1. 12. *ib.* 32. 12. i.

τρῖς, adv. (τρῖς, τρία) thrice, three times, *Matt.* 26, 34. 75. *Mark* 14, 30. 72. *Luke* 22, 34. 61. *John* 13, 38. 2 *Cor.* 11, 25 bis. 12, 8. So ἐπὶ τρῖς, up to thrice, thrice, *Acts* 10, 16. 11, 10; see in ἐπὶ III. 2. b. Sept. τρῖς for שְׁלֹשָׁה יָמִים 2 *K.* 13, 18. 19.—*Luc.* *Tox.* 39. *Xen.* *Cec.* 2. 4.

τρίστεγος, ου, ό, ή, adj. (τρῖς, στέγη) pr. three-roofed; genr. three-storied, having three floors or stories, οἰκοὶ τρίστεγοὶ *Jos.* B. J. 5. 5. 5; σποαὶ *Dion. Hal. Ant.* 3. 68.—In N. T. Neut. τὸ τρίστεγον, the third floor, third story, *Acts* 20, 9; comp. in ὑπερφῶν. So *Symm.* *Gen.* 6, 16; comp. ἡ τριστέγη *Artemid.* 4. 46.

τρισχιλίοι, αι, α, (τρῖς, χίλιοι) three thousand, *Acts* 2, 41. See *Buttm.* § 70. Sept. for שְׁלֹשָׁה רִבְבִּים *Ex.* 32, 28.—*Xen.* *Cyr.* 3. 1. 33.

τρίτος, η, ον, ordin. adj. (τρῖς,) the third, e. g.

1. Genr. *Matt.* 20, 3 περὶ τὴν τρίτην ὥραν. 22, 26 ὁ τρίτος. 27, 64. *Luke* 12, 38. 2 *Cor.* 12, 2. *Rev.* 4, 7. al. Sept. for שְׁלֹשִׁית *Gen.* 1, 13. 2, 14. So *Æl.* V. H. 7. 5. *Xen.* *An.* 2. 2. 4.—Spec. τῇ τρίτῃ ἡμέρᾳ on the third day *Matt.* 16, 21. *Mark* 9, 31; τῇ ἡμ. τῇ τρίτῃ *John* 2, 1; τῇ τρίτῃ sc. ἡμ. *Luke* 13, 32. So *Xen.* *Hell.* 4. 1. 20; τῇ τρίτῃ *Cyr.* 8. 7. 5.

2. Neut. τὸ τρίτον, e. g. a) Subst. with μέρος impl. a third, the third part, c. gen. of a whole, *Rev.* 8, 7 τὸ τρίτον τῶν δένδρων. v. 8. 9 bis. 10. 11. 12 quinq. 9, 15. 18. 12, 4; non al. So Sept. for רִשְׁלֹשָׁה *Num.* 15, 6. 7. 2 *Sam.* 18, 2. b) Adv. the third time, e. g. τὸ τρίτον *Mark* 14, 41. *John* 21, 17 bis. *Simpl.* τρίτον id. *Luke* 20, 12. 23, 22. *John* 21, 14. 1 *Cor.* 12, 28; τρίτον τοῦτο, this third time, 2 *Cor.* 12, 14. 13, 1; non al. Sept. τρίτον for שְׁלֹשָׁה *Num.* 24, 10; τρίτον τοῦτο for 'שָׁלֹשׁ יָמִים *Judg.* 16, 15. So τρίτον *Dion. Cass.* 58. 10. p. 596.—Also ἐκ τρίτου adv. the third time *Matt.* 26, 44; see in ἐκ no. 2 fin. †

τρίχες, see τριξ.

τρίχινος, η, ον, (τριξ, τριχός) of hair, hairy; σάκκος τρίχινος *Rev.* 6, 12. Sept. for שֵׁשׁ *Zech.* 13, 4.—*Xen.* *An.* 4. 8. 3. τριχίνους χιτώνας.

τρομος, ου, ό, (τρέμω,) a trembling, from fear, terror, *Mark* 16, 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἱκostas. Sept. for פַּחַד *Job* 4, 14; פַּחַד *Ex.* 15, 15. So 1 *Macc.* 7, 18. *Plut.* *M. Crass.* 26. *Plato Tim.* 62. b.—Coupled with φόβος, e. g. φόβος καὶ τρόμος, fear and trembling, intens. expressing great timidity, diffidence, 1 *Cor.* 2, 3; or profound respect, reverence, 2 *Cor.* 7, 15 ὡς μετὰ φόβον καὶτρόμον ἐδέξασθε αὐτόν. *Eph.* 6, 5. *Phil.* 2, 12. *Comp.* *Sept.* *Is.* 19, 6. *Ps.* 55, 5.

τροπή, ης, ή, (τρέπω,) a turning, turning back, e. g. of the heavenly bodies in their courses, as at the solstices, *James* 1, 17 οὐκ ἐν παραλλαγῇ, ἡ τροπὴ ἀποσκίασμα, see in ἀποσκίασμα.—*Sept.* *Job* 38, 33 τροπὰς οὐρανοῦ. *Deut.* 33, 14 ἡλίον τροπῶν. *Hom. Od.* 15. 404 τροπαὶ ἡελίοιο. *Pol.* 9. 15. 2. Also a turning back or rout of enemies, 1 *Macc.* 4, 35. *Xen.* *An.* 1. 8. 25.

τρόπος, ου, ό, (τρέπω,) pr. a turning, turn, direction; hence genr. a manner, way, mode, *Xen.* *Cyr.* 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ.—In N. T.

1. a turn, manner, way, mode; in adverbial constructions: a) Acc. c. κατὰ, e. g. κατ' ὃν τρόπον, in what manner, i. e. as, even as, comp. in κατὰ no. 5. *Acts* 15, 11. 27, 25; κατὰ πάντα τρόπον in every way *Rom.* 3, 2; κατὰ μηδὲνα τρόπον in no way, 2 *Thess.* 2, 3. So *Sept.* *Num.* 18, 7. *Pol.* 1. 87. 4. *Xen.* *Cyr.* 8. 2. 5. b) Acc. as adv. ὃν τρόπον, in what manner, i. e. as, even as, *Matt.* 23, 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία. *Luke* 13, 34. *Acts* 1, 11. 7, 28. 2 *Tim.* 3, 8. So too *Jude* 7 τὸν ὅμοιον τούτοις τρόπον. See *Buttm.* § 115. 4. § 131. 7. *Matth.* § 425. *Winer* § 32. 6. *Herm.* ad *Vig.* p. 880. Sept. for שְׁכֵל *Gen.* 26, 29. *Obad.* 16. So 2 *Macc.* 15, 39. *Hdian.* 1. 2. 3. *Xen.* *An.* 6. 3. 1; ὅμοιον τρόπον *Luc.* *Caapl.* 6. c) Dat. παντὶ τρόπῳ, in every way, *Phil.* 1, 18; see *Buttm.* § 133. 4. b. *Winer* § 31. 4. Also ἐν παντὶ τρόπῳ 2 *Thess.* 3, 16; see in ἐν no. 3. b. So dat. 1 *Macc.* 14, 35. *Arr.* *Epict.* 2. 20. 8. *Xen.* *Cyr.* 2. 1. 13.

2. Trop. a turn of mind and life, a man's ways, habits, deportment; *Heb.* 13, 5 ἀφιλάργυρος ὁ τρόπος.—*Jos.* *Ant.* 6. 12. 7. *Hdian.* 2. 14. 9. *Xen.* *An.* 1. 9. 22.

τροποφορέω, ᾶ, f. ἴσω, (τρόπος, φορέω,) to bear with the turn of any one, i. e. with his disposition, habits, manners, conduct, c. acc. *Acts* 13, 18 *Rec.* ἐτροποφόρησεν αὐτούς, from *Deut.* 1, 31 where *Sept.* *Alex.* et *Compl.* for מָנַח. Later edit. ἐτρο-

φοφόρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

τροφή, ἡς, ἡ, (τρέφω,) *food, nourishment, sustenance*; Matt. 3, 4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κτλ. 6, 25. 24, 45. Luke 12, 23. John 4, 8. Acts 2, 46. 9, 19. 14, 17. 27, 33. 34. 36. 38. James 2, 15. Trop. *nutriment* for the mind, instruction, Heb. 5, 12. 14. Sept. pr. for בָּרֵךְ Job 36, 31; עִיזָה Ps. 136, 25. Prov. 6, 8. So Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—Spec. *a stipend, hire*, Matt. 10, 10 ἀξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10, 7 et 1 Tim. 5, 18 where it is τοῦ μισθοῦ αὐτοῦ. So Xen. Œc. 5. 13.

Τρόφιμος, ου, ὁ, *Trophimus*, pr. n. of a Christian of Ephesus, Acts 20, 4. 21, 29. 2 Tim. 4, 20.

τροφός, οὔ, ὁ, ἡ, (τρέφω,) *a nurse, nurse*, 1 Thess. 2, 7. Sept. for תְּרִינָה Gen. 35, 8. Is. 49, 23.—Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

τροφοφορέω, ὦ, f. ἦσω, (τροφοφόρος; τροφή, φορέω,) *to bring nourishment to any one, to cherish, to care for*, c. acc. Acts 13, 18 in later edit. from Deut. 1, 31 where Sept. Cod. Vatic. for Heb. כִּי־יִרְאֶה; see in τροποφορέω.—2 Macc. 7, 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιβάλλει καὶ τροφοφορεῖ ἐν πολλῇ στοργῇ. Hesych. ἐτροφοφόρησεν· ἐβρεψεν.

τροχιά, ἄς, ἡ, (τρέχος,) *a wheel-track, rut*, Nicand. Theriac. 876 ἀμάξης τροχιά.—In N. T. in a wider sense, *a track, way, path*; trop. Heb. 12, 13 τροχιάς ὁρᾷς ποιήσατε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4, 26 where Sept. for בָּרֵךְ, as also Prov. 2, 15. 4, 11. So Suid. τροχιάς· πορείας, τρίβους, ἐργασίας.

τροχός, οὔ, ὁ, (τρέχω,) pr. *a runner*, any thing made round for rolling or running; hence genr. *a wheel*, as of a chariot, Sept. for רֶכֶשׁ 1 K. 7, 32. Xen. Cyr. 6. 1. 80; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35.—In N. T. trop. *a course*, as if run by a wheel, or perh. *a circular course, circuit*; James 3, 6 τροχὸν τῆς γένεσεως, see in γένεσις no. 2. Comp. Anacr. 4. 7 τροχὸς ἄμαρτος γὰρ οἶα, βίσιος τρέχει κυλισθείς. Wetst. N. T. II. p. 670. Some of the grammarians make a distinction as between τρώχος wheel, and τροχός course; see Passow in τροχός fin.

τρυβλίον, ου, τό, *a dish, bowl*, for eating or drinking; Matt. 26, 23 ὁ ἐμβαψάς

μετ' ἐμοῦ ἐν τῷ τρυβλίῳ. Mark 14, 20. Sept. for תְּרִיבֵּי Ex. 25, 39. Num. 4, 7.—Luc. Tim. 54. AEL. V. H. 9. 37. Plut. Demosth. 23.

τρυγᾶω, ὦ, f. ἦσω, (τρίγη,) *to gather in ripe fruits or grain, to harvest*, genr. Sept. for תְּרִיבֵּי Hos. 10, 12. 14; κῆπον τρ. Long. 2. 4.—Often and in N. T. of vintagers, *to harvest or gather grapes*, c. acc. Luke 6, 44 οὐδὲ ἐκ βᾶτου τρυγᾶσι σταφυλήν. Rev. 14, 18. 19. Sept. for תְּרִיבֵּי Deut. 24, 21. Judg. 9, 7. So Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Œc. 19. 19.

τρυγών, ὄνος, ἡ, (τρίζω, τρίζω,) *a turtle-dove*, Luke 2, 24; see in περιστερὰ. Sept. for תְּרִיבֵּי Lev. 5, 7. 11.—AEL. V. H. 1. 15. H. A. 1. 35, 39.

τρυμαλιά, ἄς, ἡ, (τρίμη, τρίω,) *a hole, the eye of a needle*, i. q. τρίπημα, Mark 10, 25. Luke 18, 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15, 11. Plut. de Puer. educ. 14.

τρίπημα, ατος, τό, (τρυπᾶω, τρύπα, τρίω,) *a hole, the eye of a needle*, Matt. 19, 24.—Genr. Aristoph. Pac. 1234. Etymol. Mag. 726. 55. Mæris p. 289, ὀπήν, Ἀττικῶς τρίπημα, Ἑλληνικῶς.

Τρύφαινα, ἡς, ἡ, *Tryphæna*, pr. n. of a female Christian at Rome, Rom. 16, 12.

τρυφᾶω, ὦ, f. ἦσω, (τρύφή,) *to live delicately and luxuriously, to live in pleasure*, absol. James 5, 5. Sept. for תְּרִיבֵּי Neh. 9, 25; תְּרִיבֵּי Is. 66, 11. AEL. V. H. 2. 5. Xen. Ath. 1. 11.

τρυφή, ἡς, ἡ, (τρίπτω,) *delicate living, luxury*, sc. as breaking down the mind and making effeminate. Luke 7, 25 ὁ ἐν... τρυφῇ ὑπάρχωντες. 2 Pet. 2, 13 see in ἡμέρα no. 1. a. Sept. for תְּרִיבֵּי Prov. 19, 10. Cant. 7, 6.—Text. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ἡς, ἡ, *Tryphosa*, pr. n. of a female Christian at Rome, Rom. 16, 12.

Τρωάς, ἄδος, Τροας, strictly *Alexandria-Troas*, a city of Mysia, situated on the coast over against the island of Tenedos, at some distance southward from the site of Troy. Its solitary ruins are now called *Eski-Stamboul*. Acts 16, 8. 11. 20, 5. 6. 2 Cor. 2, 12. 2 Tim. 4, 13.—Ptolem. 5. 3. Plin. H. N. 5. 30. The name *Troas* or the *Troad* strictly belonged to the whole district around Troy. See Pococke II. ii. p. 108. O. v. Richter Wallf. p. 462.

Τρωγύλλιον, ου, τό, *Trogylion*, pr. n. of a town and promontory on the west coast

coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20, 15.—Strabo 14. 1. 13. p. 636.

τρώγω, f. *ξομαι*, aor. *ἔτραγον*, (kindr. *τρώω*, *τρώω*), *to gnaw*, *to crack*, *to chew*, pr. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence *τρωγᾶλια*, *τρωκτά*, fruits, nuts, almonds, and the like, set on as dessert.—In N. T. genr. *to eat*, i. q. *ἐσθίω*, absol. Matt. 24, 38 *τρώγοντες καὶ πίνοντες, eating and drinking*, feasting, revelling, comp. in *ἐσθίω* no. 2. c. (Dem. 402. 21 *τρώγειν καὶ πίνειν ἡσυχῇ*. Pol. 32. 9. 9. Xen. Conv. 4. 8.) With acc. *ἄρτον* v. *ἄρτους* by Hebr. John 13, 18, quoted from Ps. 41, 10 where Heb. *בָּרֶךְ*, Sept. *ἐσθίω*, see fully in *ἄρτος* no. 2. Trop. John 6, 58; acc. *σάρκα* v. 54. 56. 57; see fully in *αἷμα* no. 1.

τυγχάνω, f. *τεύξομαι*, (kindr. *τεύχω*), aor. *ἔτυχον*, perf. *τετύχηκα*; also perf. *τέτευχα* Heb. 8, 6. Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. Matth. § 251. Lob. ad Phryn. p. 395.—*To hit*, *to strike*, *to reach* a mark or object, so of a weapon, absol. Hom. II. 5. 98. Xen. Cyr. 4. 6. 4; c. acc. II. 5. 582; c. gen. II. 5. 587; Æl. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to hit upon*, *to fall in with*, *to meet* casually, of persons, absol. Od. 21. 13. Hes. Theog. 973.—Hence in N. T.

1. Trans. *to attain unto*, *to obtain*, *to gain*, *to receive*, c. gen. Luke 20, 35 *καταξιώσιντες τοῦ αἰῶνος ἐκείνου τυχεῖν*. (Dem. 262. 27 *κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνου τυχεῖν*.) Acts 24, 3 *πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ*. 26, 22. 27, 3. 2 Tim. 2, 10 *ἵνα σωτηρίας τύχωμαι*. Heb. 11, 35. Perf. Heb. 8, 6 *διαφ. τέτευχε λειτουργίας*.—2 Macc. 4, 6 *εἰρήνης*. Diod. Sic. 4. 33 *σωτηρίας*. Hdian. 2. 3. 25. Xen. Ec. 11. 8. Perf. *τέτευχα*, c. gen. 3 Macc. 5, 35 *βοηθείας τετυχότες*. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phryn. p. 395.

2. Intrans. *to hit*, *to happen*, *to fall out*, *to chance*, e. g.

a) Impers. *εἰ τύχοι*, *if so happen*, *it may be*, i. e. *perchance*, *perhaps*, comp. in *εἰ* I. 1; 1 Cor. 14, 10 et 15, 37.—Philo de Nom. mut. p. 1067 *μουσικὸν μὲν γάρ, εἰ τύχοι, καὶ γραμματικὸν κτλ*. Dion. Hal. 4. 19. Hdian. 7. 3. 4, 9. Luc. Bis accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. *τυχών*, *οὔσα*, *όν*. a) As Adj. *happening*, any where and at all times, i. q. *chance*, *casual*, *common*; hence *οὐ τυχών*,

uncommon, *special*. Acts 19, 11 *δυνάμεις τὸ οὐ τὰς τυχοῦσας ἐποίει ὁ θεός*. 28, 2. So c. *οὐ* 3 Macc. 3, 7. Jos. Ant. 2. 6. 6. Hdian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14. β) Neut. *τυχόν* adv. *it may be*, *perchance*, *perhaps*; 1 Cor. 16, 6 *πρὸς ὑμᾶς δὲ τυχὸν παραμένω*. So Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Spec. before the participle of another verb, *τυγχάνω* is used in an adverbial sense, much like the Engl. phrase '*to happen* or *chance* to be', before a participle; e. g. Ceb. Tab. 1 *ἐτυγχάνομεν περιπατοῦντες we happened to be walking about*, we were by chance walking. Xen. An. 1. 5. 8 *ἑκαστος ἐτυχεν ἐστηκώς, where each happened to be standing*. Buttm. § 144. n. 6. Kühner § 310. 4. 1. Matth. § 553. δ. So espec. with *ὢν*, *ὄντες*, Xen. Cyr. 2. 2. 11 *ἐν τῇ σκηνῇ ἐτύχωναι τις ὢν*, *in the tent there happened to be one*. Ag. 2. 2 *πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχωναν*. But not seldom, espec. in later writers, *ὢν* is here omitted, particularly before a predicate; and then *τυγχάνω* is equivalent to a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xen. Hell. 4. 3. 3 *πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύγχανον, except those who happened to be exiles*, Engl. *who were exiles*. Plato Hipp. Maj. 300. e, *διὰ ταῦτα τυγχάνει καλῇ*. Aristoph. Eccles. 1141. Palmph. 15. 2 *ὅπου ἐτύγχανε ἄρκτος where there chanced to be a bear*, Engl. *where there was a bear*. Jos. Ant. 1. 19. 5 *εἰπερ λαβδίνου παῖς τυγχάνει; dost thou happen to be the daughter of Laban?* i. e. *art thou perhaps his daughter?* ib. 4. 7. 2 *Μωϋσῆς δέ, γηραιὸς ἦδη τυγχάνων, Moses happening now to be an old man*, Engl. *being now old*. See Matth. 1. c. Lob. ad Phryn. p. 277.—Hence in N. T. Luke 10, 30 *ἀφέντες [αὐτὸν] ἡμιζωνή τυγχάνοντα, leaving him happening to be half dead*, i. e. *leaving him as it were half dead*.

τυμπανίζω, f. *ῖσω*, from *τύμπανον*, *tympa-num*, a drum, tabret, timbrel, (*τύπανον*, *τύπτω*), consisting in the East of a thin wooden rim covered over with membrane, and hung round with brass bells or rattles, used chiefly by dancing women, Sept. for *תִּבְּ* Ex. 15, 20. Judg. 11, 34. Æl. V. H. 9. 8. Hdian. 4. 11. 5. But the *τύμπανον*, *tympa-num*, was also an instrument of torture; as to which interpreters are not agreed whether it was a stick (drumstick)

for beating, or a frame resembling a drum or timbrel, on which criminals were bound to be beaten to death. The main passage is 2 Macc. 6, 19, 28, comp. v. 30; and in Jos. de Macc. the same instrument is called τροχός, *a wheel*, ὃ 5, 9. This would seem to imply only a frame or rim on which they were extended. Phot. in Lex. τύπανον· τὸ τοῦ δημίου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Catapl. 6 ἐκ τυμπάνου, ubi Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόβουν.—Hence the verb τυμπανίζω, *genr. to drum, to beat the drum or timbrel*, Diod. Sic. 3. 59. In N. T. spec. *to scourge upon the tympanum, to torture, to beat to death*; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11, 35 ἄλλοι δὲ ἐτυμπαίνισθσαν, in allusion to 2 Macc. 1. c. So Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δέ, καὶ τυμπαμίζομένους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17; comp. ἐποτυμπαίνω, 3 Macc. 3, 27 αἰσχίοις βασάνους ἀποτυμπαίνισθησεται. Dem. 126. 17. Plut. Galb. 8.

τυπικῶς, adv. (τύπος,) *typically, in figures*, 1 Cor. 10, 11 Lachm. for τύποι in Rec.

τύπος, ου, ὁ, (τύπτω,) *a type, i. e. any thing caused, produced, made by blows*.

1. *a mark, print, impression*; John 20, 25 bis, τὸ τύπον τῶν ἡλῶν.—Athen. 13. p. 585. c, τοὺς τύπους τῶν πλεγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. 7. 4.

2. *a figure, form*, e. g. a) Of an image, statue. Acts 7, 43 τοὺς τύπους οὐς ἐποίησατε προσκυνεῖν αὐτοῖς, quoted from Amos 5, 26 where Sept. for עֲצָנִים. So Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7. b) Trop. *form, manner*, e. g. of the contents of a letter Acts 23, 25; of a doctrine Rom. 6, 17. So 3 Macc. 3, 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κτλ. Jambl. Vit. Pythag. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9. c) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5, 14 δεῖ ἐστι τύπος τοῦ μέλλοντος.

3. *a prototype, pattern*. a) Pr. of a pattern or model after which any thing is to be made; Acts 7, 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κτλ. Heb. 8, 5. Comp. Ex. 25. 40 where Sept. for תְּבַנְיָה. So Anthol. Gr. II. p. 72. b) Trop. *an exemplar, example, pattern*, e. g. to be imitated, followed, Phil. 3, 17 συμμεμηταί μου γίνεσθε ... καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1, 7. 2 Thess. 3, 9. 1 Tim. 4, 12. Tit. 2, 7. 1 Pet. 5, 3. Hence also *an example* for admonition, warning, 1 Cor. 10, 6. 11.

τύπτω, f. ψω, 1. *to beat, to strike, to smite*, pr. with repeated strokes, e. g. a) In enmity, with a staff, club, the fist; c. acc. of pers. Matt. 24, 49 τύπτειν τοὺς σκλάβους. Luke 12, 45. Acts 18, 17. 21, 32 τύποντες τὸν Παῦλον. 23, 3; τινὰ ἐπὶ τὴν σιαγόνα Luke 6, 29; εἰς τὴν κεφαλὴν sc. αὐτὸν Matt. 27, 30; τὴν κεφαλὴν αὐτοῦ καλᾶμψ Mark 15, 19; αὐτοῦ τὸ πρόσωπον Luke 22, 64; τὸ στόμα Acts 23, 2. Sept. of pers. for ἔπη Ex. 2, 11. 13. 21, 15. So Æschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8; τινὰ εἰς τι Xen. Cyr. 5. 4. 5. b) Of those who beat upon their breasts in strong emotion; Luke 23, 48 τύποντες ἑαυτῶν τὰ στήθη. 18, 13 ἐτυπεν [ἑαυτὸν] εἰς τὸ στήθος. So Jos. Ant. 7. 10. 5 τυπόμενος τὰ στένα. c) Trop. from the Heb. *to smite*, i. q. *to punish, to inflict evil, to afflict with disease, calamity, spoken only of God*, c. acc. Acts 23, 3 τύπτει σε μέλλει ὁ θεός. Sept. and ἔπη 2 Sam. 24, 17. Ez. 7, 9. So 2 Macc. 3, 39. Comp. in παράσω no. 2. b.

2. Trop. *to strike against, to offend, to wound*, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8, 12. Sept. and ἔπη 1 Sam. 1, 8.—Hom. II. 19. 125. Hdol. 3. 64 init.

Τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19, 9; comp. in σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

τυρβάζω, f. ἴσω, (τύρβη, Lat. turba,) *to make turbid, to disturb, to stir up*, τὸν πηλόν Aristoph. Vesp. 257.—In N. T. trop. *to disturb in mind, to trouble*; Pass. or Mid. Luke 10, 41 μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ. So Aristoph. Pax 1006 sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (τύρος,) *Tyrian*; hence ὁ Τύριος, *a Tyrian*, Acts 12, 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. צֵידָן (rock), Aram. ܬܝܪܫ, whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth, and power. Tyro was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19, 29, comp. Judg. 3, 3. 4. 18, 7. On the contrary, under the reigns

of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5, 11. 1 K. 5, 1 sq. 1 Chr. 14, 1 sq. 2 Chr. 2, 3. 9, 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Shalmaneser, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26. 27. 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phœnician writer asserts it; Jerome ad Ez. 26, 7. At any rate Tyre appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3, 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exp. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt; the materials were built up into a causeway or mole from the main land to the island city. Under the Seleucids and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. p. 757. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26, 7; and such it continued to be in the time of the crusades. See genr. Re-land Palest. p. 1046 sq. For the history and present state of Tyre or *Sûr*, a small town on a peninsula, connected with the coast by the enlargement of Alexander's mole, see Bibl. Res. in Palest. III. p. 392-408. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23, 13. Ez. 26, 7. 28, 1 sq. 29, 18.—In N. T. Acts 21, 3. 7; elsewhere only *τύπος καὶ σιδόν* Matt. 11, 21. 22. 15, 21. Mark 3, 8. 7, 24. 31. Luke 6, 17. 10, 13. 14.

τυφλός, ἢ, ὄν, (τυφελός, τύφω,) *blind*, Matt. 9, 27. 28. 11, 5. 12, 22. Luke 7, 21. 22. John 9, 1 sq. Acts 13, 11. al. Sept. for *ἄγος* Lev. 19, 14. Job 29, 15. So Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3.—Trop. in respect to the mind, *blind, ignorant, stupid*, dull of apprehension; Matt. 15,

14 ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν. 23, 16. 17. 19. 24. 26. Luke 4, 18. John 9, 39. 40. 41. Rom. 2, 19. 2 Pet. 1, 9. Rev. 3, 17. Sept. and *ἄγος* Is. 42, 18. 18. 19. 43, 8. So Luc. Vitar. Auct. τυφλός γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Œd. Tyr. 371; comp. Xen. Mem. 1. 3. 4. +

τυφλῶν, ὦ, f. ὠσω, (τυφλός,) *to blind, to make blind*, c. acc. Æl. V. H. 13. 24. Hdot. 4. 2.—In N. T. only trop. of the mind, *to blind, to darken*, c. acc. John 12, 40 τοὺς ὀφθαλμούς. 1 John 2, 11. 2 Cor. 4, 4 τὰ νοήματα. Sept. for *ἄγος* Is. 42, 19. So Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένοι. Platon Phæd. 48. p. 99. e, τὴν ψυχὴν τυφλῶς *Seign.*

τυφῶν, ὦ, f. ὠσω, (τύφος, τύφω,) *to smoke, to wrap in smoke or mist*, Jul. Cæsares. τυφούμεθα ὑπὸ τοῦ καπνοῦ, in Riemer s. v. Trop. *to wrap in conceit, to make conceited, proud, to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ταυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdian. 6. 5. 24.—In N. T. only Pass. *to be conceited, proud, arrogant, lifted up with pride*; 1 Tim. 3, 6 μὴ τυφώσῃς εἰς κρίμα ἐμπέισθ. 6, 4. 2 Tim. 3, 4. So Jos. c. Ap. 1. 3. Æl. V. H. 3. 28 τετυφωμένοι ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1. Dem. 116. 6.

τύφω, f. τύψω, Buttm. § 18. 2; *to raise a smoke, with kindr. acc. καπνὸν τύφειν* Hdot. 4. 196; *to smoke, to fill with smoke, καπνῷ τύφειν τὴν πόλιν* Aristoph. Vesp. 467, 1079; *to let burn out in smoke, i. e. slowly and faintly*, c. acc. Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χρόνον.—In N. T. Pass. *to be consumed in smoke, to smoke*; Matt. 12, 20 λίον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. 42, 3 where Heb. *תִּיֵּשׁ*, Sept. *καπνίζομαι*; see fully in λίον. So Chariton. Aphrod. 6. 3 τυφόμενον πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφομένην ἀδρού πυρός *εἰτι ῥῶσαν φλόγα.*

τυφωνικός, ἢ, ὄν, (τυφών,) *typhonic, like a whirlwind, violent, tempestuous*, e. g. *ἀνεμος* Acts 27, 14.—So *τυφών* a whirlwind, tempest, Aristot. Meteor. 1. de Mundo 4. 18.

Τύχικος, ου, ὄ, or Τυχικός, οῦ, *Tychicus*, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20, 4. Eph. 6, 21. Col. 4, 7. 2 Tim. 4, 12. Tit. 3, 12.—On the accentuation, see Winer § 6. 1. m.

τυχόν, see in *τυγχάνω* no. 2. b. β.

Υ.

ὕακινθος, η, ον, (ὕακινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9, 17. Sept. for ὕψι Ex. 25, 5; ὕψι Ex. 26, 4.—Hom. Od. 6. 231. Luc. pro Imag. 5.

ὕακινθος, ου, ὁ, ἡ, *the hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1.—In N. T. *the hyacinth*, a gem of like colour, nearly related to the *zircum* of mineralogists, Rev. 21, 20. See Plin. H. N. 37. 41. Rosenm. Bibl. Alterthk. IV. i. p. 38.

ὕαλος, η, ον, (ὕαλος,) *of glass, glassy*, transparent; Rev. 4, 6 θάλασσα ὑάλινη. 15, 2 bis.—Aristoph. Ach. 74.

ὕαλος, ου, ἡ, (ὕα,) pr. 'any thing clear like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot. 3. 24; *crystal*, Sept. for חַרְצוּל Job 28, 17; a burning-glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἀπνουςι... τὴν ὕαλον.—In N. T. *glass*, Rev. 21, 18, 21. So Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Plato Tim. 61. b. The grammarians prefer the form ὕαλος to the more Ionic ὕαλος in Hdot. l. c. Lob. ad P'hryn. p. 309.—On the history of ancient glass, see Strabo 14. p. 758.

ὕβριζω, f. ὕρω, (ὕβρις,) *to act with insolence, wantonness, wicked violence; to run riot*, Luc. D. Deor. 6. 1. Xen. Mem. 2. 1. 30. Cyr. 3. 1. 27; εἰς τινα, *towards any one*, Luc. D. Deor. 12. 1. Dem. 212. 23.—In N. T. c. accus. *to act insolently as to or towards any one*, i. e. *to treat despitefully, to injure, to abuse*; comp. Matth. 411. 2. Winer 32. 1. Luke 11, 45 ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. Acts 14, 5; acc. impl. Matt. 22, 6; Pass. Luke 18, 32. 1 Thess. 2, 2. Sept. for חַרְצוּ 2 Sam. 19, 43. So 2 Macc. 14, 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

ὕβρις, εως, ἡ, (kindr. ὑπέρ,) *pride, haughtiness, arrogance*, as an affection of mind, Sept. for חַרְצוּ Is. 9, 9 ἐφ' ὕβρις καὶ ὑψηλῇ καρδίᾳ λέγοντες. Prov. 29, 23; ἡκῆ Prov. 16, 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38.—In N. T. as shown in outward acts:

1. *insolence, despiteful treatment, an outrage*; 2 Cor. 12, 10 ἐν ὕβρεσιν, *in outrages*, as heaped upon one. Sept. for ἡκῆ Is. 16, 6. Nah. 2, 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ παύτου φοβερωτέρας ἡγήσεται

τὰς ὕβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

2. *Meton. injury, harm, damage*, in person or property, as arising from the *insolence or violence* of any one, and trop. from the violence of the sea, tempests, Acts 27, 10. 21 τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὄμβρων ὕβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 ναυσίστονον ὕβριν ἰδών. Comp. Dem. 522. ult.

ὕβριστής, ου, ὁ, (ὕβρις,) *one insolent, overbearing; injurious*; Rom. 1, 30 ὑβριστάς, ὑπερηφάνους. 1 Tim. 1, 13. Sept. for חַרְצוּ Is. 16, 6; חַרְצוּ Job 40, 6. Is. 2, 12.—Palaeoph. 1. 8 ὑβρισταὶ καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

ὕγιαίνω, f. αἰώ, (ὕγιής,) 1. *to be sound, healthy, well*, to be in good health; Luke 5, 31 οἱ ὑγιαίνοντες *those well*. 7, 10. 3 John 2. Also, *to be safe and sound*, Luke 15, 27. Sept. for חַרְצוּ Gen. 29, 6. 43, 27. 28.—Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

2. *Trop. to be sound, free from error*; e. g. of persons, ὑγιαίνειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure, right, in respect to Christian doctrine and life, Tit. 1, 13. 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ὑγιαίνουσα, λόγος ὑγιαίνων, *sound teaching, sound doctrine*, i. e. true, pure, uncorrupted. 1 Tim. 1, 10. 6, 3. 2 Tim. 1, 13. 1, 3. Tit. 1, 9. 2, 1.—Philo de Abr. p. 32. 29 τοὺς ὑγιαίνοντας λόγους. Plut. de aud. Poet. 4 ὑγιαίνοντα περὶ θεῶν δόξαι καὶ ἀληθείας.

ὕγιής, εός, οὗς, ὁ, ἡ, adj. Dat. εἰ, εἶ; Acc. εἰ, ἡ; so Acc. ὑγιῇ for the more usual ὑγιᾶ, John 5, 11. 15. 7, 23. Tit. 2, 8; also Sept. Lev. 13, 15. Plato Phaed. 39. p. 89. d; comp. Greg. Cor. p. 163. Matth. 103. n. 1. Winer 39. 1.

1. *sound, healthy, well*, in good health; pr. of the body or its parts, Matt. 12, 13. 15, 31 βλέποντας... κυλλοὺς ὑγιείς. Mark [3, 5.] 5, 34. [Luke 6, 10.] John 5, 4. 6. 9. 14. Acts 4, 10. So ποιεῖν τινα ὑγιῇ, *to make sound, to heal*, i. q. ὑγιάζειν, John 5, 11. 15. 7, 23; comp. in ποίω no. 1. f. β. —Tob. 12, 3. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

2. *Trop. λόγος ὑγιής, sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2, 8.—Anth. Gr. IV. p. 85 λόγος ἔρρει οὐχ ὑγιής. M.

Antonin. 8. 29 or 30. Dion. Hal. Ant. 2. 20 δόξας οὐχ ὑγρεῖς.

ὕγρως, ἄ, ὄν, (ὕω, ὕδωρ,) *watery, wet, moist*, Hdian. 6. 6. 2. Xen. CEC. 19. 6, 7.—In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23, 31; see in ξηρός. Sept. for ἦξ Judg. 16, 7. 8. So Theophr. H. Pl. 6. 10 λέγω δὲ ὑγρά τὰ φάλα.

ὕδρια, as, ἡ, (ὕδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2, 6. 7; also a vessel for carrying water, a *pot, jar, bucket*, in the East mostly of stone or earthen ware, John 4, 28. Sept. for ὕψ Gen. 24, 14 sq. Judg. 7, 16. 19.—Jos. Ant. 8. 13. 5. Athen. 13. p. 589. b. Xen. Hell. 1. 7. 9.

ὕδροποτιέω, ὦ, f. ἦσω, (ὕδροπος; ὕδωρ, πίνω,) *to drink water*, to be a water-drinker, absol. 1 Tim. 5, 23.—Athen. 2. p. 44. c. AEl. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

ὕδρωπικός, ἡ, ὄν, (ὕδρωψ, ὕδωρ,) *hydropic, dropsical*, Luke 14, 2.—Pol. 13. 2. 6. Aristot. Probl. 3. 5. 7.

ὕδωρ, ὕδατος, τό, (ὕω,) *water*, Plur. τὰ ὕδατα, *the waters*.

1. Pr. and genr. Matt. 27, 24 λαβὼν ὕδωρ ἀνέψατο κτλ. Mark 9, 41. 14, 13. Luke 7, 44. John 2, 7. Rev. 16, 12. al. As the instrument of baptism, Matt. 3, 11. Mark 1, 8. Luke 3, 16. John 1, 26. 31. 33. 3, 5. Acts 1, 5. 10, 47. 11, 16. 1 John 5, 6. 8. al. Sept. every where for ὕψ Lev. 1, 9. Judg. 4, 19. smp. So Hdian. 7. 12. 7. Deim. 73. 3. Xen. Mem. 3. 13. 3.—Spec. in various connections, e. g. α) ὕδωρ ζῶν, *living water*, running, see in ζω no. 1. d. Also πηγὰς ὑδάτων, see in πηγὴ no. 1. β) Of medicinal waters, John 6, 3 sq. γ) Of flowing waters, *a stream, river*, e. g. the Jordan, Matt. 3, 16. Mark 1, 10; genr. Acts 8, 36 bis. 38. 39. Also fountains, ὕδατα πολλὰ, *many fountains*, John 3, 23; see in Αἰνών. Sept. Ex. 7, 15. Hdian. 3. 3. 2. Xen. An. 4. 3. 21. δ) Of a lake or sea, e. g. of Tiberias, Matt. 8, 32. 14, 28. 29. Luke 8, 24. 25; genr. Rev. 1, 15. 14, 2. al. Sept. Gen. 6, 17. Luc. Philopat. 13. Xen. Hell. 3. 2. 19. ε) Of a *watery fluid, serum*, which flowed from the wound in Jesus' side, John 19, 34.

2. Trop. *water*, as an emblem of spiritual nourishment, i. q. the doctrines and blessings of the Gospel, John 4, 14 ter; ὕδωρ ζῶν 4, 10. 7, 38; comp. in ζω no. 1. d; also ὕδωρ ζωῆς Rev. 21, 6. 22, 1. 17; see in ζωὴ no. 1. b. Rev. 7, 17 see ib. Comp. Eccles. 15, 3 ὕδωρ σοφίας ποτίσει αὐτόν. +

ὑετός, οὐ, ὅ, (ὕω,) *rain*; Acts 14, 17 ἡμῖν ὑετοῦς διδοῦς, i. e. rains, seasons of rain. 28, 2. Heb. 6, 7. James 5, 18. Rev. 11, 6. James 5, 7 ὑετὸν πρώϊμον καὶ ὀψιμον, see in ὀψιμος. Sept. for ὕψ 2 K. 3, 17; ἣψ Ex. 9, 33. 34.—Luc. Icarom. 25. Xen. Ven. 5. 3.

υἱοθεσία, as, ἡ, (υἱός, θεός, τῆσιν,) pr. *the placing as a son, adoption*; Hesych. υἱοθεσία· ὅταν τις θεὸν υἱὸν λαμβάνει, comp. Hdian. 5. 7. 1 θεόσαι υἱόν. Diod. Sic. 4. 39 θεὸν υἱὸν ποιῆσαι.—In N. T. trop. *adoption, sonship*, spoken of the state of those whom God through Christ adopts as his sons and thus makes heirs of the promised salvation; comp. in υἱός B. 2. E. g. of the true Israel, the spiritual descendants of Abraham, Rom. 9, 4, comp. v. 6. 7; and so of Christians generally, the followers of Jesus, Rom. 8, 15 πνεῦμα υἱοθεσίας, see in πνεῦμα III. D. 2. e. β. Rom. 8, 23. Gal. 4, 5. Eph. 1, 5. Elsewhere Christians are called υἱοὶ τοῦ θεοῦ, as Rom. 8, 14. Gal. 3, 26; comp. John 1, 12.

υἱός, οὐ, ὅ, *a son*, Sept. every where for ἦξ.

A) Genr. 1. Pr. *a son*, a male child: a) Strictly only of man; Matt. 1, 21 τέξεται δὲ υἱόν. v. 25. 7, 9. Mark 6, 3. 9, 17. al. smp. Once pleonast. υἱὸς ἀβρὴν Rev. 12, 5. Emphat. opp. νόσος, Heb. 12, 8. Sept. for ἦξ Gen. 4, 16. 24. smp. So Hdian. 3. 6. 11. Xen. Cyr. 2. 2. 14.—Spoken of one who fills the place of a son, John 19, 26 γύναι, ἰδοὺ ὁ υἱός σου. Also of an adopted son, Acts 7, 21 et Heb. 11, 24, in allusion to Ex. 2, 10 where Sept. and ἦξ. So Hdian. 5. 7, 1. 10, 11. Diod. Sic. 4. 39.—Often the case of υἱός is omitted before a genitive, the article remaining in its place; see Buttm. § 125. 5, also in ὁ, ἡ, τό, Α. 2. a. Matt. 4, 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. 10, 2. John 21, 15. al. So 1 Macc. 2, 1. Jos. Ant. 14. 13. 3. Xen. An. 3. 3. 20. b) By Hebr. of the young of animals, e. g. the *foal* of an ass, Matt. 21, 5 πᾶλον υἱὸν ὑποζυγίου, quoted from Zech. 9, 9 where Sept. for ἣψ Rev. 19, 1 υἱὸς κριῶν. Comp. Heb. ἣψ Rev. 19, 1 *son of the herd*, a calf, Gen. 18, 7. 8.

2. By Hebr. in a wider sense, *a son, a descendant*; Plur. *descendants, posterity*; comp. in τέκνον no. 2.

a) Sing. Matt. 1, 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβὶδ. Luke 19, 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν. So the Messiah, as descended from the line of David, is said to be ὁ υἱὸς Δαβὶδ,

Matt. 22, 42. 45. Mark 12, 35. 37. Luke 20, 41. 44. Hence υἱὸς Δαβὶδ, *Son of David*, i. q. *Messiah*, Matt. 9, 27. 12, 23. 15, 22. 20, 30. 31. 21, 9. 15. Mark 10, 47. 48. Luke 18, 38. 39. Comp. Sept. and לֵבִי Gen. 29, 5. Ezra 5, 1 comp. Zech. 1, 1.

b) Plur. Acts 7, 16 υἱοὶ Ἑμμέρ, Heb. לְבִיִּם Gen. 33, 19. Heb. 7, 5 υἱοὶ Λευὶ *sons of Levi*, the Levites; Sept. Num. 26, 57. Gal. 3, 7 υἱοὶ Ἀβραάμ, *emphat. the true or spiritual posterity of Abraham*. Espec. οἱ υἱοὶ Ἰσραὴλ, *the sons, descendants, of Israel*, i. q. the Israelites, Matt. 27, 9. Luke 1, 16. Acts 5, 21. 7, 23. 37. Rom. 9, 27. 2 Cor. 3, 7. 13. Rev. 21, 12. al. So Sept. for לְבִיִּם Ex. 13, 19. 14, 2 smp. רִבְיָא Ex. 16, 31.

c) υἱὸς ἀνθρώπου, *a son of man, a man*; spoken of *man*, also of Jesus as the *Messiah*; see fully in ἀνθρώπος no. 4.

3. Trop. and from the Heb. spoken of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. *a pupil, disciple, follower*, the spiritual child of any one, comp. in τέκνον no. 3. b. Heb. 2, 10. 12, 5 bis, ὑμῖν ὡς υἱοῖς διαλέγεται· υἱὸς μου, κτλ. quoted from Prov. 3, 11 where Sept. and לֵבִי. 1 Pet. 5, 13 Μάρκος ὁ υἱὸς μου, comp. Acts 12, 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees, Matt. 12, 27. Luke 11, 19.—Sept. and לֵבִי 1 K. 20, 35. 2 K. 2, 3. 5. Prov. 2, 1. 3, 1. 4, 10. 20. al. Eccus. 4, 11. Comp. among the Greeks λατρῶν υἱοί, ῥητόρων υἱοί, for λατοί, ῥήτορες, spoken of classes, castes, professions, as transmitted from father to son. See Heb. Lex. לֵבִי no. 5. Passow in υἱός.—For υἱός (υἱοί) τοῦ Θεοῦ, see below in B.

4) By Hebr. with a genitive of thing or quality, *genit. the son of any thing*, i. e. one connected with, partaking of, or exposed to that thing; often put instead of an adjective; Winer § 34. 2. n. 2. Heb. Lex. לֵבִי no. 4, 8. E. g. with genit. of place, condition, connection, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, *bride-men*, Matt. 9, 15. Mark 2, 19. Luke 5, 34; see in νυμφῶν. Matt. 8, 12 υἱοὶ τῆς βασιλείας (τῶν οὐρανῶν), *sons of the kingdom*, to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13, 38; comp. in βασιλεία no. 3. b. Opp. are υἱοὶ τοῦ σατανᾶ, *subjects, vassals of Satan*, his followers, imitators, ib. 13, 38; and so υἱὸς τοῦ διαβόλου

Acts 18, 10. Comp. Sept. υἱὸς θεοῦ for עֲבִירֵי עֵל Ecc. 10, 11. So 1 Macc. 4, 2 υἱοὶ τῆς ἀκρας.—With a genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3, 17; see in βουεργίς. Luke 10, 6 υἱὸς εἰρήνης, *a son of peace*, one appointed to salvation; opp. τέκνον ὀργῆς Eph. 2, 3. 1 Thess. 5, 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4, 36 υἱὸς παρακλήσεως, see in παρακλήσις no. 2. John 12, 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5, 5. Luke 16, 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου, *sons of this world*, devoted to this world, ib. 16, 8. 20, 34; υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2, 2. 5. 6. Col. 3, 6. Comp. Sept. υἱὸς δυνάμεως for עֲבִירֵי עֵל 2 Sam. 13, 28; υἱὸς ἀνομίας for עֲבִירֵי עֵל Ps. 89, 23.—With genit. of that in which one is a partaker, to which one is exposed; Luke 20, 36 υἱοὶ τῆς ἀναστάσεως, *sons of the resurrection*, partakers in it. Acts 3, 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας, *son of perdition*, devoted to destruction, see in ἀπώλεια no. 1. b, John 17, 12. 2 Thess. 2, 3; υἱὸς τῆς γεέννης, i. e. deserving everlasting punishment, Matt. 23, 15. Comp. Sept. υἱὸς θανάτου for Heb. עֲבִירֵי עֵל 1 Sam. 20, 31. 2 Sam. 12, 5. So Psalt. Sal. 17, 17 υἱοὶ τῆς διαθήκης.

B) In relation to God, υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, *son of God, sons of God*, i. e.

1. Of one who derives his human nature directly from God, and not by ordinary generation; e. g. Adam, impl. Luke 3, 38. So, according to some, Jesus, Luke 1, 35; better under no. 8. b.

2. Of those whom God loves and cherishes as a father; see in πατήρ B. 2; γεννάω no. 1. c; comp. in τέκνον no. 3. c. So *genr. of the pious worshippers of God, the righteous, the saints*. a) Genr. Matt. 27, 54 et Mark 15, 39 ἀληθῶς ὁ θεός. οὗτος υἱὸς ἦν Θεοῦ, comp. Luke 23, 47 where it is δικαίος ἦν. Matt. 5, 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ τοῦ Θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20, 36; in disposition, benevolence, Matt. 5, 45. Luke 6, 35 υἱοὶ τοῦ ὑψίστου. Sept. and לֵבִי Ps. 73, 15. Deut. 14, 1. So Wisd. 2, 18. 5, 5. Eccus. 4, 10. Psalt. Sal. 13, 7. b) Spec. of the Israelites, Rom. 9, 26. 2 Cor. 6, 18. Sept. and עֲבִירֵי עֵל 1. 2. 43. 6. Jer. 3, 14. Sing. Ex. 4, 22. 23. Hos. 11, 1. c) Of Christians, Rom. 8, 14. 19. Gal. 3, 26 πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς

πίστεως ἐν Χρ. ἱ. 4, 6, 7. Heb. 12, 6 sq. Rev. 21, 7. Comp. in *τέκνον* no. 3. c.

3. Of Jesus Christ, as *ὁ υἱὸς τοῦ Θεοῦ*, the Son of God; also *ὁ υἱὸς τοῦ ὑψίστου* the Son of the Most High, Luke 1, 32, comp. Mark 5, 7. Luke 8, 28; and simply *ὁ υἱός*, the Son, κατ' ἐξοχὴν. a) In the Jewish sense as the Messiah, the Anointed, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in *βασιλεία* no. 3. So as joined with *ὁ Χριστός* in explanation; Matt. 16, 16 *σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ*. 26, 62. Mark 14, 61. Luke 4, 41. John 6, 69. 11, 27. 20, 31. Also John 1, 50 *σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ*, comp. Luke 1, 32. So too Matt. 2, 15, quoted from Hos. 11, 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4, 3 et Luke 4, 3. Matt. 8, 29 et Mark 5, 7 et Luke 8, 28. Matt. 14, 33. 27, 40. 43. Mark 3, 11. Luke 22, 70. John 1, 34 comp. 42. 9, 35. Perhaps Acts 13, 33 et Heb. 1, 5 et 5, 5 *υἱὸς μου εἶ σύ, σήμερον γεγέννηκά σε*, quoted from Ps. 2, 7 where Sept. for יְהוָה; comp. in *γεννάω* no. 1. c. But these passages belong rather to lett. b, below. So Sept. for יִשְׂרָאֵל, e. g. of Solomon whom God calls his son, 2 Sam. 7, 14; also for מְלָכִים of kings or magistrates, Ps. 82, 6; comp. Ps. 89, 28. b) In the Gospel sense, as the Messiah, the Saviour, the Head of the Gospel dispensation; so called as begotten in the flesh by the special power of God, Luke 1, 35; as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός no. 2; λόγος III; κύριος II. 2. b; βασιλεία no. 3. Compare also passages like John 10, 33–36. Matt. 11, 27. Luke 10, 22. John 1, 14. 18. Heb. 1, 5 sq. 3, 6. So where *ὁ πατήρ* and *ὁ υἱός* are mentioned in connection or antithesis, as in most of the above passages; also Matt. 28, 19. Mark 13, 32. John 5, 26. 1 John 1, 3. 2, 22. 4, 14. 2 John 3, 9. Genr. Matt. 3, 17 *οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός*. 17, 5. John 3, 16 *οὗτος γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κτλ.* v. 17. 18. 17, 1. Rom. 1, 3. 4. 9. 5, 10. 8, 3. 29. 32. 1 Cor. 1, 9. 15, 28. 2 Cor. 1, 19. Gal. 1, 16. 2, 20. Eph. 4, 13. Col. 1, 13. 1 Thess. 1, 10. Heb. 1, 2. 6, 6. 2 Pet. 1, 17. 1 John 1, 7. 5, 5. Rev. 2, 18. smp. +

ὕλη, ης, ἡ, (kindr. ξύλον,) a wood, forest, Lat. *sylva*, Sept. Job 38, 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31.—In N. T. wood,

fire-wood, fuel, James 3, 5. So Ecclus. 28, 10. Pol. 34. 2. 16. Plato Legg. 849. d. In Greek writers also timber, materials, Hdot. 4. 10. 2. Xen. Hell. 1. 1. 25.

ὑμεῖς, Plur. of σύ, where see.

Ἵμεναῖος, ου, ὁ, Hymenaeus, pr. n. of a man, an adversary of Paul, 1 Tim. 1, 20. 2 Tim. 2, 17.

ὑμέτερος, α, ου, possess. pron. (ὑμεῖς,) your, Lat. *vestri, vestra, vestrum*; comp. Butt. δ 72. 4.

1. Subjective, pr. of that which ye have, which belongs or pertains to you; John 7, 6 *ὁ καιρὸς ὁ ὑμέτερος*. 8, 17 *ἐν τῷ ὄνομί τῷ ὑμῶν*. Acts 27, 34. Rom. 11, 31. Gal. 6, 13. So Luke 6, 20 *ὑμεῖς ἐστέ ἡ βασιλεία τοῦ Θεοῦ*. 16, 12 *τὸ ὑμέτερον ὡς ἐστέ, that which belongs to you or is assured to you.*—Sept. Prov. 1, 26. Hdian. 3. 6. 7. Xen. Hell. 6. 3. 6.

2. Objective, of that which proceeds from you, of which ye are the source, cause, occasion; John 15, 20 *καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι*. 1 Cor. 15, 31 *ἐν τῇ ὑμετέρῳ καύχησιν ἢν ἔχω*, i. e. my boasting as to you. 2 Cor. 8, 8.—Hdian. 1. 5. 25. Thuc. 1. 33 *τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμετέρῳ πολεμῶσι*. Comp. Matth. 466. 2.

ὑμνέω, ᾠ, f. ἤσω, (ὑμνος,) to hymn, i. e.

1. Pr. c. acc. to sing hymns to any one, to praise in song, e. g. τὸν Θεόν Acts 16, 25. Heb. 2, 12. Sept. for ἡμῶν Is. 12, 4; 2 Chr. 29, 30.—Jos. Ant. 7. 12. 3 τὸν Θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τὸν Θεόν.

2. Intrins. to sing a hymn or hymns, to sing praise, absol. Matt. 26, 30 *καὶ ὑμῶν πάντες ἐξῆλθον*. Mark 14, 26. Sept. for ἡμῶν Neh. 12, 24; 2 Chr. 23, 13; 2 Chr. Ps. 65, 14. Is. 42, 10.—Plato Rep. 468. d.

ὑμνος, ου, ὁ, (ὑδω,) a hymn, song of praise; Eph. 5, 19 *ψαλμοῖς καὶ ὕμνοις καὶ ψαλμοῖς πνευμ.* Col. 3, 16. Sept. for ἡμῶν Is. 42, 10; 2 Chr. 7, 6. Ps. 40, 4. Arr. Exp. Alex. M. 4. 11. 3 *ἐς τοὺς Θεούς*. Hdian. 4. 2. 10. Plato Legg. 799. b.

ὑπάγω, f. ἀξω, (ὑπό, ἄγω,) to lead or bring under, as horses under a yoke, Luc. D. Deor. 25. 2. Hom. Il. 16. 148; to bring under a tribunal, i. e. before a judge on his elevated seat, to arraign, to accuse, Hdot. 6. 72, 82. Xen. Hell. 2. 3. 28; to bring under one's power or will, to subdue, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46; to lead or bring down, eis τὸ πῶδιον Jos. Vit.

ῥ 24; *to lead or bring away under*, i. e. *from under* any thing, Hom. II. 11. 163 ἔκτορα δ' ἐκ βελίων ὑπάγε Zeus.—In N. T. and later usage intrans. or with *ἐαυτὸν* impl. *to go away*, pr. *under cover*; strictly with the idea of *stealth*, stillness, without noise or notice; see in *ἄγω* no. 2.

1. Pr. *to go away, to depart, to withdraw oneself*, so as to be under cover, out of sight; absol. of persons, Mark 6, 31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18, 8; trop. of persons withdrawing themselves from a teacher or party, John 6, 67. 12, 11. Imperat. ὑπάγε, *go thy way, depart*, as a word of dismissal, Matt. 8, 13. 32. 20, 14. Mark 7, 29, 10, 52. Luke 10, 3. Once ἀφ' ἑρῆς ὑπάγει John 11, 44. So ὑπάγε εἰς εἰρήνην Mark 5, 34, ἐν εἰρήνῃ James 2, 16; see in *εἰς* no. 4 fin. As expressing aversion, *get thee hence, begone*, ὑπάγε Σατανὰ Matt. 4, 10; elsewhere ὑπάγε ὀπίσω μου Matt. 16, 23. Mark 8, 33. Luke 4, 8; comp. in ὀπίσω no. 2.—With *εἰς* local, *εἰς τὸν οἶκον* Matt. 9, 6. Mark 2, 11. 5, 19. Trop. Rev. 13, 10 εἰς αἰχμαλωσίαν. 17, 8. 11 εἰς ἀλώλειαν. With *πρὸς* c. acc. e. g. *πρὸς τὸν πατέρα* John 7, 33. 13, 3. 16, 5. 10. 16. 17; impl. 8, 21 ἐγὼ ὑπάγω. 14, 28 ὑπάγω... πορεύομαι πρὸς τ. π. In a like sense with *ποῦ*, *whither*, John 8, 14 bis. 13, 36. 14, 5. 16, 5; *δου* John 8, 21. 22. 13, 33. 36. 14, 4. Once of the wind, c. *ποῦ*, John 3, 8. Trop. and absol. *to depart this life, to die*; Matt. 26, 24 et Mark 14, 21 ὁ υἱὸς τοῦ ἀνδρ. ὑπάγει, καθὼς γέγραπται κτλ.—Thom. Mag. p. 866 τὸ ὑπάγω μὴ ἔλπει ἀντὶ τοῦ ἀπέρχουμαι, ἀλλ' ἀντὶ τοῦ ὑπὸ γλῶσσαν ἄγει. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἁγίου ὑπάγετε. Theogn. 917. Anth. Gr. III. p. 57. no. 2, εἰς ἄδην ὑπάγω. Comp. Hdt. 4. 120, 122. Thuc. 4. 126.

2. Genr. i. q. *to go, to go away* to a place; so with *εἰς* local, *εἰς τὴν πόλιν* v. *κόμην* Matt. 26, 18. Mark 11, 2. 14, 13. Luke 19, 30. Matt. 20, 4. 7 *εἰς τὸν ἀμπελῶνα*. John 7, 3. 9, 11 ὑπάγε εἰς τὴν κορυμβήθραν. 11, 31. 6, 21 *εἰς ἣν [γῆν] ὑπῆγον* sc. by ship. With *μετά τινος* Matt. 5, 41. Luke 12, 58; ἐκεῖ John 11, 8; *ποῦ* John 12, 35. 1 John 2, 11; *οπου* Rev. 14, 4; with inf. final, John 21, 3 ὑπάγε ἀλιεύει. Absol. John 4, 16. 9, 7 comp. 11. Luke 8, 42. 17, 14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which of themselves imply motion or action, in order to render the expression more full and complete; see in *πορεύω* no. 1; *ἀνίστημι* II. 1. a. John 15, 16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριητε. Matt. 13, 44. Im-

perat. Matt. 5, 24 ὑπάγε, πρῶτον διαλλάγη-τε. 8, 4. 18, 15. 19, 21. 21, 28. 27, 65. 28, 10. Mark 1, 44. 6, 38. 10, 21. 16, 7. Rev. 10, 8. 16, 1.—Arr. Epict. 3. 21. 6 ὑπάγε, ζῆται κτλ. So, *to go forwards, to advance*, slowly, gradually, Pol. 11. 16. 1. Xen. An. 3. 4. 48.

ὑπακοή, ἡς, ἡ, (ὑπακούω,) *a hearing attentively, a hearkening, listening*, Sept. for רָצָה 2 Sam. 22, 36. Aquil. for רָצָה 2 Sam. 23, 23.—In N. T. *obedience*; Rom. 1, 5 *εἰς ὑπακοὴν πίστεως*, i. e. *obedience which springs from faith*. 5, 19 διὰ ὑπακοῆς τοῦ ἑνός. 6, 16 bis. 15, 18. 16, 19. 26. 2 Cor. 7, 15. 10, 6. Philem. 21. Heb. 5, 8. 1 Pet. 1, 2. v. 14 see in *τέκνον* no. 5. With genit. of object, 2 Cor. 10, 5 ὑπακοὴν τοῦ Χριστοῦ, i. e. *to or towards Christ*. 1 Pet. 1, 22 ὑπ. τῇ ἀληθείᾳ.—Not found in the classics.

ὑπακούω, f. οὔσω, (ὑπό, ἀκούω,) *to hear*, pr. with *submissiveness*, stillness, attention, i. q. *to hearken, to listen*.

1. Pr. of a porter or door-keeper who *listens* and replies to the knock or call of any one from without; absol. Acts 12, 13 κρούσαντος δὲ αὐτοῦ... προσῆλθε παιδίσκη ὑπακούουσα.—Dem. 1149. 27. Plut. de Gen. Socr. 31. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

2. Trop. *to listen* to any one, *to obey*, c. dat. Matth. ῥ 362. no. 2; so c. dat. of pers. Matt. 8, 27 et Mark 4, 41 ὁ ἄνεμος καὶ ἡ θάλα. ὑπακούουσιν αὐτῷ. Mark 1, 27. Luke 8, 25. 17, 6. Eph. 6, 1. 5. Col. 3, 20. 22. Heb. 5, 9. 1 Pet. 3, 6; dat. impl. Heb. 11, 8. With dat. of thing, Acts 6, 7 ὑπήκουον τῇ πίστει. Rom. 6, 12. 16. 10, 16. 2 Thess. 1, 8. 3, 14; dat. impl. Rom. 6, 17. Phil. 2, 13. Sept. c. dat. for ὑπακούω Gen. 39, 10; comp. Dent. 20, 12.—So c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdtian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16, 3. Xen. CEC. 14. 3; comp. Matth. ῥ 362. 4.

ὑπανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνὴρ,) *under a husband, subject to a husband*, spoken of a wife, Rom. 7, 2. Sept. for ὡς ἡμεν Num. 5, 29.—Eccles. 9, 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

ὑπαντάω, ὦ, f. ἴσω, (ὑπό, ἀντί, ἀντί,) *to come opposite* to any one, *to encounter, to meet*, pr. with the idea of *stealth*, unperceived, without noise or notice; c. dat. Matt. 8, 28 ἐπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8, 27. John 11, 20. 30. 12, 18.

[Mark 5, 2. Luke 14, 31. John 4, 51.]—Tob. 7, 1. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

ὑπάντησις, εως, ἡ, (ὑπαντάω,) *meeting, encounter*; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπαντῆν, *to meet*; c. dat. John 12, 13 ἐγγέλσον εἰς ὑπάντησιν αὐτῷ. [Matt. 8, 34; c. gen. 25, 1.] Sept. for פגשׁ Judg. 11, 34.—Genr. Jos. Ant. 11. 8. 4.

ὑπαρξίς, εως, ἡ, (ὑπάρχω,) *being, existence, τοῦ ἀγαθοῦ* Plut. adv. Stoic. 18.—In N. T. *the being to any one, possession*; meton. *a possession, property, goods, substance*; Acts 2, 45 τὰς ὑπαρξίς ἐντίπασκον. Heb. 10, 34. Sept. for פקדון 2 Chr. 35, 7; נון Prov. 18, 11. 19, 14.—Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage put for the earlier τὰ ὑπάρχοντα, Tittm. de Syn. N. T. p. 193.

ὑπάρχω, f. ξω, (ὑπὸ, ἀρχω,) *to begin pr. in some degree, gradually, imperceptibly*, Hom. Od. 24. 286. Dem. 12. 1; *to begin doing, to do first*, with particip. Xen. An. 2. 3. 23. ib. 5. 5. 9; c. acc. impl. Dem. 1345. 7; *to begin to be, to come into existence, to arise*, Dem. 408. 22 τὴν ὑπάρχουσιν αἰσχύνῃ.—Hence genr. and in N. T.

1. *to exist, to be extant, present, at hand*; absol. Acts 19, 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κτλ. 27, 21. 28, 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11, 18. So Dem. 32. 20 τοῦτ' οὐδ' εἰ προσέωμαι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κτλ. Cyr. 3. 3. 52.—With dat. of pers. *to be present to any one, implying possession, property*; Acts 3, 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, *silver and gold have I none*. 4, 37 ὑπάρχοντος αὐτοῦ ἀποῦ. 28, 7. 2 Pet. 1, 8. (Sept. Job 2. 4. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, as Subst. *things present, things in hand, to any one, possessions, property, goods, substance*, c. dat. of pers. as above, Luke 8, 3. Acts 4, 32; c. gen. of pers. Matt. 19, 21 πᾶλιν σὺν σου τὰ ὑπάρχοντα. 24, 47. 25, 14. Luke 11, 21. 12, 15. 33. 44. 14, 33. 16, 1. 19, 8. 1 Cor. 13, 3. Heb. 10, 34. See Matth. § 570. Lob. ad Soph. Aj. p. 577. Schæf. ad Greg. Cor. p. 139. Sept. for פקדון Gen. 31, 18. 36, 6. 7; פקדון Gen. 12, 5. 1 Chr. 28, 1. So Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

2. Simply, *to be*, i. q. εἶμι, as a logical copula connecting the subject and predicate; comp. in εἶμι II. a) With a Subst. as predicate; Luke 8, 41 καὶ αὐτὸς ἀρχων

τῆς συναγωγῆς ὑπῆρχε. 23, 50. Acts 2, 30. 4, 34 ὅσοι γὰρ κτήτορες . . . ὑπῆρχον. 16, 3. 20. 37. 17, 24. 29. 21, 20. 22, 3. 1 Cor. 11, 7. 12, 22. Gal. 1, 14. 2, 14. 2 Pet. 2, 19. So Hdian. 6. 7. 2. b) With an adj. as predic. Luke 9, 48. 11, 13 εἰ οὖν ὑμεῖς ποιεῖτε ὑπάρχοντες. 16, 14. Acts 3, 2. 4, 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7, 55. 14, 8. 27, 12. Rom. 4, 19. 1 Cor. 7, 26. 2 Cor. 8, 17. 12, 16. James 2, 15. 2 Pet. 3, 11. So Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1. c) With a Participle of another verb as predic. comp. εἶμι II. 6. So with Part. Pass. perf. as Adj. Acts 19, 36. As forming a periphrasis for a finite tense of the same verb; Acts 8, 16 μόνον δὲ βαπτισμένοι ὑπῆρχον κτλ. *only they were baptized*, where ἦν ἐπιστηπτικός precedes. Comp. Matth. § 559. Winer § 46. 8. So Dem. 305. 23 καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα. d) With an adverb as predic. Acts 17, 27 τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα. e) With a Prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies *a being, remaining, living in any state or place*; so ἐν c. dat. of state or condition, Luke 7, 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 16, 23. Acts 5, 4. Phil. 2, 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10, 12. Phil. 3, 20; πρὸς c. gen. Acts 27, 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει.

ὑπέκτω, f. ξω, (ὑπὸ, ἐκω,) *to give way under, to give under, to yield*, so pr. to cease fighting and withdraw, c. dat. Hdian. 1. 15. 16. Xen. Hell. 5. 4. 45.—In N. T. *to yield, to submit to*, c. dat. Heb. 13, 17. So Jos. de Macc. 6 τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέκτω. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

ὑπεναντίος, α, ον, (ὑπὸ, ἐναντίος,) *over against, opposite to*, c. dat. Hes. Scut. 347. Plato Theæt. 176. a.—In N. T. *opposed, contrary, adverse*, pr. with the idea of stealth, covertness, clandestineness; Tittm. de Syn. N. T. p. 187. With dat. Col. 2, 14 δ ἦν ὑπεναντίον ἡμῶν. Subst. οἱ ὑπεναντίον, *opposers, adversaries*, Heb. 10, 27. Sept. ὁ ὑπ. for פקדון Ex. 23, 27; פקדון Deut. 32, 27. So Æl. V. H. 13. 40 ὑπεναντίον τι. Plut. Agesi. 24. Subst. Wisd. 18, 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

ὑπέρ, a prep. governing the genitive and accusative, with the primary signif. *hyper-, over*, Lat. *super*, Germ. *über*.

I. With the GENITIVE, pr. of place *where*, i. e. the place *over or above* which any thing is or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 τὰ ὑπὲρ τῶν ὀμμάτων. Of

motion over, Hlian. 2. 6. 19. Xen. Mem. 3. 8. 9 ὁ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύομενος. So a mountain or hill is said to be over a place, to overhang, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Buttm. § 147. n. 1. Kühner § 293. Matth. § 582. Winer § 51 ult.—In N. T. only trop.

1. With the idea of protection, care, favour, benefit, over, for, in behalf of, for the sake of, i. e. in commodum alienius; pr. as if bending over a person or thing, and thus warding off what might fall upon and harm it. a) Genr. John 17, 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν. Acts 21, 26 ὥς ὃ προσηγάθη ὑπὲρ ἐκείνου αὐτῶν ἡ προσφορά. 2 Cor. 13, 8. Col. 1, 7. 4, 12 πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς. Heb. 6, 20. 13, 17. al. So AEL. V. H. 3. 25 ὑπὲρ τῆς Ἑλλάδος ὃ καὶ καλῶς ἀγωνισάμενοι. Xen. Cyr. 2. 1. 21 μαχοῦνται ὑπὲρ τῶν τρεφόντων. An. 7. 7. 21.—Espec. after verbs or words implying prayer for any one, comp. Engl. to pray over any one, James 5, 14; so c. gen. of pers. as δεῖσθαι ὑπὲρ τινος Acts 8, 24; εὐχεσθαι James 5, 16; προσευχέσθαι Matt. 5, 44. Luke 6, 28. Col. 1, 9. (2 Macc. 12, 44.) So δέησις ὑπὲρ τινος Rom. 10, 1. 2 Cor. 9, 14. Phil. 1, 4. Eph. 6, 19 where ὑπὲρ τινος and περί τινος alternate, comp. Winer § 51 fin. προσευχή Acts 12, 5. Rom. 15, 30. Genr. 1 Tim. 2, 1. 2 δέησαι, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων κτλ. After verbs implying speaking, pleading, intercession for any one; Acts 26, 1 ὑπὲρ σεαυτοῦ λέγειν. Rom. 8, 26 τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν. v. 27. 34. Heb. 7, 25. 9, 24. (Æschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 18 τὴ εἰπέειν ὑπὲρ ἡμῶν.) After verbs and nouns implying zeal, care, effort for any person or thing; 1 Cor. 12, 25 ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. So ζήλος ὑπὲρ τινος 2 Cor. 7, 7. Col. 4, 13; σπουδή 2 Cor. 7, 12. 8, 16; τὸ φρονεῖν Phil. 4, 10. (Xen. Cyr. 1. 6. 12 ἐπιμελεῖσθαι ὑπὲρ τινος.) So εἶναι ὑπὲρ τινος, to be for any one, to take his part; Rom. 8, 31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἔστι], τίς κατ' ἡμῶν; Mark 9, 40. Luke 9, 50.—Often after verbs or words implying the suffering of evil or death for, in behalf of any one; c. gen. of pers. as ἀνάστημα εἶναι ὑπὲρ τινος Rom. 9, 3; ἀποστήσκειν John 11, 50. 51. 52. Rom. 5, 6 Χριστὸς . . . ὑπὲρ ἀσεβῶν ἀπέθανε. v. 7 bis. 8. 14, 15. 2 Cor. 5, 14. 15 bis. 1 Thess. 5, 10; ἀπολέσθαι John 18, 14; γεύεσθαι θανάτου Heb. 2, 9; δίδόναι ἑαυτὸν v. τὸ σῶμα Luke 22, 19. Tit. 2, 14. 1 Tim. 2, 6; ἐκχύνειν τὸ αἷμα Luke 22, 20;

ζῶειν τὸ πάσχα 1 Cor. 5, 7; κατὰ γίνεσθαι Gal. 3, 13; κλῆν τὸ σῶμα 1 Cor. 11, 24; παραδίδόναι ἑαυτὸν v. τινά Rom. 8, 32. Gal. 2, 20. Eph. 5, 2. 25; πάσχειν τι 1 Pet. 2, 21. 3, 18. 4, 1; ποιῶν τινα ἁμαρτίαν 2 Cor. 5, 21; σταυροῦσθαι 1 Cor. 1, 13; τρεῖναι τὴν ψυχὴν John 10, 11. 15. 13, 27. 38. 15, 13. 1 John 2, 16 bis. With gen. of thing, John 6, 51. Rom. 16, 4. 2 Cor. 12, 15. So Eccles. 29, 15. Xen. An. 7. 4. 9 ἀποστήσκειν ὑπὲρ τινος. b) Closely allied to the above is the sense for, instead of any one, in place of; comp. Winer § 51 fin. Philem. 13 ἱνα ὑπὲρ σοῦ μοι διακοῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5, 20 bis, ὑπὲρ Χριστοῦ ὃν πρεσβεῖομεν, κτλ. Eph. 6, 20. Here some refer the class of passages cited in lett. a, fin. So Palæph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

2. Causal, for, i. q. because of, on account of, propter, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11, 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, for the glory of God, in order to manifest his glory. Acts 5, 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ, for his name, for his honour. 9, 16. 15, 26. 21, 13. Rom. 1, 8. 15, 8. 1 Cor. 15, 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1, 6. 12, 10. 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1, 4.] Eph. 3, 1. 13. Phil. 1, 29 bis. Phil. 2, 13 ὑπὲρ τῆς εὐδοκίας, for (by virtue of) his own glad-pleasure, because it is his will. Col. 1, 24 bis. 2 Thess. 1, 4. 5. Heb. 5, 1 bis. 3. 7, 27. 9, 7. 3 John 7. So after δοξάζειν Rom. 15, 9; εὐχαριστοῦν Rom. 1, 8. 1 Cor. 16, 30. 2 Cor. 1, 11. Eph. 1, 16. 5, 20.—Jos. Ant. 3. 8. 6 ὑπὲρ ἀμαρτιῶν. Isocr. 801. c. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ἡμᾶς ἐγὼ εὐδαιμονίζω.

3. As marking an object of speech, thought, hope, or the like, e. g. a) After verbs of speaking and the like, over, upon, about, concerning; comp. in Engl. to talk over a matter, to boast over; Matth. Winer, ll. cc. Rom. 9, 27 Ἡρακλᾶς δὲ κράξεν ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4, 6. 2 Cor. 5, 12. 7, 4 πολλή μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8, 23. 24. 9, 2. 3. 12, 5. 8. So AEL. V. H. 12. 52. Pol. 1. 13. 7 ἰστορεῖν ὑπὲρ τινος. b) Also, as to, in respect to; 2 Cor. 1, 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . ὑπὲρ τῆς ἀληθείας κτλ. i. q. ἀγνοεῖν περὶ τινος 1 Cor. 12, 1. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2, 1. So Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλὴ ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the ACCUSATIVE, pr. of place *whither*, implying motion or direction *over* or *above* a place; Hdot. 4. 188 *ῥαπτεύουσι ὑπὲρ τὸν δόμον*. Eurip. Ion 46. Hdian. 7. 2. 13 *ὑπὲρ γαστέρα τοῦ ἱππου βρεχομένου*. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 *τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλληνισπονοτον οἰκοῦσι*. Comp. Matth. § 582. b. Kühner § 293. Winer § 53. e.—In N. T. only trop. *over*, *above*; comp. Winer l. c.

1. As marking superiority in rank, dignity, worth, *over*, *above*; Matt. 10, 24 bis, *οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον*, κτλ. Luke 6, 40. Eph. 1, 22 *κεφαλὴν ὑπὲρ πάντα*. Phil. 2, 9 *ὄνομα τὸ ὑπὲρ πάντων ὀνομα*. Philem. 16. —Luc. Vit. Auct. 2 *τίς ὑπὲρ ἀνθρώπων εἶναι βούλεται*; Ael. V. H. 12. 1. p. 159 Ἀσπασία ... *ὑπὲρ τὰς γυναῖκας βασιλικῶς* κτλ.

2. As marking excess beyond a certain measure or standard, and spoken comparatively, *over*, *above*, *beyond*, *more than*. a) Genr. and simply; Matt. 10, 37 bis, *ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ* κτλ. Acts 26, 13 *ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου* ... φῶς. 2 Cor. 1, 8 et 8, 3 *ὑπὲρ δύναμιν*. Gal. 1, 14 *προέκοπτον ἐν τῇ Ἰουδαίᾳ ὑπὲρ πολλούς* κτλ. Eph. 3, 20. Also *ὑπὲρ* δ, *above what*, *more than what*, 1 Cor. 4, 6. 10, 13. 2 Cor. 12, 6. Philem. 21. So Sept. 1 Sam. 15, 22. Eccles. 7, 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 *ὑπὲρ δύναμιν*. Xen. Mem. 4. 3. 8 *πῶς οὐχ ὑπὲρ λόγον*. b) Pleonast. after comparatives; e. g. after an Adj. in the comparat. degree, Luke 16, 8 *φρονώμετεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός*. Heb. 4, 12; comp. in *παρά* III. 4. c) With a verb, 2 Cor. 12, 13 *τί γάρ ἐστιν, ὃ ἡγήσθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας*; comp. Winer § 53. e. So Sept. *οὐ κρείσσων εἰμι ὑπὲρ τοὺς πατέρας μου*, for Heb. *ἵψ* comparat. 1 K. 19, 4; also Judg. 11, 25. Ps. 19, 11. c) Without case, where it then stands as an adverb, i. q. *more*, *much more*; comp. Buttm. § 147. n. 5. Matth. § 594. 1. Winer § 54 ult. n. 2. 2 Cor. 11, 23 *διάκονοι Χριστοῦ εἰσι*; *ὑπὲρ ἐγώ*. See Kypke ad loc.—For the adverbial forms *ὑπὲρ λίαν*, *ὑπὲρ ἐπερισσού*, see the arts. *ὑπερλίαν*, *ὑπερεπερισσού*.

NOTE. In composition *ὑπὲρ* implies: a) Motion or rest *over*, *above*, *beyond* a place or thing; as *ὑπεραίρω*, *ὑπερβαίνω*, *ὑπερίχω*. b) Protection, aid, *for*, *in behalf of*; as *ὑπερεντυγχάνω*. c) Excess, a surpassing, *over*, *above*, *more than*, often with the idea of censure; as *ὑπερβάλλω*, *ὑπερεκτείνω*, *ὑπερπερισεύω*, also *ὑπεραυξάνω*, *ὑπερνικάω*.

ὑπεραίρω, f. *αῶ*, (*αῖρω*), *to lift* or *raise up over*, *above*, any thing, Luc. Amor. 54 *ὅσοι τὴν φιλοσοφίαν ὀφρὺν ὑπὲρ αὐτοὺς*

τοὺς κροτάφους ὑπερήρκασι. Plato Phædr. 248. a. Intrans. *to rise up over*, e. g. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3.—In N. T. only Mid. *ὑπεραίρομαι*, trop. *to lift up oneself overmuch*, *to over-exalt oneself*, *to become elated*, *conceited*, *arrogant*; absol. 2 Cor. 12, 7 bis, *ὥς μὴ ὑπεαίρομαι* κτλ. With *ἐπὶ* τινα 2 Thess. 2, 4. So 2 Macc. 5, 23. Anthol. Gr. IV. p. 11. no. 22. Aristot. Virt. et Vit. 7. 5.

ἡγέρακμος, ου, δ, ῥ, adj. (*ἀκμή*), *beyond the flower of life*, *past the proper age*; 1 Cor. 7, 36 *εἰν ἢ ὑπέρακμος* ec. ἢ *παρένους*.—Suid. *ὑπέρακμος* ὑπερδραμὼν τὴν ὥραν. Found only in N. T.

ὑπεράνω, adv. (*ὑπὲρ*, *ἄνω*), *intens. over above*, Engl. *up above*, *high above*; of place, c. gen. Eph. 4, 10 *ὑπεράνω πάντων οὐρανῶν*. Absol. Heb. 9, 5. Sept. for *ἡῃ* Ex. 8, 2; *ἡῃ* Ez. 11, 22. So c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7; absol. Luc. D. Deor. 4. 2.—Trop. of rank, dignity, c. gen. Eph. 1, 21 *ὑπεράνω πάσης ἀρχῆς*. Sept. for *ἡῃ* Deut. 26, 19, 23, 1.

ὑπεραυξάνω, f. *ξίσω*, (*αὐξάνω*) *intens. to overgrow*, i. e. trop. *to grow exceedingly*, *to increase greatly*, in a good sense; intrans. 2 Thess. 1, 3 *ὑπεραυξάνει ἡ πίστις ὑμῶν*.—Andocid. 32. 23.

ὑπερβαίνω, f. *βήσομαι*, (*βαίνω*) trans. *to let pass over*, *to transfer*, c. acc. Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. Sept. 2 Sam. 22, 30. Hdian. 8. 2. 11. Xen. An. 7. 3. 42. Trop. *to overgo*, *to overpass* certain limits, *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18; νόμον Diod Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. *to overgo*, *to go too far*, *to transgress*, i. e. *to go beyond right*, 1 Thess. 4, 6.

ὑπερβαλλόντως, adv. (*ὑπερβάλλων*) *exceedingly*, *above measure*, 2 Cor. 11, 23. —Sept. Job 15, 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

ὑπερβάλλω, f. *βαλῶ*, (*βάλλω*) *to throw or cast over*, *beyond*, e. g. beyond a certain goal or limit in acc. Hom. Od. 11. 595 *ὅλλ' ὅτε μέλλοι [λαῶν] ἄκρον ὑπερβαλεῖν*, i. e. Sisypheus. Il. 23. 843; of a kettle, *to throw over*, *to boil over*, Hdot. 1. 59; intrans. *to throw oneself over* a mountain or the like, *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond* or further than another, *to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637; hence genr. *to*

surpass, to exceed, to excel, Jos. Ant. 2. 2. 1 πλοῦτα· τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. Hell. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, οὐσα, ον, *surpassing, exceeding, supereminent*; 2 Cor. 3, 10 ἔσκεν τῆς ὑπερβαλλούσης δόξης. 9, 14 διὰ τὴν ὑπερβαλλούσαν χάριν τοῦ θεοῦ. Eph. 1, 19. 2, 7. 8, 19. So 2 Macc. 4, 13. Jos. Ant. 4. 2. 2. Hdtan. 3. 10. 12. Xen. Hi. 11. 2.

ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω,) *a throwing, casting, shooting beyond*, Soph. Œd. Tyr. 1196 κατ' ὑπερβολὴν τοφεύσας. Also, *a passing over*, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25.—In N. T. trop. *excess, excellence, supereminence*; 2 Cor. 4, 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12, 7. So Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὀμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4.—With a prep. adverbially: κατ' ὑπερβολήν, i. q. *exceedingly, supereminently*, Rom. 7, 13. 2 Cor. 1, 8. Gal. 1, 13. 2 Cor. 4, 17 see below. Also i. q. Fr. *par excellence*, 1 Cor. 12, 31 καὶ ἔτι κατ' ὑπερβολὴν ὁδόν, *a way par excellence, a far better way*. Comp. in κατὰ II. 1. d. γ. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence intens. by Hebr. κατ' ὑπερβολὴν εἰς ὑπερβολὴν, q. d. *exceeding exceedingly* in the highest possible degree, 2 Cor. 4, 17; see Gesen. Lehrs. p. 693. 2. So Æl. V. H. 4. 20. ib. 12. 1. p. 160, εἰς ὑπερβολὴν τιμῶν.

ὑπερεργάω, 2 Cor. 11, 23 Lachm. for Rec. ὑπὲρ ἐγώ.

ὑπερεῖδον, (εἶδω,) as aor. 2 to ὑπερορῶω, *to see or look out over*, e. g. τὴν θάλασσαν Hdot. 7. 36 fin.—In N. T. trop. *to overlook, not to regard*, i. q. *to bear with, not to punish*, c. acc. Acts 17, 30 χρόνους τῆς ἀγνοίας ὑπερεῖδων ὁ θεός. Sept. for עֵינַי לֹא-בָּרַךְ I ev. 20, 4. So Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, ἔπαινον ἦνεγκε τοῖς ὑπεριδοῦσι. Also *to slight*, Tob. 4, 3. Æl. V. H. 3. 22; *to despise*, Xen. Ag. 8. 4.

ὑπερέκεινα, adv. (ἐκείνος, Buttm. § 115. n. 5,) pr. 'beyond those parts'; hence *beyond, over beyond*; and with the art. τὰ ὑπερέκεινα ὑμῶν sc. *μέρη, the parts beyond you*, 2 Cor. 10, 16; comp. Buttm. § 125. 6, 7. Bos Ellipse. ed. Schæf. p. 289.—Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερέκεινα δέ, μόνοι οἱ σύρφακες.

ὑπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) intens. *more than abundantly*, comp. in περισσός no. 2; i. e. *superabundantly, very exceedingly*, above all measure; Eph.

3, 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. 3, 10. 5, 13.—Sept. for Chald. ܕܢܝܚܢ Dan. 3, 23.

ὑπερεκπερισσός, adv. i. q. ὑπερεκπερισσοῦ, 1 Thess. 5, 13 Lachm.

ὑπερεκτείνω, f. ἐνῶ, (ἐκτείνω,) *to stretch out overmuch, beyond measure*; trop. c. acc. of pers. 2 Cor. 10, 14 οὐ ὑπερεκτείνωμεν ἑαυτοὺς *we stretch not ourselves out too far*, we do not go beyond our measure, i. e. τὸ μέτρον τοῦ κανόνος in v. 13.—Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτενόμενοι, Schol. ὑπερφύλονεοῦντες; but some editions read ὑπερδιατενόμενοι.

ὑπερεκχύνωμαι, Pass. (ἐκχύνω, ἐκχέω,) *to be poured out over*, as from a vessel, i. q. *to run over, to overflow*, absol. Luke 6, 38 μέτρον ὑπερεκχυνόμενον. Sept. for ܕܢܝܚܢ Joel 2, 24. Sept. ὑπερεκχέομαι for ܕܢܝܚܢ Prov. 5, 16; also Æl. H. An. 12. 41.

ὑπερεντυγχάνω, f. τεύχομαι, (ἐντυγχάνω,) *to intercede for any one, in his behalf*; c. ὑπὲρ τινος, Rom. 8, 26. Comp. Winer § 56. 2. a.

ὑπερέχω, f. ἔω, (ἔχω,) *to hold over*, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τινα v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pr. *to hold oneself over or beyond*, comp. ἔχω no. 5; hence *to be over, to be prominent, to jut out over or beyond*, Sept. Ex. 26, 13. 1 K. 8, 8. Æl. V. H. 9. 13. Xen. Cyr. 7. 5. 8.—In N. T. trop.

1. *to hold oneself above, to be superior, better, to surpass, to excel*; see in ἔχω no. 5. E. g. c. gen. of pers. also c. dat. of manner, Phil. 2, 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Matth. § 358. Buttm. § 132. 10. b. So Hdtan. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11.—With acc. Phil. 4, 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, comp. Matth. § 358 note. So Diod. Sic. 3. 22. Plato Phædo 50. p. 103. d. Xen. Hell. 6. 1. 4. p. 236.—Part. τὸ ὑπερέχον as Subst. *excellence, supereminence*, i. q. ὑπεροχή, Phil. 3, 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schæf. ad Greg. Cor. p. 139.

2. Of rank, dignity, Part. ὑπερέχων, οὐσα, ον, *superior, higher*; Rom. 13, 1 ἐξουσίαις ὑπερεχούσαις. 1 Pet. 2, 13.—Wisd. 6, 5. Pol. 28. 4. 9. Hdtan. 4. 9. 4.

ὑπερηφανία, as, ἡ, (ὑπερήφανος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27.—In N. T. from the Heb. *arrogance, pride*, with the

accessory idea of impiety, ungodliness, Mark 7, 22. Sept. for פְּרָאִי Ps. 31, 24. Is. 16, 6; פְּרָאִי Ps. 59, 13. Prov. 8, 13; פְּרָאִי Deut. 17, 12. So Tob. 4, 17. 1 Macc. 1, 23. Jos. Ant. 1. 11. 1.

ὑπερήφανος, ου, ό, ή, adj. (ὑπέρ, φαίνομαι) *appearing over, conspicuous above* other persons or things; so pr. Xen. Mag. Eq. 5. 7 τοὺς μὲν ὁρᾷ τὰ δόρατα ἔχειν, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερήφανα (others ὑπερφανή). Elsewhere trop. *conspicuous, distinguished, splendid, as oikias τῶν πολλῶν ὑπερφανωτίρας* Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25.—In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke 1, 51 διεσκόρπισεν ὑπερφάνους διανοία καρδίας, see in art. διάνοια no. 3. Rom. 1, 30. 2 Tim. 3, 2 James 4, 6. 1 Pet. 5, 5. Sept. for פְּרָאִי Ps. 94, 2. 140, 6; פְּרָאִי Ps. 119, 21; פְּרָאִי Job 38, 15. Is. 2, 12. So Wisd. 14, 6. Jos. Ant. 4. 8. 17.

ὑπερλίαν, adv. (λίαν) *overmuch, very exceedingly, supereminently*; c. art. ό ὑπερλίαν adj. *the most eminent, the very chief*, τῶν ὑπερλίαν ἀποστολῶν 2 Cor. 11, 5. 12, 11; comp. Butt. § 125. 6.—On such compounds, see Lob. ad Phryn. p. 45–48; as ὑπεράγαν 2 Macc. 10, 4; ὑπέρευ Dem. 228. 17. Xen. Hi. 6. 9.

ὑπερνικᾶς, ᾧ, f. ἦσσι, (νικᾶς) *to more than conquer*, absol. Rom. 8, 37.—Leo Tact. 14. 25 νικᾷ καὶ μὴ ὑπερνικᾷ. Socr. Hist. Ecc. 3. 21 νικᾶν καλόν, ὑπερνικᾶν δὲ ἐπιφθόρον.

ὑπερόγκος, ου, ό, ή, adj. (ὄγκος) *over-swollen, much swollen, overgrowing*, Ael. V. H. 13. 1. Xen. Hell. 5. 4. 58.—In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2, 18 ὑπέρογκα γὰρ ματαιότητος φεγγόμονοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for הִתְהַלָּח Ex. 18, 22; הִתְהַלָּח Ex. 18, 26; הִתְהַלָּח Dan. 11, 36. So of style Plut. de Lib. educ. 9; comp. ὑπέρογκον φρόνημα Plut. Lucull. 21.

ὑπεροχή, ἡς, ή, (ὑπερίχω) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; a peak, summit of a mountain, ib. 10. 31. 1.—In N. T. trop.

1. *prominence, eminence*, e. g. of station, authority, power; 1 Tim. 2, 2 βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.—2 Mac. 3, 11. Pol. 5. 41. 3. Diod. Sic. 4. 41. Plato Legg. 711. d.

2. Genr. *superiority, excellence*; 1 Cor. 2, 1 κατ' ὑπεροχὴν λόγον.—Pol. 5. 41. 1. Plato Def. 416.

ὑπερπερισσεύω, f. εὔσω, (περισεύω) *to abound over, much more, to superabound*; in a comparative sense, absol. Rom. 5, 20 οὐ δὲ ἐπλεόνασεν ἡ ἀμαρτία, ὑπερπερισσεύσεν ἡ χάρις, comp. v. 15. Without comparison, Pass. depon. *to superabound overmuch, greatly, exceedingly*, in any thing; c. dat. 2 Cor. 7, 4 ὑπερπερισσεύομαι τῇ χαρᾷ, i. e. I am exceeding joyful.—Not found in the classics.

ὑπερπερισσῶς, adv. (περισσῶς) *more than abundantly, very exceedingly, beyond all measure*; ἀπαξ λεγ. Mark 7, 37 ὑπερπερισσῶς ἐξεπλήσσαντο.

ὑπερπλεονάζω, f. ᾶσω, (πλεονάζω) *to superabound, to abound exceedingly*, intrans. 1 Tim. 1, 14.—Psalt. Salom. 5, 19.

ὑπερυψῶω, ᾧ, f. ᾶσω, (ὑψῶω) *intens. to make high above, to raise high aloft*; only trop. *to highly exalt*, over all, c. acc. Phil. 2, 9 θεὸς αὐτὸν ὑπερύψωσε. Sept. Pass. for הִתְהַלָּח Ps. 97, 9; comp. Sept. Ps. 37, 35.—So in praise, Sept. Dan. 4, 34. Song of 3 Childr. 28. 29.

ὑπερφρονέω, ᾧ, f. ἦσω, (ὑπέρφρων, φρήν) *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant, disdainful*, intrans. Rom. 12, 3 μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδομίται πλοῦτῃ ... ὑπερφρονοῦντες. Pol. 6. 18. 7. Aeschyl. Agam. 10. 39.

ὑπερφύος, α, ου, (ὑπέρ, ας πατρός from πατήρ) *over, upper*, e. g. of a chamber, Plut. Pelop. 35 ὃ δὲ δάλαμος ἐν ᾧ καθεύδων εἰώζεσαν, ὑπερφύος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῶα, in the ark. Luc. Asin. 45.—Often and in N. T. Neut. τὸ ὑπερφύον, *an upper chamber*, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems sometimes to have been on or connected with the flat roof of their dwellings, Heb. הִתְהַלָּח Sept. ὑπερφύον 1 K. 17, 19. 22. 2 K. 4, 10; comp. Acts 10, 9. See Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than

those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street;" comp. Acts 20, 8 sq. where the ὑπερφῶν at Troas is also ἐν τῷ τριστέγῳ. For a similar arrangement of the houses in Palestine, see Bibl. Res. in Palest. III. p. 26, 417.—In N. T. Acts 1, 13 εἰς τὸ ὑπερφῶν οὐ ἦσαν καταμίνοντες κτλ. 9, 37. 39. 20, 8. So Jos. Vit. § 30. Luc. Tox. 61. Lys. 93. 46.

ὑπέχω, f. ὑφέω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel, Hdot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐας, to give ear, Simonid. Fr. 7. 16; λόγον, εὐδύναι, to render account, Pol. 18. 35. 3. Plut. J. Cæs. 33; δίκην τινί, to render satisfaction, to make atonement, Soph. Œd. Tyr. 552.—Hence in N. T. trop. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πῶλεῖς ... πυρὸς αἰωνίου δίκην ὑπέχουσας. So 2 Macc. 4, 48. Hdian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τοῦτου δίκην ὑπέχειν.

ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) listening, obedient, c. dat. Acts 7, 39 φ' οὐκ ἤσέλησαν ὑπήκοοι γενέσθαι. 2 Cor. 2, 9 εἰς πάντα. Abool. Phil. 2, 8.—Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22; abool. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

ὑπηρετάς, ὦ, f. ἦσα, (ὑπηρέτης,) pr. to serve as an ὑπηρέτης, e. g. as a rower, Æl. H. An. 13. 2.—In N. T. genr. to act for any one, to minister, to serve; c. dat. Acts 12, 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρέτησας. 20, 34 ταῖς χρεῖαις μου. . . ὑπηρέτησαν αἱ χεῖρες αὐταί. 24, 23. So Wisd. 16, 21. 24. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7.

ὑπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pr. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβόται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

1. Of those who wait on magistrates or public bodies and execute their decrees, a licior, officer, like the modern constable, bridle, e. g. as the attendant on a judge, Matt. 5, 25, i. q. πρῶτος in Luke 12, 58. So of the attendants or beadles of the Sanhedrin, Matt. 26, 58. Mark 14, 54. 65. John 7, 32. 45. 46. 18, 3. 12. 18. 22. 19. 6. Acts 5,

22, 26.—Gear. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. Hell. 2. 3. 54. ib. 3. 1. 27. Of the Roman *licitors*, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq. Dict. of Antt. art. *Lictor*.

2. Of the attendant, minister, in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4, 20.

3. Genr. a minister, attendant, associate in any work, John 18, 36. Acts 13, 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke 1, 2. Acts 26, 16. 1 Cor. 4, 1.—Wisd. 6, 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι Κλεομίους. Xen. An. 1. 9. 27.

ὑπνος, ου, ὁ, sleep, Matt. 1, 24. Luke 9, 32. John 11, 13. Acts 20, 9 bis. Sept. for ἡπνῆ Gen. 28, 16. So Hdian. 2. 1. 12. Xen. Hii. 6. 9.—Trop. of spiritual sleep, torpor, sloth, Rom. 13, 11. Comp. Psalt. Sal. 3, 1 ἐπὶ ὑπνοῖς ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

ὑπό, a prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification under.

I. With the GENITIVE, pr. of place whence, i. e. the place from under which any thing comes forth, Hom. Od. 9. 141 ῥέει κρήνη ὑπὸ σπείους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φοῶσθε. Also of loosing or freeing from under any thing; Il. 8. 543 ἵππους μὲν λύσαν ὑπὸ ἵγυος. 9. 248 ἐρύσσαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, under which, like ὑπὸ c. dat. Plato Legg. 728. a, δ' ε' ἐπὶ γῆς καὶ ὑπὸ γῆς χρωσές. Trop. after passive and neuter verbs, to mark the subject or agent from under whose hand, power, agency, causation, the action of the verb proceeds, in Engl. from, by, through; comp. Buttm. § 134. 1, 2. § 147. n. 1. Matth. § 592. Winer § 51. p. 442; see also in ἀπὸ note 2. In this sense only is ὑπὸ c. gen. found in N. T.

1. With Passive verbs, by, through, from; c. gen. of pers. Matt. 1, 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. 2, 16 ἐνταῖχθη ὑπὸ τῶν μάγων. 3, 6 ἐβαπτίσθησαν ὑπ' αὐτοῦ. 4, 1 ἀνέχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5, 13. Mark 1, 13. 2, 8. Luke 5, 15. 14, 8. John 10, 14. Acts 4, 36. 23, 27 bis. Rom. 15, 15. 1 Cor. 7, 25. 2 Cor. 1, 16. Gal. 1, 11. al. aepissa. With gen. collect. Luke 21, 20. Acts 15, 4 προσημειώσαντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8, 19. With gen. of thing, Matt. 8, 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14, 24. Luke 7, 24 κάλαμον ὑπὸ ἀέμου σαλευόμενον. 8, 14. John 8, 9. Acts 2, 24. 27, 41. Rom. 12,

21. 1 Cor. 10, 9. 2 Cor. 5, 4. James 3, 4. 6. 2 Pet. 1, 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being sent forth unto him *from* (by) the radiant glory, by the divine Majesty, from God himself. 2 Pet. 2, 7. 17. Jude 12. Rev. 6, 13.—Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4; c. gen. of thing, Æl. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

2. With *Neuter* verbs having a passive power, *by, through, from*; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke 9, 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13, 17. 23, 8. Acts 12, 5. 20, 3. 26, 6. Eph. 5, 12; εἶναι Acts 23, 30; impl. 2 Cor. 2, 6. (So γίν. Xen. An. 7. 1. 30; impl. Xen. Hi. 1. 28. ib. 7. 6.) Also πάσχειν τι ὑπό τινος, Matt. 17, 12. Mark 5, 26. 1 Thess. 2, 14. So Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9.—In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπό τινος *to receive by or through*, i. e. *to have inflicted by* any one, 2 Cor. 11, 24; ὑπομένειν τι ὑπό τινος id. Heb. 12, 3; ἀποκτείνειν . . . ὑπὸ τῶν θηρίων, *to kill by beasts*, i. e. *to cause to be killed by beasts*, Rev. 6, 8. So Hdian. 7. 10. 9 γνώρες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 1. +

II. With the *ACCUSATIVE*, pr. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Buttm. l. c. Matth. § 593. Winer § 52. k.

1. Of *Place* whither, after verbs of motion or direction, *under, beneath*; e. g. τιθέναι λύχνον ὑπὸ τὸν πόδιον Matt. 5, 15. Mark 4, 21. Luke 11, 33; ὑπὸ τὴν κλίβην Mark 4, 21; ὑπὸ τὴν στέγην εἰσέρχεσθαι Matt. 8, 8. Luke 7, 6; ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23, 37. Luke 13, 34; also Mark 4, 32. James 2, 3. So Palæph. 10. 2 λύχνους καταφέρειν ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Xen. An. 1. 10. 14.—Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16, 20. 1 Cor. 15, 25. 27. Eph. 1, 22; comp. in ποῦς b. Rom. 7, 14, see in πιπράσκω. Gal. 3, 22. 23, see in συγκλείω. James 5, 12, see in πίπτω no. 5. 1 Pet. 5, 6, see in ταπεινῶς no. 2. b. So Æl. V. H. 6. 11. Isocr. p. 142. b, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσούσης.

2. Of *Place* where, after verbs implying a being or remaining *under* a place; e. g. εἶναι, John 1, 49 ὄντα ὑπὸ τὴν σκῆπν. 1 Cor. 10, 1; impl. Luke 17, 24 bis. Acts 2, 5 τῶν ὑπὶ τὸν οὐρανόν. 4, 12. Rom. 3, 13.

Col. 1, 23. Jude 6 ὑπὸ ῥόφον τετήρηκεν. So Sept. 1 K. 19, 5. Palæph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31.—Trop. of what is *under* the power or authority of any person or thing; genr. Matt. 8, 9 bis, ἄνθρωπός εἰμι ὑπὸ ἔξουσιαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας. Luke 7, 8 bis. Gal. 3, 25. 4, 2. (1 Esdr. 3, 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) With acc. of thing, implying state or condition *under* any thing; 1 Tim. 6, 1 ὑπὸ ζυγὸν δοῦλοι. So ὑπὸ νόμον Rom. 6, 14. 15. 1 Cor. 9, 20 ter. Gal. 4, 4. 5. 21. 5, 18; ὑπὸ χάρος Rom. 6, 14. 15; ὑφ' ἁμαρτίαν Rom. 3, 9; ὑπὸ κατάρων Gal. 3, 10; ὑπὸ τὰ στοιχεῖα τοῦ κόσμου Gal. 4, 3. So Hdian. 1. 4. 20.

3. Of *Time* when, *under, at, during*, Lat. *sub*; once Acts 5, 21 ὑπὸ τὸν ὄρθρον.—Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Æl. V. H. 14. 27. Thuc. 1. 100; ὑπὸ νύκτα Sept. Jon. 4, 10. Thuc. 7. 22; ὑπὸ τὴν ἐωσινῇ Pol. 53. 4. Comp. Matth. § 693.

NOTE. In composition ὑπό implies: a) Place, i. e. motion or rest *under, beneath*; as ὑποβάλλω, ὑποδίδω, ὑποπόδιον. b) Subjection, dependence, the being *under* any person or thing; as ὑπανδρος, ὑποτάσσω. c) The being *behind, after*, as ὑπολείπω, ὑπομένω; comp. ὑπεκτείνω *to speak after, to subjoin*, Dem. 797. 19; also ὑπό c. acc. *behind*, Hdot. 1. 12. Pol. 6. 31. 1. Lat. *subsequi*. d) Something done or happening *under-hand, covertly, by stealth, unperceived, without noise or notice*; also a *little, somewhat, by degrees*; like Lat. *sub*; as ὑπονοέω, ὑποπτεύω, comp. in ὑπαντία, ὑπαναρίαις. Lat. *subirascor, subridere*.—See Viger. p. 672, marg.

ὑπόβαλλω, f. βαλῶ, (βάλλω,) *to cast or throw under*, e. g. under foot, Xen. Œc. 13, 5; *under* a person, λίνα Hom. Od. 10. 363. Xen. Cyr. 5. 5. 7; *to put or thrust under*, e. g. a child to another mother, *to substitute*, Dem. 563. 5. Xen. Venat. 7. 3; *to thrust under one's notice, to suggest*, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55.—In N. T. of persons, *to thrust under, to put forward by collusion, to suborn*, c. acc. Acts 6, 11. So Aristid. de Parathegm. p. 618. App. B. Civ. 1. 27. p. 663 ὑπεβλήθησαν κατηγοροί. So ὑπόβλητος Jos. B. J. 5. 10. 4.

ὑπογραμμός, οὐ, δ, (ὑπογράφω,) pr. a *writing-copy, υπογραμμοὶ παιδικοί*, Clem. Alex. see in Passow s. v.—In N. T. trop. a *copy, pattern, example, for imitation*, 1 Pet. 2, 21. So 2 Macc. 2, 28. Clem. Ep. I. ad Corinth. p. 40 [Παύλου] ὑπομονής μέγιστον ὑπογραμμόν.

ὑπόδειγμα, ατος, τό, (ὑποδείκνυμι,) pr. 'what is shown,' i. e.

1. a pattern, example, as set before any one under his eyes; either for imitation, John 13, 15 ὑπόδειγμα ἔθηκε ὑμῖν, ἵνα κτλ. James 5, 10; or for warning, Heb. 4, 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2, 6.—2 Macc. 6, 28. 31. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

2. Meton. a copy, likeness, taken from an original; Heb. 8, 5, 9, 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. —Aquil. for Heb. חֲבִיטִים Deut. 4, 17.

ὑποδείκνυμι, f. ξω, (δείκνυμι,) to show or point out, pr. underhand, by stealth, privately, i. q. to give to understand, to signify, to let be known, Sept. רָאָה Esth. 2, 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13; hence genr. to show, to let see, Ecclus. 49, 8 δρασιν δόξης ἣν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to show, by words or example, to teach, to signify, with acc. and dat. foll. by ὅτι, Acts 20, 35 πάντα ὑπέδειξα ὑμῖν ὅτι κτλ. With dat. of pers. c. infin. Matt. 3, 7 et Luke 3, 7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κτλ. With dat. foll. by an indirect clause, Luke 6, 47, 12, 5. Acts 9, 16. Sept. for רָאָה 2 Chr. 15, 3. So Ecclus. 48, 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. ξομαι, Mid. depon. (δέχομαι,) to receive to oneself, pr. as if placing the hands or arms under, comp. Engl. undertake; hence genr. to receive favourably, kindly, to admit e. g. εὐχάς Hes. Theog. 419.—Usually and in N. T. of guests, to receive hospitably, to welcome, to entertain; c. acc. Luke 10, 38 Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. Acts 17, 7. James 2, 25. So Tob. 7, 8. Palaph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13.

ὑποδέω, f. ἴσω, (δέω,) to bind under, as sandals under the feet, to put on sandals, slippers, to shoe, Plut. Amator. 16. p. 488, ὑποδήσας τὴν γυναῖκα κρηπίδι.—In N. T. only Mid. ὑποδέομαι, to bind under or put on one's own sandals; Acts 12, 8 ὑπόδησαι τὰ σανδάλια σου, Buttm. § 135. 4. Pass. perf. as Mid. to have bound on one's sandals, to be shod; c. acc. Mark 6, 9 ὑποδεμένους σανδάλια. Buttm. § 136. 3; comp. § 134. 6, 7. With acc. of the part, Eph. 6, 15 ὑποδησάμενοι τοὺς πόδας. Buttm. § 135. 6. So c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6; acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, ατος, τό, (ὑποδένω,) a sandal, pr. what is bound under the foot, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῖλον, and also ὑπόδημα simply, is put for the Roman calceus or shoe which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, caliga; see the Commentators on Aristoph. Plut. 983. Passow s. v. Dict. of Antt. art. Calceus. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10, 10. Luke 10, 4. 15, 22 ὑποδήματα εἰς τοὺς πόδας. 22, 35. Acts 7, 33 λύσον τὰ ὑποδήματα τῶν ποδῶν σου, loose (put off) the sandals of thy feet, quoted from Ex. 3, 5 where Sept. for לֵבֵשׁ; as also Deut. 25, 9. Josh. 5, 15. Is. 5, 27. So Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conj. Praec. 30 bis. Plato Alcib. 1. 128. a. Xen. Cyr. 8. 2. 5.—Hence τὰ ὑποδήματα τινος βαστάσαι, to bear the sandals of any one Matt. 3, 11; also λύσαι τὸν ἱμάντα τῶν ὑποδημάτων τινός, to unbind one's sandals, Mark 1, 7. Luke 3, 16. John 1, 27. Acts 13, 25; expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. See Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in σανδάλιον. Plut. Symp. 7. 8. 4 τοῖς τὰ ὑποδήματα κομίζουσι παιδαρίοις. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκείου υποδύμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quæ ei necessaria ad balneum, exiit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quæ servus præstat hero, etiam discipulus præstat præceptor, præter solutionem calcei ejus.' See Wetstein N. T. I. p. 266. Lightfoot Hor. Heb. ad Matt. 3, 11. Dict. of Antt. art. Cæna.

ὑπόδικος, ου, ὁ, ἡ, adj. (δικω,) pr. 'under process;' hence, liable to punishment, condemned, guilty; Rom. 8, 19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a.—Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἔστω τῷ παθόντι. Plato Legg. 846. b.

ὑποζύγιον, ου, τό, (ὑποζύγιος, ζυγός,) a beast for the yoke, a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an ass, Matt. 21, 5 quoted from Zech. 9, 9 where Sept. for רִכְבָּה. 2 Pet. 2, 16, in allusion to Num. 22, 28 sq. where Heb. רִכְבָּה, Sept. ἡ ὄνος. So Diod. Sic. 19. 20 ὑποζυ-

γίαν πλῆθος, opp. ἵππους. Plato Legg. 936. e, ὑποζύγιον ἢ ἵππος.

ὑποζώννυμι, f. ζώσω, (ζώννυμι,) to undergird, as of persons, to gird under the breast, ὑπὸ τοὺς μαστοὺς 2 Macc. 3, 19. AEl. V. H. 10. 22.—In N. T. of a ship, to undergird, i. e. to gird around the whole body of the ship horizontally from stem to stern with cables, in order to strengthen it against the waves, Acts 27, 17. Such cables, ὑποζώματα, made a part of the tackling of a Grecian vessel; see Bæckh Att. Seewesen p. 133–138. Dict. of Antt. art. *Navis* II. 1. p. 789. So genr. Pol. 27. 3. 3 καὶ μὲν ναὺς . . . ὑποζώννυται. Comp. App. B. Civ. 5. 91 ἐκ τῶν δυνατῶν διαζώννυμένους τὰ σκάφη. Plato Rep. 616. c, τὰ ὑποζώματα τῶν τριήρων.

ὑποκάτω, adv. (κάτω,) Engl. *underneath*, i. e. *below*, *under*, spoken of place, c. gen. Mark 6, 11. 7, 28 ὑποκάτω τῆς τραπεζῆς. Luke 8, 16. John 1, 51 ὑποκάτω τῆς σκεπῆς. [Matt. 22, 24.] Rev. 5, 3. 13. 6, 9. 12, 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινας Heb. 2, 8, see in πούς b. Sept. for ἡγῆ Ez. 24, 5; ἡγῆθη 1 K. 6, 6.—Pol. 3. 55. 2. Diod. Sic. 1. 72. Plato Conv. 223. e.

ὑποκρίνομαι, Mid. depon. (κρίνω,) pr. to give judgment under a cause or matter; hence genr. to answer, to reply, used by the earliest writers instead of the later Attic ἀποκρίνομαι, Hom. II. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1; to interpret dreams, in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, to answer upon the stage, to speak in dialogue, to play, to act, Luc. de Merc. cond. 30. AEl. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φοινίσσας.—Hence genr. and in N. T. to play a part, to act the hypocrite, to dissemble, to feign, c. acc. et inf. Luke 20, 20 ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι. So 2 Macc. 6, 21. 24. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) an answer, response, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. stage-playing, acting, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἰδος ὑποκρίσεως.—In N. T. hypocrisy, dissimulation, Matt. 23, 28. Mark 12, 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12, 1. Gal. 2, 13. 1 Tim. 4, 2. 1 Pet. 2, 1. So 2 Macc. 6, 25. Jos. Ant. 2. 6. 10. Luc. Somn. 17. Pol. 35. 2. 13.

ὑποκριτής, ου, ὁ, (ὑποκρίνομαι,) a stage-player, actor, Luc. Piscat. 33. AEl. V. H. 3. 30. Xen. Mem. 2. 2. 9.—In N. T. a hypocrite, dissembler, in respect to religion, piety, Matt. 6, 2. 5. 16. 7, 5. 15, 7. 16, 3. 22, 18. 23, 13. 14. 15. 23. 25. 27. 29. 24, 51. Mark 7, 6. Luke 6, 42. [11, 44.] 12, 56. 13, 15. Sept. for ἡγῆ Job 34, 30. 36, 13. So Aquil. et Theod. Job 15, 34. 20, 5.—Not found in this sense in classic writers; Eustath. in II. ἡ, p. 564. 8, ὑποκριτὴς παρὰ τοῖς ὑστερογενέσι ρητόρισιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

ὑπολαμβάνω, f. λήψωμαι, (λαμβάνω,) to take up by getting under a person or thing, as the dolphin did Arion, c. acc. Hdot. 1. 24. Plato Rep. 453. d.—Hence in N. T. 1. to take or receive up, c. acc. Acts 1, 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Plut. Demost. 29. Plato Conv. 212. d. Comp. Jos. Ant. 4. 8. 48 fin.

2. to take up, to receive, under one's protection, 3 John 8 Lachm.—Xen. An. 1. 1. 7.

3. Trop. to take up the discourse, to continue; hence to answer, to reply; absol. Luke 10, 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for ἡγῆ oft in Job, c. 2, 4. 1. 6, 1. Dan. 3, 9.—AEl. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

4. Trop. to take up in thought, to suppose, to think; absol. Acts 2, 15 οὐ γάρ, ὥς ὑμεῖς ὑπολαμβάνετε κτλ. With εἶναι, Luke 7, 43.—Sept. Job 25, 3 c. εἶναι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείμμα, ατος, τό, (ὑπολείπω,) a remnant, remainder, Rom. 9, 27 Lachm. for Rec. κατάλειμμα.—Theophr. C. Pl. 1. 11. 3.

ὑπολείπω, f. ψω, (λείπω,) to leave behind, remaining, see in ὑπό note lett. c; Pass. to be left behind, to remain; Rom. 11, 3 καὶ γὰρ ὑπελείψην μόνος, quoted from 1 K. 19, 10. 14, where Sept. for ἡγῆ, ἡγῆν. Sept. for ἡγῆ Ex. 10, 19. Judg. 7, 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

ὑπολήμιον, ου, τό, (ληνός,) the under-vat of a wine-press, into which the juice of the grapes flowed; see in ληνός no. 2. Mark 12, 1. Sept. for ἡγῆ Is. 16, 10. Joel 3, 13. Hagg. 2, 17.

ὑπολημπάνω, a lengthened form for ὑπολείπω, found only in pres. and impf. Butt. ἡ 112. 11; to leave behind, c. acc. 1 Pet. 2, 21 ὑπολημπάνων ὑπογραμμένον.—So 'to fail,' Dion. Hal. Ant. 1. 23. Act. Thom. ἡ 43 καταλημπάνω.

ὑπομένω, f. ἐνώ, (μένω,) 1. Intrans. to stay or remain behind, after others are

gone; see in ὑπό note lett. c. Luke 2, 43 ὑπέμεινε Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ. Acts 17, 14 ἐκεῖ.—Jos. Ant. 6. 5. 2. Ael. V. H. 5. 5 αὐτὸς ὑπέμεινε ὀλεοι. Dem. 671. 15 ἐν τοῖς τείχεσι. Xen. Conv. 9. 7.

2. Trans. *to remain under* the approach or presence of any person or thing, *to await*, Tob. 5, 7 ὑπομένον με. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await, to sustain*, Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων φάλαγγες. Hdtan. 5. 3. 26. Xen. An. 6. 5. 26.—Hence in N. T. trop. a) *to bear up under, to be patient under, to endure, to suffer*; c. acc. 1 Cor. 13, 7 πάντα ὑπομένει. 2 Tim. 2, 10. Heb. 10, 32 πολλὰν ἀσλῶσιν ὑπεμείνατε. 12, 2. 7. v. 3, comp. in ὑπό L. no. 2. James 1, 12. Sept. for ὑπὸ Mal. 3, 2. So Diod. Sic. 1. 3 τὸν πόνον. Ael. V. H. 1. 34. Xen. Mem. 2. 1. 17. b) Absol. or neut. *to endure, to be patient, to suffer*; e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. 10, 22. 24, 13. Mark 13, 13. 2 Tim. 2, 12. James 5, 11. 1 Pet. 2, 20 bis; also with dat. of condition, Rom. 12, 12 τῇ ἐλπίσει ὑπομένοντες. Sept. for τῷ Dan. 12, 12. So Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc. Prometh. 21 ὑπόμεινε οὖν καρτερῶς. Thuc. 1. 76.

ὑπομνήσκω, f. ὑπομνήσω, (μνήσκω,) *to remind, pr. privately, by hints or suggestions, to suggest*; hence genr.

1. Act. *to put in mind of, to bring to remembrance*, in various constructions; so with two acc. of pers. and thing, John 14, 26 ὑπομνήσει ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2; comp. Butt. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) With acc. of pers. and περί τούτων, 2 Pet. 1, 12; comp. Matth. § 347. n. 1. With acc. of pers. c. inf. Tit. 3, 1; or c. δεῖ Jude 5. (So c. inf. Plut. Mor. T. II. p. 28; c. δεῖ Ael. V. H. 4. 17.) With acc. of thing, e. g. precepts, duties, 2 Tim. 2, 14 ταῦτα ὑπομύνησκε. Also evil deeds, with the idea of censure, reprehension, 3 John 10 ὑπομύνησω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2. So Hdtan. 6. 2. 11. Dem. 816. 10 ὑπομυμήσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δὲν ὁμοῖον ἐστὶ τῷ δειδίζειν.

2. Mid. *to call to mind, to recollect, to remember*, c. gen. Luke 22, 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου. Comp. Matth. § 347. b. Butt. § 132. 10. d.—Luc. Catapl. 4. Ael. V. H. 5. 19. Plato Phil. 47. e.

ὑπόμνησις, εως, ἡ, (ὑπομνήσκω,) *a putting in mind, a reminding, remembrance*.

1. Trans. ἐν ὑπομνήσει by *putting in*

mind, by way of remembrance, 2 Pet. 1, 13. 3, 1.—2 Macc. 6, 16. Thuc. 4. 95.

2. Intrans. *recollection, remembrance*; so ὑπόμνησιν λαμβάνειν, *to take remembrance of*, i. q. *to remember*, 2 Tim. 1, 5; comp. v. 4.—So ὑπόμνησιν ποιῆσαι Act. Thom. § 38. Gen. Wisd. 16, 11. Pol. 1. 1. 2. Plato Legg. 732. d.

ὑπομονή, ἡς, ἡ, (ὑπομένω,) *a remaining behind, abode*, Sept. 1 Chr. 29, 15. Dion. Hal. Ant. 1. 44.—In N. T. trop.

1. *a bearing up under, patient endurance, comp.* in ὑπομένω no. 2; so c. gen. of thing borne, as evils, persecutions, 2 Cor. 1, 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων.—Jos. Ant. 2. 2. 1 πόνον ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 24. Plato Def. 412. c.

2. Genr. *endurance, patience, constancy, under suffering, in faith and duty; absol.* Luke 8, 15 καρποφύρουσιν ἐν ὑπομονῇ. Rom. 8, 25. 2 Cor. 6, 4. 12, 12. Col. 1, 11. Heb. 10, 36. 12, 1. James 1, 3. 4. 2 Pet. 1, 6 bis. Rev. 2, 3. With gen. of that in or as to which one perseveres, Rom. 2, 7 κατ' ὑπομονὴν ἔργον ἀγαθοῦ. 1 Thess. 1, 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Winer § 30. 2. With gen. of pers. Luke 21, 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. 1, 4. 3, 5. James 5, 11. Rev. 1, 9. 2, 2. 19. 13, 10. 14, 12. 3, 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept which requires constancy for and in Christ, that which belongs to Christians, comp. Rev. 1, 9. So genr. Psalt. Salom. 2, 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν.—Spec. *patience as a quality of mind, the bearing of evils and suffering with tranquil mind*, Rom. 5, 3 ἡ ἐλπίς ἐν ὑπομονῇ κατεργάζεται. v. 4. Rom. 15, 4. 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. 6, 11. 2 Tim. 3, 10. Tit. 2, 2. So Sept. for *patient hope*, Heb. τῷ Ezra 10, 2; τῷ Ps. 9, 19; comp. Eccles. 2, 13. 16, 13.

ὑπονοέω, ὦ, f. ἵσω, (νοέω,) Lat. *suspiciere, suspeculare*, i. q. *to suspect, to surmise*, Hdt. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73.—In N. T. i. q. *to conjecture, to suppose, to deem*, c. acc. impl. Acts 25, 18 ὡς [τούτων δ'] ὑπενόουν ἐγώ. With acc. et inf. Acts 13, 25, 27.—Judith 14, 14. Plut. de Garrul. c. 14 οὐχ ὑπονοούστος, ἀλλ' εἰδότης ἐφαίνετο. Xen. Cyr. 3. 3. 20.

ὑπονοία, ας, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. 6, 4 ὑπόνοια πονηραί.—Eccles. 3, 24. Pol. 5. 15. 1. Dem. 1178. 2.

ὑποπιάζω, Dor. for **ὑποπιάω**, (πιέζω,) *to press under, to suppress, to oppress*, in Mss. for **ὑποπιάω**, Luke 18, 5. 1 Cor. 9, 27.—So **ὑποπιέζω** Clem. Alex. Pæd. 3. 16. Plut. de Fac. in orb. Lan. 5; alii **ὑποπιά-
ζειν**.

ὑποπλέω, f. **εύσομαι** (πλέω,) *to sail under*, i. e. under the lee or shelter of an island or shore; c. acc. depending on **ὑπό** in composit. Acts 27, 4. 7 **ὑπεπλεύσαμεν** τὴν Κρήτην. Matth. § 426. 3. Buttm. § 147. n. 8, 9. Winer § 56. 2, 3.—Anthol. Pal. IX. 296.

ὑποπνέω, f. **εύσω**, (πνέω,) *to blow gently, softly*, of the wind, Acts 27, 13. Comp. in **ὑπό** note, lett. d.

ὑποπόδιον, ου, τό, (**ὑποπόδιος**, πούς,) *a footstool*; James 2, 3 **κάθου ὅδε ὑπὸ τὸ ὑποπόδιόν μου**. Anthropopathically of God, whose footstool is said to be the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5, 35 et Acts 7, 49; comp. Is. 66, 1 where Sept. and **ἔῴη**. For the phrase **τιθέναι τοὺς ἰχθυοὺς ὑποπόδιον τῶν ποδῶν τινος**, quoted from Ps. 110, 1 where Sept. for **ἔῴη**, see in πούς b. Matt. 23, 44. Mark 12, 36. Luke 20, 43. Acts 2, 35. Heb. 1, 13. 10, 13. Sept. genr. for **ἔῴη** Ps. 99, 5. Lam. 2, 1; **ἔῴη** 2 Chr. 9, 18.—Sext. Empir. adv. Math. 1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. e. Luc. Hist. conscr. 27. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

ὑπόστασις, εως, ἡ, (**ὑφίστημι**.) *any thing set under, a foundation, substructure*, Sept. Ez. 43, 11 **ὑπ. τοῦ οἴκου**. Diod. Sic. 1. 66 **ὑπ. τοῦ τάφου**. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10; **αἵματος ὑπόστασις** καὶ Δύς Galen. de Temper. 2. 5. Tom. III. p. 66. f; also lees, dregs, excrement, **ἡ ἐν πίστι τοῦ οἴνου ὑπόστασις**, ἐνίδρα, Pacat. in Lob. ad Phryn. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 **ὑπ. τῆς ἐπιβολῆς**. ib. 15. 70; *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

1. Meton. *well-founded trust, firm expectation, confidence*, pr. the foundation or ground of trust and confidence. Heb. 3, 14 **τὴν ἀρχὴν τῆς ὑποστάσεως**, i. e. our first hope, trust, confidence, in Christ, i. q. **τῇ πρώτῃ πίστιν** 1 Tim. 5, 12; comp. Heb. 10, 35. So Heb. 11, 1 **ἵστι δὲ πίστις ἐπιζομένων ὑπόστασις**, *faith is confidence as to things hoped for*; so Engl. Vers. marg. comp. below in no. 3. 2 Cor. 9, 4 **κατασχυνθῶμεν ἡμεῖς ... ἐν τῇ ὑποστάσει ταύτῃ**,

in later edit. comp. in no. 2. So Sept. for **ἵστημι** Ps. 39, 8; **ἵστη** Ruth 1, 12. Ez. 19, 5.

2. Meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*; 2 Cor. 11, 17 **ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως**, *in this boldness of boasting*, this confident boasting. So 2 Cor. 9, 4 Rec. comp. in no. 1.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37 **ἡ δὲ ἐν βαράνοις ὑπόστασις τῆς ψυχῆς**. Pol. 4. 50. 10. ib. 6. 55. 2 **ὑπόστασις καὶ τῶμα**.

3. Trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essence, being*; Heb. 1, 3 **χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ (Θεοῦ)**, i. e. the express image or counterpart of God's essence or being, of God himself. So Heb. 11, 1, according to Chrysostom and others; better as above in no. 1.—Wisd. 16, 21. Test. XII Patr. p. 633 **πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν**. Artemid. 3. 14 **φαντασίαν μὲν ἔχει πλούτου, ὑπόστασιν δὲ μῆ**. Aristot. de Mund. 4. 21. Luc. Parasit. 27. Diod. Sic. 1. 38 **νέφος ὑποστάσεις**, *real clouds*.

ὑποστέλλω, f. **ελῶ**, (στέλλω,) *to send or draw under*, as a sail, *to contract, to furl*, Pind. Isth. 2. 59.—In N. T. c. **ἐαυτὸν** and Mid. *to draw oneself back*, pr. under cover, out of sight; hence genr. *to shrink or draw back, to withdraw oneself*, from timidity, not openly and boldly; Gal. 2, 12 **ὑπέστειλεν ἑαυτὸν**. Heb. 10, 38 **ἐὰν ὑποστειλῇται**, quoted from Sept. Hab. 2, 4 where Heb. **ἔῴη**. (Pol. 1. 16. 10 **ὁ δὲ βασιλεὺς ὑπεστείλας ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέπην**. Mid. Jos. B. J. 3. 8. 1.) With acc. of thing, pr. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely; Acts 20, 20 **οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κτλ.** With οὐδὲν impl. v. 27. So Jos. B. J. 1. 20. 1 **μηδὲν τῆς ἀληθείας ὑπεστειλάμενος ἀντικρὺς εἶπε**. Diod. Sic. 13. 70. Dem. 51, ult. Plato Apol. Socr. 10. p. 24. a, **οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστειλάμενος**.

ὑποστολή, ἡς, ἡ, (**ὑποστέλλω**.) *a shrinking or drawing back*, from timidity, clandestinely, Heb. 10, 39; comp. v. 38.—Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. **ὑποστολή· δειλία, φυγή**.

ὑποστρέφω, f. **ψω**, (στρέφω,) *to turn behind, back, to turn about*, c. acc. e. g. **ἴππους** Hom. Il. 5. 581, comp. 505; see in **ὑπό** note, lett. c.—In N. T. intrans. or c. **ἐαυτὸν** impl. *to turn back, to return*, either

from a short distance, or from a journey. Absol. Mark 14, 40 ὑποστρέφας εἶπεν αὐτοὺς κτλ. Luke 2, 43. 17, 18. 23, 48. 56. Acts 8, 28 ἦν δὲ ὑποστρέφων, *was returning*. Sept. for צָבַח Josh. 2, 23. So Jos. Ant. 11. 2. 2. Palæph. 1. 6. Xen. An. 6. 6. 38. —With adjuncts of place, etc. εἰς c. acc. Luke 1, 56. 2, 39. 45. 4, 14. Gal. 1, 17; εἰς c. acc. of condition, εἰς διαφθοράν Acts 13, 34. (Sept. Gen. 50, 14. Æl. V. H. 3. 29; εἰς of condition ib. 3. 18.) ἀπὸ c. gen. Luke 4, 1. Heb. 7, 1; ἐκ c. gen. Acts 12, 25; δὲ c. gen. Acts 20, 3. So Sept. for צָבַח, c. ἀπὸ Gen. 50, 14; ἐκ Ruth 1, 6. +

ὑποστρωννύω v. ὠννυμι, f. ὑποστρώω, (στρωννύω), *to strow underneath, to spread under*; c. acc. Luke 19, 36. Sept. for שָׁרַף Is. 58, 5.—Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) *subordination, subjection, submission*; 2 Cor. 9, 13 see in ὁμολογία. Gal. 2, 5 οὐδὲ πρὸς ἄνθρωπον εἰξάμεν τῇ ὑποταγῇ, i. e. *by or as to subjection*, so as to submit to them. 1 Tim. 2, 11. 3, 4.—Ignat. ad Eph. 12. In the Greek Grammars ὑποταγή is the *subordinate mode*, or Subjunctive.

ὑποτάσσω v. -ττω, f. ἔω, (τάσσω.)

1. *to arrange or put under, to subordinate, to make subject*; also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8, 20 bis, τῇ γὰρ ματαυθέντῃ ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα. 1 Cor. 14, 32, see in πνεῦμα III. D. 2. d. 1 Cor. 14, 34, comp. Eph. 5, 24. 1 Cor. 15, 27 ter. 28 ter, comp. in ποῦς. Eph. 1, 22. 5, 24. Phil. 3, 21. Heb. 2, 5. 8 ter. 1 Pet. 3, 22. Sept. for עָבַד Ps. 8, 7, comp. in ποῦς; עָבַדְתִּי Ps. 47, 4; עָבַדְתִּי Dan. 11, 39.—2 Macc. 8, 9. 22. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. So οἱ ὑποτασσόμενοι, soldiers Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

2. *Mid. to submit oneself, to be subject, to be obedient*, c. dat. Luke 2, 51 ἦν ὑποτασσόμενος αὐτοῖς. 10, 17. 20. Rom. 8, 7. 10, 3 τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπεράγισσαν. 13, 1. 5. 1 Cor. 16, 16. Eph. 5, 21. 22 αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε. Col. 3, 18. Tit. 2, 5. 9. 3. 1. Heb. 12, 9. James 4, 7. 1 Pet. 2, 13. 18. 3. 1. 5. 5, 5 bis. Sept. for עָבַד Ps. 62, 6, comp. 2.—Palæph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 ὁ Πρωταγόρας ἐκουσίως ὑποταγείς τοῖς Πέρσαις.

ὑποτιθέμην, f. θέω, (τίθημι,) *to set or put under, to lay under*, e. g. a prop, support, Xen. Cyr. 7. 5. 12.—In N. T.

1. Pr. c. acc. τίθεμαι τὸν τράχηλον, *to lay down one's neck under the sword or axe of the executioner*, i. q. *to hazard one's life*, Rom. 16, 4.—Æl. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν, sc. *for one to strike*. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77; trop. Ecclus. 51, 26.

2. *Mid. ὑποτιθέμαι, to bring under the mind or notice of any one, to suggest, to put in mind of*, as a teacher or otherwise; c. acc. et dat. 1 Tim. 4, 6.—Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. d, σκόπει, εἰ τοῦτο ὑποτιθέμενος, οὕτω ῥᾶστα με διδάξεις δὲ ὑπέσχου.

ὑποτρέχω, aor. 2 ὑπέδραμον, (τρέχω,) *to run under*, e. g. *under a tree*, Plut. Mor. II. p. 37, ταῖς πλατάνουσιν αἱς ὑποτρέχουσι χειμαζόμενοι.—In N. T. of a ship, *to run under the lee or shelter of an island or coast*; c. acc. as in ὑποπλέω. Acts 27, 16 ἤσκιον δὲ τι ὑποδραμόντες. So c. dat. Plut. Mor. II. p. 191. Comp. Wetst. N. T. II. p. 642.

ὑποτύπωσις, εως, ἡ, (ὑποτυπώω,) *a form, sketch, outline*, an imperfect delineation, trop. 2 Tim. 1, 13 ὑπ. ὑγιαίνοντων λόγων. So Poll. On. 7. 128 (ἀγράφων) ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιάς ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo 2. p. 182. b, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320.—Meton. *a sketch, pattern*, for imitation, 1 Tim. 1, 16 πρὸς ὑποτύπωσιν. So Hesych. πρὸς ὑποτύπωσιν· πρὸς σημείον.

ὑποφέρω, aor. 1 ὑπήνεγκα, (φέρω,) *old Engl. to underbear*, i. e. *to bear up from underneath, to support, to sustain*; e. g. ὅπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57.—In N. T. trop. *to bear up under, to endure*, e. g. evils, c. acc. πειρασμόν 1 Cor. 10, 13; διωγμούς 2 Tim. 3, 11; λύπας 1 Pet. 2, 19. Sept. for עָבַד Ps. 69, 8. Prov. 18, 14. So 2 Macc. 2, 28. Pol. 1. 1. 2. Xen. Conv. 8. 40.

ὑποχωρέω, ᾧ, f. ἦσω, (χωρέω,) *to give place covertly, to withdraw oneself under cover*, without noise or notice; intrans. c. eis local, Luke 9, 10 ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5, 16, see in ἐν no. 4.—Sept. Judg. 20, 37. Jos. Vit. 129 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isæus 58. 19 εἰς Συκυνά. Xen. Cyr. 3. 1. 2.

ὑπωπιάζω, f. ᾶσω, (ὕπαινον; ὑπό, ὤψ,) *to hit under the eye, to give a black eye, to beat black and blue*; Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in

Lun. 4 *ἔλεγεν, ὑποπιάζειν* [al. *ὑποπιάζειν*] αὐτοὺς τὴν σελήνην, σπιδῶν καὶ μελασμῶν ἀναμυπλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. *genr. to mortify, c. acc. τὸ σῶμά μου* 1 Cor. 9, 27. Trop. *to weary with prayers, entreaties, Engl. to beat out, c. acc.* Luke 18, 5. Comp. Lat. *obtundo* Ter. Adelph. 1. 2. 33.—See *ὑποπιάζω*.

ἵς, ὅς, ὁ, ἡ, *a swine*, 2 Pet. 2, 22; see in *βόρβορος*. Sept. for *ῥῖῃ* Deut. 14, 8. —Ecl. V. H. 10. 5. Xen. Mem. 4. 3. 10.

ὑσσώπος, ου, ἡ, (Heb. *חִיטָּ*.) *hyssop*, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5, 13 [4, 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names *חִיטָּ* and *ὑσσώπος*, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. *origanum* or wild marjoram, *Origanum cretense*, called by the Arabs *Za'ter* (*Ocimum zatarhendi* Forsk. p. 109, 110), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria p. 570. Bibl. Res. in Palest. I. p. 162, 314. According to R. Tanchum of Jerus. "*חִיטָּ* nomen est origani (satureia, savory) et Kornith, i. e. stoechadis, quæ est species origani." See fully in Gesen. Thesaur. Ling. Heb. I. p. 57. Winer Realw. art. *Ysop*. Celsii Hierob. I. p. 407 sq. Dr. Royle supposes the Heb. *חִיטָּ* to be the same with the Arabic *asuf*, a name still applied to the *caper* plant, Gr. *κάππαρις*, Lat. *capparis*, which is found in Egypt, Sinai, and Palestine, often growing on walls; Journ. of the R. Asiatic Soc. Nov. 1844. Hyssop was much used in the ritual purifications and sprinklings of the Hebrews, comp. *חִיטָּ* Sept. *ὑσσώπος* Ex. 12, 22. Lev. 14, 4. 6. Num. 19, 18. Ps. 51, 8. Jos. Ant. 4. 4. 6.—In N. T. *hyssop*, spoken of a *stalk* or *stem* of hyssop, John 19, 29, i. q. *κάλamos* in Matt. 27, 48 et Mark 15, 36. Also of a bunch of hyssop for sprinkling, Heb. 9, 19; comp. Sept. and *חִיטָּ* Lev. 14, 4. 6. 49. 51. 52. So Jos. Ant. 2. 14. 6 *ὑσσώπου κόμας*.

ὑστερέω, ᾧ, f. ἴσω, (*ὑστερος*), *to be behind, after, later*; e. g. in place, *ὑστέρησαν τῇ διώξει* Thuc. 1. 134; in time, absol. Hdol. 1. 70; c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, *to be behind, inferior, to lack*; in later usage also depou. Pass. *ὑστεροῦ-*

μαι id. On the construction see Lob. ad Phryn. p. 237.

1. Of dignity, etc. absol. i. q. *to be behind, to be the worse*; 1 Cor. 8, 8 *οὐτε ἐὰν μὴ φάγομεν ὑστερούμεθα*. With a genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11, 5 *λογίζομαι γὰρ μηδὲν ὑστερῆκεναι τῶν ὑπερλίαν ἀποστόλων*. 12, 11.—So *ὑστερίζω* Xen. Mem. 3. 5. 13.

2. Genr. *to lack, to fail*, e. g. a) *to fail of any thing, to come short of, to miss, not to reach*, c. gen. expr. or impl. Rom. 3, 23 *πάντες ὑστεροῦνται τῆς δόξης τοῦ θεοῦ*, all have come short of the glory of God, that which God bestows. Heb. 4, 1 *ὑστερῆκεναι* sc. *τῆς καταπαύσεως ταύτης*. Once with ἀπό c. gen. præg. Heb. 12, 15. So c. gen. Pol. 5. 101. 4. Thuc. 3. 31; c. ἀπό comp. Ecclus. 7, 34. b) *to lack, to want, to be without*; c. gen. Luke 22, 35 *μή τινας ὑστερήσατε*; (Jos. Ant. 15. 6. 7 *μηδὲ οἶνον μηδὲ ὕδατος ὑστερήσῃμαι*. Diod. Sic. 13. 110.) With ἐν c. dat. of that in which one is wanting, 1 Cor. 1, 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phryn. p. 237. Ecclus. 11, 12. With acc. of thing as to which, Matt. 19, 20 *τί ἐτι ὑστερῶ; what lack I yet?* comp. Mark 10, 21 et Luke 18, 22. (Sept. *τί ὑστερῶ ἐγώ*, for *ἵτι* Ps. 39, 5; *ἵτι* Deut. 15, 8.) Absol. *to be in want, to suffer need*, Luke 15, 14. 2 Cor. 11, 8. Phil. 4, 12. Heb. 11, 37. So Ecclus. 13, 4. c) Intrans. of things, *to fail, to be lacking, wanting*, absol. John 2, 3 *ὑστερήσαντος οἶνου*. With dat. Mark 10, 21 *ἐν σοι ὑστερεῖ*, comp. Luke 18, 22. Sept. for *ἵτι* Neh. 9, 21. Ps. 23, 1.—Dioscor. 5. 87 *ὑστερούσης σποδοῦ*.

ὑστέρημα, ατος, τό, (*ὑστερέω*), 1. *what is wanting, want, lack*; c. gen. of thing, Phil. 2, 30 *τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας*, and so impl. 1 Cor. 16, 17. Col. 1, 24 *τὰ ὑστερήματα τῶν ἐλπίων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ*. 1 Thess. 3, 10. Sept. for *ἵτι* Judg. 18, 10. 19, 19. 20; *ἵτι* Ps. 34, 9.

2. Absol. or c. gen. of pers. *want, need, poverty*, Luke 21, 4, comp. Mark 12, 44. 2 Cor. 8, 13. 14. 9, 12. 11, 9.

ὑστέρησις, εως, ἡ, (*ὑστερέω*), *the being in want, want, need, poverty*, Mark 12, 44, comp. Luke 21, 4. Phil. 4, 11 *οὐκ ὅτι κατ' ὑστέρησιν λήγω*.

ὑστερος, α, ου, a defective comparative, Buttin. § 69. 2. Ausf. Sprachl. § 69. 2;

later, latter, hinder; e. g. in place Hom. II. 5. 17; comp. Xen. Cyr. 5. 3. 42.—In N. T. only of time:

1. Genr. *later, latter*; 1 Tim. 4, 1 ἐν ὑστέροις καιροῖς, *in the latter times*, in after times; comp. in ἔσχατος no. 2. b. Sept. for יְרֵמְיָהוּ 1 Chr. 29, 29.—Pol. 2. 41. 9. Xen. Hell. 7. 2. 10.

2. Neut. ὑστερον as adv. a) Before a gen. *later, after, last*; Matt. 22, 27 et Luke 20, 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, *last of all*, after all. Sept. for יְרֵמְיָהוּ Jer. 31, 19. So Xen. Hell. 3. 2. 22. b) Absol. *afterwards, at last*; Matt. 4, 2 ὑστερον ἐπείρασσε. 21, 29. 32. 37. 25, 11. 26, 60. Mark 16, 14. Luke 4, 2. John 13, 36. Heb. 12, 11. Sept. for יְרֵמְיָהוּ Prov. 5, 4.—Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

ὕψαντός, ἡ, ὄν, (ὕψαινω,) *uowen*, John 19, 23 χιτὼν ὑψαντός δι' οὐλου, see in ἄρραφος. Sept. for יְרֵמְיָהוּ Ex. 39, 21. 26; כְּשֵׁם־עֵץ Ex. 26, 32. 28, 6.—Jos. Ant. 3. 2. 4. Thuc. 2. 97.

ὕψηλός, ἡ, ὄν, (ὕψι, ὕψος,) 1. *high, lofty, elevated*; as ὅρος ὑψηλόν Matt. 4, 8. 17, 1. Mark 9, 2. Luke 4, 5. Rev. 21, 10; τείχος ὑψ. v. 12. Sept. for מִצְדָּה Is. 2, 15; מִצְדָּה Is. 2, 14. So Palæph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.—From the Heb. τὰ ὑψηλά, *the high places, the heights*, put for *the highest heavens*, Heb. 1, 3; comp. in οὐρανός no. 4. b. So Sept. for עֵלְיוֹן Ps. 93, 4. Is. 33, 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7, 26; comp. Eph. 4, 10 ἐπάνω πάντων οὐρανῶν.—Symbol. by Hebr. Acts 13, 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy, emblematic of threatening power. Sept. for Heb. יָדוֹ עֲלֵיוֹ Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34. Comp. Sept. χεὶρ ὑψηλή for מִצְדָּה Ex. 14, 8. Num. 33, 3. For the force of the figure, see Is. 5, 25. 9, 12. 14, 26.

2. Trop. *high, lofty*, i. e. *highly esteemed*, regarded with pride; Luke 16, 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ θεοῦ. Rom. 12, 16 μὴ τὰ ὑψηλά φρονούντες, *high things*, things highly prized by man, proud things, opp. τὰ ταπεινά; comp. in συναπάγω. Sept. λαλεῖν ὑψηλά, Heb. מִצְדָּה, 1 Sam. 2, 3; comp. Ecc. 7, 8. Is. 9, 8.—Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion.

Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermot. 5 ὑψηλά φρονεῖν.

ὕψηλοφρονεῖν, ὦ, f. ἦσω, (ὕψηλός, φρονεῖν,) *to be high-minded, to be proud, haughty, arrogant*, absol. Rom. 11, 20. 1 Tim. 6, 17. Comp. Rom. 12, 16.

ὕψιστος, η, ον, (ὕψι, ὕψος,) a defective superlative, Butt. n. 1. Matth. 133; *the highest, most elevated, loftiest*; as ὑψιστον ὅρος Hdian. 8. 3. 2.—In N. T. only from the Heb.

1. Pr. τὰ ὑψίστα, *the highest places, the heights*, put for *the highest heavens*, comp. in οὐρανός no. 4. b. Matth. 21, 9 ὡσανῶν ἐν τοῖς ὑψίστοις. Mark 11, 10. Luke 2, 14. 19, 38. So Sept. for עֵלְיוֹן Job 16, 19; for Sing. עֵלְיוֹן Ps. 71, 19.—Ecclus. 43, 9.

2. Trop. ὁ ὑψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above all other beings; see in οὐρανός no. 4; Mark 5, 7. Luke 1, 32. 35. 76. 6, 35. 8, 28. Acts 7, 48. 16, 17. Heb. 7, 1. Sept. for Heb. יְיָ Deut. 32, 8. Ps. 9, 3; Chald. מְעַלְּיָא Dan. 7, 25. So Ecclus. 41, 8. 2 Macc. 3, 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

ὕψος, εος, ους, τό, (ὕψι,) 1. *height, elevation*; Eph. 3, 18 καὶ βάθος, καὶ ὕψος. Rev. 21, 16. Sept. for מִצְדָּה 1 Sam. 17, 4; מִצְדָּה Gen. 6, 15. So Hdian. 4. 2. 3. Xen. An. 8. 4. 7.—From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in οὐρανός no. 4. So ἐξ ὕψους, *from on high*, from God, Luke 1, 78. 24, 49; εἰς ὕψος *to on high*, to God, Eph. 4, 8, quoted from Ps. 68, 19 where Sept. for עֵלְיוֹן. Sept. ἐξ ὕψους, Heb. עֵלְיוֹן, Ps. 18, 17. 144, 7. So genr. Ecclus. 17, 26. 43, 10. Act. Thom. 10.

2. Trop. *elevation, dignity*, of a Christian, James 1, 9; see also in ταπεινότης. Sept. for עֵלְיוֹן Job 5, 11; מִצְדָּה 2 Chr. 1, 1. 17, 12.—1 Macc. 1, 4. Luc. Tim. 5. Hdian. 1. 13. 12.

ὕψιrow, ὦ, f. ὥσω, (ὕψος,) 1. *to heighten, i. e. to raise high, to elevate, to lift up*, e. g. of the brazen serpent and also of Jesus on the cross, John 3, 14 bis, καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὕψωσῃται θεὸς τὸν υἱὸν τοῦ ἀνθρώπου. 8, 28. (So Test. XII Patr. p. 739 ἐπὶ ξύλου ὕψωσῃται. Genr. Sept. for עֲלִיָּה Gen. 7, 17; מִצְדָּה 2 Chr. 33, 14. Anth. Gr. I. p. 241 τάφος ὕψωσαντο. IV. p. 18 θρόνους.) Hence Jesus is further said ὕψωσῃται ἐκ τῆς γῆς, *to be lifted up*

from the earth and exalted to heaven, with allusion to the death of the cross, John 12, 32. 34. Also, τῇ δεξιᾷ τοῦ θεοῦ ὑψώσεις, exalted to (at) the right hand of God, Acts 2, 33. 5, 31; comp. Heb. 7, 26 in ὑψηλός no. 1; and see Mark 16, 19. 1 Pet. 3, 22. Heb. 1, 3. 8, 1. 12, 2. For this dative of place whither, comp. ἔρχεσθαι τῇ πόλει Fabric. Pseudep. V. T. I. p. 594; ὑποδέχεσθαι τῇ οἰκίᾳ Luc. Asin. 39. Winer § 31. 2. p. 243.

2. Trop. to elevate, to exalt, i. e. a) Genr. to raise to a condition of prosperity, dignity, honour; Luke 1, 52 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς. Acts 13, 17. 2 Cor. 11, 7. James 4, 10. 1 Pet. 5, 6. Pass. ὑψώσῃσθαι Matt. 23, 12. Luke 14, 11. 18, 14. Matt. 11, 23 et Luke 10, 15 Καπερναούμ, ἡ ἔως τοῦ οὐρανοῦ ὑψώσῃσθα, exalted to heaven, either in external prosperity, or more espec. in respect to the privileges of the Gospel, as the abode of Jesus;

comp. in Καπερναοῦμ, also in οὐρανός no. 1. Sept. for מָלַךְ Job 36, 7; מָלַךְ Num. 24, 7; מָלַךְ Josh. 3, 7. So Eccles. 15, 8. Diog. Laert. 1. 3. 2. Pol. 5. 26. 12. b) Reflex. ὑψώω ἑμαυτόν, to exalt oneself, to be proud, haughty, arrogant, Matt. 23, 12. Luke 14, 11. 18, 14. So Sept. Pass. or Mid. for מָלַךְ Is. 3, 16; comp. ὑψώσῃ ἡ καρδία τῶς for מָלַךְ Ps. 131, 1. Prov. 18, 12.

ὑψώμα, τος, τό, (ὑψός,) a high place, height, elevation; Rom. 8, 39 οὐτε ὑψώμα, οὐτε βάθος, prob. put for heaven, comp. in ὕψος. (Epiph. adv. Haer. 1. 1. 1.) Trop. of a proud adversary, under the figure of a lofty tower or fortress built up proudly by the enemy, 2 Cor. 10, 5 πᾶν ὑψώμα ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ.—Plut. Sept. Sap. Conv. 3, τοὺς δαστέριας ὑψώματα καὶ ταπεινώματα λαμβάνονται ἐν τοῖς τόποις οὐ διαίξισι. Trop. exaltation, Judith 10, 8. 13, 6; pride Sept. Job 24, 24.

Φ.

φάγομαι, ἔφαγον, see in ἐσθίω.

φάγος, οὐ, ό, (φαγεῖν,) an eater, a glutton; Matt. 11, 19 ἄνθρωπος φάγος καὶ οἰνωτής. Luke 7, 34.—Eustath. in Il. p. 1630. 15. ib. 1737. 50. Written also φαγός, see Lob. ad Phryn. p. 434. n.

φαιλόνης, ου, ό, by metath. for φανόλης, Lat. *paenula*, a cloak, travelling-cloak, a thick upper garment, used chiefly in travelling instead of the toga, as a protection against the weather. It seems to have been a long cloak without sleeves, with only an opening for the head. 2 Tim. 4, 13 Erasm. See Dict. of Antt. art. *Paenula*. Adam's Rom. Ant. p. 419. Cic. pro Milon. 20. For the metathesis see Buttm. § 19. n. 2. Matth. § 16. 2. c. Written also in Mss. and edit. φαίλωνης, φελόνης, φιλόνης.—Athen. 3. p. 97. e, οὐ σὺ εἰ, ό καὶ τὸν καυὸν φελόνην (εἰρήνην γάρ, εἰ βέλτιστε, καὶ ό φανόλης) εἰπὼν· καὶ Λεύκε, δὲς μοι τὸν ἀχρηστον φανόλην, where comp. Schweigh. So φανόλη Artemid. 2. 3. Arr. Epict. 4. 8.—Others less well suppose it to be a cloak-bag, *portmanteau*, with books; Hesych. φαίλωνης· εὐλατρίων μεμβράων, ἢ γλωσσόδεκτον.

φαίνω, f. φανῶ, (φάω, φάος, φῶς,) Pass. aor. 2 ἐφάνην, pr. to lighten, to illuminate.

1. Trans. to bring to light, to make to appear, to show, c. acc. τίρας Hom. Il. 2. 324; σήματα 2. 353. Xen. Cyr. 6. 4. 13 τὰ ἐκὰ

ἡμῖν οἱ θεοὶ φαίνουσιν.—Often in N. T. only Pass. or Mid. φαίνομαι, aor. 2 ἐφάνην, to come to light, to appear, to be or become visible.

a) Strictly, to shine forth, to shine; c. ἐν of place, Rev. 18, 23 φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι. Trop. Phil. 2, 15 ἐν ὅς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for מָלַךְ Is. 60, 2.—Pr. 2 Macc. 12, 9. Luc. D. Deor. 4. 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῇ.

b) Genr. to appear, to be seen, c. dat. of pers. expr. or impl. a) Of persons, Matt. 1, 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2, 13. 19. Mark 16, 9. Sept. for מָלַךְ Num. 23, 3. (2 Macc. 3, 33. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.) With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 769. Matt. 6, 16 ὅπως φανῶσι ἄνθρωποις ηὐστεύοντες. v. 18. 23, 28 ὑμεῖς... φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. With dat. impl. 2 Cor. 13, 7; particip. impl. Matt. 6, 5 ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσεύχοντες. (So c. part. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1; c. adj. Hdian. 3. 14. 15. Xen. Hell. 4. 3. 10 ό ἥλιος μηνουίδης ἔδοξε φανῆναι. Dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.) Absol. to appear, to make his appearance, Luke 9, 8. 1 Pet. 4, 18. β) Of things, e. g. τὰ ζῆζυα Matt. 13, 26.

(3 Macc. 1, 33.) Of an event, Matt. 9, 33 *ἐν τῇ Ἰσραήλ*. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11, 3. With a predicate, see above in α; Matt. 23, 27. Rom. 7, 13 ἵνα φανῇ ἁμαρτία...κατεργαζομένη θάνατον. Espec. of things, phenomena, appearing in the sky or air; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. 24, 27. 30. James 4, 14. So Hom. II. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ...τούτων δὲ φανίντων.

c) Trop. as referred to the mental eye, *to appear, to seem*, with dat. of pers. and predic. Mark 14, 64 τί ὑμῖν φαίνεται; with ἐνέπιόν τινος Luke 24, 11.—So c. dat. 1 Eodr. 2, 21. Hom. Od. 1. 318. Aristoph. Eccl. 870; c. inf. Xen. Cyr. 2. 2. 20.

2. Intrans. *to give light, to shine forth, to shine* as a luminary or light; absol. Rev. 1, 16 ὡς ὁ ἥλιος φαίνει. 8, 12. With ἐν c. dat. of place, 2 Pet. 1, 19 ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῇ τόπῳ. Rev. 21, 23. Sept. for רָאָה Gen. 1, 17. Ex. 13, 22. So Theocr. Id. 2. 11 Σελάνα, φαίνει καλόν. Anth. Gr. I. p. 183. 1. Hom. II. 11. 64.—Trop. of spiritual light and truth, comp. in σκότος no. 2. John 1, 8 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. 5, 35. 1 John 2, 8.

Φάλεκ, ὁ, indec. *Phalek*, Heb. פֶּלֶק (part) *Peleg*, pr. n. m. the son of Eber, Luke 3, 35. Comp. Gen. 11, 16 sq.

φανερός, ὁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1. 1. 10 πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν ac. Socrates. —Usually and in N. T. *apparent, manifest, known*; e. g. φανερὸν εἶναι, *to be manifest, known*, Acts 4, 16. Rom. 1, 19. Gal. 5, 19. 1 Tim. 4, 15. 1 John 3, 10. (Ecclus. 6, 24. 2 Macc. 6, 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) So φανερὸν γίνεσθαι *to be or become apparent, manifest, well known*, Mark 6, 14. Luke 8, 17. Acts 7, 13. 1 Cor. 3, 13. 11, 19. 14, 25. Phil. 1, 13. (1 Macc. 15, 9. 2 Macc. 1, 33. Pol. 1. 18. 14.) Also φανερὸν ποιεῖν τινα, *to make one manifest, known, to disclose*, Matt. 12, 16. Mark 3, 12. So 2 Macc. 12, 41. Jos. Ant. 3. 4. 2. —Neut. c. prep. εἰς φανερὸν ἔλθειν, *to become apparent, manifest, known, to be brought to light*, Mark 4, 22. Luke 8, 17. (So εἰς τὸ φ. Luc. Calumn. 9.) Also ἐν τῷ φανερῷ, *adverbially, comp. in ἐν no. 3. a. α; manifestly, openly*, Matt. 6, 4. [18]; likewise externally, outwardly, Rom. 2, 28 bis. So Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

φανερῶω, ὦ, f. ὥσω, (φανερός,) *to make apparent, manifest, known; to manifest, to show openly*.

1. Of persons: a) Reflex. c. *ἐαυτῶν*, or Mid. *φανερῶμαι*, Pass. aor. 1 ἐφανέρωσθην as Mid. Buttm. § 136. 1, 2; *to manifest oneself, to show oneself openly, to appear*. So reflex. c. dat. John 7, 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, *show thyself to the world, appear publicly*. Mid. with ἐμπροσθέν τινος, 2 Cor. 5, 10 πάντας ἡμᾶς φανερῶσθαι δεῖ ἐμπροσθέν τοῦ βήματος τοῦ Χριστοῦ. Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21, 1 bis, ἐφανέρωσεν ἐαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κτλ. Mid. c. dat. John 21, 14 τοῦτο ἦδη τρίτον ἐφανέρωσθαι ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1, 2 καὶ ἐφανέρωσθαι ἡμῖν. Mark 16, 12, 14; absol. Col. 3, 4 bis, ὅταν ὁ Χρ. φανερῶσθαι κτλ. 1 Tim. 3, 16. Heb. 9, 26. 1 Pet. 1, 20. 5, 4. 1 John 1, 2 καὶ ἡ ζωὴ ἐφανέρωσθαι, i. e. Christ as the source of eternal life. 2, 28. 3, 2. 5. 8. b) Pass. *to be manifested, to be made or become manifest, known*, c. dat. John 1, 31 ἵνα φανερῶσθαι τῷ Ἰσραήλ. 2 Cor. 5, 11; ἐν c. dat. ib. 5, 11; ἐν παντὶ εἰς ὑμᾶς 11, 6; with ὅτι, 2 Cor. 3, 3. 1 John 2, 19.—In the sense 'to become known, conspicuous,' Hdct. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

2. Also in N. T. of things, Act. c. acc. John 2, 11 ἐφανέρωσε τὴν δόξαν αὐτοῦ. 1 Cor. 4, 5. 2 Cor. 2, 14 ἐν παντὶ τόπῳ. Col. 4, 4. Tit. 1, 3; c. acc. et dat. John 17, 6. Rom. 1, 19 ὁ γὰρ θεὸς αὐτοῖς [τούτῳ] ἐφανέρωσε. Pass. Mark 4, 22 οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερῶσθαι. John 3, 21 ἵνα φανερῶσθαι τὰ ἔργα. 9, 3. Rom. 3, 21. 16, 26. 2 Cor. 7, 12. Eph. 5, 13 bis, τὰ δὲ πάντα...φανερῶνται. πᾶν γὰρ τὸ φανερῶμενον, φῶς ἐστὶ, *whatever is made manifest, is itself light*. 2 Tim. 1, 10. Heb. 9, 8. 1 John 3, 2 οὕτω ἐφανέρωσθαι τί ἐσόμεθα. Rev. 3, 18. 15, 4; ἐν τούτῳ 1 John 4, 9; ἐν τῷ σώματι 2 Cor. 4, 10. 11; c. dat. Col. 1, 26. Sept. Act. for רָאָה Jer. 33, 6.—Suid. φανερῶν· εἰς φῶς ἄγειν.

φανερῶς, adv. (φανερός,) *manifestly, openly; i. e. clearly, evidently*, Acts 10, 3; publicly, Mark 1, 45 φανερῶς εἰς πόλιν εἰσέλθειν. John 7, 10.—Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

φανέρωσις, εως, ἡ, (φανερῶω,) *a making known, manifestation; ἡ φ. τῆς ἀληθείας* 2 Cor. 4, 2; ἡ φ. τοῦ πνεύματος, i. e. in the charismata, 1 Cor. 12, 7.

φανός, οὔ, ὁ, (φαίνω,) *a light, lantern, torch*; John 18, 3 μετὰ φανῶν καὶ λαμπάδων.—Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτρεχον ἐκ τῶν σπηρῶν ἅπαντες ἀστροί,

φανούς έχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀγγικοί δὲ λυχνοῦχον ἐκάλουν, ὃν ἡμεῖς φανός.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנֻֿֿל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2, 36.

φαντάζω, f. σω. (φαίνω,) strictly a frequentative, implying repeated action, Buttm. § 119. 5. 2; to make appear, to make visible, to show; rare in the Act. Callistr. Stat. 14 φαντάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φαντάζοντα ὡς κατ' ἀλήθειαν.—Usually and in N. T. Pass. φαντάζομαι, to appear, to be seen, to be visible; hence Particip. neut. τὸ φανταζόμενον i. q. τὸ φαινόμενον, the phenomenon, appearance, sight, the spectacle, Heb. 12, 21; comp. Ex. 19, 16 sq. Buttm. § 128. 2. Winer § 46. 4. So Wisd. 6, 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ὥων μορφαῖς. Plato Phil. 38. c.

φантаσία, as, ἡ, (φαντάζομαι,) an appearing, appearance, Pol. 11. 27. 7. Diod. Sic. 20. 11. Plato Theæt. 152. c.—In N. T. appearance, show, pomp, Acts 25, 23. Sept. for פְּרִיזָה Zech. 10, 1. So Pol. 10. 40. 6. Athen. p. 212. c.

φάντασμα, atos, τό, (φαντάζομαι,) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14, 26. Mark 6, 49.—Jos. Ant. 1. 20. 2. Artemid. 1. 2. Æschyl. Theb. 710. Of phantasms in dreams, Wisd. 17, 15. Jos. B. J. 3. 8. 3. Theocr. 21. 30.

φάραγξ, αγγος, ἡ, (kindr. φάρυγξ,) a ravine, chasm, valley, a narrow and deep pass or valley with precipitous rocky sides; Luke 3, 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40, 4 where Sept. for מַגֵּן, as also 22, 1. Josh. 15, 8. Sept. for מַגֵּן Gen. 26, 17. Deut. 2, 24.—Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. Hell. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pr. the king, the common title of the Egyptian kings down to the time of the Persian invasion; employed in the Scriptures as a proper name; Acts 7, 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου. v. 13. 21. Rom. 9, 17. Heb. 11, 24.—Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σπυλινοῖ. The Heb. פַּרְעֹה is strictly a Coptic word signifying the king; but prob. was so inflected by the Hebrews as to appear in a Semitic form, i. q. פָּרָץ a leader, prince; see Heb. Lex. in פָּרָץ.

Φαρές, ὁ, indec. *Phares*, Heb. פָּרֶז (a breach), pr. n. of one of the sons of Ju-

dah by Tamar, Matt. 1, 3 bis. Luke 3, 33. See Gen. c. 38.

Φαρισαῖος, ου, ὁ, a Pharisee, one of the sect of the Pharisees, Heb. שַׂרְיָסָי, שַׂרְיָסָי, οἱ ἀφωρισμένοι, the Separated, see Buxtorf Lex. Chald. Rabb. 1861 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖος q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5, 20 sq. 12, 2 sq. 19, 3 sq. 23, 13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, and the like; Matt. 9, 11. 23, 2 sq. Mark 7, 3 sq. Luke 18, 11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23, 8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Trigland de tribus Judæor. Sectis Syntagma, Delft. 1703; in Ugolini Thesaur. XXII. Winer Realw. art. *Pharisæer*.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23, 13 sq. Luke 16, 14. al. Yet there were exceptions, and individuals among them appear to have been men of probity and even of a spirit of piety; e. g. Gamaliel Acts 5, 34; Simeon Luke 2, 25; Joseph of Arimathea Luke 23, 51; Nicodemus John 7, 50, comp. 19, 39. +

φαρμακεία, as, ἡ, (φαρμακεῖω, φάρμακον,) the preparing and using of medicine, pharmacy, Diod. Sic. 17. 31. Xen. Mem. 4.

2. 17; *a poisoning* Pol. 6. 13. 4.—In N. T. *magic art, sorcery, witchcraft*, Gal. 5, 20. Rev. 9, 21. 18, 23. Sept. for *μαγική*, *μαγία*, Ex. 7, 11. 22; *μαγισ* Is. 47, 9. 12. So Wisd. 12, 4. Luc. Merc. cond. 40. Dem. 1012. 11; comp. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

φαρμακεύς, *ἑως, ὁ*, (*φαρμακεύω*), *a pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1; *a poisoner*, Jos. Ant. 17. 4. 1. Plut. Artax. 19.—In N. T. *a magician, sorcerer, wizard*; *πόρνοις καὶ φαρμακεύσι* Acts 21, 8 Rec. Others *φαρμακός* q. v. So Luc. Merc. cond. 40 *μοιχὸν ἢ φαρμακεία σε*. See Lob. ad Phryn. p. 316.

φαρμακός, *οὗ, ὁ, ἡ*, (*φάρμακον*) i. q. *φαρμακεύς* Lob. ad Phryn. p. 316; *a poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4.—In N. T. *a magician, sorcerer, wizard*, Rev. 21, 8 in later edit. 22, 15. Sept. for *μαγική* Ex. 9, 12; *μαγισ* Ex. 7, 11. Deut. 18, 10. So Jos. Ant. 9. 6. 3 *τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι*. Hippon. 44. 6.

φάσις, *ἑως, ἡ*, (*φημί*), *a saying, word, report*, Acts 21, 31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 *κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μὴ-νύσεις τῶν λανθανόντων ἀδικημάτων*.

φάσκω, *impf. ἔφασκον*, defect. *to say, to affirm*, i. q. *φημί*; so with inf. and acc. Acts 24, 9. 25, 19. Rev. 2, 2; inf. and nom. Rom. 1, 22; comp. Buttm. § 142. 2. a. Sept. for *μαγισ* Gen. 26, 20.—2 Macc. 14, 27. 32. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On *φάσκω* and *φημί* comp. Buttm. § 109. I. n. 2.

φάτις, *ἡ*, *a crib, manger*; Luke 2, 7. 12. 16. 13, 15 *οὐ λυεῖ . . . τὸν ὄνον ἀπὸ τῆς φάτις*. Sept. for *μαγισ* Job 39, 9. Is. 1, 3.—Jos. Ant. 8. 2. 4. Luc. Tim. 14 *καθάπερ τὴν ἐν τῇ φάτις κύνα*. Xen. Eq. 4. 1 *τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτις*.

φαῦλος, *η, ον, bad, ill, worthless*, Germ. *faul*, *flau*; physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13.—In N. T. morally, *bad, evil, wicked*; *πάν φαῦλον πρᾶγμα* James 3, 16. [Rom. 9, 11]; *τὰ φαῦλα evil deeds* John 3, 20. 5, 29; *φαῦλον λέγειν* Tit. 2, 8. Sept. for *μαγισ* Prov. 22, 8. So Luc. Hermot. 82 *φαῦλον οὐδὲν ποιήσουσιν*. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

φέγγος, *eos, ous, τό*, (kindr. *φάος*), *light, brightness, splendour*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάριον* the moon. Matt. 24, 29 et Mark 13, 24

σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, comp. Is. 13, 10. Of a lamp, Luke 11, 33. Sept. for *πῦρ* of the stars Joel 2, 10; of the sun 2 Sam. 23, 4.—Of fire, 2 Macc. 12, 9; of the moon Xen. Venat. 5. 4. Genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

φείδομαι, f. *φείσομαι*, Mid. depon. *to spare*, e. g. *to abstain from using, to use sparingly*, to save, c. gen. Hes. Op. 603 or 606 *σίτου*. Xen. Mem. 1. 2. 22; *ἐξουσίας* Plut. Cato Maj. 8.—In N. T. also

1. *to spare, to abstain from doing any thing, to forbear*; absol. 2 Cor. 12, 6 *φείδομαι δὲ sc. τοῦ καυχᾶσθαι*. Sept. c. inf. for *μαγισ* 2 Sam. 12, 4. 6.—So c. gen. of action, Hdian. 7. 9. 22; *τοῦ et inf.* Xen. Hell. 7. 1. 24.

2. *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*; c. gen. Buttm. § 132. 10. e. Acts 20, 29 *μὴ φειδόμενοι τοῦ ποιμνίου*. Rom. 8, 32 *ἰδίου υἱοῦ οὐκ ἐφείσατο*. 11, 21 bis. 1 Cor. 7, 28. 2 Cor. 1, 23. 2 Pet. 2, 4. 5; c. gen. impl. 2 Cor. 13, 2. Sept. for *μαγισ* 1 Sam. 24, 11. Neh. 13, 22; *μαγισ* 2 Chr. 36, 15. 17; *μαγισ* Gen. 22, 12. 16.—Wisd. 11, 26. Dion. Hal. Ant. 5. 10 *ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων*. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

φειδομένως, adv. (*φείδομαι*), *sparingly*, i. e. *frugally, not bountifully*, 2 Cor. 9, 6 bis.—Plut. Alex. M. 25 *φειδομένως χρῆσθαι τοῖς παροῦσι*.

φελόντης, *ον, ὁ, ἡ*, q. *φαιλόντης* where see; so 2 Tim. 4, 13 Rec.

φέρω, f. *ἵστω*, aor. 1 *ἤνεγκα*, Pass. aor. 1 *ἠέρεθην*; *to bear*, Lat. *fero*.

1. Pr. *to bear*, as a burden or the like, *to bear up*, to have or take upon oneself, c. acc. Luc. Contempl. 11 *τί καὶ ἐπὶ τῶν ἁμῶν φέρουσι*. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 *φορτίον φέρειν . . . πότερον κεπός, ἢ φέρων τι*. ib. 2. 2. 5.—In N. T. only trop. a) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9, 22 *θεὸς ἠνεγκεν σκευὴν ὀργῆς*. Heb. 12, 20. 13, 13 *τὰν ὀνειδισμῶν αὐτοῦ φέροντες*. Sept. *ὀνειδισμὸν φ.* for *κτῆς* Ez. 34, 29. 36, 15; genr. Gen. 36, 7. Deut. 1, 12. So Ael. V. H. 9. 33 *ὀργήν*. Hdian. 4. 13. 4 *τὰς ὑβρεις*. Xen. Mem. 4. 8. 1. b) *to bear up any thing, to uphold, to sustain*, i. e. *to have in charge, to direct*; c. acc. Heb. 1, 3 *φέρων τε τὰ πάντα τῷ ῥήματι κτλ.* Sept. and *κτῆς* Num. 11, 14. Deut. 1, 9. Chrysost. ad h. l. *φέρων κυβερνῶν, διαπύπτοντα συγκαταίν.* So Plut. Lucull. 6 *Κέζηγον ἀνδρῶντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*. A late usage, comp. Passow *φέρω* no. 2.

2. *to bear*, with the idea of motion, *to bear along* or *about*, *to carry*; c. acc. Luke 23, 26 τὸν σταυρὸν φέρειν ὁπίσθεν τοῦ Ἰησοῦ. Sept. for κτῆζ Is. 30, 6. 40, 11. So Æl. V. H. 3. 22 [Aineias] τὸν πατέρα . . . τοῖς ὁμοῖς ἔφερον. 10. 21 τὸν Πλατῶνα ἡ Περικτιῶν ἔφερον ἐν ταῖς ἀγκάλας. Hdian. 4. 16. 8. Xen. An. 3. 32.—Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27, 15. 17. (Test. XII. Patr. p. 670 χειμαζόμενοι ἐπὶ τῷ πέλαιος ἐφερόμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. 1, 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. So Sept. Job 17, 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. Alex. M. 4.—Mid. φέρομαι, *to bear oneself along, to move along, to rush*, as a wind; Acts 2, 2 ὥσπερ φερομένης πνοῆς. Trop. *to go on, to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6, 1. Sept. pr. ὕδωρ βιαίως ἄνω φερόμενον for ἕλξ Jer. 18, 14; ἔρξθ Is. 28, 15. 18. So Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύματος πολλοῦ φερόμενου. Comp. Xen. Ven. 10. 21.

3. *to bear*, with the idea of motion *to a place*, *to bear hither, thither, to bring*. a) Of things, c. acc. expr. or impl. Mark 6, 28. Luke 24, 1 ἤλθον ἐπὶ τὸ μῆμα, φέρουσιν δὲ ἡτοιμασάν ἀρώματα. John 19, 39. Acts 4, 34. 37. 5, 2. 2 Tim. 4, 13 φέρε καὶ τὰ βιβλία. With ἀπὸ partit. John 21, 10 ἐνέγκαστε [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14, 11. Mark 6, 27. Also with dat. of pers. τὶ νυνί, Matt. 14, 11 καὶ ἤνεγκε [αὐτήν] τῇ μητρὶ αὐτῆς. Mark 12, 15 φέρετέ μοι θηκάριον. So impl. v. 16. John 2, 8. 4, 33 μήτις ἤνεγκεν αὐτῷ φαγεῖν; With ὧδε added, Matt. 14, 18; with εἰς c. acc. of place, Rev. 21, 24. 26. Spoken of the finger or hand, *to reach hither*, John 20, 27 bis. Sept. genr. for κτῆζ Gen. 43, 2. Neh. 8, 3. 4; c. dat. Gen. 27, 14. 17; c. εἰς 1 Sam. 31, 12. (Hdian. 8. 1. 13 προσίσαισι οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίμου φέροντες. Xen. Cyr. 2. 2. 9; c. dat. Xen. Cyr. 2. 4. 1.) Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1, 17. 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1, 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, or the like, *to bring forward, to present*, with κατὰ τινος, John 18, 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25, 7. [18.] 2 Pet. 2, 11, comp. Jude 9. (Comp. Æl. V. H. 3. 14.) Of a doctrine,

prophecy, i. q. *to announce, to make known*, τὴν διδασκίαν 2 John 10; προφητείαν 2 Pet. 1, 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερῶν φέροντων νύκτα, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, *to adduce, to show, to prove*; Pass. Heb. 9, 16 ὅπου γὰρ διαθήκη, θάνατον ἀνέστη φέρεσθαι τοῦ διαθεμένου. So Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρουσι, καὶ μάλιστα τὴν κτλ. b) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark 2, 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5, 18. Acts 5, 16; with dat. νυνί νυνί, Matt. 17, 17 φέρετέ μοι αὐτὸν ὧδε. Mark 7, 32. 8, 22; πρὸς c. acc. Mark 1, 32. 9, 17. 19. 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark 15, 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21, 18 ὅπου. Of beasts, Luke 15, 28. Acts 14, 13. Sept. for κτῆζ Neh. 12, 27. Ezra 8, 17; c. πρὸς 1 K. 1, 13.

4. Absol. of a way, path, gate, *to lead to any place*, εἰς τί, as τὴν πύλιν τὴν φέρουσιν εἰς τὴν πόλιν Acts 12, 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. Hell. 7. 2. 7.

5. *to bear*, as trees or fields their fruits, *to yield*, e. g. καρπὸν Mark 4, 8. John 12, 24. 15, 2 ter. 4. 5. 8. 16. Sept. for κτῆζ Ex. 17, 8. Joel 2, 22.—Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

φεύγω, f. φομαι, aor. 2 ἔφυγον, *to flee, to fly*, to betake oneself to flight.

1. Pr. and absol. Matt. 8, 33 οἱ δὲ βόσκοντες ἔφυγον. 26, 56. Mark 5, 14. 14, 50. Luke 8, 34. John 10, 12. 13. Acts 7, 29. With ἀπὸ c. gen. Mark 16, 3 ἔφυγον ἀπὸ τοῦ μνημεῖου. 14, 52. John 10, 5. James 4, 7 φεύξεσθε ἀπὸ ὑμῶν. With ἐκ out of, Acts 27, 30 ἐκ τοῦ πλοίου. With εἰς c. acc. Matt. 2, 13 φεύγε εἰς Αἴγυπτον. 10, 23 bis. Mark 13, 14 εἰς τὰ ὄρη. Luke 21, 21. Rev. 12, 6; ἐπὶ τὰ ὄρη Matt. 24, 16. Sept. for κτῆζ Ex. 14, 5; 15 Gen. 39, 12; c. ἀπὸ Ex. 4, 3; ἐκ Jer. 51, 6; εἰς Gen. 14, 10. Jer. 50, 16. So Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11; c. ἀπὸ Xen. Cyr. 7. 2. 4; ἐκ Palæph. 43. 3; εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24; ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death as fleeing, ἀπὸ τινος Rev. 9, 6. Also of heaven and earth, *to flee away, to vanish suddenly*, ἀπὸ τινος Rev. 20, 11; absol. 16, 20. Comp. Ps. 114, 3. 5.

2. *to flee from, to escape*; with ἀπὸ c. gen. Matt. 3, 7 et Luke 3, 7 φυγεῖν ἀπὸ τῆς

μελλούσης ὁργῆς. Matt. 23, 33. So c. ἐκ Xen. Hell. 4. 4. 4.—With acc. Heb. 11, 34 ἔφυνον στόματα μαχαίρας. Absol. to escape, Heb. 12, 25. So Hom. II. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

3. Trop. to flee, to avoid, to shun, with ἀπό c. gen. 1 Cor. 10, 14 φ. ἀπὸ τῆς εἰδωλολατρίας. (Eccles. 21, 2 φ. ἀπὸ τῆς ἀμαρτίας.) With acc. 1 Cor. 6, 18 φ. τὴν πορνείαν. 1 Tim. 6, 11. 2 Tim. 2, 22. So Æl. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὁμιλίας ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχροὶ φείγυν.

Φῆλιξ, ικος, Felix, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51–58, after Cumanus and before Festus. He was a freedman of the emperor Claudius, or perhaps also of the emperor's mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I (see Δρουσιλλα.), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. See Tacit. et Sueton. II. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5–9. B. J. 2. 13. 2, 7. Bibl. Repos. 1832. p. 382.—Paul was brought before Felix, and left by him in prison; Acts 23, 24. 26. 24, 3. 22. 24. 25. 27 bis. 25, 14.

φήμη, ης, ῆ, Dor. φάμα, (φημί,) whence Lat. fama, Engl. fame, i. e. common fame, word, report, rumour, Matt. 9, 26. Luke 4, 14. Sept. for φημί Prov. 16, 1.—Æl. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

φημί, enclit. and defect. (obs. φάω,) impf. ἔφην, pr. 'to bring to light' by speech, genr. to say, to speak, to utter; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον, where see.

1. Genr. to say, usually followed by the express words; Matt. 26, 34 ἔφη αὐτῷ ὁ Ἰησοῦς ἂμήν, λέγω σοι κτλ. v. 61. Luke 7, 44. Acts 8, 36. 10, 28. 31; c. acc. 1 Cor. 10, 15 κρίνατε, ὑμεῖς δ φημι. So Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence it is put in the middle of a clause quoted, like Engl. said I, said he, Lat. inquam; Matt. 14, 8 δὲ μοι, φησὶν, ὧδε ἐπὶ πύναμι

κτλ. Acts 23, 35. 25, 5. 22. 1 Cor. 6, 16. 2 Cor. 10, 10. Heb. 8, 5. So Hdian. 2. 1. 16. Xen. Ec. 9. 14. Mem. 3. 11. 15. See Sturz Lex. Xenoph. s. v. φάνα no. 16.

2. As modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. a) Before interrogations, to say, to ask, to inquire; Matt. 27, 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16, 30. 21, 37. So Xen. Mem. 1. 2. 41 sq. b) Before replies, to say, to answer, to reply; Matt. 4, 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κτλ. 13, 29. John 1, 23. Acts 2, 38. al. With ἀποκριθεῖς added, Matt. 8, 8. Luke 23, 3. So Xen. Mem. 1. 2. 41 sq. c) Emphat. i. q. to affirm, to assert, to declare, Rom. 3, 8. 1 Cor. 7, 29. 10, 19. 15, 50. So Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. +

Φῆστος, ου, ὁ, Festus, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58–62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. 1832. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal; Acts 24, 27. 25, 1. 4. 9. 12. 13. 14. 22. 23. 24. 26, 24. 25. 32.

φθάνω, f. άνω, aor. 1 ἔφθασα, to go or come before another, in being or doing any thing, to be beforehand with.

1. Pr. c. acc. i. q. to precede, to anticipate, Lat. praevenire, old Engl. to prevent, to come before; 1 Thess. 4, 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. see Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπὶπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, before, sooner than; Buttm. § 144. n. 6. On the construction of φθάνω generally, see Buttm. § 150. m. 37. Matth. § 533. Herm. ad Vig. p. 761 sq.

2. Aor. 1 ἔφθασα, to have come first, already, by anticipation; with ἄχρι c. gen. 2 Cor. 10, 14 ἄχρι γὰρ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ, for even as far as to you have we already come in preaching the Gospel, comp. v. 16. With εἰς τι, trop. i. q. to have already attained unto, Rom. 9, 31. Phil. 3, 16. With ἐπὶ τινα, to have already come to or upon any one, Matt. 12, 28 et Luke 11, 20 ἄρα ἐφθασαν ἐφ' ὑμᾶς ἡ βασις τοῦ θεοῦ. 1 Thess. 2, 16 ἡ ὁργή. Sept. for Chald. אֲנַחְּ, c. ἑος Dan. 4, 8. 7. 13; eis Dan. 4, 18. 19; ἐπὶ Dan. 4, 21; 22

Ecc. 8, 14.—So with *θως* c. gen. Test. XII Patr. p. 530; *εις* pr. Xen. Cyr. 5. 4. 9.

φθαρτός, ἡ, ὄν, (φθίρω, φθαρμαι,) *corruptible, perishable, mortal*; Rom. 1, 23 φ. ἀσώματος. 1 Cor. 9, 25 φ. στέφανος. 15, 53. 54. 1 Pet. 1, 18. 23.—2 Macc. 7, 16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10 τὴν θανάστων... ἐπὶ τὸ φθαρτὸν φθαρταί.

φθέγγομαι, f. γέσσομαι, Mid. depon. (kindr. φέγγος,) *to sound*, pr. to emit a clear or brilliant sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for ἀγγέλλω Am. 1, 2. Xen. An. 1. 8. 18.—In N. T. of the voice, *to utter a sound, to speak*, absol. Acts 4, 18. ὑποζύγιον... ἐν ἀνθρώπου φωνῇ φθγγέμενον 2 Pet. 2, 16; c. acc. ὑπέρτονα 2 Pet. 2, 18. So Hdian. 4. 6. 12. Xen. Conv. 2. 7; c. acc. Eccus. 13, 22. Xen. Mem. 4. 2. 6.

φθίρω, f. ἐρῶ, Pass. aor. 1 ἐφθάρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state; c. acc. 1 Cor. 3, 17 bis, εἰ τις τὸν ναὸν τοῦ θεοῦ φθίρει, φθαρεῖ τὸν ναὸν 2 Cor. 7, 2. [2 Pet. 2, 12.] Mid. Jude 10. Sept. for γίνω Gen. 6, 11. Is. 54, 16. Jer. 13, 9. So Wisd. 16, 27. Plut. Consol. ad Apoll. 10, see in φθαρτός. Xen. Hell. 5. 3. 3; of a virgin dishonoured, Dion. Hal. Ant. 2. 67.—Trop. in a moral sense, *to corrupt, to deprave*; c. acc. 1 Cor. 15, 33 φθίρουσι ἡμῶν χρηστὰ ἠμῶν κακά, from Menander, see below. Eph. 4, 22. Rev. 19, 2. Prægn. 2 Cor. 11, 3 μήπως... οὕτω φθαρήν τὰ νοήματα ἡμῶν ἀπὸ τῆς ἀπλότητος κτλ. So Menand. in Poet. Gnom. ed. Tauchn. p. 187, φθίρουσιν ἡμῶν χρηστὰ ἠμῶν κακά. Xen. Mem. 1. 5. 3.

φθινοπωρινός, ἡ, ὄν, (φθινοπώρινος; φθίνω, ὁπώρα,) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and leaves.—Plut. Symp. 8. 10. 2. Arist. H. An. 5. 11. 1; φ. ἱσημερία, the autumnal equinox, Pol. 4. 37. 2.

φθόγγος, οὐ, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14, 7. Poet. for the voice, Rom. 10, 18, quoted from Ps. 19, 5 where Sept. for ἦρ.—Wisd. 19, 18. Arr. Epict. 3. 6. Plut. Conjug. Præc. 11 φθόγγοι δύο σύμφωνοι.

φθονέω, ὦ, f. ἴσω, (φθόνος,) *to envy*, c. dat. Gal. 5, 26 ἀλλήλοις φθονοῦντες. James 4, 2 in some edit. for φονέω.—Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

φθόνος, οὐ, ὁ, *envy*, Matt. 27, 18. Mark 15, 10. Rom. 1, 29. Phil. 1, 15. 1 Tim. 6,

4. Tit. 3, 3. James 4, 5. Plur. φθόνος, *envyings*, bursts of envy, Gal. 5, 21. 1 Pet. 2, 1.—1 Macc. 8, 16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

φθορά, ἄς, ἡ, (φθίρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος.—In N. T.

1. *corruption, destruction*, of things which are consumed and so perish; Col. 2, 22 *εις φθοράν, for perishing*, to perish; see in ἀποχρησις. Put for death, slaughter; 2 Pet. 2, 12 ζῶα... *εις ἀλῶσιν καὶ φθοράν*. Also of mortality, mortal nature, a dying away; Rom. 8, 21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15, 42. 50. Sept. for γίνω Ps. 103, 4. Jon. 2, 7. So Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64.—Trop. of spiritual death, condemnation, misery, *corruption, perdition*, Gal. 6, 8.

2. Trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. 1, 4. 2, 12, ἐν τῇ φθορᾷ αὐτῶν. v. 19.—Wisd. 14, 12. 25.

φιάλη, ἡς, ἡ, *a bowl, goblet*, broad and shallow, Lat. *patera*; see Dict. of Ant. art. *Patena*. Rev. 5, 8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. 15, 7. 16, 1. 2. 3. 4. 8. 10. 12. 17. 17, 1. 21, 9. Sept. for πρὶν a bowl for sprinkling, Ex. 27, 3. Num. 7, 13 sq.—Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

φιλάγαθος, οὐ, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving goodness, a lover of good*, upright, Tit. 1, 8.—Wisd. 7, 22. Plut. Præc. conjug. 17. Aristot. M. Mor. 2. 14. 3.

Φιλαδέλφεια, ἄς, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus; with whose kingdom it came under the power of the Romans. It was subject to earthquakes; and was thus destroyed, with the adjacent cities, in the reign of Tiberius, A. D. 17; Strabo 13. p. 628. Tac. Ann. 2. 47. It is still a considerable town; called by the Turks *Allah Sheher*; see Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Arundel's Visit to the Seven Churches, p. 167. Hamilton's Res. in Asia Minor II. p. 375.—Rev. 1, 11. 3, 7.

φιλαδελφία, ἄς, ἡ, (φιλᾶδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren,

Rom. 12, 10. 1 Thess. 4, 9. Heb. 13, 1. 1 Pet. 1, 22. 2 Pet. 1, 7 bis.—Pr. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

φιλᾶδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3, 8.—Pr. 2 Macc. 15, 14. Plut. Solon 27. Xen. Mem. 2. 3. 17.

φιλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband, conjugal*, spoken of a wife, Tit. 2, 4.—Luc. Halcy. 8. Plut. Brut. 13. Plut. Amator. 23 *φιλότεκνοι καὶ φιλανδροί*.

φιλανθρωπία, ας, ἡ, (φιλάνθρωπος,) *philanthropy, love of mankind, humanity, benevolence*, Acts 28, 2. Tit. 3, 4.—2 Macc. 6, 22. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

φιλανθρωπῶς, adv. (φιλάνθρωπος,) *philanthropically, humanely, with kindness*, Acts 27, 3.—2 Macc. 9, 27. Pol. 1. 68. 13. Dem. 411. 10.

φιλαργυρία, ας, ἡ, (φιλᾶργυρος,) *love of money, covetousness*, 1 Tim. 6, 10. Sept. for פִּלְגֵּר Jer. 8, 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

φιλᾶργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous*, Luke 16, 14. 2 Tim. 3, 2.—Jos. de Macc. 3. AEL. V. H. 9. 1. Xen. Mem. 3. 1. 10.

φιλαυτος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *loving oneself, selfish*, 2 Tim. 3, 2.—Jos. Ant. 3. 8. 1. Aristot. M. Mor. 2. 14. 3. Plut. Arat. 1.

φιλέω, ᾧ, f. ἦσω, (φίλος,) *to love*, implying affection generally; more rarely used of sexual love, as Hom. Il. 9. 40. Hdot. 4. 176. Aristoph. Ran. 541. Comp. in ἀγαπάω.

1. Pr. *to love, to have affection for*; c. acc. of pers. Matt. 10, 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα κτλ. John 5, 20 ὁ πατήρ φιλεῖ τὸν υἱόν. 11, 3. 36. 15, 19. 16, 27 bis. 20, 2. 21, 15. 16. 17 ter. 1 Cor. 16, 22. Tit. 3, 15 ἐν πίστει, i. e. with Christian love. Rev. 3, 19. Sept. for צִיָּה Gen. 37, 3. Prov. 8, 17. So Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, *to be fond of, to like*, c. acc. Matt. 23, 6 φιλοῦσιν τε τὴν πρωτοκλισίαν. Luke 20, 46. Rev. 22, 15. With the idea of overweening fondness, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ John 12, 25. Sept. for צִיָּה Gen. 27, 4. 9. Prov. 29, 3. So Wisd. 8, 2. AEL. V. H. 12. 15 init. Xen. CEC. 20. 27, 29.

2. Spec. *to show one's love by a kiss*;

hence, *to kiss*, c. acc. Matt. 26, 48 ὁ ἀφίλησά, αὐτὸς ἐστίν. Mark 14, 44. Luke 22, 47. Sept. for רָצָה Gen. 27, 26. 27. Ex. 18, 7.—Tob. 10. 13. AEL. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλου δὲ ἡμᾶς τοῖς στόμασιν.

3. Before an infin. *to love to do any thing*, i. e. to do willingly, gladly, and so *to be wont to do, solere*. Matt. 6, 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, *they love to pray in public*, are wont to do it. Winer § 58. 4. So Sept. for לִי צִיָּה c. inf. Is. 56, 10.—AEL. V. H. 14. 37 φιλῶ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὀρεῖν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

φίλη, ης, ἡ, (fem. of φίλος,) *a female friend*, Luke 15, 9.—Aquil. for פִּלְגֵּר Cant. 1, 15. 2, 2. Xen. Mem. 3. 11. 16.

φιλᾶδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή,) *pleasure-loving*; Subst. *a lover of pleasure*, 2 Tim. 3, 4.—Pol. 40. 6. 11. Plut. Cato Maj. 9.

φίλημα, ατος, τό, (φιλέω,) *a kiss*, pr. a love-token, given in salutation, comp. Ex. 18, 7; also in προσκυνέω. Luke 7, 45 φίλημά μοι οὐκ ἔδωκας. 22, 48. Sept. for פִּלְגֵּר Prov. 27, 6. Cant. 1, 2. So Luc. Asin. 17 *φιλῆμασιν ἡσπάζοντο ἀλλήλους*. AEL. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spec. the sacred kiss given by Christians to each other as the token of mutual love, *φίλημα ἁγίων* Rom. 16, 16. 1 Cor. 16, 20. 2 Cor. 13, 12. 1 Thess. 5, 26; *φίλημα ἀγάπης* 1 Pet. 5, 14.

Φιλῆμαν, ονος, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4, 9. He was converted under the preaching of Paul, and a church met in his house, v. 2. 19. Paul sent back to him his slave Onesimus from Rome, with an epistle.

Φιλητός, οῦ, or **Φίλητος**, ου, ὁ, *Philetus*, pr. n. of an opposer of Paul. 2 Tim. 2, 17.

φιλία, ας, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4, 4 ἡ φιλία τοῦ κόσμου. Sept. for פִּלְגֵּר Prov. 10, 12. 15, 17.—Jos. Ant. 11. 3. 1. Dem. 19 pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππησίος, ου, ὁ, *a Philippiian*, Phil. 4, 15.

Φίλιπποι, ων, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16, 12. 20, 6. Phil. 1, 1.

1 Thess. 2, 2.—It was anciently called *Κρήνηδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16, 12 it is called a colony, see in *κολωνία*. Plin. H. N. 4. 11 *intus Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*, i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, *the first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. See Diod. Sic. 16. 8. Strabo 7. p. 330. Dion Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see W. G. Schauffler in Miss. Herald, 1836. p. 334 sq. Leake's Trav. in North. Greece III. p. 214 sq.

Φίλιππος, ου, δ, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1, 44. 45. 46. 47. 49. 6, 5. 7. 12, 21. 22 bis. 14, 8. 9. Matt. 10, 3. Mark 3, 18. Luke 6, 14. Acts 1, 13.

2. *Philip the Evangelist*, δ *εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts 6, 5. 21, 8. After the death of Stephen he preached the gospel at Samaria, Acts 8, 5. 6. 12. 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8, 26. 29. 30. 31. 34. 35. 37. 38. 39. 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3, 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Paneas took the name of Caesarea Philippi, Matt. 16, 13. Mark 8, 27; see in *Καيسάρεια* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only *Ἡρώδης*, also a son of Herod the Great, by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδης*; and lived a private life, having been disinherited by his father; Matt. 14, 3. Mark 6, 17. Luke 3, 19.—See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

φιλόθεος, ου, δ, ἡ, adj. (*φίλος, θεός*), *loving God, pious*; Subst. *a lover of God*, 2 Tim. 3, 4.—Poll. On. 1. 20. Luc. Column. 14 *πρὸς τὸν εὐσεβῆ καὶ φιλόθεον*.

Φιλόλογος, ου, δ, *Philologus*, pr. n. of a Christian at Rome, Rom. 16, 15.

φιλονεικία, as, ἡ, (*φιλονίκιος*), *love of strife, contentiousness*, Dem. 1440. 22. Thuc. 1. 41; *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18.—In N. T. *quarrel, contention, strife*, Luke 22, 24. So 2 Macc. 4, 4. Pol. 5. 93. 9. Plato Rep. 555. a.

φιλονεικος, ου, δ, ἡ, adj. (*φίλος, νείκος*), *loving strife, contentious, quarrelsome*, 1 Cor. 11, 16.—Jos. Ant. 15. 6. 2. Plut. Agees. 2. Xen. Eq. 9. 8.

φιλοξενία, as, ἡ, (*φιλόξενος*), *love to strangers, hospitality*, Rom. 12, 13. Heb. 13, 2.—Plut. Thea. 14, 23. Pol. 4. 20. 1. Plato Legg. 953. a.

φιλόξενος, ου, δ, ἡ, adj. (*φίλος, ξένος*), *loving strangers, hospitable*, 1 Tim. 3, 2. Tit. 1, 8. 1 Pet. 4, 9.—Palaeoph. 5. 1. Plut. Cimon 10. Xen. Hell. 6. 1. 3.

φιλοπρατεύω, f. εὔσω, (*φιλόπρωτος*), *to love to be first, to strive for pre-eminence*, 3 John 9.—Only in N. T. Comp. *φίλος πρῶτος* Artemid. 2. 33. Plut. Solon 29.

φίλος, η, ου, pr. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 *φίλε τέκνον*. Jos. Ant. 4. 3. 3 *πᾶς' ὅσα φίλα τοῖσι τοῖς ἡν*. Hdtan. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 *θεὸς εὐμενῆς ἀρχεῖται γίνεσθαι καὶ φίλος*. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. δ *φίλος*, *a friend*, Buttm. § 123. 5. Luke 7, 6 *ἐπεμψεν πρὸς αὐτὸν . . . φίλους*. 11, 5 bis. 6. 8. 12, 4. 14, 12. 15, 6. 29. 16, 9. 21, 16. 23, 12. John 11, 11. 15, 13. 14. 15. 19, 12 *φίλος τοῦ Καίσαρος*, a favourite of Caesar, loyal to him. Acts 10, 24. 19, 31 *ὄντες αὐτῷ φίλοι*, friends to him. 27, 3. James 2, 23 *φίλος θεοῦ*. 4, 4 *φ. τοῦ κόσμου*. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11, 19 *φ. τελωνῶν καὶ λ. Luke 7, 34*. John 3, 29 *φ. τοῦ νυμφίου*, a bridegroom, see in *νυμφών*. As a word of courteous address, Luke 14, 10. Sept. for *חֵבֶל* Esth. 5, 10; *חֵבֶל* Ex. 33, 11. Job 2, 11; *חֵבֶל* companion Dan. 2, 13. 17. 18. So Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1; c. dat. Xen. Mem. 2. 1. 33.—For ἡ *φίλη* *a female friend* Luke 15, 9, see art. *φίλη*.

φιλοσοφία, as, ἡ, (*φιλοσοφία, φιλόσοφος*), pr. *love of wisdom*, Hdtan. 1. 2. 6; then, *philosophy, knowledge natural and moral, knowledge of things human and di-*

vine, comp. in σοφία no. 2. *Æschin. Dial. Socr.* 2. 22. *Hdian.* 4. 5. 13. *Xen. Conv.* 1. 5; spoken of the wisdom and learning of the Chaldeans, *Diod. Sic.* 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, *Col.* 2, 8; comp. v. 16 et 1 *Tim.* 6, 20. So *Philo*, *πάτριος φιλοσοφία*, i. e. Jewish theology, *Leg. ad Cai.* p. 1014. d; de *Somn.* p. 1126. d; also *Josephus*, c. *Ap.* 2. 4. *Ant.* 18. 1. 2.

φιλόσοφος, ου, δ, ἡ, adj. (*φίλος*, *σοφία*), pr. *loving wisdom*; then as Subst. a *philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, *Acts* 17, 18.—*Arr. Epict.* 3. 23. 30. *Hdian.* 1. 9. 7. *Xen. Vect.* 5. 4 *σοφισταὶ καὶ φιλόσοφοι*.

φιλόστοργος, ου, δ, ἡ, adj. (*φίλος*, *στοργή*), *loving tenderly, kindly affectioned*, pr. towards one's kindred; in N. T. towards Christian brethren, *Rom.* 12, 10.—*Pr. Jos.* *Ant.* 7. 10. 5. *Plut. Cleomen.* 1. *Xen. Cyr.* 1. 3. 2.

φιλότεκνος, ου, δ, ἡ, adj. (*φίλος*, *τέκνον*), *loving one's children*, *Tit.* 2, 4.—*Luc. Tyrann.* 4. *Plut. Amator.* 23, see in *φιλανδρος*.

φιλοτιμέομαι, οὔμαι, f. ἥσομαι, Mid. depon. (*φιλότιμος*; *φίλος*, *τιμή*), *to love honour, to be ambitious*, *Luc. Icarom.* 17. *Dem.* 1046. 7.—In N. T. with an infin. *to be ambitious of doing any thing, to exert oneself, to strive*, pr. from a love and sense of honour; as in *Engl. to make it a point of honour* to do so and so. *Rom.* 15, 20 οὕτω δὲ *φιλοτιμούμενον εὐαγγελίζεσθαι κτλ.* 2 *Cor.* 5, 9. 1 *Thess.* 4, 11 *παρακαλούμεν ὑμᾶς . . . φιλοτιμείσθαι ἡσυχάζειν κτλ.* So *Jos. Ant.* 15. 9. 5. *Æl. V. H.* 9. 29. *Diod. Sic.* 1. 1 init. *Xen. Mem.* 2. 9. 3.

φιλοφρόνως, adv. (*φιλόφρων*), *in a friendly-minded manner, kindly, courteously*, *Acts* 28, 7.—2 *Macc.* 3, 9. *Plut. Solon.* 5. *Xen. Mem.* 3. 10. 4.

φιλόφρων, ουος, δ, ἡ, adj. (*φίλος*, *φρήν*), *friendly-minded, kind, courteous*, 1 *Pet.* 3, 8 *Rec.* where later edit. *ταπεινόφρων*.—*Plut. Amator.* 19. *Xen. Mem.* 3. 1. 6.

φιμόω, ὦ, f. ὥσω, (*φιμός*), 1. *to muzzle*, as oxen treading out grain; c. acc. 1 *Cor.* 9, 9 et 1 *Tim.* 5, 18 οὐ *φιμώσθεις βοῦν ἀλώεσσι*, quoted from *Deut.* 25, 4 where Sept. for *ἔσθ*; see in art. *ἀλώω*.

2. *Trop. to muzzle, to stop the mouth, to put to silence*; Pass. *to be silenced, silent, to hold one's peace.* a) Spoken of persons, *Matt.* 22, 34 *ἐνὶ ἐφίμωσιν τοῖς Σαδδουκαίοις*. 1 *Pet.* 2, 15. *Pass. Matt.* 22, 12. *Mark* 1, 25 et *Luke* 4, 35 *φιδώσθη*. So *Jos. B. J.* 1. 22. 3. *Luc. Mort. Peregr.* 15. *Sext. Empir. adv. Logic.* II. 275. b) Of winds and waves, *Pass. to be still, hushed*; *Mark* 4, 39 *πεφίμωτο*. On this Perf. imperat. comp. *Buttm.* § 137. n. 12. So *Jos. de Macc.* § 2 fin.

Φλέγων, ουος, δ, *Phlegon*, pr. n. of a Christian at Rome, *Rom.* 16, 14.

φλογίζω, f. ἴσω, (*φλόξ*), *to set on fire, to burn up*, pr. Sept. for *ὑπὸ* *Ps.* 97, 3. *Ecclus.* 3, 30. *Soph. Philoct.* 1199.—In N. T. *trop. to inflame, to fire with passion, discord, hatred*; spoken of the tongue, c. acc. *James* 3, 6 bis.

φλόξ, γός, ἡ, (*φλέγω*), a *flame*, *Luke* 16, 24 *ἐν τῇ φλογὶ ταύτῃ*. So *φλόξ πυρός*, a *flame of fire, flaming fire*, *Acts* 7, 30. *Rev.* 1, 14. 2, 18. 19, 12; *ἐν πυρὶ φλογός* id. 2 *Thess.* 1, 8; comp. in *πῦρ* no. 1. Sept. for *ὑπὸ* *Is.* 29, 6; *ἡ* *Joel* 1, 19; *ἡ* *Ex.* 3, 2. So *Ecclus.* 8, 13 *ἐν πυρὶ φλογός*. *Æl. V. H.* 5. 6. *Xen. Conv.* 2. 24.—Of lightning, *Heb.* 1, 7 *πυρὸς φλόγα*, quoted from *Ps.* 104, 4 where *Heb.* *עָשׂן* *ὑπὸ*, Sept. *Vatic.* *πῦρ φλέγον*. Sept. for *ὑπὸ* *Is.* 30, 30.

φλυαρέω, ὦ, f. ἴσω, (*φλύαρος*), *to talk nonsense, to prate, to trifle, intrans.* *Æschin. Dial. Socr.* 2. 16. *Xen. An.* 3. 1. 26.—In N. T. c. acc. *to prate about or against*; 3 *John* 10 *λόγοις πονηροῖς φλυαρῶ ἡμᾶς*.

φλύαρος, ου, δ, ἡ, adj. (*φλύω*, *Lat. fluo*), pr. 'overflowing with talk'; hence Subst. a *silly talker, prater, trifler*, 1 *Tim.* 5, 13.—*Arr. Epict.* 3. 25. 8. *Luc. Asin.* 10. *Plato Ax.* 369. b.

φοβερός, ἄ, ὄν, (*φοβέω*), *fearful, terrible, frightful*; *Heb.* 10, 27 *φοβερά δέ τις ἐκδοχή κρισεως*. v. 31. 12, 21. Sept. for *ἡ* *Gen.* 28, 17. *Deut.* 10, 17.—*Dem.* 505. 12. *Xen. An.* 5. 2. 23.

φοβέω, ὦ, f. ὥσω, (*φόβος*), *to put in fear, to terrify, to frighten*, *Hdian.* 1. 8. 4. *Xen. Cyr.* 7. 1. 48 *αἱ κάμηλοι ἐφόβουν τοὺς ἵππους*.—Often and in N. T. only Mid. *φοβέομαι*, οὔμαι, *Pass. aor.* 1 *ἐφοβήσθη* and fut. 1 *φοβηθήσομαι* often in Mid. sense; pr. 'to put oneself in fear,' i. e.

1. *to fear, to be afraid, to be terrified, affrighted*, either from fear simply or from astonishment; see *Buttm.* § 135. 3, 4, 5.

§ 136. 1, 2. In various constructions: a) Intrans. and absol. Rom. 13, 4 *ἐὰν δὲ κακὸν ποιῇς, φοβοῦ*. So *μὴ φοβοῦ* *fear not* Mark 5, 36. Luke 1, 13, 30; *μὴ φοβεῖσθε* Matt. 14, 27. Mark 6, 50; *ἐφοβοῦντο* Mark 10, 32, 16, 8; *ἐφοβήθη* Matt. 14, 30. Acts 22, 29; *ἐφοβήθησαν σφόδρα* Matt. 17, 6. 27, 54. etc. Heb. 13, 6 *κύριος ἔμοι βοήθης καὶ οὐ φοβηθήσομαι*, quoted from Ps. 118, 6 where Sept. for *ἐλπίς*; as also Gen. 15, 1. 50, 19. Ex. 2, 14. (Palaph. 32. 2. Ael. V. H. 3. 43. Xen. Cyr. 3. 3. 30.) With accus. of a kindred noun; comp. Buttm. § 131. 4. Winer § 32. 2; so 1 Pet. 3, 14 *τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, fear not their fear*, i. e. which they would inspire. v. 6 *μὴ φοβ. μηδενίαν πτόησιν*. Emphat. Mark 4, 41 et Luke 2, 9 *ἐφοβήθησαν φόβον μέγαν*. b) Trans. c. acc. comp. Buttm. § 135. 3, 4, 5. Winer § 39. 2. So c. acc. of person, Matt. 10, 26 *μὴ οὖν φοβηθῆτε αὐτούς*. 14, 5 *ἐφοβήθη τὸν ὄχλον*. Mark 12, 12. Luke 20, 19. John 9, 22. Acts 9, 26. Rom. 13, 3 *τὴν ἐξουσίαν* concr. Gal. 2, 12. al. Sept. for *ἐλπίς* Num. 21, 34. Deut. 3, 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) With acc. of thing, *τὸ διάταγμα* Heb. 11, 23; *τὸν θυμὸν τοῦ βασιλείως* v. 27; *μηδέν* Rev. 2, 10. So Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. Hell. 4. 4. 8; *τί* Xen. Cyr. 2. 4. 22. c) With *ἀπὸ* c. gen. *to fear from, to be afraid of* any one; Matt. 10, 28 *μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα*. Luke 12, 4. Sept. for *ἵνα* *ἐλπίς* Deut. 1, 29. Lev. 26, 2. Ps. 3, 5; *ἵνα* *ἐλπίς* Jer. 10, 2. d) With *μή*, *lest*; Acts 27, 17 *φοβοῦμενοι τε, μὴ εἰς τὴν σύρτιν ἐκπίσωσι*. Also c. *μήπως* id. v. 29. 2 Cor. 11, 3. 12, 20. Gal. 4, 11 *φοβοῦμαι ὑμᾶς, μήπως κτλ.* i. e. *as to you*; c. *μήποτε* id. Heb. 4, 1. So c. *μή* Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10; *μήποτε* Sept. Gen. 32, 11. e) With an infin. *to fear to do* any thing, to scruple, to hesitate; Matt. 1, 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκα σου*. 2, 21. Mark 9, 32. Luke 9, 45. Sept. for *ἐλπίς* Gen. 19, 30. 46. 3. Ex. 34, 30. So Plut. Galba 27. Xen. An. 1. 3. 17.

2. Morally, *to fear, to reverence, to honour*, c. accus. a) Genr. Mark 6, 20 *ἐφοβείτο τὸν Ἰωάννην*. Eph. 5, 33 *ἵνα φοβῆται τὸν ἄνδρα*. Sept. and *ἐλπίς* Lev. 19, 3. Josh. 4, 14. So Plut. Galba 3. Hdian. 3. 13. 6. b) Spec. *τὸν θεόν* v. *τὸν κύριον* *φοβεῖσθαι, to fear God, to reverence*, e. g. *to stand in awe of God, the punisher of wrong, so as not to do evil*; Luke 18, 2 *τὸν θεόν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπέμενος*. v. 4. 23, 40. Col. 3, 22. 1 Pet. 2, 17. (Sept.

Ex. 1, 17. 21. Lev. 19, 14.) Also by Hebr. in the sense of religious awe, piety, i. q. *to worship, to adore God*; Luke 1, 50 *καὶ τὸ ἔλεος αὐτοῦ ... τοῖς φοβουμένοις αὐτόν*. Acts 10, 2. 22. 35. Rev. 11, 18. 14, 7. 15, 4. 19, 5. So *οἱ φοβούμενοι τὸν θεόν*, i. q. proselytes, Acts 13, 16. 26; comp. in *σίβω*. Sept. and *ἐλπίς* Deut. 4, 10. 29. 1 Sam. 12, 14. etc. +

φοβητρον, ου, τό, (φοβέω,) *something fearful, a fearful sight, terrible portent*; Luke 21, 11 *φόβητρό τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *ἐλπίς* Is. 19, 17.—Anth. Gr. III. p. 45. Luc. Philopat. 9. Plato Ax. 367. a.

φόβος, ου, ὁ, (φίβομαι,) 1. *fear, terror, affright*; Matt. 14, 26 *ἀπὸ τοῦ φόβου ἐκράξαν*. Luke 1, 12 *φόβος ἐπέπεσεν ἐπ' αὐτόν*. 2, 9 *ἐφοβήθησαν φόβον μέγαν*, see in *φοβέω* 1. a. 8, 37. 21, 26. Rom. 8, 15. 2 Cor. 7, 5 *φόβοι, fears*. v. 11. 1 Tim. 5, 20. 1 John 4, 18 *ter*. With gen. of pers. or thing feared, i. e. which inspires fear; Matt. 28, 4 *ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου*. John 7, 13. 19, 38. 20, 19. 1 Pet. 3, 14 comp. in *φοβέω* no. 1. a. Heb. 2, 15 *φ. τοῦ θανάτου*. Rev. 18, 10. 15. Meton. *a terror*, an object of fear, Rom. 13, 3. Sept. for *ἐλπίς* Gen. 9, 2. Jon. 1, 10. 15; *ἵνα* Deut. 11, 25; *φόβοι* for *ἐλπίς* Job 20, 25. So Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21.—Spec. with the idea of *astonishment, amazement*; Matt. 28, 8 *μετὰ φόβου καὶ χαρᾶς μεγάλης*. Mark 4, 41. Luke 1, 65. 5, 26. 7, 16. Acts 2, 43. 5, 5. 11, 19, 17. Rev. 11, 11.

2. In a moral sense, *fear, reverence, respect, honour*; e. g. towards persons, Rom. 13, 7 *bis, ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς ... τῷ τὸν φόβον, φόβον*. Elsewhere of God or Christ, *φόβος τοῦ θεοῦ* v. *κύριον*, i. e. a deep and reverential feeling of accountability to God or Christ; 2 Cor. 5, 11 *εἰδότες οὖν τὸν φόβον τοῦ κυρίου κτλ.* 7, 1. Eph. 5, 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. Simply, with *τοῦ θεοῦ* or the like impl. 1 Pet. 2, 18 comp. Eph. 5, 21. Jude 23. Intens. *ἐν φόβῳ καὶ ἐν τρόμῳ*, 1 Cor. 2, 3. 2 Cor. 7, 15. Phil. 2, 12. Eph. 6, 5. (Sept. for *ἐλπίς* 2 Chr. 19, 9. Ps. 2, 11; *ἵνα* Ps. 36, 1.) By Hebr. i. q. *religion, piety*, φ. τοῦ κυρίου Acts 9, 31; φ. τοῦ θεοῦ Rom. 3, 18; simpl. 1 Pet. 1, 17. 3, 2. 15. Sept. for *ἵνα* *ἐλπίς* Ps. 19, 10. Prov. 1, 7. 29, 8, 13. So Eccles. 1, 12. 18. 40, 26.

Φοίβη, ης, ἡ, *Phaëbe*, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, whom Paul, writing

from Corinth, commends to the church at Rome, Rom. 16, 1.

Φοινίκη, ης, ἡ, (φοίνιξ,) *Phœnicia*, *Phenice*, a narrow tract of country on the eastern shore of the Mediterranean, north of Palestine; according to Greek and Roman writers, terminating on the north at the river Eleutherus, nearly opposite the little island Aradus; and extending on the south as far as Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in *Τύρος*. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beirût. See Rosenm. Bibl. Geogr. II. i. p. 1 sq. Winer Realw. art. *Phœnicien*.—Acts 11, 19, 15, 3, 21, 2.

φοίνιξ, κος, ὁ, (sometimes φοίνις,) a palm-tree, the date-palm, *Phoenix dactylifera* of Linnæus, one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, פְּלִיפְּלִי, Sept. πάλις φοινίκων, Deut. 34, 3. Judg. 1. 16. 2 Chr. 28, 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing; so John 12, 13. Rev. 7, 9; comp. 1 Macc. 13, 51. Sept. for *ῥῥῥ* II. cc. Neh. 8, 17.—2 Macc. 10, 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

Φοίνιξ, κος, ἡ, *Phœnix*, a city on the S. E. coast of Crete, with a harbour, Acts 27, 12.

φονεύς, ἴως, ὁ, (φονεύω,) a manslayer, murderer, Matt. 22, 7. Acts 3, 14. 7, 52. 28, 4. 1 Pet. 4, 15. Rev. 21, 8. 22, 15.—Wisd. 12, 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

φονεύω, f. εἰσώ, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. 5, 21. 19, 18. Rom. 13, 9; μὴ φονεύσῃς Mark 10, 19. Luke 18, 20. James 2, 11. (Sept. for *ῥῥῥ* Ex. 20, 13. Deut. 5, 17.) Genr. Matt. 5, 21. James 2, 11. 4, 2 see in

ζηλώ no. 3. With an accus. Matt. 23, 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5, 6. Sept. for *ῥῥῥ* Deut. 4, 42. Josh. 20, 5, 6; *ῥῥῥ* Neh. 4, 11.—Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

φόνος, ου, ὁ, (obs. φένω,) a killing of men, murder, slaughter; Mark 15, 7 φόνου πεποιήκεισαν. Luke 23, 19. 25 στάσις καὶ φόνον. Acts 9, 1. Rom. 1, 29. Heb. 11, 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι, murders, Matt. 15, 19. Mark 7, 21. Gal. 5, 21. Rev. 9, 21. Sept. for *ῥῥ* bloodshed Ex. 22, 2. Prov. 1, 18; φ. ποιῆν Deut. 22, 8; φ. μαχαίρας for *ῥῥῥῥ* Ex. 17, 13. Deut. 13, 15.—2 Macc. 4, 35. Æl. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

φορέω, ὦ, f. ἴσω, (φέρω,) pr. frequentative, implying the repetition or continuance of the simple action expressed by *φέρω*, Passow s. v. Lob. ad Phryn. p. 585; to bear about with or on oneself, to wear, c. acc. Matt. 11, 8 τὰ μαλακὰ φορῶντες. John 19, 5 στέφανον. Rom. 13, 4 τὴν μάχαιραν. 1 Cor. 15, 49 bis. James 2, 3 τὴν ἐσθῆτα. —Eccclus. 11, 3. Pol. 6. 22. 1. Xen. Œc. 17. 3.

φόρον, ου, τό, Lat. *forum*, only in pr. n. φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, Acts 28, 15; see fully in Ἀππίος.

φόρος, ου, ὁ, (φέρω,) pr. 'what is borne, brought in;' hence, a tax, tribute, laid upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandise and travellers; Luke 20, 22 φόρον δοῦναι. 23, 2. Rom. 13, 6 φόρους τελεῖτε. v. 7 bis. Sept. for *ῥῥ* Judg. 1, 30. 2 Sam. 20, 24; *ῥῥῥ* Ezra 4, 20.—1 Macc. 3, 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

φορτίζω, f. ἴσω, (φόρτος,) to burden, to load, to lay a burden upon any one, pr. Anthol. Gr. IV. p. 289. ult.—In N. T. trop. of the burden of the Jewish ritual, with two acc. Luke 11, 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Butt. § 131. 5. Winer § 32. 4. Pass. Part. Matt. 11, 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, ye weary and heavy laden, sc. with the burden of sin and suffering.

φορτίον, ου, τό, (φόρτος,) a burden, load; a dimin. in form but not in sense, comp. Butt. § 119. n. 15.

1. Spoken of a ship, the lading; freight, cargo, Acts 27, 10 in later edit. for *φόρτος*

in Rec.—Jos. Ant. 14. 14. 3. Xen. CEC. 8. 12. Genr. Sept. Is. 46, 1. AEL. V. H. 9. 14. Xen. Mem. 3. 13. 6.

2. Trop. a) Of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23, 4. Luke 11, 46 bis; comp. in φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11, 30; comp. in ζυγός. So Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Σήματος φορτίον. b) Of the burden of one's faults, sins, Gal. 6, 5. Comp. Sept. and אָנַחַס Pa. 38, 5.

φόρτος, ου, δ, (φέρω,) pr. 'what is borne,' a *burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27, 10 Rec. see in φορτίον no. 1.—Luc. Navig. 18 τὸ πλοῖον...καὶ ὁ φόρτος. Soph. Trach. 537.

Φορτουνάτος, ου, δ, Fortunatus, pr. n. of a Christian, 1 Cor. 16, 17.

φραγέλλιον, ου, τό, Lat. *flagellum*, a *whip, scourge*, John 2, 15. See in ἰμάς no. 2.—Schol. in Aristoph. Acharn. 724, ἰμάντας δέ, λώρους, φραγέλλια. Hesych. σκυτάλια τῶν ὄχλων φραγέλλια, λώροι.

φραγελλῶς, ὦ, f. ὦσω, (φραγέλλιον,) Lat. *flagello*, to *flagellate*, to *scourge*, c. acc. Matt. 27, 26. Mark 15, 15. See in ἰμάς no. 2.—Test. XII Patr. p. 728 φραγελλώσας με.

φραγμός, ου, δ, (φράσσω,) a *fence, a hedge*, as inclosing any thing; e. g. a *thorn-hedge* around a vineyard, besides which there was usually a wall; Matt. 21, 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12, 1; comp. Is. 5, 2. 5 where Sept. for פֶּיץ and תִּצְחֶץ. Luke 14, 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, into the *highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2, 14, see in μεστότοιχον. Sept. also for חֲרִי Num. 23, 24. Ecc. 10, 8.—Plut. Cimón 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφείλεν. Xen. Venat. 11. 4.

φράζω, f. ἄσω, to *say*, to *speak*, to *tell*, to *declare* in words, c. acc. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15.—In N. T. to *tell*, to *explain*, to *interpret*, c. acc. τὴν παραβολήν Matt. 13, 36. 15, 15; Sept. for פָּרַץ Job 6, 24; תִּצְחֶץ Job 12, 8.—Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

φράσσω v. -ττω, f. ξω, to *inclose* with a fence, hedge, wall, for protection, to *fence* around, to *hedge* in, c. acc. Sept. for חָצוּ Hos. 2, 6. Xen. Cyr. 2. 4. 25; a city with walls, to *fortify*, Hdian. 8. 2. 13; a defile with troops, to *shut up*, Plut. Cato Maj. 13.

So the ears with wax, to *stop*, τὰ ὦτα, Sept. for שָׁם Prov. 21, 13. Luc. Nigr. 19.—In N. T. only in reference to the mouth, φράσσειν τὸ στόμα, to *stop the mouth*, viz.

1. Pr. as of wild beasts, Heb. 11, 33 ἔφραξαν στόματα λεόντων, i. e. rendered them harmless, powerless; comp. Dan. 6, 22.—M. Antonin. 12. 1, δ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἣ ἐφόρει, ἔφραξε τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

2. Trop. i. q. to *silence*, to *put to silence*; Rom. 3, 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11, 10 ἡ καύχησις αὐτῇ οὐ φραγέσται.—2 Macc. 14, 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

φρέαρ, ατος, τό, a *well, pit, cistern*, for water, dug in the earth, and thus strictly distinguished from πηγή a fountain; though a *well* may also be called a *fountain*; comp. in πηγή no. 2, and Heb. Lex. art. חָפְזַי. Luke 14, 5. John 4, 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for חָפְזַי Gen. 16, 14. 26, 15. 18 sq. So Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit*; abyss, e. g. in Hades, the bottomless pit, Rev. 9, 1. 2 ter. Sept. φρέαρ διαφθορᾶς for חֲוֵץ חָפְזַי Ps. 55, 24.

φρεναπατάω, ὦ, f. ἴσω, (φρήν, ἀπατάω,) to *deceive the mind* of any one; genr. to *deceive*, c. acc. Gal. 6, 3 ἑαυτὸν φ.—Hesych. φρεναπατᾷ· χλευάζει. Not found in classic writers.

φρεναπάτης, ου, δ, (φρεναπατάω,) a *mind-deceiver*; genr. a *deceiver, seducer*, Tit. 1, 10.—Etymol. Mag. 811. 3. Not found in classic writers.

φρήν, ενός, ἡ, the *diaphragm, midriff*, separating the heart and lungs from the abdomen, Aeschyl. Prom. 881; Plur. Plato Tim. 70. a. Meton. the heart and parts about the heart, the breast, Lat. *præcordia*, Hom. Il. 10. 10. ib. 13. 493.—Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the mind, the soul, including the intellect, disposition, feelings; 1 Cor. 14, 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσίν...ταῖς δὲ φρεσὶ τέλειαι γίνεσθε. Sept. for בְּלִי Prov. 7, 7. 9, 4.—Hdian. 3. 11. 17. Dem. 780. 21 τοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

φρίσσω v. -ττω, f. ξω, (φρίξ,) to *be rough, ruffled, uneven*, with bristling points, to *bristle*; e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of the hair, to *bristle*,

to stand on end, Hes. Op. 538 or 543; also of animals, to bristle up the hair or mane, Hes. Scut. 391. Plut. Aristid. 18.—In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimpled, and the hair stands on end; absol. James 2, 19 τὰ δαυμόνα...φρίσσουνσι. So Sept. Dan. 7, 15. Judith 16, 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικώς ἀκούω.

φρονέω, ᾧ, f. ἦσω, (φρήν,) expressing the action of the φρήν, φρένες, i. e. of the mind, heart, will; so to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12.—In N. T. and usually, to mind, to be minded, to have in mind, to be disposed or inclined in any way; spoken generally of any act or emotion of the mind.

1. Genr. to think, to mean, to be of opinion; with acc. of thing implying manner of thinking, Acts 28, 22 ἀκούσαι δὲ φρονέει. Rom. 12, 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4, 6. Gal. 5, 10. Phil. 1, 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. With an adv. or the like, 1 Cor. 13, 11 ὡς ῥήμιος ἐφρόνουν. Rom. 12, 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14, 30. Jos. B. J. 5. 7. 4 οὐδὲν ἡγίως φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

2. As including the affections, emotions, to be minded, to think, to be disposed in mind, c. accus. a) Genr. Phil. 2, 5 τοῦτο γὰρ φρονέουσιν ἐν ὑμῖν δὲ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3, 15 bis. Rom. [11, 20.] 12, 16 τὰ ὑψηλὰ φρονεῖν, see in ὑψηλός no. 2. (So μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12, 16. 15, 5. 2 Cor. 13, 11. Phil. 2, 2 bis. 3, 16. 4, 2. So τὰ αὐτά Jos. B. J. 5. 7. 4; τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdot. 1. 60. b) Spec. to think, to mind, to favour, pr. to set the mind and affections upon; c. acc. Matt. 16, 23 et Mark 8, 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8, 5 φ. τὰ τῆς σαρκός. Phil. 3, 19 τὰ ἐπίγεια. Col. 3, 2 τὰ ἄνω. So 1 Macc. 10, 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. Hell. 4. 8. 24.

3. to mind, to regard, to care for; with ὑπὲρ τινος Phil. 4, 10 bis. So 2 Macc. 14, 8.—Spec. of time, to regard, to keep, τὴν ἡμέραν Rom. 14, 6 quater; comp. Gal. 4, 10.

φρόνημα, ατος, τό, (φρονέω,) pr. 'what one has in mind, what one thinks, feels,

wills; hence, mind, thought, will; Rom 8, 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis. 7 τὸ φρόνημα τῆς σαρκὸς κτλ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

φρόνησις, εως, ἡ, (φρονέω,) a minding, thinking, intention to do so or so, Soph. Oed. T. 664.—In N. T.

1. mind, disposition, intention, i. e. the mode of thinking and feeling; Luke 1, 17 ἐν φρονήσει δικαίων.—Luc. Amor. 47 ἡ θεοῖς γείτων ἡρώϊκῃ φρόνησις.

2. understanding, insight, prudence; Eph. 1, 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for חָכְמָה Prov. 1, 2. 7, 4; חִכְמָה Prov. 3, 13. 8, 1; חִכְמָה 1 K. 3, 28. 4, 29.—Jos. Ant. 8. 7. 5. Luc. Halcyp. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 "prudentia enim, quam Graeci φρόνησιν dicunt, est rerum expectandarum fugiendarumque scientia."

φρόνιμος, η, ον, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7, 24 ὁμοῶς αὐτὸν ἀνδρὶ φρόνιμῳ. 10, 16. 24, 45. 25, 2. 4. 8. 9. Luke 12, 42. 1 Cor. 4, 10. 15. Comparat. φρονιμώτερος Luke 16, 8. Also παρ' ἑαυτοῖς φρόνιμοι, wise in their own conceit, Rom. 11, 25. 12, 16; impl. 2 Cor. 11, 19. Sept. for חָכְמָה 1 K. 3, 12; παρ' ἑαυτοῖς Prov. 3, 7; חִכְמָה Prov. 14, 6. 18, 15.—Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

φρονιμῶς, adv. (φρόνιμος,) with mind, thinkingly, prudently, wisely, Luke 16, 8.—Xen. Ag. 1. 17.

φροντίζω, f. ἴσω, (φροντίς, φρονέω, φρήν,) to take thought, to be thoughtful, provident; to take care, to be watchful; c. inf. Tit. 3, 8 ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι. Sept. c. gen. for צִדְקָה Ps. 40, 18.—2 Macc. 2, 26. Xen. Mem. 3. 11. 12; c. ἵνα Pol. 2. 8. 8.

φρουρέω, ᾧ, f. ἦσω, (φρουρός, προοράω,) to watch, to keep watch, absol. Thuc. 8. 35.—In N. T. and genr.

1. to watch, to guard, to keep; e. g. of a military watch, c. acc. 2 Cor. 11, 32 ὁ ἐν ἀρχῇ... ἐφρούρησε τὴν πόλιν. Trop. as of a prisoner, Gal. 3, 23.—Judith 3, 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

2. Trop. to keep, to preserve in any state; Phil. 4, 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1, 5 τοὺς φρουρούμενους εἰς σωτηρίαν.—Pr. Eurip. Ion 98.

φρουάσσω v. -ττω, f. ξω, (kindr. βρῖω, βρῶζω,) in classic writers only Mid. depon.

φρούσσομαι v. τρομαι, *to rage, to be fierce*, pr. of animals, as of horses high-spirited and fierce, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρουατομένοισι πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. 7, 34. 3 Macc. 2, 2. Diod. Sic. 4. 74.—In N. T. once in the Active voice, aor. 1, *to rage*, to make a noise and tumult, intrans. Acts 4, 25 ἵναὶ ἐφρύαξαν θύνη, quoted from Ps. 2, 1 where Sept. for θύγῃ.

φρύγανον, ου, τό, (φρύγω, φρύσσω,) *a dry stick or twig*; Plur. *dry sticks, brush-wood*; Acts 28, 3 φρυγάνων πλῆθος. Sept. for ὄψ Is. 40, 24. 47, 14.—Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρυγὰνα συλλέγοντες ὡς ἐπὶ πύρ.

φρυγία, ας, ἡ, *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. Acts 2, 10. 16, 6. 18, 23. [1 Tim. 6, 23.] In early times, Phrygia was divided into Phrygia Major on the South, and Phrygia Minor on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossæ; Antioch of Pisidia was also within its limits. Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Strabo 12. p. 571, 576. Cellar. Not. Orb. II. p. 123 sq. 144-149. Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

φύγελλος, ου, ὁ, *Phygeilus*, pr. n. of a man who deserted Paul, 2 Tim. 1, 15.

φύγη, ἡς, ἡ, (φεύγω,) *a fleeing, flight*, Matt. 24, 20. Mark 13, 18. Sept. for οὐχ Jer. 49, 23; οὐχ Jer. 25, 35.—2 Macc. 12, 22. Hdian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

φυλακή, ἡς, ἡ, (φυλάσσω,) *watch, guard*, i. e.

1. Pr. the act of keeping watch, guarding; Luke 2, 8 φυλάσσοντες φυλακάς, *watching watches*, i. e. *keeping watch or guard, excubias agentes*; see Buttm. § 131. 4. Sept. for ἡγερῶν ἡγῶ Num. 1, 53. 3, 7. 29 sq.—So φυλακάς φυλάττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. Plato Phædr. 240. e; and genr. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

2. Meton. of persons set to watch, *a watch, guard*, collect. *guards*; Acts 12, 10 διελάζοντες δὲ πρῶτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

3. Meton. the place where watch is kept, e. g. a) *a watch-post, station*, pr. Sept. for ἡγερῶν Hab. 2, 1. Xen. Hell. 5. 4. 49. Comp. Bar. 3, 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18, 2 bis. Comp. Is. 34, 11 sq. Jer. 50, 39. 51, 37. Others i. q. *hold, den, cage*, in which they are imprisoned, as in lett. b; but less well. b) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5, 25 εἰς φυλακὴν βληθήσῃ. 14, 3 ἔσται ἐν φυλακῇ. v. 10 ἀπεκεφαλίσεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. 18, 30. 25, 36. 39. 43. 44. Mark 6, 17. 28. Luke 3, 20. 12, 58. 21, 12. 22, 33. 23, 19. 25. John 3, 24. Acts 5, 19 τὰς θυρὰς τῆς φυλακῆς. v. 22. 26. 8, 3. 12, 4. 5. 6. 17. 16, 23. 24. 27. 37. 40. 22, 4. 26, 10. Rev. 2, 10. Spec. for *imprisonment*, 2 Cor. 6, 5. 11, 23. Heb. 11, 36. Sept. genr. for ἡγερῶν Gen. 40, 3 sq. Lev. 24, 12; ἡγερῶν Neh. 3, 25; ἡγερῶν 1 K. 22, 27. So Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφείσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3, 19. Rev. 20, 7; comp. 2 Pet. 2, 4 and Jude 6. See in ταρτάρῳ, and comp. Act. Thom. § 10.

4. Meton. of time, *a watch of the night*, a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12, 38 bis, ἐν τῇ δευτέρῃ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14, 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24, 43. Mark 6, 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. ἡγερῶν, Sept. φυλακή, Judg. 7, 19. Ps. 90, 6; see Heb. Lex. art. ἡγερῶν. Buxtorf Lex. Chald. 2454. Sturz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. Wetst. N. T. ad Matt. 14, 25. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀψί, μεσονύκτιον, ἀλεκτοροφωβία, πρωί; see Mark 13, 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Dict. of Ant. art. *Castra* p. 250. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisæ vigiliæ, ut non amplius quam tribus horis nocturnis necesse sit vigillare." Censorin. de Die natal. 23. Jerome ad Matt. 14, "Stationes et vigiliæ in terna horarum

spatia dividuntur." See in art. τετράδιον. —Jos. Ant. 18. 9. 6 περί φ. τετάρτην. Arr. Expr. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περί τὴν δευτέραν φ. Xen. An. 4. 1. 5.

φυλακίζω, f. ἴσω, (φυλακή,) *to put in ward, to imprison*, c. acc. Acts 22, 19.—Wisd. 18. 4. Act. Thom. § 45 δ φυλακίζμενος ἐν δεσμοτηρίῳ. Not found in classic writers.

φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) *a watch-post, guarded place*, Hidot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, *an amulet*, Plut. de Is. et Osir. 65, 68. Horapoll. 1. 24.—In N. T. Plur. τὰ φυλακτήρια, *phylacteries*, Heb. רִבְרִיט prayer-fillets, later Heb. רִבְרִיט prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, (as Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21,) and which the Jews since the exile are accustomed to bind in different ways around the forehead and left arm while at prayer, following a literal interpretation of Ex. 13, 16. Deut. 6, 8. 11, 18. The Rabbins have many minute precepts respecting them. See Heb. Lex. art. רִבְרִיט. Buxtorf Lex. Chald. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13.—Matt. 23, 5 πλατύνουσιν δὲ τὰ φυλακτήρια, see Lightf. Hor. Heb. in loc.

φύλαξ, ακος, δ, (φυλάσσω,) *a watcher, keeper, guard*; Acts 5, 23. 12, 6. 19. Sept. for נִצְּחָ Gen. 4, 9. Is. 62, 6.—Hdian. 3. 3. 12. Xen. Ath. 3. 4.

φυλάσσω v. -ττω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195.—In N. T.

1. Intrans. *to watch, to keep watch*, c. acc. of the kindred noun; Luke 2, 8 φυλάσσοντες φυλακὰς. See fully in φυλακή no. 1.

2. Trans. c. acc. *to watch, to guard, to keep*, e. g. a) Persons or things from escape or violence; persons, Luke 8, 29 ἐδωμάτω... φυλασσομένους. Acts 12, 4 φ. αὐτὸν sc. τὸν Πέτρον. 28, 16; ἐν τῇ πραιτωρίῳ 23, 35. Acc. τί, Luke 11, 21. Acts 22, 20 τὰ ἱμάτια. Sept. for נִצְּחָ 1 Sam. 19, 11. Gen. 2, 15. 3, 24. So τινὰ Hdian. 1. 17. 3. Xen. Cyr. 4. 2. 40; τί, Palæph. 19. 1. Æl. V. H. 2. 4. Xen. Ag. 4. 1. b) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17, 12 οὓς δίδωκάς μοι ἐφύλαξα. 2 Pet. 2, 5; ὑμᾶς ἀπαιτούτους Jude 24; ἀπὸ τοῦ ποτηροῦ 2 Thess. 3, 3. Acc. τί, 1 Tim. 6, 20. 2 Tim. 1, 14; c. eis ἡμέραν 2 Tim. 1, 12; eis ζωὴν John 12, 26. Sept. for נִצְּחָ

Prov. 6, 22. Ex. 23, 20; a. ἀπὸ for γὰρ Ps. 141, 9. So τινὰ Wisd. 19, 6. Hdian. 4. 4. 9; c. ἀπὸ Xen. Cyr. 1. 4. 7; τί Dem. 25. 23; c. eis καιρὸν Æl. V. H. 9. 21. c) Mid. and once Reflex. *to keep oneself from or as to any thing, to be on one's guard, to beware of, to avoid*; e. g. with ἀπὸ τινος, once reflex. 1 John 5, 21 φυλάξαι ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke 12, 15. (Reflex. Test. XII Patr. p. 648. Mid. Eccles. 22, 26. Xen. Cyr. 2. 3. 9.) Mid. c. accus. *to guard against, to beware of*, Acts 21, 25. 2 Tim. 4, 15 ὃν καὶ σὺ φυλάσσου. Winer § 32. p. 255. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) With ἵνα μή, 2 Pet. 3, 17 φυλάσσεσθε, ἵνα μὴ... ἐκπίσητε κτλ. So ὅπως μή Xen. Mem. 1. 2. 37; μή Epict. Ench. 34.

3. Trop. *to keep, to observe*, not to violate, e. g. precepts, laws, c. acc. Luke 11, 28 τὸν λόγον τοῦ θεοῦ. Acts 7, 53. 16, 4 τὰ δόγματα. 21, 24 τὸν νόμον. Rom. 2, 26. Gal. 6, 13. 1 Tim. 5, 21. [John 12, 47.] Mid. πάντα ταῦτα ἐφυλάξαμην, *all these have I kept of myself*, Matt. 19, 20. Mark 10, 20. Luke 18, 21. Sept. for נִצְּחָ Ps. 105, 45. Prov. 4, 4. sarp. נִצְּחָ Prov. 6, 20; נִצְּחָ 1 K. 11, 38; נִצְּחָ Deut. 5, 15.—Eccles. 21, 11. Hdian. 1. 7. 12. Xen. Hell. 1. 7. 30.

φυλή, ἡς, ἡ, (φύλον, φύς,) *a kindred, race, tribe*, descended from a common ancestor, i. q. φύλον.

1. *a race, people, nation*; Matt. 24, 30 πᾶσαι φυλαὶ τῆς γῆς *all the tribes (nations) of the earth*. Rev. 1, 7. Pleonast. 5, 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7, 9. 11, 9. 13, 7. 14, 6. Sept. for נִיחָא Gen. 12, 3. Am. 3, 2. Mic. 2, 3; נִיחָ Prov. 14, 34.—Sept. Dan. 3, 4. 30. Xen. Cyr. 8. 25 κατὰ φυλάς, *others* κατὰ φύλα. ib. 8. 5. 7. Comp. Sturz Lex. Xen. φυλή no. 4.

2. Spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation; Matt. 19, 28 et Luke 22, 30 κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Luke 2, 36 ἐκ φυλῆς Ἀσὴρ. Acts 13, 21. Rom. 11, 1. Phil. 3, 5. Heb. 7, 13. 14. James 1, 1. Rev. 5, 5. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 21, 12. Sept. for נִיחָ Ex. 31, 2. 6. sarp. נִיחָ Ex. 24, 4. Deut. 1, 13. sarp.—Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

φύλλον, ου, τό, (φύς,) *a leaf*; Plur. τὰ φύλλα *leaves, foliage*; Matt. 21, 19. 24, 32. Mark 11, 13 bis. 13, 28. Rev. 22, 2. Sept.

for $\pi\lambda\epsilon$ Gen. 3, 7, 8, 11. Neb. 8, 17.—Æl. V. H. 9, 24. Diod. Sic. 2, 49. Dem. 615, 10.

φύραμα, ατος, τό, (φυράω, φύρω,) a kneaded mass, genr. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. 9, 21. (Geponic. 15. 2. 8.) Of a mass of dough, proverbially, 1 Cor. 5, 6 et Gal. 5, 9; see in ζύμη. Trop. Rom. 11, 16 see in ἀπαρχή no. 2. 1 Cor. 5, 7. Sept. for $\pi\lambda\epsilon$ Num. 15, 20, 21; $\pi\lambda\epsilon$ Ex. 8, 3, 12, 34.—M. Antonin. 7, 68; a kind of cake Athen. 9. p. 402.

φυσικός, ή, όν, (φύσις,) physical, natural, from or by nature, Test. XII Patr. p. 648 τυφλοί τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1.—In N. T. natural, according to nature, φυσική χρῆσις Rom. 1, 26. 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, brutish, 2 Pet. 2, 12. So Arr. Epict. 2. 20. 6 φυσική κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

φυσικῶς, adv. (φυσικός,) physically, naturally, from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, naturally, by the natural senses, sensually.—Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

φυσιώω, ᾧ, f. ᾠσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) pr. to blow, to puff, to rant; so φυσιάω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506.—In N. T. φυσιώω trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8, 1 ἡ γνώσις φυσιοί. Pass. or Mid. 1 Cor. 4, 18. 19. 5, 2. 13, 4; ὑπὲρ τινοσ 1 Cor. 4, 6; ὑπὸ τινοσ Col. 2, 18. So Test. XII Patr. p. 579 κατὰ τῶν ἐπτολῶν τοῦ θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέchein τοὺς φυσιοῦσιν με. Hesych. φυσιοῦμεθα· ἐπαιρούμεθα, τεφνούμεθα.—In classic writers φυσιώω comes from φύσις, and signifies to make natural, Simplic. in Epict. p. 219; see Passow s. v.

φύσις, εως, ή, (φύω,) physis, nature, pr. vis genitrix, generative and productive power; like Lat. natura from nascor. Hence,

1. nature, i. e. natural source or origin, generation, birth, descent; Gal. 2, 15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2, 27 ἡ ἐκ φύσεως ἀκροβυστία.—Pol. 3. 12. 3 τῶν αὐτοῦ κατὰ φύσιν υἱόν. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. 245. d, φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες.

2. a nature, as generated, produced, naturally existing, a being, genus, kind; James

3, 7 bis, πᾶσα γὰρ φύσις θερίων... δεδάμσται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4, 8 τοῖς μὴ φύσει ὄντι θεοῖς, i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8, 5.—3 Macc. 3, 29 πᾶσα θεητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Soph. Œd. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1.

3. the nature of any person or thing, the natural constitution, the innate disposition and qualities. a) Of persons, in a moral sense, the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2, 3 τέκνα φύσει ὀργῆς. Rom. 2, 14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1, 4 ζείας κοινωνοὶ φύσεως, partakers of the divine (moral) nature, i. e. regenerated in heart and disposition. So Wisd. 7, 20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλατόνους. Dem. 774. 8, 11 ἡ μὲν φύσις ἀνὴρ ποτηρά, πολλὰκις φαῖλα βουλευτά. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χωρίου φύσις. Xen. Œc. 16. 2 τὴν φ. τῆς γῆς.—Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11, 14 οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστί; doth not your own natural feeling teach you? It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women to wear it long. Among the Hebrews, comp. the law of the Nazarite Num. 6, 1 sq. Judg. 13, 5. 1 Sam. 1, 11; genr. Ez. 44, 20; for women, Is. 3, 24. Judith 10, 3. Luke 7, 38. For the Greek custom, see espec. Plut. Quæst. Rom. 14. Hdol. 1. 82. Phocylid. 199 sq. Dict. of Antt. art. Coma. b) Genr. the nature of things, the order and constitution of nature; e. g. κατὰ φύσιν, according to nature, natural, Rom. 11, 21. 24 bis. Also παρὰ φύσιν, contrary to nature, unnatural, Rom. 1, 26. 11, 24. Comp. Wetst. N. T. II. p. 24 sq. So κατὰ φ. Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11; παρὰ φ. Athen. 13. p. 605. d, οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδεραστής... τὴν παρὰ φύσιν ἡδονὴν δίδωκε. Xen. Hi. 1. 22.

φυσιώσις, εως, ή, (φυσιώω,) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 12, 20.—Hesych. φυσιώσις· ἐπαυσις, ὑψηλοφροσύνη.

φυτεία, ας, ή, (φυτεύω,) a planting, the act of planting, τῆς ἀμπελίου Sept. Mic. 1, 6. Jos. Ant. 12. 3. 4. Xen. Œc. 19. 12.—In N. T. a plantation, plant, i. q. φύτευμα, trop. Matt. 15, 13 πᾶσα φυτεία κατὰ referring to

the teaching and traditions of the Pharisees.—Psalm. Salom. 14, 3 ἡ φυτεία αὐτῶν ἐρριζομένη εἰς τὸν αἰῶνα. Pr. Athen. 5. p. 207. e.

φυτεύω, f. εὖσω. (φυτόν, φύω,) to plant; c. acc. Matt. 21, 33 ἐφύτευσεν ἀμπελῶνα. Mark 12, 1. Luke 20, 9. 1 Cor. 9, 7. Luke 13, 6 σуктн. Absol. 17, 28. Pass. Luke 17, 6. Sept. for שָׁחַל Gen. 9, 20. Deut. 6, 11; דִּישָׁ Ps. 1, 3. (Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Cēc. 4. 21.) Trop. Matt. 15, 13, see in φυτεία. Of a teacher planting the word of divine truth, absol. 1 Cor. 3, 6. 7. 8.

φύω, f. φύσω, to generate, to produce, to bring forth, to let grow, e. g. plants, Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10; καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἄνδρας φύειν, to beget, to bear, Hdot. 9. 122. Eurip. Phoen. 34. Pass. φύομαι, also Act. aor. 2 ἔφυν (as if from a pres. φύμι) and perf. πέφυκα as intrans. to be generated, produced, to spring up, to grow, e. g. plants, Sept. Prov. 26, 9. Xen. Mem. 4. 3. 10; ἔφυν Xen. Cēc. 19. 8; πέφυκα Xen. Cyr. 7. 5. 11; of persons, to be born, to grow up, to be by nature, Plut. conjugal. Præc. 42; ἔφυν Luc. Gymnas. 20. Xen. Mem. 2. 3. 4; πέφυκα Hdtan. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὥσως ὁ κόσμος ἔφυν. See Buttm. § 114. Kühner § 192. 11. Matth. § 254.—In N. T.

1. Pass. aor. 2 ἐφύην, part. φyuίς, to spring up, to grow; e. g. a plant, see above; Luke 8, 6 καὶ φyuίεν ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτόν. v. 8 φyuέν ἐποιήσε καρπὸν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. l. c. Winer § 15.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυτῆται τὸ καλούμενον ἀκόντιον φάρμακον. So συμφyuίς Philo de Vit. Mos. II. p. 174. 12; comp. in συμφύω.

2. Act. intrans. to spring up, to grow up; Heb. 12; 15 ῥίζα πικρίας ἄνω φύουσα, quoted from Deut. 29, 17 where Sept. for Heb. יִצְחָק.—Ecclus. 14, 18.

φωλεός, οὔ, δ, a hole, burrow, lurking-place of animals, Matt. 8, 20. Luke 9, 58.—Æl. H. An. 6. 3. Plut. T. Gracch. 9.

φωνέω, ᾠ, f. ἦσω, (φωνή,) to sound, to utter a sound, voice, cry.

1. Intrans. and absol. a) Of animals, e. g. a cock, to crow, Matt. 26, 34. 75. Mark 14, 30. 68. 72 bis. Luke 22, 34. 60. 61. John 13, 38. 18, 27. So Æsop. Fab. 119; of other birds, Sept. Jer. 17, 11. Is. 38, 14; of beasts, to cry, Zeph. 2, 14; of a trumpet, Sept. for שָׁחַל Am. 3, 6. 1 Macc.

9, 12. b) Of persons, to cry out, to exclaim, to call out; Luke 8, 8 ἐφώνη· ὁ ἔχων ἄρα κτλ. v. 54 ἐφώνησε λέγων. 16, 24. Acts 10, 18. So with dat. of kindred noun, Luke 23, 46 φωνήσας φωνῇ μεγάλῃ. Acts 16, 28. With dat. of pers. to whom, Rev. 14, 18. Sept. for קָרָא Dan. 4, 11; קָרָאָהּ 1 Chr. 15, 16. So Esdr. 8, 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

2. Trans. to cry or call to any one, to speak to, to address, to call, c. acc. a) Genr. with the words spoken, as a title or the like; to call one so or so, to name; John 13, 13 ὑμεῖς φωνείτε με· ὁ διδάσκαλος καὶ ὁ κύριος. Comp. Hom. Od. 4. 77. b) As implying invitation to come near or to the speaker; Matt. 20, 32 ἐφώνησε αὐτοῖς. Mark 3, 31. 9, 35 ἐφώνησε τοὺς δώδεκα. 10, 49 ter. Luke 16, 2. John 1, 49. 2, 9. 4, 16. 9, 18. 24. [10, 3.] 11, 28 bis. 18, 33. Acts 9, 41. 10, 7; c. dat. αὐτῷ Luke 19, 15. i. q. πρὸς αὐτόν, comp. Winer § 31. 2. Matth. § 401. 3. (So c. πρὸς Tob. 5, 8.) With ἔ, to call one out of any place, John 12, 17; comp. 11, 43. Also, to invite to a feast, Luke 14, 12; to call out to any one for help, Matt. 27, 47 et Mark 15, 35 Ἠλὼν φωνεῖ. So Soph. Aj. 73 Αἰῶνα φωνεῖ, comp. v. 89. ib. 543. Theocr. Id. 2. 109.

φωνή. ἦς, ἦ, (obs. φάω, kindr. φημί) a sound, tone, as given forth or uttered.

1. Genr. and spoken of things, a sound; e. g. of a trumpet or other instrument, Matt. 24, 31. 1 Cor. 14, 7. 8. (Sept. for בָּיַד Ez. 2, 6. 13. Dan. 3, 5. 7. 10.) Of the wind, John 3, 8. Acts 2, 6 comp. v. 2. Sept. 1 Sam. 12, 18. Of rushing wings, chariots, waters, Rev. 9, 9. 14, 2. 18, 22. 19, 6. (Sept. and בָּיַד Ez. 1, 24. 3, 13. 26, 10. Nah. 3, 2.) Of thunder, φωνῇ βροντῆς Rev. 6, 1. 14, 2. 19, 6; φωνῇ καὶ βρονταῖς Rev. 4, 5. 8, 5. 11, 19. al. (Sept. and בָּיַד Ex. 19, 16. 20, 18. 1 Sam. 7, 10. Ecclus. 43, 17.) So φωνῇ ῥημάτων, the sound (resounding) of the words, the thunders in which the words of the law were proclaimed, Heb. 12, 19; comp. Ex. 19, 19.—Poll. On. 4. 11. p. 397 εἶπος δ' ὃν τὸ φθέγμα τῆς σάλπιγγος φωνή. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτήρ καὶ φωνή. Xen. Mem. 1. 4. 6 τῇν ἀκοὴν δέχεσθαι πάσας φωνάς.

2. Spec. a voice, cry, spoken of persons a) Pr. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. 27, 46. 50. Mark 5, 7. 15, 31. Luke 8, 28. John 11, 43. Acts 8, 7. Rev. 6, 10; ἐν μεγάλῃ φωνῇ Rev. 14, 15; μετὰ

μεγάλης φωνῆς Luke 17, 15. Sept. for ὥρ Neh. 9, 4. Job 2, 12; c. ἐν 2 Sam. 19, 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίμει φ. μεγάλην, to utter a loud cry, to cry with a loud voice, Mark 15, 37; αἶρεν v. ἐπαίρειν φωνήν, to lift up the voice, i. q. to cry or call aloud, Luke 11, 27. 17, 13. Acts 2, 14. 4, 24. 14, 11. 22, 22; see in αἶρω, ἐπαίρω. (Dem. 301. 10.) Luke 23, 23 ἐπέκειντο μεγάλας φωναῖς. So where the voice of one speaking, crying out, wailing, is said to be, to come, or the like; as φωνή ἐγένετο Luke 9, 36. Acts 7, 31; πρὸς τινα Acts 10, 13; φ. φέρεται τινι 2 Pet. 1, 17, comp. in φέρω no. 3; with ἕκ c. gen. as φωνῇ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἕκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3, 17. Luke 3, 22. John 12, 28; ἐκ τῆς νεφέλης Mark 9, 7. Luke 9, 35; ἐκ πάντων Acts 19, 34; with ἀπὸ c. gen. id. Rev. 16, 17. (Sept. c. ἐκ Is. 66, 6; c. ἀπὸ Zeph. 1, 11.) Also ἀκούειν φωνήν v. φωνῆς, to hear a voice, Matt. 2, 18. Acts 9, 4. 7. Rev. 6, 6; with ἕκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1, 18; ἐκ τῶν τεσσ. κερ. Rev. 9, 13; ἐκ τοῦ στόματος. Acts 22, 14. Rev. 1, 10 ἤκουσα ὀπίσω μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in βλέπω no. 2. a. Sept. Gen. 3, 8. 10. 4, 22. (Dem. 240. 12.) With gen. of pers. Matt. 3, 3 φωνῇ βοῶντος ἐν τῇ ἐρήμῳ. 12, 19. Mark 1, 3. John 5, 25 φ. τοῦ υἱοῦ τοῦ Θεοῦ. v. 28. 37. Acts 12, 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4, 16. Heb. 12, 26. Rev. 5, 11. 19, 1 φ. ὄχλου. 19, 6. (Sept. Gen. 27, 22. 1 Sam. 24, 17. Palaeoph. 7. 1. Xen. Apol. 12.) Also of song, c. gen. φωνῇ κιθαριζῶν Rev. 18, 22; φ. νυμφίου καὶ νύμφης v. 23. Sept. Jer. 16, 8. 25, 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1, 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in ὁφθαλμός no. 2. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John 10, 16. 27. Heb. 3, 7. 15. 4, 7. So Sept. Gen. 3, 17. 16, 3. 27, 13.—Trop. Gal. 4, 20 ἀλλάξαι τὴν φωνήν μου, to change my voice, as in Engl. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.

b) Meton. what is uttered by the voice, a word, saying; Acts 13, 27 τὰς φωνὰς τῶν προφητῶν. 24, 21.—So Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Ven. 12. 16.

c) Meton. of a manner of speaking, speech, language, dialect; 1 Cor. 14, 10 τοσαῦτα γένη φωνῶν ἐν τῷ κόσμῳ. v. 11. Sept. and

רִנָּה Gen. 11, 1.—Jos. Ant. 8. 5. 3 ἡ φωνή Ἑλληνικῇ. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. +

φῶς, φωτός, τό, (φάω, contr. for φάος,) light, pr. with the idea of shining, brightness, splendour.

1. Pr. and genr. a) Of light in itself, 2 Cor. 4, 6 δὲ ἐπὶ τὸν ἐκ σκότους φῶς λάμψαι. Matt. 17, 2 λευκὰ ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; Rec. νεφ. φωτεινῇ. Sept. and ῥῖα Gen. 1, 3. 4. 18. So Luc. Philopat. 13. Xen. Conv. 6. 7. b) As emitted from a luminous body; e. g. a lamp. φ. λύχνου Luke 8, 16. Rev. 18, 23; of the sun, φ. τοῦ ἡλίου Rev. 22, 5. Sept. for ῥῖα Is. 30, 26. Jer. 25, 10; פֶּה Is. 4, 5. So Andoc. 9. 38 φ. τοῦ ἡλίου. Diod. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. c) Of day-light, day, John 11, 9. 10, opp. ἡ νύξ. John 3, 20 bis, δὲ φάυλα πρᾶσσω, μισοῖ τὸ φῶς κτλ. v. 21; ἐν τῷ φωτί, in the light, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10, 27. Luke 12, 3. So Eph. 5, 13 bis, opp. σκότος in v. 11; comp. in φανερώω. Sept. and ῥῖα 1 Sam. 25, 34. 36. Job 3, 16. So Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. d) Of the dazzling light, splendour, glory, which surrounds the throne of God, in which God dwells; 1 Tim. 6, 16 φῶς οὐκ ὁ ἀπρόσιτος sc. ὁ Θεός. Rev. 21, 24. Comp. Ps. 104, 2. Is. 60, 1. 19. 20. Wisd. 7, 26; see in δόξα no. 3. b. (Comp. Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν... φωτὶ καθαρῷ τὸν πάντα χρόνον ὁμαλῶς περιλαμπρόμενον.) Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9, 3 φῶς ἀπὸ τοῦ οὐρανοῦ, comp. v. 5. 22, 6. 9. 11. 26, 13; of angels Acts 12, 7. 2 Cor. 11, 14; of glorified saints, Col. 1, 12 κληῖρος τῶν ἁγίων ἐν τῷ φωτί. Comp. Xen. Cyr. 4. 2. 15.

2. Meton. a light, a luminous body, e. g. a) a lamp or torch, Acts 16, 29 αἰτήσας δὲ φῶτα. Sept. and ῥῖα Ps. 119, 105. So Xen. Hell. 5. 1. 8. b) a fire, Mark 14, 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22, 56. So 1 Macc. 12, 29. Xen. Cyr. 7. 5. 27. c) Of the heavenly luminaries, the sun, moon, and stars; James 1, 17 ἀπὸ πατρὸς τῶν φάτων, see in πατήρ fin. Sept. and ῥῖα Jer. 4, 23. So of the sun, Dem. 1396. 15. d) Trop. of intellectual light, τὸ φῶς τὸ ἐν σοί, i. e. the mind, reason, judgment, δὲ νοῦς, corresponding to δὲ λῦχνος et δὲ ὁφθαλμός, Matt. 6, 23. Luke 11, 35. Comp.

Philo de cond. Mundi I. p. 13 *ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὁφθαλμοὶ ἐν σώματι.*

3. Trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity, and holiness, and of consequent reward and happiness; opp. *σκοτία* v. *σκότος* where see. a) Genr. *light*, i. e. the true knowledge of God and spiritual things, Christian piety; John 3, 19 bis, *ἠγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς.* 8, 12 τὸ φῶς τῆς ζωῆς. Acts 26, 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13, 12. 2 Cor. 6, 14. Eph. 5, 9. 1 John 2, 8; *νιοὶ τοῦ φωτός*, i. e. Christians, Luke 16, 8. John 12, 36. 1 Thess. 5, 5; *τίκνα φωτός* id. Eph. 5, 8; ib. *ἥτις ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ*, i. q. *φωτιζόμενοι*. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2, 9, 10. As exhibited in the life and teaching of any one; Matt. 5, 16 λαμπρῶν τὸ φῶς ὑμῶν ἐμπρ. τῶν ἀνθρ. John 5, 35. (Sept. πορευόμενοι ἐν τῷ φωτὶ κυρίου, for ἡμεῖς Is. 2, 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1, 5 ὁ θεὸς φῶς ἐστίν. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2, 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4, 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, κτλ. quoted from Is. 9, 1 where Sept. for ἡμεῖς. Acts 26, 23. Sept. and ἡμεῖς Ps. 36, 10. Is. 58, 8, 10. So i. q. welfare, deliverance, Anth. Gr. I. p. 63. b) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2, 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5, 14 ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. Acts 13, 47 τεύχεα σὲ εἰς φῶς ἐξῶν, quoted from Is. 49, 6 where Sept. and ἡμεῖς; also 42, 6. Espec. of Jesus as the great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1, 10); Luke 2, 32 φῶς ἐλθὲν ἀποκαλύψιν ἐξῶν. John 1, 4. 5. 7. 8 bis. 9. 8, 12 φ. τοῦ κόσμου. 9, 5. 12, 35 bis. 36 bis. 46. So Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀπαρτελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

φωστήρ, ἦρος, ὁ, (φῶς, φῶσκα,) pr. a *light*, light-giver, in classic writers, i. q. a *window*, Hesych. *φωστήρ* · *Supls.*—In N. T. a *light*, *luminary*; Phil. 2, 15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. Sept. of the heavenly luminaries, for ἡμεῖς, Gen. 1, 14. 16. (Wisd. 13, 2 φ. οὐρανοῦ. Psalt. Sal. 18, 12. Theoph. ad Autol. 2. p. 94.) Meton. *brigh-*

ness, *shining*, spoken of the divine glory, δόξα, Rev. 21, 11; comp. in φῶς no. 1. d.

φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω) *light-bearing*, *light-giving*, *shining*, *radiant*; e. g. ὁμίματα φωσφόρα, Plut. de Fortun. 3; ἄστρον αἰθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4.—In N. T. Subst. ὁ φωσφόρος, *Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, the *day-star*; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1, 19; comp. in φῶς no. 3. So pr. Plut. de Placit. Philoa. 2. 15. Plato Tim. Locr. 96. e.

φωτεινός, ἡ, ὅν, (φῶς,) *light*, *shining*, *bright*; Matt. 17, 5 Rec. νεφέλη φωτεινὴ. Others νεφ. *φωτός*. So Eccclus. 17, 31. Xen. Mem. 4. 3. 4.—Trop. of the body, *full of light*, all light, Matt. 6, 22. Luke 11, 34. 36 bis. Comp. Act. Thom. § 6.

φωτίζω, f. ἰσω, (φῶς,) *to light*, *to lighten*, i. e.

1. Intrans. *to give light*, *to shine*, c. ἐν τινα, Rev. 22, 5 κύριος ὁ θεὸς φωτίζει ἐν αὐτοῖς, where for the Attic fut. see Buttin. § 95. 7, 9. Rec. has φωτίζει αὐτούς, as in no. 2. Sept. for ἡμεῖς, ἡμεῖς, Num. 8, 2 Prov. 4, 18.—Eccclus. 43, 9. Theophr. Fr. de Lap. 3. 30 ὁ ἀστράξας οὐ φωτίζει ὥστε ἢ φλόξ.

2 Trans. *to give light to*, *to shine upon*, *to enlighten*, e. g.

a) Pr. and c. acc. Luke 11, 36 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. 21, 23. Pass. Rev. 18, 1. Sept. for ἡμεῖς Is. 60, 19.—Diod. Sic. 3. 48 ὁ ἥλιος ... φωτίζει τὸν κόσμον.

b) Trop. c. acc. of pers. *to light*, *to enlighten*, to impart moral and spiritual light, to enlighten the mind or mental eyes of any one; comp. in φῶς no. 3. John 1, 9 ὁ [φῶς] φωτίζει πάντα ἄνθρωπον. Pass. Eph. 1, 18 πεφωτισμένους τοὺς ὁφθαλμοὺς τῆς διανοίας. Heb. 6, 4, 10, 32. Sept. and ἡμεῖς Ps. 119, 130. Bar. 1, 8.—Hence, *to teach*, *to instruct*; Eph. 3, 9 φωτίσαι πάντας, τίς ἡ οἰκονομία κτλ. Sept. for ἡμεῖς Judg. 13, 8. 2 K. 12, 2. 17, 27. So Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐδίδασκεν.

c) With acc. of thing, *to bring to light*, *to make known*; 1 Cor. 4, 5 ὅς ἐστι καὶ φωτίζει τὰ κρυπτὰ τοῦ σκότους. 2 Tim. 1, 10 φωτισαντος δὲ ζωῆς κτλ.—Apt. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 8. 10.

φωτισμός, ου, ὁ, (φωτίζω) a *lighting*, *giving light*, *shining*, pr. Sept. for ἡμεῖς ἐν

φωτισμῷ πυρός Pa. 78, 14. 44, 3. Job 3, 9. Hesych. φωτισμός· αἰγιή, τηλαυγής, καταναγάζων.—In N. T. trop. of moral and spiritual light, illumination, comp. in φῶς no. 3. E. g. with gen. of that which illumines, 2 Cor. 4, 4 εἰς τὸ μὴ αἰγῆσαι τὸν φωτισμὸν τοῦ εὐαγγελίου. 2 Cor. 4, 6 πρὸς φωτισμὸν

τῆς γνώσεως, i. q. πρὸς τὸ φωτίζειν τὴν γνώσιν, i. e. in order to make luminous the knowledge, to impart it to others; comp. Eph. 3, 9. So Sept. for נִירָא Pa. 27, 1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοῦν ἐν ὑμῖν πρὸς φωτισμὸν πάντος ἀνθρώπου.

X.

χαίρω, f. χαίρησω, later and in N. T. fut. χαρήσομαι Luke 1, 14. John 16, 20. 22. Phil. 1, 18. Sept. Hab. 1, 15. Zeph. 10, 7; aor. 2 ἐχάρην from the Passive; see genr. Buttm. § 114. Matth. § 225. Winer § 15.

1. to joy, to rejoice, to be glad, intrans. in various constructions: a) Absol. Matt. 5, 12 χαίrete καὶ ἀγαλλιᾶσθε. Luke 6, 23. 15, 32. 22, 5. 23, 8 ἐχάρη λίαν. John 4, 36, 8, 56 καὶ εἶδε, καὶ ἐχάρη. 16, 20. 22. Acts 11, 23. 13, 48. Rom. 12, 15 bis, χαίρειν μετὰ χαίροντων. 1 Cor. 7, 30 bis. 2 Cor. 7, 7. 13, 9. 11. Phil. 2, 17. 1 Thess. 5, 16. 3 John 3. Rev. 19, 7. Once with ἵνα, to the end that, 1 Pet. 4, 13. Part. χαίρων, joying, rejoicing, 2 Cor. 6, 10 ἀεὶ διὰ χαίροντες. (Sept. for חִיְהוּ 1 K. 4, 20. 8, 67.) Joined with another verb or participle, Part. χαίρων may often be rendered joyfully, gladly; as Col. 2, 5 χαίρων καὶ βλέπων, i. q. joyfully beholding, by Hendiadys. Luke 15, 5. 19, 6 ὑπεδέξατο αὐτὸν χαίρων. v. 37. Acts 5, 41. 8, 39. See Buttm. § 144. n. 6. Sept. for חִיְהוּ Joel 2, 21. Hab. 1, 15; חִיְהוּ 1 Sam. 19, 5. Zech. 4, 10. So Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7; χαίρων adv. Luc. Tim. 34. Xen. An. 5. 6. 32. b) With the kindred noun χαρά, e. g. in acc. intens. Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην. (Sept. for חִיְהוּ חִיְהוּ חִיְהוּ Jon. 4, 6, comp. 1 K. 1, 40. See Buttm. § 131. 4.) In the dat. John 3, 29 χαρᾷ χαίρει, intens. he rejoiceth greatly; and so without emphasis 1 Thess. 3, 9. See Winer § 58. 3. Matth. § 408. n. c) With dat. of cause, i. e. of that in or over which one rejoices; Rom. 12, 12 τῇ ἀπορίᾳ χαίροντες. Buttm. § 133. 4. c. Matth. § 399. c. This is the usual Greek construction. So Sept. Prov. 17, 19. Æl. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. d) With acc. of cause; Phil. 2, 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίrete, for the same cause also do ye joy. Rom. 16, 19 χαίρω τὸ ἐφ' ὑμῖν. Comp. Matth. § 414. Passow in χαίρω no. 3. So Hom.

Il. 21. 347. Dem. 823. 6 τὸ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν. e) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 6. a. Matth. § 555. Herm. ad Vig. p. 775. Mark 14, 11 ἀκούσαντες ἐχάρησαν. John 20, 20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. Phil. 2, 28. (Hom. Il. 19. 185 χαίρω ἀκούσας. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.) Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4, 13 ἵνα ... χαρήτε ἀγαλλιάμενοι. Comp. Winer § 46. 7. f) With εἴτε, marking cause or occasion, that, because; Luke 10, 20 χαίrete δέ, οἱ τὰ δνόματα κτλ. John 14, 28. Acts 5, 41. 2 Cor. 7, 9 οὖν χαίρω, οὐχ εἴτε ... ἀλλ' εἴτε κτλ. v. 16. 2 John 4. (Sept. Ex. 4, 31.) So ἐν τούτῳ εἴτε Luke 10, 20; ἐν κυρίῳ εἴτε Phil. 4, 10; δι' ὑμᾶς εἴτε John 11, 15. Comp. below in lett. g) With prepositions expressing the cause or occasion of joy; e. g. ἐν c. dat. Matt. 18, 13 χαίρει ἐπ' αὐτῷ μάλλον ἢ κτλ. Luke 1, 14. 13, 17. Acts 15, 31. 1 Cor. 13, 6. 16, 17. 2 Cor. 7, 13. Rev. 11, 10. (Sept. Prov. 2, 14. Hab. 3, 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) ἐν c. dat. to rejoice in; Phil. 1, 18 bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. 1, 24; ἐν τούτῳ εἴτε Luke 10, 20, comp. above in lett. f. (Sept. Zech. 10, 7, Jacobs Epigr. Gr. I. 60, ἐν δὲ γάλακτι χαίρων.) Also ἐν κυρίῳ χαίρειν, to rejoice in the Lord, i. e. in union and communion with him, Phil. 3, 1. 4, 4 bis; ἐν κυρίῳ εἴτε 4, 10; διὰ c. acc. John 3, 29 χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ συμφύου. 1 Thess. 3, 9; δι' ὑμᾶς εἴτε John 11, 15. With ἀπὸ c. gen. 2 Cor. 2, 3 ἵνα μὴ λύπην ἔχω ἀπ' ὧν ἔδει με χαίρειν, where it is strictly for χαρὰν ἔχειν corresponding to λύπην ἔχω, comp. 3 John 4.

2. Imperat. and Infin. as a word of salutation or greeting. a) Imper. χαίρε, χαίrete, in a personal salutation, pr. joy to thee! joy to you! hail! Lat. salve! Matt. 26, 49 χαίρε Ῥαββί. 27, 29 χαίρε ὁ βασι-

λεύς. 28, 9. Mark 15, 18. Luke 1, 28. John 19, 3. So Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. b) Infin. χαίρειν, pr. fully λέγω χαίρειν, to wish well, to bid hail! to salute, 2 John v. 10. 11. Absol. χαίρειν, like Engl. greeting! to send greeting, at the beginning of an epistle, Acts 15, 23. 23, 26. James 1, 1. Sept. absol. for εἰπὼν Is. 48, 22. 57, 21. So εἰπὼν χαίρειν Anthol. Gr. II. p. 182; αἰδῶ χαίρειν ib. IV. p. 279; absol. 2 Macc. 1, 10 χαίρειν καὶ ὑγιαίνειν. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44 ἰδὼν πάσης ἐπιστολῆς τὸ χαίρει καὶ ἔρρωσο λέγειν.

χάλαζα, as, ἡ, (χαλάω,) hail, sleet; pr. 'something let go, let fall;' Rev. 8, 7. 11, 19. 16, 21 bis. Sept. for ἔρηξ Ex. 9, 18. 19 sq.—Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. CEC. 5. 18.

χαλάω, f. άσω, (obs. χάω,) Pass. aor. 1 ἐχαλάσθην, to let go, to slacken, to loosen, c. acc. τὰ ἱστία Sept. for ἔρηξ Is. 33, 23; τὰ δεσμά Xen. Eq. 5. 4.—In N. T. to let down, to lower, c. acc. Mark 2, 4 χαλάσει τὸν κράββατον. Luke 5, 4 τὰ δίκτυα. v. 5. Acts 9, 25. 27, 17. 30. Pass. 2 Cor. 11, 33. Sept. for ἔρηξ Jer. 38, 6. So Test. XII Patr. p. 578. Alciph. Ep. I. 1. Pind. Pyth. 1. 12.

Χαλδαῖος, ου, δ, a Chaldean, Plur. of Χαλδαῖοι, the Chaldeans, Chaldees, inhabiting Babylon, including also in a wider sense Mesopotamia, comp. Ez. 1, 3. 11, 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων, Acts 7, 4. So עֲרֵבְרָא, Heb. ἐν τῇ χώρα τῶν Χαλδαίων, Gen. 11, 28. Sept. γῆ Χαλδαίων for 'ב גרר Jer. 24, 5. 25, 12.—On the origin of the Chaldeans, see Heb. Lex. art. עֲרֵבְרָא.

χαλεπός, ἡ, όν, difficult, hard, Lat. difficilis, i. e.

1. Of things, hard, burdensome, perilous, connected with toil, suffering, peril; 2 Tim. 3, 1 καιροὶ χαλεποί.—Wisd. 3, 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα.

2. Of persons, hard, harsh, stern, cruel, Hidian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9.—Hence in N. T. of demoniacs, fierce, furious, raving, Matt. 8, 28. So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

χαλιναγωγέω, ώ, f. ήσω, (χαλινός, άγω,) pr. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James 1, 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3, 2 ὅλον σώμα.—Luc. Tyrann. 4 τὰς ἡδονῶν ὀρέξεις

χαλιναγωγέιν. id. de Saltat. 70. Comp. Kyrie Obs. II. p. 421. Læsner Obs. e Phil. p. 459.

χαλινός, ου, δ, (χαλάω,) a bit, curb; James 3, 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14, 20. Sept. for ἔρηξ 2 K. 19, 28. Is. 37, 29.—2 Macc. 10, 29. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

χάλκεος, έα, έων, contr. χαλκοῦς, ἡ, ουν, (χαλκός,) of copper or brass, brazen, Rev. 9, 20. Sept. for ἔρηξ Ex. 26, 11. 37; ἔρηξ 2 Sam. 22, 35.—Hidian. 6. 4. 6. Xen. An. 5. 2. 29.

χαλκεύς, έως, δ, (χαλκός,) pr. a brasier, coppersmith; Hom. II. 12. 295. Aristoph. Av. 490.—In N. T. of any worker in metals, a smith, 2 Tim. 4, 14. Sept. χαλκεύς χαλκοῦ καὶ σιδήρου, for ἔρηξ Gen. 4, 22; ἔρηξ 2 Chr. 24, 12. So Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξίωσι τὸ σιδηρεον. Luc. D. Deor. 17. 2, of Vulcan. Xen. Hell. 3. 4. 17 χαλκεῖς, comp. Ag. 1. 26 where it is σιδηρεῖς.

χαλκηδών, όνος, δ, chalcedony, a gem including several varieties, one of which is the modern carnelian, Rev. 21, 19; later edit. καρχηδών carbuncle.—Eriphan. ἄβραξ . . . γίνεται δὲ ἐν Καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παραπλήσιος τοῦτφ. Plin. H. N. 37. 18. See Rosenm. Bibl. Alterthk. IV. i. p. 31.

χαλκίον, ου, τό, (χαλκός,) i. q. χαλκεῖον, a copper or brazen vessel, Mark 7, 4.—Poll. On. 6. 109. Xen. CEC. 8. 19.

χαλκολιβανον, ου, τό, Rev. 1, 15. 2, 18, lit. smooth or burnished brass, Vulg. aurichalcum, a factitious metal, prob. the ηλεκτρον, electrum, of the ancients; not amber, but a mixed metal composed of some four parts gold and one part silver, and distinguished for its brilliancy; see Pausan. 5. 12. 6. Plin. H. N. 33. 4 or 23. Buttmann über das Elektron, in his Mythol. II. p. 337 sq. Passow art. ηλεκτρον. Suid. χαλκολιβανον . . . εἶδος ἡλέκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ ηλεκτρον ἀλλότῳ πῶν χρυσίου μεμυγμένον ἐτέφ καὶ λιθεῖα.—In a similar connection Ez. 1, 4. 27, and espec. Ez. 8, 2, stands Heb. בְּרָשֶׁת, burnished brass, Sept. and Vulg. ηλεκτρον, electrum; but in Ez. 1, 7 it is בְּרָשֶׁת רַשְׁמֵי id. Sept. ἐξαστράπτων χαλκός. Hence Gesenius suggests, that χαλκολιβανον may be a corrupted form for χαλκὸν λιπαρόν, i. q. בְּרָשֶׁת; Heb. lex. s. v. Se De Wette Handb. in Apoc. l. c. Rosenm. Bibl. Alterthk. IV. i. p. 58, 60.

χαλκός, οὐ, ὁ, pr. ore, metal, of any kind, Hesych. χαλκός· ὁ σίδηρος. Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ ἀργύρου ἔλεγον. Comp. Passow s. v.—Genr. and in N. T. copper, brass, espec. as wrought and tempered for arms, utensils, and the like.

1. Pr. brass, Rev. 18, 12 πᾶν σκεῦος ἐκ ... χαλκοῦ καὶ σιδήρου. Sept. for ἡνῶτη Gen. 4, 22. Ezra 8, 26.—Palæph. 10. 2. Xen. Cyr. 6. 4. 1.

2. Meton. brass, for any thing made of copper or brass; e. g. 1 Cor. 13, 1 χαλκός ἡχῶν, sounding brass, i. e. a trumpet or cymbal. Also brass or copper coin, money, Matt. 10, 9. Mark 6, 8. 12, 41.—Liban. Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ τὸν χαλκόν, ὁβολὸν ἐκλέγων. So χαλκοῦς Pol. 5. 26. 23. Dem. 1283. 4.

χαλκοῦς, see **χάλκεος**.

χαμαί, adv. Lat. humi, to or upon the ground; John 9, 6 ἔπτυνσε χαμαί. 18, 6 ἔπεσον χαμαί. Sept. for ἡνῶτη Job 1, 20.—Judith 12, 14. Luc. D. Mort. 20. 2. Xen. Ag. 2. 14.

Χαναάν, ὁ, indec. Canaan, Heb. חַנָּאִן, the ancient name of Judea or Palestine, pr. 'the low lands,' in distinction from the highlands of Libanus and Syria; comp. the like distinction in Scotland. Spoken genr. of the country on this side Jordan, in antith. to Gilead, Num. 33, 51. Josh. 22, 9. Jos. Ant. 2. 15. 3. Also spec. of Phenicia, the northern part of Canaan at the foot of Mount Lebanon, whose inhabitants call themselves חַנָּאִן on coins, Is. 23, 11 in Heb. and Sept. So too the Carthaginians, as a colony of the Phenicians, called themselves Chanani, August. in Expos. Ep. ad Rom. § 13. See Heb. Lex. art. חַנָּאִן. Rosenm. Bibl. Geogr. II. i. p. 69.—In N. T. genr. Acts 7, 11. 13, 19 ἔθνη ἐπὶ ἐν γῇ Χαναάν, see in Deut. 7, 1. Comp. Jos. Ant. 1. 6. 2 Χαναανίαν τὴν νῦν Ἰουδαίαν καλούμενην.

Χαναανίος, α, ον, (Χαναάν,) Canaanitish; Plur. of Χαναανίαι, the Canaanites, Heb. חַנָּאִן collect. pr. 'the lowlanders,' as inhabiting the lowlands or plains, opp. to the inhabitants of the highlands, Num. 13, 29. Josh. 11, 3; see in Χαναάν. Then, as a general name for the inhabitants of Canaan or Palestine, Gen. 12, 6. 24, 3. 34, 30. Josh. 17, 12. Judg. 1, 27 sq. Also spec. of the Phenicians, Judg. 1, 32, comp. v. 31; see in Χαναάν. See Heb. Lex. art. חַנָּאִן no. 1. Rosenm. Bibl. Geogr. II. i. p. 251 sq.—In N. T. of a Phenician woman, γυνὴ Χαναανίᾱ Matt. 15, 22; comp. Mark 7, 26

where it is Συροφοίνικισσα q. v. Sept. ἄνδρ. Χαναανίος for חַנָּאִן Gen. 38, 2.

χαρά, ἄς, ἡ, (χαίρω,) 1. joy, rejoicing, gladness; Matt. 2, 10 ἐχάρησαν χαρὰν μεγάλην, see in χαίρω no. 1. b. Luke 1, 14 ἔσται χαρὰ σοι καὶ ἀγαλλίασις. 15, 7. 10. John 3, 29 bis, χαρὰ χαίρει κτλ. see in χαίρω no. 1. b. John 15, 11 bis. 16, 20. 21. 22. 24. 17, 13. Acts 8, 8. 13, 52. 15, 3. Rom. 14, 17 χαρὰ ἐν πνεύματι ἀγίῳ, joy in the Holy Ghost, the joy which the Holy Spirit imparts by his influences; and so 15, 13. 2 Cor. 1, 24. 2, 3. 7, 4. 13. 8. 2. Gal. 5, 22. Phil. 1, 25 χαρὰ τῆς πίστεως, joy of faith, i. e. in and arising from the faith of the Gospel. 2, 2. 29. 1 Thess. 1, 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14, 17 above. 1 Thess. 3, 9. 2 Tim. 1, 4. [Philem. 7.] James 4, 9. 1 Pet. 1, 8. 1 John 1, 4. 2 John 12. So ἀπὸ χαρᾶς, from or for joy Matt. 13, 44. Luke 24, 41. Acts 12, 14; μετὰ χαρᾶς, with joy, joyfully, rejoicingly, Matt. 13, 20. 28, 8. Mark 4, 16. Luke 8, 13. 10, 17. 24, 52. Acts 20, 24. Phil. 1, 4. Col. 1, 11. Heb. 10, 34. 12, 11. 13, 17; ἐν χαρᾷ in joy, joyfully, Rom. 15, 32. Sept. for ἡνῶτη Jer. 15, 16. Jon. 4, 7; c. μετὰ 1 Chr. 29, 22; ἡνῶτη Zech. 8, 19.—Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32; μετὰ χαρᾶς Xen. Hi. 1. 25.

2. Meton. cause, ground, occasion of joy, Luke 2, 10. Phil. 4, 1 χαρὰ καὶ στίφανός μου. 1 Thess. 2, 19. 20. James 1, 2. 3 John 4.

3. Meton. enjoyment, fruition of joy, bliss; Heb. 12, 2 ἀντὶ τῆς προσκευμένης αὐτῷ χαρᾶς. Matt. 25, 21. 23 εἰσελθεῖς εἰς τὴν χαρὰν τοῦ κυρίου σου, into the rejoicing of thy Lord, here put for the bliss of the kingdom of heaven, represented under the figure of a banquet; comp. v. 30 and Matt. 8, 11. 12.—Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσθῃ. ib. § 7.

χάραγμα, ατος, τό, (χαράσσω,) pr. 'something graven, sculptured,' e. g.

1. a graving, sculpture, sculptured work, as images, idols, Acts 17, 29.—Anthol. Gr. IV. p. 33.

2. a mark cut in or stamped, a stamp, sign, Rev. 13, 16. 17. 14, 9. 11. 15, 2. 16, 2. 19, 20. 20, 4.—Anacr. 55. 2 πυρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

χαρακτήρ, ἦρος, ὁ, (χαράσσω,) pr. a graver, graving tool, Lat. calum, Steph. Byzant. in Λακεδαιμόνων 413; also of a person, an engraver, Euryp. ap. Stob. p.

556. 8. Usually, something graven, cut in, stamped, a *character*, e. g. a letter, mark, sign, Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; the stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66.—In N. T. *impress, image, form*; Heb. 1, 3 *χαράκτηρ ὑποστάσεως τοῦ πατρὸς, the express image or counterpart of God's essence or being*; comp. in *ὑπόστασις* no. 3. So Hesych. *χαράκτηρ · ὁμολοίσις*. Philo Quod det. potior. p. 170 *τύπων τινὰ καὶ χαρακτῆρα θεῖας δυνάμεως*. Id. de Plant. Noë p. 217. Luc. Amor. 38, 44 *οὐδὲ ἑσπιντρα τῶν ἀντιμώρφων χαρακτῆρων ἀγράφους εἰκόνας*. Sext. Empir. adv. Log. I. 251. Plato Phædr. 263. b. Trop. Plut. Thes. 7 *ἐμφανὴ χαρακτῆρα τῆς εὐγενείας*. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

χάραξ, ακος, ὁ, (*χαράσσω*), a pointed stake, pale, e. g. for vines Geopon. 4. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61; a pale, palisade, Lat. *val-lus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70.—In N. T. a rampart, mound, Lat. *val-lum*, Luke 19, 43; i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades; comp. Adam's Rom. Ant. p. 373. Dict. of Antt. art. *Vallum*. Sept. for תְּחָבִיב Is. 37, 33. Ez. 4, 2. So Jos. Vit. § 43 *βαλλόμενος χάρακα πρὸ τῆς Πτολεμαίων πόλεως*. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

χαρίζομαι, f. *ίσομαι*, Mid. depon. (*χάρις*.) Pass. aor. 1 *ἐχαρίσθην* in Pass. see in Acts 3, 14. 1 Cor. 2, 12. Phil. 1, 29; also Pass. fut. 1 *χαρισθήσομαι* Philem. 22; see Buttm. § 113. n. 6. Pr. *to gratify*, to do what is grateful and pleasing to any one, c. dat. of pers. Æl. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5.—In N. T.

1. *to gratify one with any thing*, c. acc. et dat. of pers. i. e. *to give, to grant, to bestow*, as a matter of gratification, favour. Luke 7, 21 *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, unto many blind he granted to see*, i. e. he gave them sight. Rom. 8, 32. 1 Cor. 2, 12. Gal. 3, 18. Phil. 1, 29. 2, 9.—2 Macc. 7, 22. Hdian. 1. 17. 3. Pol. 16. 24. 9.

2. *to give up any thing to any one*. a) Persons, i. q. *to deliver up or over*, in answer to the demand or prayer of any one; Acts 3, 14 *ἠτήσασθε ἄνδρα φωνεῖα χαρισθῆναι ὑμῖν*. 27, 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25, 11. 16, *εἰς ἀπώλειαν*. So Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10.

6 inst. b) Things, e. g. a debt, *to remit, to forgive*, not to exact; Luke 7, 42. 43 *φῶ δὲ πλείον ἐχαρίσατο*. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. 2, 7. 10 ter. 12, 13 *χαρίσασθί μοι τὴν ἀδικίαν ταύτην*. Eph. 4, 32 bis. Col. 2, 13. 2, 13 bis. So Dion. Hal. Ant. 5. 4 *φρονίμων μὲν ἀνδράων ἔργον ἐστὶ τοῖς φίλοις χαρίζεσθαι τὰς ἔχθρας*.

χάριω, adv. see in *χάρις* no. 5.

χάρις, ιος, ἡ, acc. *χάριν*, (*χαίρω*.) *grace*, Lat. *gratia*, pr. what causes joy, pleasure, gratification.

1. *grace* of external form or manner; pr. of person, *gracefulness, elegance*, Ecclus. 26, 15. Hom. Od. 2. 12. Æl. V. H. 12. 1 post init. *Ἀσπασία... χαρίτων μὲν ἀφθονίαν εἶχεν*.—In N. T. only of words, discourse, *grace, gratefulness, acceptableness*; Luke 4, 22 *ἐπὶ τοῖς λόγοις τῆς χάριτος, the words of grace, gracious words*. Eph. 4, 29 *ὡς δὲ χάριν τοῖς ἀκούουσιν, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίεντα εἶναι*. Col. 4, 6 *λόγος ἐν χάριτι, i. q. λόγος χαρίεις*. Sept. and ᾤ Pa. 45, 3. So Ecclus. 21, 16. Hom. Od. 8. 175. Dem. 51. 9.

2. *grace* in disposition, feeling, towards any one, i. q. *favour, kindness, good-will, benevolence*. a) Genr. Luke 2, 40. 52 *προέκρινε χάριτι παρὰ θεῶ καὶ ἀνθρώποις*. (Sept. Ex. 33, 12.) Acts 2, 47 *ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, having favour with all the people*. 4, 33. 7, 10 *ἔδωκεν αὐτῷ χάριν ἐνστίον Φαραῶ*. (Sept. Gen. 39, 21.) So ἐρίσκων χάριν, *to find grace or favour*, παρὰ θεῶ Luke 1, 30; ἐνστίον τοῦ θεοῦ Acts 7, 46; impl. Heb. 4, 16. (Sept. Gen. 6, 18. 18, 3. Esth. 2, 16. al.) Also κατατίθεσθαι χάριν τινί, *to lay down* [Engl. *to lay up*] *favour with any one, to give favour*, Acts 25, 9. 24, 27 *χάριτας κατατίθεσθαι τοῖς Ἰουδαίοις*, where for the plur. comp. the Engl. phrase, 'to be in one's good graces.' Meton. an object of favour, something acceptable, 1 Pet. 2, 19. 20 *τοῦτο χάρις παρὰ θεῶ, i. e. this is something well-pleasing to God*; comp. for the sense 1 Tim. 2, 3. 5, 4. Col. 3, 20. So genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5; κατατ. χάριν. Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. b) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where *χάρις* is joined with *εἰρήνη, εὐλος*, and the like, in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου I. Xp. Rom. 1, 7. 1 Cor. 1, 3. 2 Cor. 1, 2.

Gal. 1, 3; and so in the introduction to most of the epistles. Rev. 1, 4. Also ἡ χάρις τοῦ κυρίου ἱ. X. in the benedictions at the close of most of the epistles, Rom. 16, 20, 24. 1 Cor. 16, 23. 2 Cor. 13, 13. Gal. 6, 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6, 24. Col. 4, 18. 1 Tim. 6, 21. 2 Tim. 4, 22. Tit. 3, 15. Heb. 13, 25.—Of Christ, genr. Acts 15, 11 διὰ τῆς χάριτος τοῦ κ. ἱ. X. πιστεύομεν σωθῆναι. 2 Cor. 8, 9. 1 Tim. 1, 14.—Of God, genr. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; so χ. τοῦ Θεοῦ or the like, Acts 14, 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, *the word of his grace*, the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ 20, 24. Acts 14, 26 et 15, 40 παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ. Rom. 3, 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15, 10 ter. 2 Cor. 1, 12, 9, 14, 12, 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1, 15. Eph. 1, 6. Heb. 2, 9. 1 Pet. 4, 10. al. With τοῦ Θεοῦ or the like implied, Acts 18, 27 τοῖς πεπιστευέασιν διὰ τῆς χάριτος. Rom. 4, 16. 11, 5 comp. in ἐκλογῇ. 11, 6 quater. 12, 6. 2 Thess. 2, 16. Heb. 2, 9 χάριτι Θεοῦ i. e. through the gracious counsel of God. 4, 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ ἱ. X. Rom. 5, 15, ἐν χάριτι Χρ. Gal. 1, 6, i. e. *the grace of God through Christ*; also Heb. 10, 29 τὸ πνεῦμα τῆς χάριτος, *the Spirit of grace*, the gift and earnest of the divine favour. c) Spec. of the divine grace and favour as exercised in conferring gifts, graces, benefits on man; 2 Cor. 4, 15 ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8, 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James 4, 6 bis. 1 Pet. 5, 5.—Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, Eph. 4, 7. 1 Pet. 1, 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; χ. τοῦ Θεοῦ, Rom. 5, 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ. Gal. 2, 21. Tit. 2, 11. 3, 7. 1 Pet. 5, 12; χάρις ζωῆς 1 Pet. 3, 7. Simpl. id. Rom. 1, 5, 5, 2, 17. 20. 21. 6, 1. 14. 15 οὐκ ἐσμὲν ὑπὸ νόμῳ, ἀλλ' ὑπὸ χάριν. Gal. 5, 4. Eph. 2, 6, 8 χαριτί ἵστε σεσωσμένοι. 1 Pet. 1, 13. al.

3. *grace* in act and deed, an act of grace, a favour conferred, a kindness, benefit, bene-
faction. a) Genr. Rom. 4, 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25, 8 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his preju-

dice, viz. that he might be sent for to Jeru-
salem. Also a gift, alms, 1 Cor. 16, 3 ἀπεργαζέιν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. 8, 4. 6. 7. 19. So Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. b) Of the divine favours, benefits, blessings, gifts conferred on man through Christ and his Gospel; espec. the manifestation of the divine love, John 1, 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis, χάριν ἀντὶ χάριτος, see in ἀντὶ no. 2. b. v. 17; comp. 3, 16. 17, 23. Genr. Acts 11, 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1, 4. 2 Cor. 9, 8. Col. 1, 6. 1 Pet. 4, 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So particularly the gift of the Gospel, salvation by grace in Christ; Acts 13, 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6, 1. Phil. 1, 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12, 15. 13, 9 καλὸν γὰρ χάριτι βεβαιώσθαι τὴν καρδίαν, οὐ βρώμασιν, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14, 15. 17. Spec. of the grace or gift of the apostleship, the apostolic office, Rom. 12, 3 λέγω γάρ, διὰ τῆς χάριτος τῆς δοθείσης μοι. 15, 15. 1 Cor. 3, 10. Gal. 2, 9. Eph. 3, 2. 8. 2 Tim. 2, 1. c) Meton. gratification, pleasure, joy, as arising from a favour or benefit received; 2 Cor. 1, 15 ἐβουλόμην πρὸς ὑμᾶς εἰσεῖν πρότερον, ἵνα δευτέραν χάριν ἔχατε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλήν καὶ παράκλησιν, where also others read χαράν.—Opp. λύπη Tob. 7, 18. Eurip. Helen. 661 or 665 ἔχει δὲ δάκρυα... πλεον ἔχει χάριτος ἢ λύπας.

4. *grace* in return for favours, benefits, Lat. gratia, Fr. grâces, i. e. gratitude, thanks; e. g. ποία ὑμῖν χάρις ἐστι; *what thank have ye? what thanks do ye deserve?* Luke 6, 32. 33. 34; χάριν ἔχειν τι, Lat. gratias habere, *to give thanks*, Luke 17, 9. 1 Tim. 1, 12. 2 Tim. 1, 3. Heb. 12, 28; comp. in ἔχω no. 2. d. β. (2 Macc. 3, 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6, 17. 1 Cor. 15, 57. 2 Cor. 2, 14. 8, 16. 9, 15. Dat. χάριτι, *with thanks*, thankfully, 1 Cor. 10, 30; ἐν χάριτι id. Col. 3, 16. So genr. Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Δαὶ πλείστη χάρις. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

5. Accus. χάριν as adv. or prep. before a genit. Butt. § 146. n. 2. § 115. 4; Lat.

gratia; pr. in favour of, in behalf of; hence on account of, because of, usually put like *gratia* after the case it governs, Buttm. l. c. Luke 7, 47 οὐ χάριν, on which account, wherefore. Eph. 3, 1 et 14 τούτου χάριν, on this account, for this cause. Gal. 3, 19 τῶν παραβάσεων χάριν. 1 Tim. 5, 14. Tit. 1, 5. 11. Jude 16. Once before its case in an interrogation, 1 John 3, 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non al. in N. T.—Ecclus. 35 [32], 2. Hlian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37, 5. Pol. 1. 64. 3. +

χάρισμα, ατος, τό, (χαρίζομαι,) a gift, gratia, benefit, a good conferred, Hesych. χάρισμα· δῶρον.—In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1, 11; a gift or quality of the mind, 1 Cor. 7, 7; gifts of Christian knowledge, consolation, confidence, Rom. 1, 11. 1 Cor. 1, 7; redemption, salvation through Christ, Rom. 5, 15. 16. 6, 23. 11, 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12, 6. 1 Cor. 12, 4. 9 *χαρίσματα ἱαμάτων*. v. 28. 30. 31. 1 Pet. 4, 10. As communicated with the laying on of hands, 1 Tim. 4, 14. 2 Tim. 1, 6. Comp. in πνεῦμα D. 2. d.

χαριτώω, ὦ, f. ὠσω, (χάρις,) to grace, i. e. to cause to be gracious, acceptable; Pass. to be gracious, acceptable, Ecclus. 18, 17. Liban. 4. p. 1071.—In N. T. to grace, to favour, spoken only of the divine favour; Luke 1, 28 χαίρει, κεχαριτωμένη, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1, 6 ἐν ᾧ [χάρिति] ἐχαρίτωσεν ἡμᾶς with which [grace] he hath graced us, in which he hath richly imparted grace unto us, i. e. in the forgiveness of our sins, comp. v. 7. So Test. XII Patr. p. 698 ἐν φυλακῇ ἤμην, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με.

Χαρράν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also *Χάρραν* Jos. Ant. 1. 16. 1; pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7, 2. 4. Comp. Gen. 11, 31. 12, 5. Jos. Ant. l. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάρραι*, *Carra*; was a place of considerable importance; and became celebrated by the defeat and death of Crassus. See Rosenm. Bibl. Geogr. I. ii. p. 149. Ritter Erdk. X. p. 243 sq. XI. p. 291 sq.

χάρτης, ου, ὁ, (χαράσσω,) *Lat. charta*, paper, a leaf of paper, made of the layers of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscor. I. 116. See Adam's Rom. Ant. p. 506. Dict. of Antt. art. *Liber*.

χάσμα, ατος, τό, (χαίνω, χάσκει,) a chasm, gulf, Luke 16, 26. Sept. for *γῆψ* 2 Sam. 18, 17.—Palæph. 29. 5. Luc. D. Mort. 21. 1. Plato Rep. 359. d.

χείλος, εος, ους, τό, 1. a lip; Plur. τὰ χεῖλη, the lips; Rom. 3, 13 ἰδὲ ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. 13, 15 καρπὸν χειλέων, see in καρπὸς no. 2. d. 1 Pet. 3, 10. As the outward instrument of speech, the lips, Matt. 15, 8 et Mark 7, 6 ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. 29, 13 where Sept. for *ἡψ*; as also Job 2, 10. Prov. 17, 4. sæp. So Palæph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7.—Meton. from the Heb. a language, dialect, like tongue; 1 Cor. 14, 21 ἐν χεῖλεσιν ἐτίρεις, in allusion to Is. 28, 11 where Sept. and *ἡψ*. So also Sept. and *ἡψ* Gen. 11, 1. 6. 9; Heb. *ἡψ*, Sept. γλώσσα, Is. 19, 18. 2. Trop. τὸ χεῖλος τῆς θαλάσσης, the lip of the sea, the shore, Heb. 11, 12. Sept. and *ἡψ* Gen. 22, 17. Ex. 14, 31; χ. τοῦ ποταμοῦ Ex. 7, 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141; χ. τῆς τάφου Thuc. 3. 23.

χειμάζω, f. ἄσω, (χείμα, kindr. χιών,) to storm, to raise a storm, Xen. Ec. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. Hell. 1. 2. 15.—In N. T. Pass. *χειμάζομαι*, to be storm-beaten, tempest-tossed at sea; Acts 27, 18 σφοδρῶς δὲ χειμαζομένων ἡμῶν. So Jos. Ant. 12. 3. 3 *χειμαζομένης νῆως*. Luc. D. Deor. 26. 2 ναῦται χ. Plato Ion 540. b.

χειμαρῆρος, ου, ὁ, ἡ, adj. (χείμα, kindr. χιών,) winter-flowing, wintry, as χ. ποταμός Hom. Il. 6. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh.—In N. T. Subst. ὁ χεῖμαρῆρος, a storm-brook, winter-torrent, which flows in the rainy season or winter, but is dry in summer; spoken of the Kidron John 18, 1; see art. *Κεδρὼν*. Sept. and *כִּדְרֹן* of the Kidron, 2 Sam. 15, 23. 1 K. 2, 38. 15, 13. So genr. Luc. Hermot. 86. Xen. Hell. 4. 4. 7. Strictly poet. for *χειμαρῆρος*, Lob. ad Phryn. p. 234, 669.

χειμών, ὠτος, ὁ, (χείμα, kindr. χιών,) pr. stormy or rainy weather, e. g.

1. Genr. storm, tempest, foul weather; Matt. 16, 3 καὶ πρῶ· σήμερον χειμών. Acts 27, 20 *χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου*.

Sept. for עֲזָרָה Ezra 10, 9. Job 37, 6.—Jos. Ant. 6. 5. 6. *Æl.* V. H. 8. 5. Plut. Timol. 19. 28 τοῦ χειμῶνος ἐπιχειμῖνου. Xen. Mem. 3. 5. 6.

2. Meton. the season of rains and storms, the rainy season, winter; for the winter of Palestine, see Bibl. Res. in Palest. II. p. 96 sq. John 10, 22 καὶ χειμὼν ἦν. 2 Tim. 4, 21. Genit. as time when, χειμῶνος, in winter, Matt. 24, 20. Mark 13, 18. Sept. for חֶרֶף Cant. 2, 11.—Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

χείρ, ρός, ἡ, 1. the hand, the human hand; Plur. αἱ χεῖρες, the hands; Matt. 3, 12 οὐ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ. 5, 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8, 15; τὴν χεῖρα ἔχων ξηράν. ἐξηραμένην 12, 10. Mark 3, 1. 3. Matt. 15, 20 ἀνίπτοις χερσὶν φαγεῖν. 26, 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τραβλίῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27, 24. Mark 3, 5. Luke 6, 1. 24, 39. John 20, 25. 27. Acts 3, 7. 17, 25. 28, 3. 4. 1 Cor. 4, 12 et 1 Thess. 4, 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6, 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4, 18 ὁ ἀσπασμός τῇ ἐμῇ χειρὶ. Heb. 12, 12. James 4, 8. 1 John 1, 1. al. sæp. So of angels, Matt. 4, 6 ἐπὶ χειρῶν ἀρουσὶ σε. Luke 4, 11. Rev. 1, 16. 17. 6, 5. 8, 4. al. Sept. very often for ἔ, as Gen. 22, 6. 24, 2. Prov. 26, 15. Is. 6, 6. (Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1.) In phrases; e. g. ἔργα χειρῶν τινός, the works of one's hands, idols, Acts 7, 41; evil deeds or conduct, Rev. 9, 20; of God, the works of creation, Heb. 1, 10. 2, 7; comp. below in no. 2, and also in ἔργον no. 3. For αἶρειν τὴν χεῖρα Rev. 10, 5, see in αἶρειν no. 1. For other frequent phrases and constructions, see the following articles: δέξιος no. 2. a; ἐκτείνω no. 1; ἐπαίρω no. 1; ἐπιβάλλω no. 1; ἐπίθεσις, ἐπιτίθημι no. 1. b; ἐπιλαμβάνω no. 1. a; κατασείω; κρατέω no. 1. b; νίπτω.

2. Of God, anthropopathically, i. q. the powerful hand of God; e. g. Acts 4, 30 ἐν τῇ τὴν χεῖρά σου ἐκτείνεις σε εἰς ἴασιν, comp. in ἐκτείνω no. 1.—Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in ὀφθαλμός no. 2. Acts 4, 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλὴ σου προώρισε γενέσθαι. 7, 50 οὐχὶ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5, 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in no. 1, and in ἔργον no. 3. Comp. Sept. and ἔ Is. 66, 2. Ps. 103, 22. 8, 6. Also ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the

Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1, 66. Acts 11, 21. Sept. and עֲזָרָה יְיָ 1 Sam. 22, 17. 2 Sam. 3, 12.—Further, Acts 13, 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. Sept. for עַל יְיָ Am. 1, 8; עַל יְיָ Ez. 13, 9; עַל יְיָ 1 Sam. 7, 13. 12, 15; comp. Heb. Lex. ἔ no. 1. b, c. Non al.

3. With Prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in no. 2. E. g. a) διὰ χειρός v. χειρῶν τινος, by the hand or hands of any one, by his intervention, i. q. διὰ τινος. Mark 6, 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2, 23. 5, 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7, 25. 11, 30. 14, 3. 15, 23. 19, 11. non al. Sept. and עַל יְיָ Lev. 10, 11. 2 Chr. 34, 14. Sept. often ἐν χειρὶ, 1 K. 2, 25. 12, 15; see below in lett. c. Heb. Lex. ἔ aa. b) εἰς χεῖράς τινος, into the hands of any one, i. e. into his power; so chiefly παραδίδοναι εἰς χ. Matt. 17, 22. 26, 45. Mark 9, 31. 14, 41. Luke 9, 44. 24, 7. Acts 21, 11. 28, 17. non al. Comp. in παραδίδωμι no. 1. Sept. for עַל יְיָ ἔ 1 Sam. 23, 4. 12. 14. Job 16, 11. al. Sept. oftener ἐν χειρὶ, Judg. 2, 14. 6, 1. al. Also with verbs of committing, δίδοναι τι εἰς χ. John 13, 3; παρατίθημι εἰς χ. Luke 23, 46. Sept. and Heb. Gen. 42, 37. (Pol. 3. 52. 7. Dem. 32. 1.) Once ἐμπιπτεῖν εἰς χεῖράς τινος, to fall into the hands of any one, into his power, for punishment, Heb. 10, 31. Sept. for עַל יְיָ עַל יְיָ 2 Sam. 24, 14. 1 Chr. 21, 13. So Eccclus. 2, 18. 38, 15. Comp. εἰλθεῖν εἰς χεῖρας, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. c) ἐν χειρὶ τινος, once i. q. εἰς χεῖράς τινος, comp. ἐν no. 4. John 3, 35 πάντα δίδωκεν ἐν τῇ χειρὶ αὐτοῦ. (Sept. for עַל יְיָ עַל יְיָ Josh. 2, 24. Judg. 1, 2.) Elsewhere i. q. διὰ χειρός τινος, see above in lett. a, i. e. by or through the intervention of any one, Acts 7, 35 ἐν χ. ἀγγέλου. Gal. 3, 19 ἐν χ. μεσίτου. Sept. for עַל יְיָ Num. 15, 23. Jer. 37, 2. So Eccclus. 48, 20. 49, 6. d) ἐκ χειρός τινος, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like; Luke 1, 71 σωτηρίαν ἐκ χειρός πάντων κτλ. v. 74. John 10, 28. 29. 39. Acts 12, 11. 24, 7 Λυσίας . . . [αὐτὸν] ἐκ τῶν χειρῶν ἡμῶν ἀπάγαγε. Sept. for עַל יְיָ Gen. 32, 11. Ex. 18, 9. 10. So Jos. Vit. § 15 ἑδὸν

ῥύσασθαι με ἐκ τῆς ἐκείνων χειρός. Comp. Luc. D. Deor. 11. 2. +

χειραγωγέω, ὦ, f. ἦσω, (χειραγωγός,) to lead by the hand, c. acc. Acts 9, 8. 23, 11.—Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

χειραγωγός, οὗ, ὁ, ἡ, adj. (χείρ, ἄγω, ἀγωγή,) leading by the hand, a hand-leader, Acts 13, 11.—Artemid. 1. 50 τυφλοὺς ἐπολέησεν, ἵνα χειραγωγοῖς χρῆσονται. Plut. de Fortun. 2 fin.

χειρόγραφον, ου, τό, (χειρόγραφος; χείρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4.—In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2, 14; comp. Eph. 2, 15. So genr. Pol. 30. 8. 4; and of a written obligation, bond, Tob. 5, 8. 9, 5. Artemid. 3. 40.

χειροποίητος, ου, ὁ, ἡ, adj. (χείρ, ποίω,) made with hands, artificial, external, e. g. νῆος χειροποίητος Mark 14, 58. Acts 7, 48. 17, 24. Eph. 2, 11 περιτομή χ. Heb. 9, 11. 24.—Judith 8, 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

χειροτονέω, ὦ, f. ἦσω, (χειροτόνος; χείρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting; hence to vote, to give one's vote, by holding up the hand, intrans. Pol. 9. 30. 5.—In N. T. trans. to choose by vote, to appoint; c. acc. et dat. Acts 14, 23 χειροτονήσαντες αὐτοῖς πρεσβυτέρους. Pass. 2 Cor. 8, 19. [2 Tim. 4, 23. Tit. 3, 16.] So Jos. Ant. 13. 2. 2 χειροτονούμεν δέ σε σήμερον ἀρχιερέα. Hdian. 7. 10. 3. Xen. Hell. 6. 2. 11.

χείρων, ονος, ὁ, ἡ, worse, irreg. Comparat. to adj. κακός, from an obsol. posit. χέρης, see Buttm. § 68. 2; spoken of state, condition, quality, Matt. 9, 16 et Mark 2, 21 σχίσμα χείρων γίνεται. Matt. 12, 45 τὰ ἔσχατα τοῦ ἀνθρ. ἐκείνου γίνεται χείρωνα τῶν πρώτων. 27, 64. Mark 5, 26. Luke 11, 26. John 5, 14. 2 Pet. 2, 20. Of punishment, worse, more severe, Heb. 10, 29. So Wisd. 15, 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. 5, 8 ἀνίστην χείρων. 2 Tim. 3, 13. So Æschin. 60. 15. Xen. Mem. 1. 2. 32.

χερουβίμ, Heb. Plur. כְּרֻבִּים, cherubim, from Sing. כְּרֻב, Sept. χερούβ Ex. 41, 18, a cherub; in N. T. spoken of the golden figures representing the cherubim and placed on or over the ark, Heb. 9, 5; comp. Sept. and Heb. Ex. 25, 18 sq.—The cheru-

bim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figures of a man, eagle, ox, and lion, as the emblems of wisdom and strength, with four wings; comp. Ex. c. 1. 10. As to their office, they are first mentioned as guarding the gate of Paradise, Gen. 3, 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22, 11. Ps. 18, 12. Ez. 1. c. Golden figures of cherubim were placed on or over the ark, so as to cover it, Ex. 25, 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the cherubim, 1 Sam. 4, 4. 2 Sam. 6, 2. Ps. 80, 2. 99, 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6, 23 sq. 8, 6 sq. See espec. Heb. Lex. art. כְּרֻבִּים.—Jos. Ant. 3. 6. 5 τῇ δ' ἐπιθέματι αὐτῆς [τῆς κιβωτοῦ] ἦσαν προστεθειῖς δύο· χερουβείμ μὲν αὐτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

χίρα, as, ἡ, (χῆρος,) a widow, one bereaved of a husband; Matt. 23, 13 [14] οἰκίας τῶν χηρῶν. Mark 12, 40. 42 μία χίρα πτωχή. v. 43. Luke 2, 37. 4, 25. 7, 12. 18, 3. 5. 20, 47. 21, 2. 3. Acts 6, 1. 9, 39. 41. 1 Cor. 7, 8. 1 Tim. 5, 8. 4. 5. 9. 11. 16 bis. James 1, 27. Sept. for כְּרֻבִּים Gen. 38, 11. Ex. 22, 22. 24. al. (2 Macc. 3, 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12.) With γυνή added; Luke 4, 26 πρὸς γυναῖκα χήραν to a widow woman. Sept. γυνή χίρα for כְּרֻבִּים 2 Sam. 14, 5. 1 K. 7, 14. So Jos. Ant. 8. 13. 2. Plut. Mor. II. p. 28. Æsop. Fab. 24.—Poet. of a city left desolate, Rev. 18, 7; comp. Is. 47, 8. Lam. 1, 1.

χθές, adv. yesterday, John 4, 52. Acts 7, 28. Heb. 13, 8. Sept. for כְּרֻבִּים Gen. 31, 2. 2 Sam. 3, 17.—Hdian. 6. 6. 3. Luc. D. Deor. 7. 8. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phrym. p. 323.

χιλιάρχος, ου, ὁ, (χιλίοι, ἄρχω,) a chiliarch, captain of a thousand, Sept. for כְּרֻבִּים Deut. 1, 15. 2 Sam. 18, 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς.—In N. T. a chiliarch, put for a commander, captain, a military chief, viz.

1. Genr. Mark 6, 21. Acts 25, 23. Rev. 6, 15. 19, 18.—Jos. Ant. 7. 2. 2.

2. Spec. a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence

prob. the Greek name *χιλίαρχος*; see Adam's Rom. Ant. p. 369, comp. p. 193. Dict. of Antt. art. *Exercitus*, p. 503.—In N. T. spoken of the tribune Claudius Lysias, who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21, 31. 32. 33. 37. 22. 24. 26. 27. 28. 29. 23, 10. 15. 17. 18. 19. 22. 24, 7. 22. So Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

3. Spoken of the *captain* or *prefect* of the temple, John 18, 12; see fully in *στρατηγός* no. 2, and *σπείρα* no. 2.

χιλιάς, ἄδος, ἡ, (*χιλίοι*), a *chiliad*, a thousand, the noun of number, Luke 14, 31 bis. Acts 4, 4. 1 Cor. 10, 8. Rev. 5, 11. 7, 4. 5 ter. 6 ter. 7 ter. 8 ter. 11, 13. 14, 1. 3. 21, 16. Sept. for *ἡξή* Gen. 24, 60. Ex. 12, 37.—Luc. Hermot. 56. Plato Phædr. 256. e. Comp. Buttm. § 70.

χιλίοι, αι, α, adj. numeral, a thousand, 2 Pet. 3, 8 bis. Rev. 11, 3. 12, 6. 14, 20. 20, 2. 3. 4. 5. 6. 7. Sept. for *ἡξή* Gen. 20, 16. Ex. 38, 25.—Hdian. 1. 15. 19. Xen. Hell. 1. 4. 21. Comp. Buttm. § 70.

Χίος, ου, ἡ, Chios, now Scio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20, 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5. Pococke Descr. of the East; II. i. p. 1.

χιτών, ἄπος, ὁ, (Heb. *קִטְוֹן*.) a *tunic*, the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Heb. Lex. art. *קִטְוֹן*. Adam's Rom. Ant. p. 416. Dict. of Antt. art. *Tunica*. So Matt. 5, 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke 6, 29. John 19, 23 bis. Acts 9, 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10, 10. Mark 6, 9. Luke 3, 11. 9, 3. Hence is said of the high priest, διαβρόχας τοὺς χιτῶνας αὐτοῦ Mark 14, 63; comp. 2 Macc. 4, 38. Jos. Ant. 3. 7. 4, where *χιτών* is the *ἑσπέρη* or outer tunic. Sept. genr. for *קִטְוֹן* Gen. 37, 3. 2 Sam. 15, 32. Cant. 5, 4.—Æl. V. H. 1. 16 ἐν δύντῃ αὐτὸν τὸν χιτῶνα, καὶ τοματίον περιβαλλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 88. Xen. Cyr. 6. 4. 1, 2.

χιών, ὄνος, ἡ, *snow*, Matt. 23, 3. Mark 9, 3. Rev. 1, 14. Sept. for *ἄψ* Job 37, 6. Is. 1, 18.—Æl. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

χλαμύς, ὄδος, ἡ, *chlamys*, a wide cloak worn sometimes by kings, Jos. Ant. 5. 1.

10. Hdian. 7. 5. 7; by military officers, 2 Macc. 12, 35. Æl. V. H. 14. 10; by soldiers and others Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2.—In N. T. prob. the Roman *paludamentum*, *officer's cloak*, usually of purple, Matt. 27, 28. 31; see in *πορφύρα* fin. The *paludamentum* was hung loosely over the shoulders, being fastened across the breast by a clasp; and reached below the knees; see Adam's Ant. p. 371. Dict. of Antt. art. *Paludamentum*, *Chlamys*.

χλευάζω, ἴ, ἄσω, (χλευή,) to *jest*, to *deride*, to *scoff*, absol. Acts 17, 32; also Acts 2, 13 Rec. where others διαχλευάζω q. v.—Wisd. 11, 14. Pol. 4. 3. 13. Aristoph. Ran. 376; c. acc. Plut. Timol. 15. Dem. 78. 12.

χλιαρός, ἄ, ὄν, (χλιαίνω, χλίω,) *warm*, *lukewarm*, Rev. 3, 16.—Athen. 3. p. 123. e, ὕδωρ χλ. Plut. de Fluv. 25. 3.

Χλόη, ης, ἡ, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. 1, 11.

χλωρός, ἄ, ὄν, (χλόη, χλόος,) pr. *pale-green*, *yellowish-green*, the colour of the first shoots of grass and herbage, Hom. Od. 16. 17.—In N. T.

1. Genr. *green*, *verdant*, like young herbage; Mark 6, 39 ἐπὶ τῷ χλωρῷ χώρῳ. Rev. 8, 7. 9, 4. Sept. for *Πῶ* Gen. 1, 30. Is. 15, 6; *Πῶ* 2 K. 19, 26.—Æl. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

2. *pale*, *dun*, of a horse, Rev. 6, 8 ἵππος χλωρός.—Artemid. 1. 77 or 79 χλωρός γὰρ ὁ χρυσός. Anthol. Gr. III. p. 11 χλωρὴ σάρκα. Hes. Scut. 231 χλ. δάμας.

χξς', six hundred and sixty-six, the number for which these letters stand, viz. *χ'* 600, *ξ'* 60, *ς'* 6; see Buttm. § 2. n. 3. Rev. 13, 18.

χοϊκός, ἡ, ὄν, (χόος, χοῖς,) of *earth*, *earthy*, *terrene*, 1 Cor. 15, 47. 48 bis. 49.—Only in N. T.

χοῖνιξ, ικος, ἡ, a *chænix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to *one quart* English; see in art. *μόδιος*. A *chænix* of grain was the daily allowance for one man, whether soldier or slave, Hdol. 7. 187; see Bœckh Staatsh. der. Ath. I. p. 99 sq. So Rev. 6, 6 bis, *χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῆς δηναρίου*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmæ or denarii; see Bœckh l. c. p. 102 sq.—Sept. Ez. 45, 10.

11. *Æl. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.*

χοῖρος, ου, ὁ, ἡ, *a swine*; Matt. 7, 6, comp. in κύων. Matt. 8, 30. 31. 32 bis. Mark 5, 11. 12. 13. [14.] 16. Luke 8, 32. 33. 15, 15. 16.—*Æl. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.*

χολάω, ὦ, f. ἦσω, (χολή,) *to be bilious, melancholy, mad*, i. q. μελαγχολάω, Aristoph. Nub. 833.—*Later and in N. T. i. q. χολοῦμαι, to be full of gall, to be angry, enraged*, c. dat. pers. John 7, 23 ἐμοὶ χολᾷτε. So 3 Macc. 3, 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, χολᾶν· παρὰ τοῖς Ἀττικοῖς. τὸ μαινέσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι.

χολή, ἡς, ἡ, *the bile, gall*, Palæph. 27. 2. Plato Rep. 564. b; then as the seat of anger, *choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—*In N. T. Gall, bitterness, viz.*

1. *poison, venom*, trop. Acts 8, 23 εἰς γὰρ χολὴν πικρίας... ὁρῶ σε θῆτα, i. q. εἰς χολὴν πικράν, *bitter gall, venom*; see in πικρία and σύνδεσμος. Sept. pr. for חֲמַלִּי poppy, poison, Deut. 29, 17. 32, 32.—Plut. Romul. 17 ὥσπερ τοῦ καὶ χολῆς ἐνίων θηρίων.

2. From the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, and the like; Matt. 27, 34 ἔδωκαν αὐτῷ πικρὴν ὀξὺς μετὰ χολῆς μεμιγμένον, comp. Mark 15, 23; see fully in ὀξος.—Sept. for חֲמַלִּי wormwood, Prov. 6, 4. Lam. 3, 15; and for חֲמַלִּי poppy, Ps. 69, 22. Jer. 8, 14.

χῶος, ὁ, (χέω, χῶω,) contr. nominat. χῶος, gen. χῶος, dat. χῶι, acc. χῶον, comp. Passow s. v. Buttm. § 58 pen. *earth*, as dug out and thrown up, *a heap of earth, mound*, Hdol. 1. 150 ὁ χῶος ὁ ἐξορυχθεῖς. Pol. 4. 40. 7. Thuc. 2. 76.—*In N. T. genr. loose earth, dirt, dust*; Mark 6, 11 ἐκτινάξατε τὸν χῶον κτλ. i. q. κοινοῦσθαι in Matt. 10, 14; see in ἐκτινάσσω. (Sept. for חֲמַלִּי Is. 52, 2.) Rev. 18, 19 ἔβαλον χῶον ἐπὶ τὰς κεφαλὰς αὐτῶν, in token of grief, mourning; see in σποδός, and so Sept. for חֲמַלִּי Josh. 7, 6. Sept. genr. for חֲמַלִּי Gen. 2, 7. 2 Chr. 1, 9. So Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. *Chorazin*, written also in Mss. Χοραζάιν, Χωραζίν, or χώρα ζίν, a place of Galilee mentioned in connection with Bethsaida and Capernaum, and probably near them, Matt. 11, 21. Luke 10, 13. According to Eusebius and Jerome in Onomast. Chorazin was a village (κώμη) of Galilee, two Roman miles from Capernaum, already deserted in their day; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palæst. p. 721 sq. Bibl. Res. in Palest. III. p. 294.

χορηγέω, ω, f. ἦσω, (χορηγός; χορῆ, ἄγω,) *to be chorus-leader, to lead a chorus of singers and dancers*, Anthol. Gr. I. 73; trop. Luc. Necom. 16. Plato Theæt. 37. p. 179. d. Then, *to lead out or furnish a chorus on public occasions at one's own expense*, for which purpose at Athens persons called χορηγοὶ were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλούσιοι. Sturz Lex. Xen. art. χορηγός. Potter's Gr. Ant. I. p. 86. Dict. of Antt. art. Choregi.—Hence genr. and in N. T. *to furnish, to supply, to give*, c. acc. 1 Pet. 4, 11 ἐξ ἰσχύος ἡς [ἡν] χορηγεῖ ὁ θεός. 2 Cor. 9, 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι... χορηγήσαι καὶ πληθύναι τὸν σπῆρον ὑμῶν, where for the Opt. see Matth. § 513. Buttm. § 139. m. 7. Winer § 42. 5. So Ecclus. 1, 10. 25. *Æl. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθύνουσα.*

χορός, οῦ, ὁ, *a dance, ring-dance*, and in general, dancing as connected with music and song, espec. on festive occasions; Luke 15, 25 ἦκουσε συμφωνίας καὶ χορῶν. Sept. for חֲמַלִּי Ex. 15, 20. Judg. 11, 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

χορτάζω, f. ἄσω, (χορτός,) *to feed with grass, hay; to fodder*; pr. beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 372. d.—*In N. T. genr. to feed, to fill with food, to satisfy, to satiate*; spoken

1. Of birds of prey; Pass. c. ἕκ τινος, Rev. 19, 21 τὰ θῆρεα ἐχορτάσθη ἐκ τῶν σαρκῶν.

2. Of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200. Lob. ad Phryn. p. 64; so c. accus. expr. or impl. Matt. 15, 33 ὥστε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14, 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15, 37. Mark 6, 42. 7, 27. 8, 8. Luke 9, 17. John 6, 26. Phil. 4, 12. James 2, 16. Sept. for חֲמַלִּי Jer. 5, 7. Ps. 37, 19. (Arr. Epict. 1. 9. 19. Athen. 3. p. 99. f. Plut. Symp. 1. 2. 2.) With a further adjunct of the material, c. gen. Mark 8, 4 τούτους... χορτάσαι ἄρτων. Matth. § 352. With ἀπὸ τινος, Luke 16, 21 ἐπιβυμῶν χορτασθήναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for חֲמַלִּי Lam. 3, 15. 30; c. ἀπὸ for חֲמַלִּי Ps. 104, 13. So c. gen. Anthol. Gr. III. p. 22.—Trop. *to satisfy the desire of any one, to fill*; Pass. Matt. 5, 6. Luke 6, 21.

χορτάσμα, ατος, τό, (χορτάζω,) *fodder, forage, green or dry, for animals*, Sept. for

κίσθη Gen. 24, 25. 32. Pol. 9. 4. 3. Diod. Sic. 20. 76.—In N. T. genr. *food, sustenance*, for persons, Acts 7, 11. So *χόρτος* Anth. Gr. I. p. 119.

χόρτος, ου, ό, (kindr. Lat. *hortus*.) pr. an inclosure, yard, court, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640; then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 *χόρτοι* εβδενδροι. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 *χόρτοι* λίσσωνος. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 *χόρτον* κούφον.—Hence genr. and in N. T. *grass, herbage*; Matt. 6, 30 τὸν *χόρτον* τοῦ ἀγροῦ. 14, 19. Mark 6, 39 ἐπὶ τῷ *χλωρῷ* *χόρτῳ*. Luke 12, 28. John 6, 10. 1 Cor. 3, 12. James 1, 10. 11. 1 Pet. 1, 24 ter. Rev. 8, 7. 9, 4. Also of grain as growing, Matt. 13, 26. Mark 4, 28. Sept. for *χρῖς* Ps. 38, 2. Is. 40, 7. 8; *χρῖς* Gen. 2, 5. Prov. 19, 12. So Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν *χόρτος*, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ *ψιλή* ἦν *ἔσπασα* ἡ *χώρα*.

Χουζας, α̃, ό, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke 8, 8. See in *ἐπίτροπος* no. 1.

χούς, see in *χός*.

χράω, ᾶ, f. *ήσω*, contracted in *η* instead of *α*, like *ζάω*, Buttm. § 105. n. 5. The root *χράω* under different forms, has in prose four different significations, viz. *χράω* to utter an oracle, not found in N. T.; *κίχρημι* to supply with, to lend; *χράομαι* to use; *χρή* impers. *it needs, behooves*; see in Buttm. § 114. Passow in *χράω*.—In N. T.

I. *κίχρημι*, to lend, see in its order.

II. *χράομαι*, f. *ήσομαι*, Mid. depon. aor. 1 *έχρησάμην*, Imperat. *χρήσαι* 1 Cor. 7, 21; to use, to make use of, c. dat. Buttm. § 133. 4. a. Matth. § 396. 1. a) Of things, Acts 27, 17 *βοηθείας* *έχρῶντο*. 1 Cor. 7, 21. 31. 9, 12. 15. 2 Cor. 1, 17, 3. 12. 1 Tim. 1, 8. 5, 23 *οὐκ* *δλίγη* *χρᾶ*. So Wisd. 2, 6. *Æl.* V. H. 5. 1. Xen. Cyr. 1. 4. 4. b) Of persons, to use well or ill, to treat, c. dat. et adv. Acts 27, 3 *φιλανθρώπως* *τε* *ό* *Ιούλιος* *τῷ* *Παύλῳ* *χρησάμενος*. With adv. simpl. 2 Cor. 13, 10 *ἵνα* *παρὸν* *μὴ* *ἀποτόμως* (*ὑμῖν*) *χρήσωμαι*, lest I treat you sharply, use sharpness, comp. Sept. Esth. 1, 19. 9, 27. Sept. for *ἡ* *τῷ* *Gen.* 16, 6. 19, 8. So Jos. Ant. 2. 15. 1 *χαλεπῶς*. Hdian. 8. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. *χρή*, impf. *έχρην*, inf. *χρήναι*, Buttm. § 114; pr. 'there is use for'; hepcas,

it needs, it behooves, it ought, Germ. *es braucht*; c. inf. James 3, 10 οὐ *χρή* . . . ταῦτα οὕτω γίνεσθαι, these things ought not so to be. Buttm. § 129. 18.—Jos. Ant. 14. 13. 7 *τί* *χρή* *ποιεῖν*. *Æl.* V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24.

χρεία, as, ή, (*χρέος*, *χράσματος*.) 1. use, usage, employment, the act of using, Xen. Mem. 4. 2. 25 *πρὸς* *τὴν* *ροῦ* *ἔκπον* *χρείαν*. ib. 2. 4. 1.—In N. T. meton. that in which one is employed, an employment, affair, business; Acts 6, 3 *οὗς* *καταστήσομεν* *ἐπὶ* *τῆς* *χρείας* *ταύτης*. So 2 Macc. 7, 24. Jos. B. J. 2. 20. 3 *οὐκ* *ἐπέστησαν* [*αὐτὸν*] *ταῖς* *χρείαις*. Pol. 3. 45. 2 *τοῖς* *ἐπὶ* *τὴν* *αὐτὴν* *χρείαν* *ἐξαπεσταλμένοις*. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) Genr. Eph. 4, 29 *εἴ* *τις* [*λόγος*] *ἀγαθὸς* *πρὸς* *οἰκοδομὴν* *τῆς* *χρείας*, genit. of qual. for needful edification; comp. Winer. § 34. 2. So *χρεία* *έστι*, there is need, opus est, c. gen. Luke 10, 42 *ἑνὸς* *δέ* *έστι* *χρεία*, one thing is needful; also c. infin. Heb. 7, 11.—Diod. Sic. 1. 19. Plut. Pericl. 8; c. gen. Eccles. 3, 22. Pol. 3. 111. 10 *οὐκ* *έστι* *λόγος*, ἀλλ' *έργων* *έστιν* *ἡ* *χρεία*. Xen. Mem. 3. 3. 3.

b) Of personal need, necessity, want; Acts 20, 34 *ταῖς* *χρείαις* *μου* . . . *ὑπηρέτησαν* *αἱ* *χεῖρες* *αὐτῶν*. Rom. 12, 13. Phil. 2, 25. 4, 19; *εἰς* *τὴν* *χρείαν* *for* *one's* *need* *or* *wants*, Phil. 4, 16; *εἰς* *τὰς* *χρείας* *id.* Tit. 3, 14; *τὰ* *πρὸς* *χρείαν*, things for need, such things as were necessary to us, Acts 28, 10.—Eccles. 29, 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρεία* *έχω*, to have need, to need, to want, e. g.

a) Genr. and c. genit. to have need of; Matt. 9, 12 οὐ *χρεία* *έχουσιν* *οἱ* *λίσχοντες* *λατροῦ*. 21, 3. 36, 65 *τί* *έτι* *χρεία* *έχομεν* *μαρτύρων*; Mark 2, 17. 11, 3. 14, 63. Luke 5, 31. 9, 11 *τοὺς* *χρείαν* *έχοντας* *Σαραπείας*. 15, 7. 19, 31. 34. 22, 71. John 13, 29. 1 Cor. 12, 21 bis. 24 οὐ *χρεία* *έχει* *sc.* *εὐσχημοσύνης*. Heb. 5, 12 bis. 10, 36. Rev. 21, 23 *χρεία*. With infin. Act. Matt. 14, 16 οὐ *χρεία* *έχουσιν* *ἀπελθεῖν*. John 13, 10. 1 Thess. 1, 8. 4, 9; also inf. Pass. Matt. 3, 14. 1 Thess. 5, 1. Comp. Buttm. § 140. 2. Matth. § 535. n. Winer § 45. n. 1. With *ἵνα*, John 2, 25. 16, 30. 1 John 2, 27. Sept. c. gen. for *γὰρ* Prov. 18, 2. Is. 13, 17. So c. gen. Eccles. 13, 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. β) Of personal need, want; c. gen. Matt. 6, 8 *οὐδὲ* *γὰρ* *ό* *πατήρ* *ὑμῶν*, *ὃν* *χρεία* *έχετε*. 1 Thess. 4, 12. Rev. 3, 17. Absol. to have need, to be in need, to be in want; Mark 2, 25 *τί* *έποίησε* *Δαβίδ*, *ὅτε* *χρεία* *έσχε*. Acts 2, 45. 4, 35. Eph.

4, 28 μεταδίδουμι τῷ χρεῖαν ἔχοντι. 1 John 3, 17.

χρεωφειλέτης, ου, ὁ, (χρέος, Att. χρέως, ὀφείλω,) a debt-or, debtor, Luke 7, 41. 16, 5.—Sept. Prov. 29, 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

χρή, impers. verb, see in χράω III.

χρήζω, f. ἤσω, (χρή, χρελα,) to need, to have need of, to want, to desire; c. gen. Matt. 6, 32 et Luke 12, 30 οἶδε γὰρ ὁ πατήρ ὑμῶν... ὅτι χρήσετε τούτων πάντων. Luke 11, 8. Rom. 16, 2. 2 Cor. 3, 1.—Symm. for 𐤒𐤓𐤕 Job 22, 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

χρήμα, ατος, τό, (χράμαι,) pr. something for use, useful, what one can use, what one needs, Xen. Œc. 1. 7 sq.—Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρήματα, Matt. 10, 23 οἱ τὰ χρήματα ἔχοντες, i. e. the rich. v. 24 πεποιθότες ἐπὶ τοῖς χρήμασιν. Luke 18, 24. Sept. for 𐤒𐤓𐤕 Josh. 22, 8. 2 Chr. 1, 11. 12. (Hdian. 3. 13. 11. Plut. Theseus 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρήματα ἐχόντων.) Spec. money; once Sing. Acts 4, 37 ἤνεγκε τὸ χρήμα, the money, the price, i. q. τιμὴ in 5, 2. Plur. Acts 8, 18. 20. 24, 26. Sept. for 𐤒𐤓𐤕 Job 27, 17. So 1 Macc. 14, 32. Hdian. 5. 4. 4. Diod. Sic. 13. 106.—In Greek writers also i. q. a thing, matter, business, πρᾶγμα, Palamp. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

χρηματίζω, f. ἴσω, (χρήμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18, 27. Æl. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87; espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Æl. V. H. 4. 12. Xen. Lac. 7. 1, 5. Of kings and magistrates, to do business publicly, to give audience and answer as to ambassadors or petitioners, to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς... καθίστας ἐν ᾧ χρηματίζειν εἰώθη τότῃ. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίζας τοῖς Ἀχαιοῖς. Dem. 250. 10. Xen. Ath. 3. 2.—Hence in N. T.

1. Spoken in respect to a divine response, oracle, declaration, to give response, to speak as an oracle, to warn from God; absol. Heb. 12, 25 τὸν ἐπὶ γῆς παραιτούμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for 𐤒𐤓𐤕 Jer. 26, 2;

of God, 30, 2. 36, 4. (Jos. Ant. 10. 1. 3 ὁ δὲ προφῆτης... χρηματίζωντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ὕπνους ὁ θεός. Diod. Sic. 3. 6 τοὶ θεοὺς αὐτοῖς ταῦτα κεχρηματεύον.) Præ. of persons, to receive a divine response, warning; to be warned or admonished of God; absol. Heb. 8, 5 ὡς κεχρημάτισα Μωϋσῆς. So c. inf. Matt. 2, 12. Acts 10, 22 ὑπὸ ἀγγέλου. With περί τινας Heb. 11, 7; κατ' ὄναρ Matt. 2, 12. 22. Of things, to be given in response, to be revealed; Luke 2, 26 ἦν αὐτῷ κεχρηματισμένος ἐπὶ τοῦ πνεύματος ἁγίου. So Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

2. In the later Greek usage, i. q. 'to do business as any one, under any name'; hence genr. to take or bear a name, to be named, called; constr. with the name in apposit. Acts 11, 26 χρηματίζαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανοῦς. Rom. 7, 3 μοιχαλὶς χρηματίζει.—Jos. Ant. 13. 11. 8 Ἀριστοβούλος... χρηματίζας μὲν Φιλέλῃν. Plut. M. Anton. 54 fin. Κλεοστράτη... νῖα Ἰσίδῳ ἐχρημάτιζε. Diod. Sic. 1. 44. Pol. 5. 57. 2.

χρηματισμός, ου, ὁ, (χρηματίζω,) pr. 'the doing of business'; hence, business, profit, gain, Plut. Philopœm. 4. Dem. 568. 18; the giving audience, response, decision, Æl. V. H. 9. 13. Pol. 28. 14. 10.—In N. T. a response from God, an oracle, answer, Rom. 11, 4. So 2 Macc. 2, 4.

χρήσιμος, η, ου, (χράμαι,) good for use, useful, profitable; 2 Tim. 2, 14 εἰς οὐδὲν χρήσιμον. Sept. for 𐤒𐤓𐤕 Gen. 37, 26; 𐤒𐤓𐤕 Ez. 15, 4.—Wisd. 8, 7. Plut. de Ira coh. 6 ἐπ' οὐδενὶ χρήσιμῳ. Xen. Mem. 2. 7. 7.

χρήσις, εως, ἡ, (χράμαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6.—In N. T. spec. the use of the body in sexual intercourse, Rom. 1, 26. 27. So Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρήσιν. Luc. Amor. 25 χρήσις παιδείας, comp. 19. Isocr. 386. c.

χρηστεύομαι, Mid. depon. (χρηστός,) to show oneself χρηστός, to be good-natured, gentle, kind; 1 Cor. 13, 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται.—Only in N. T.

χρηστολογία, as, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, fair speaking; Rom. 16, 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας.—Theophyl. ad h. l. χρηστολογία· καλακεία, ὅταν τὰ μὲν ῥήματα φιλόλιας ᾖ, ἡ δὲ διάνοια δόλον γέμονσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοί λόγοι Hdian. 8. 3. 10.

χρηστός, ἡ, ὄν, (χράομαι,) *useful, profitable, serviceable, good for any use*, e. g.

1. Of things; Luke 5, 39 ὁ παλαιὸς (οἶνος) *χρηστότερός ἐστι*, is better for drinking; comp. Wetst. N. T. I. p. 689 sq. Sept. of figs, for כִּי, Jer. 24, 2. 5. So Athen. 13. p. 585. e. οἶνον *χρηστόν μὲν, ὀλίγον δέ*. Theophr. Char. 2. 4; genr. Hdian. 3. 13. 3. Dem. 183. 22.—Trop. *good, gentle, easy to use or bear*; Matt. 11, 30 ὁ γὰρ ζυγὸς μου *χρηστός*. Also morally *useful, good, virtuous*, in the proverb 1 Cor. 15, 33 φθειροῦσιν ἡβη *χρηστὰ ὁμιλία κακαί*, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. So ἡβη *χρ.* Aristoph. Nub. 956 or 959; ἡβος *χρ.* Luc. Phalar. pr. 7; ἔργα *χρ.* Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια *πλείστη εἰς τὰ χρηστά*.

2. Of persons, *useful towards others; hence good-natured, good, gentle, kind*; Luke 6, 35 αὐτὸς [ὁ θεός] *χρηστός ἐστι ἐπὶ τοὺς ἀχαριστοὺς καὶ πονηροὺς*. Eph. 4, 32. 1 Pet. 2, 3. Neut. τὸ *χρηστὸν, goodness, kindness*, i. q. ἡ *χρηστότης*, Rom. 2, 4. Sept. genr. for כִּי Ps. 34, 9. 86, 5.—1 Macc. 6, 11. Hdian. 2. 6. 3. Dem. 1345. 10. Xen. Mem. 1. 2. 20.

χρηστότης, ητος, ἡ, (χρηστός,) pr. *usefulness of persons towards others*, i. e.

1. *goodness, gentleness, kindness*; Rom. 2, 4 ἡ τοῦ πλουτοῦ τῆς *χρηστότητος* αὐτοῦ ... *καταφρονεῖς*; 11, 22 ter, ἰδὲ οὖν *χρηστ.* θεοῦ ... ἐπὶ δέ σε *χρηστότητα*. εἰάν ἐπιμείνης τῇ *χρηστότητι*, i. e. *if thou continue in his goodness*, if thou fall not away. 2 Cor. 6, 6. Gal. 5, 22. Eph. 2, 7. Col. 3, 12. Tit. 3, 4. Sept. for כִּי Ps. 25, 7. 31, 20. 145, 7.—Æl. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

2. Trop. in a moral sense, *goodness, righteousness, uprightness*, comp. in *χρηστός* no. 1 fin. Rom. 3, 12 οὐκ ἔστι ποιῶν *χρηστότητα*, quoted from Ps. 14, 1. 8, where Sept. for כִּי.—Hdian. 2. 10. 7. Plato Def. 412. e.

χρίσμα, ατος, τό, (χρίω,) pr. 'something rubbed or smeared on,' e. g. *oil* for anointing, *ointment, unguent*, Jos. Ant. 3. 8. 3. Æl. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism, an anointing, unction*, Sept. for מִשְׁחָא Ex. 29, 7. 30, 25.—In N. T. trop. as to Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2, 20 ὑμεῖς *χρίσμα* ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10, 1. 16, 13. 1 K. 1, 39.

Ex. 28, 41. 40, 15. Jos. Ant. 6. 8. 1. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34, 9. Joel 3, 1 [2, 28]. Jos. Ant. 6. 8. 2; comp. Matt. 3, 16. 17. Acts 2, 1 sq. 8, 15. 17. 1 Cor. c. 12.

Χριστιανός, οῦ, (Χριστός,) a *Christian*, Acts 11, 26. 26, 28. 1 Pet. 4, 16.—Act. Thom. 22. Luc. de Mort. Peregr. 12.

χριστός, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ *λεπὺς* ὁ *χριστός* for מָשִׁיחַ הַגָּדוֹל the high-priest, Lev. 4, 3. 5. 16; also 2 Macc. 1, 10; comp. Ex. 28, 41. 40, 15. Subst. ὁ *χριστός* sc. τοῦ κυρίου, the *anointed of the Lord*, spoken of the Hebrew kings, comp. in *χρίσμα* fin. 1 Sam. 12, 3. 5. 16, 6. 2 Sam. 1, 14. Ps. 18, 51. 28, 8; once of Cyrena, Is. 45, 1.

In N. T. ὁ *Χριστός*, the *Christ*, the *Anointed*, i. q. מָשִׁיחַ, the *Messiah*, the king constituted of God; pr. an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. On the character of the Messiah and his kingdom, see fully in βασιλεία no. 3.

a) Pr. as an appellative: a) Absol. ὁ *Χριστός*, the *Christ*, the *Messiah*; Mark 15, 32 ὁ *Χριστός* ὁ *βασιλεὺς* τοῦ Ἰσραὴλ. John 1, 42 τὸν *Μεσσίαν* ὃ *ἐστὶ* μετεμνηνόμενον ὁ *Χριστός*. 4, 42 ὁ σωτὴρ τοῦ κόσμου, ὁ *Χριστός*. Acts 2, 36 ὅτι καὶ κύριον αὐτὸν καὶ *Χριστὸν* ὁ *θεὸς* ἐποίησε τούτον τὸν Ἰησοῦν. 9, 22. 18, 28. So Matt. 1, 17. 2, 4. 16, 16. Mark 12, 35. 13, 21. Luke 2, 11. 26 τὸν *Χρ. κυρίον*. 4, 41. 23, 2. John 1, 20. 25. Acts 2, 30. 3, 18. Rom. 8, 11. 1 John 2, 22. 5, 1. 6. Rev. 11, 15. 12, 10. al. sæpius. Sept. and מָשִׁיחַ Dan. 9, 25. Ps. 2, 2, comp. 4, 13. So Psalt. Salom. 18, 6 ὁ *Χρ.* τοῦ κυρίου. 17, 36. 18, 8 ὁ *Χρ.* κύριος. β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ *Χριστός* Acts 5, 42. 9, 34. 1 Cor. 3, 11. al. Ἰησοῦς *Χριστός*, John 17, 3 ὃν ἀπέστειλας Ἰ. *Χριστὸν*. Acts 2, 38. 3, 20. 1 John 4, 2. 3. 2 John 7. al. ὁ *Χριστός* Ἰησοῦς Acts 17, 3. 18, 5. 28. 19, 4.

b) As pr. name or cognomen, *Christ*: a) Absol. *Χριστός* or ὁ *Χριστός*, chiefly in the Epistles; Rom. 5, 6. 8. 8, 10 ὁ *ἐγγέλως* τὸν *Χρ.* ἐκ νεκρῶν. 1 Cor. 1, 12. 3, 23. Gal. 1, 6. 7 τὸ *εὐαγγ.* τοῦ *Χριστοῦ*. 2, 20 *Χριστῷ* συνεσταύρωμαι. Eph. 4, 12. Heb. 3, 6. 5, 6. 1 Pet. 1, 11. 4, 14. al. sæp. β) Oftener joined with Ἰησοῦς, as Matt. 1, 16 Ἰησοῦς ὁ *λεγόμενος* *Χριστός*. So Ἰησοῦς *Χριστός*, in the Gospels Matt. 1, 1. 18. Mark 1, 1. John 1, 17; elsewhere often, Acts 3, 6 ἐν

τῷ ὀνόματι ἰ. Χρ. 4, 10, 8, 12, 10, 36, 28, 31. Rom. 1, 1. 6. 8. 1 Cor. 1, 1. 5, 4. al. *anoints*. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1, 30. Gal. 3, 14. 26. 4, 14. Phil. 2, 5. 3, 8. 8. Col. 1, 4. al. and so in Heb. 3, 1.—For the use of *δ* κύριος in connection with the names Ἰησοῦς and Χριστός, see in κύριος II. 2. b.

c) Meton. α) For *δ* λόγος τοῦ Χρ. the word or doctrine of Christ, the Gospel, 2 Cor. 1, 19. 21. Eph. 4, 20. β) For τὸ σῶμα τοῦ Χρ. Christ's body, i. e. the church, 1 Cor. 12, 12. γ) For the salvation of Christ, obtained through him, Gal. 3, 27 Χρ. ἐπεδόσασθε. Phil. 3, 8 ἵνα Χρ. κερδήσω. δ) ἐν Χριστῷ, see fully in ἐν no. 1. c. α; comp. ἐν κυρίῳ in κύριος II. 2. b. +

χρίω, f. ἴσω, pr. to touch gently the surface of a body; hence, to rub over, to oint, to anoint with oil, ointment, as a shield, armour, Sept. for חָשַׁב 2 Sam. 1, 21. Diod. Sic. 4, 36. Xen. Cyr. 7, 1. 2; the body, after bathing, exercise, Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also to anoint, as a sacred rite, to consecrate by unction to any office, comp. in χρίσμα fin. Sept. for Heb. חָשַׁב of a priest, Ex. 28, 41. 40, 15; of a prophet, 1 K. 19, 16. Is. 61, 1; espec. a king, 1 Sam. 10, 1. 15, 1. 2 Sam. 2, 4. 1 K. 1, 34. Eccles. 46, 13. 48, 8.—Hence in N. T. to anoint, to consecrate as by unction, to set apart for a sacred work, c. acc. e. g. α) Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4, 27 ἐν ἔχρισας. As a prophet, c. infin. Luke 4, 18 ἔχριστέ με εὐαγγελίσσασθαι πτωχοῖς, from Is. 61, 1 where Sept. for חָשַׁב; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10, 38; c. dupl. acc. Heb. 1, 9 ἔχρισέ σε ὁ θεός... ἔλαιον ἀγαλλιάσεως, quoted from Ps. 45, 8 where Sept. so for חָשַׁב; comp. Butt. § 131. 5 and n. 12. Gesen. Lehrs. p. 812. b) Of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in χρίσμα. 2 Cor. 1, 21 ὁ δὲ βεβαίωσεν ἡμᾶς... καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ... δοὺς τὸν ἀράβωνα τοῦ πνεύματος κτλ.

χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιώ Heb. 10, 37, comp. Butt. § 95. 7, 9; to spend or while away time, to linger, to delay, to be long in coming or doing; intrans. and absol. Matt. 25, 5 χρονίζοντες δὲ τοῦ συμφίου. Heb. 10, 37. (Sept. Hab. 2, 3.) So c. ἐν, Luke 1, 21 ἐν τῷ ναφ. With. inf. ἔρχεσθαι Luke 12, 45, ἐλθεῖν Matt. 24, 48. Sept. for חָשַׁב Judg. 5, 28; c. inf. Gen. 34,

19.—Theophr. Caus. Pl. 4, 10 fin. Diod. Sic. 2, 27. Thuc. 6, 49; ἐν τῇ ῥάμῃ, Pol. 33, 16. 6.

χρόνος, ου, ὁ, time, in the abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

1. time, pr. and genr. α) Mark 9, 21 πόσος χρόνος ἐστίν; Luke 4, 5 ἐν σιγῇ χρόνου. Acts 7, 23 τεσσαρακονταετὴς χρόνος. 27, 9. Gal. 4, 4, comp. in πλήρωμα no. 5. Heb. 11, 32. Rev. 2, 21 ἔδωκα αὐτῷ χρόνον, see in δίδωμι no. 1. c. β. Rev. 10, 6. So διατρίβειν τὸν χρόνον, see in διατρίβω, Acts 14, 3, 28; ποιῆσαι τὸν χρόνον Acts 15, 33, 18, 23, see in ποίω no. 2. e. (Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47.) With prepositions: διὰ τὸν χρόνον Heb. 5, 12; ἐκ χρόνων ἰκανῶν, of or from long times, Luke 8, 27. [23, 7]; ἐν παντὶ χρόνῳ Acts 1, 21. (Sept. Josh. 4, 24.) ἐπὶ χρόνον, for a time, Luke 18, 4. Acts 18, 20; ἐφ' ὅσον χρόνον Rom. 7, 1. 1 Cor. 7, 39. Gal. 4, 1; μετὰ χρόνον πολλόν, after long time, Matt. 25, 19. Heb. 4, 7. So c. διά Dem. 615. 10; c. ἐκ, Diod. Sic. 1. 4; c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4, 25 ἐν τῷ παντὶ χρόνῳ. c. ἐν Xen. Venat. 5, 7; c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2. b) Accus. χρόνον, χρόνους, marking duration, time how long, Butt. § 131. 9. Mark 2, 19 ἔσω χρόνον... ἔχουσι τὸν συμφίου. Luke 20, 9 ἀπεδήμησε χρόνους ἰκανούς. John 5, 6 πολλὸν χρόνον. 7, 33 μικρόν χρόνον. 12, 35. 14, 9. Acts 13, 18. 19, 22. 20, 18. 1 Cor. 16, 7. Rev. 6, 11. 20, 3. Sept. for חָשַׁב, Deut. 12, 19. 22, 19. Josh. 4, 14; χρηματόν for חָשַׁב Is. 54, 7. So Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3, 64. 4 τοσούτους χρόνους. Xen. Mem. 3, 6. 13. c) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, comp. Matth. § 406. a. Winer § 31. 5. Butt. § 133. 4. e. Luke 8, 29 πολλοῖς γὰρ χρόνοις συνηπάει αὐτόν, i. e. in, during, since long time. Acts 8, 11. Rom. 16, 25 χρόνους αἰωνίους, comp. below in no. 2. So Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

2. Spec. by the force of adjuncts, χρόνος stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. Plur. joined with καιροί, Acts 1, 7 γινώσκει χρόνους ἢ καιροί. 1 Thess. 5, 1. With a genit. of event or the like; Matt. 2, 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. Luke 1, 57 ὁ χρ. τοῦ γενεῖν. Acts 3, 21, 7, 17, 30. 1 Pet. 1, 17, 4, 3 ὁ παρ' ἐληλυθὼς χρόνος τοῦ βίου. With an adjec-

tive, pronoun, or the like; Matt. 2, 16 κατὰ τὸν χρόνον ὃν ἡρίβασε. Acts 1, 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1, 20 ἐπ' ἐσχάτων χρόνων, see in ἔσχατος no. 2. b. 2 Tim. 1, 9 et Tit. 1, 2 πρὸ χρόνων αἰώνων, see in αἰώνιος no. 1. 1 Pet. 4, 2 τὸν ἐπιλοποῦν ἐν σαρκὶ χρόνον. So Sept. for ἡγ' Ecc. 3, 1.—Palaeoph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12. τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

χρονοτριβέω, ᾧ, f. ἴσω, (χρόνος, τριβέω,) to wear away time, to spend or waste time, to delay, intrans. Acts 20, 16.—Aristot. Rhet. 3. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

χρύσεος, ἑ, εον, contr. χρυσοῦς, ἡ, οὖν, (χρυσός,) golden, of gold; 2 Tim. 2, 20 σκεῦή χρυσᾶ. Heb. 9, 4 bis, στάμνος χρυσῇ. Rev. 1, 12. 13. 20. 2, 1. 4. 4. 5. 8. 8, 3 bis. 9, [7.] 13. 20. 14, 14. 15, 6. 7. 17, 4. 21, 15. Sept. for χρῆ Gen. 41, 42. Ex. 3, 22.—Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

χρυσὸν, ου, τό, (dim. of χρυσός,) gold, pr. in small pieces or quantity, espec. as wrought.

1. Genr. Heb. 9, 4 τὴν κιβωτὸν ... περικεκαυμένην πάντοθεν χρυσίῳ. 1 Pet. 1, 7. Rev. 3, 18. 21, 18. 21. Sept. for χρῆ Ex. 37, 2. 4. 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdor. 3. 97.

2. Meton. a) a golden ornament; 1 Pet. 3, 3 περιβεβηκεν χρυσίον. Rev. 17, 4 et 18, 16 in later edit. So Sept. Job 27, 16. Dem. 1182. 26 χρυσία πολλά ἔχουσιν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. b) gold coin, money, Acts 3, 6. 20, 33. 1 Pet. 1, 18. So Ecclesi. 40, 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) gold-ringed, having a gold ring upon the hand, James 2, 2.—So Arr. Epict. 1. 22. 18 χρυσοῦς δακτυλίου ἔχων πολλούς. Comp. Luc. Tim. 20 χρυσόχειρες.

χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,) chrysolite, pr. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the topaz of the moderns. Rev. 21, 20. Sept. for ὡψήη topaz Ex. 28, 20, 39, 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 42, 43, 73. Rosenm. Alterthk. IV. i. p. 40.

χρυσόπρασος, ου, ὁ, (χρυσός, πράσων,) chrysoprased, a precious stone of a greenish golden colour, like a leek; Rev. 21, 20. Comp. Plin. H. N. 37. 20, 32, 34,

73. Many suppose the beryl to be meant; see Winer Realw. art. Edelsteine no. 11.

χρυσός, ου, ὁ, 1. gold; Matt. 2, 11 χρυσὸν καὶ λίθον. 23, 16. 17 bis. Acts 17, 29. 1 Cor. 3, 12. Rev. 18, 12. 9, 7 Rec. Sept. for χρῆ 2 Chr. 3, 7. Ezra. 1, 6. Prov. 17, 3.—Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

2. Meton. a) golden ornaments, 1 Tim. 2, 9 ἡ χρυσῇ ἡ μαργαρίταις. Rev. 17, 4 et 18, 16 Rec. So Luc. de Dom. 8 τῷ χρυσῷ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40. b) gold coin, money, treasure, Matt. 10, 9. James 5, 3. So Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

χρυσοῦς, see χρύσεος.

χρυσόω, ᾧ, f. ὥσω, (χρυσός,) to deck with gold, to gild, Pass. Rev. 17, 4 κεχρυσωμένη χρυσῷ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18, 16. Sept. χρυσόω χρυσίῳ for χρῆ Rev. Ex. 26, 32. 37. 36, 34; simpl. 2 K. 18, 16.—Luc. Philop. 19. Plut. Philopem. 9. Diod. Sic. 4. 47.

χρῶς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,) pr. the surface of a body, espec. of the human body, the skin, Sept. for χρῆ Ex. 34, 29. 30. Xen. Oec. 10. 5; also colour, complexion, teint of the skin, Diod. Sic. 2. 6.—Genr. and in N. T. the body; Acts 19, 12 ἀπὸ τοῦ χρωτός σουδάριον, i. e. which had been on his body. Sept. for ὡψῆ Lev. 13, 2 sq. So Diou. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

χωλός, ἡ, ὅν, (kindr. Lat. claudus,) lame, halt, crippled in the feet, of persons; Matt. 11, 5 καὶ χωλοὶ περιπατοῦσι. 15, 30. 31. 18, 8. 21, 14. Luke 7, 22. 14, 13. 21. John 5, 3. Acts 3, 2. [11]. 8, 7. 14, 8. Trop. Heb. 12, 13, see in ἐκτρέπω no. 1. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mark 9, 45; comp. Lob. ad Phryn. p. 474 marg. Sept. for ὡψῆ Lev. 21, 17. Deut. 15, 21.—Ael. V. H. 11. 9 δείξας χωλὸν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

χώρα, as, ἡ, (obs. χᾶω,) pr. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. Hell. 4. 2. 20.—Hence genr. and in N. T.

1. a country, land, region, province; a) Genr. Luke 3, 1 τῆς Ἰουδαίας καὶ Τραχωνίτιδος χώρας. 15, 13. 14. 19, 12. John 11, 54. 55. Acts 8, 1 τὰς χώρας Ἰουδαίας καὶ Σαμαρείας. 10, 39. 13, 49. 16, 6 et 18, 23 τὴν Γαλιθαίαν χώραν, the Galatian country, the region or province of Galatia.

26, 20; c. gen. αὐτῶν Matt. 2, 12. So genr. Matt. 4, 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in θάνατος no. 4. (Is. 9, 1.) Opp. the sea, Acts 27, 27. Sept. for γῆ Gen. 42, 9. Job 1, 1. Jon. 1, 8; חֲדָרָא I K. 20, 14 sq. So Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῇ οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστὶ. b) Meton. for the inhabitants of a country or region; Mark 1, 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12, 20. So Eccclus. 47, 18.

2. Put with the name of a town, city, or people, a *district, territory*, around and belonging to that city; Matt. 8, 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5, 1. Luke 8, 26; impl. Mark 5, 10. Luke 2, 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. Hell. 6. 2. 7.

3. Spec. *the country*, the open country, *fields*; as opp. the city, Luke 21, 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in v. 20. (Dem. 255. ult. Xen. Cyr. 7. 1. 43.) As sown, tilled, harvested, Luke 12, 16. John 4, 35 θεσάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν. James 5, 4. So Eccclus. 43, 3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see Χοραζίν.

χωρέω, ᾶ, f. ἦσω, (χώρα, χώρος,) *to make space, place, room, for another; to give way, to yield*, Hom. Il. 16. 592; c. gen. *to retire or retreat from*, ib. 15. 655.—Hence in N. T.

1. *to make room for oneself, to go forward, to go or come on*, i. e. a) Genr. *to go or come, to pass*; c. eis, Matt. 15, 17 εἰς τὴν κοιλίαν χωρεῖ. Trop. 2 Pet. 3, 9 πάντας εἰς μετένοιον χωρήσας. So Aeschyl. Pers. 379 or 385 πᾶς ἀνὴρ... ἐς ναὺν ἐχώρει. Xen. Ag. 1. 29; c. ἐπὶ Hdian. 8. 6. 13. Hesych. χώρει πορεύου. b) Trop. *to have place or entrance, to be received*, trop. John 8, 37 ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, i. e. among you. So Wisd. 7, 23. Jos. Ant. 6. 3. 1. Hdian. 5. 3. 21. Others, *to have success, progress*; as 2 Macc. 15, 37. Pol. 10. 15. 4.

2. Trans. of capacity, *to make place or room for, to take in or receive, to hold, to contain*. a) Pr. as a vessel, c. acc. of measure, John 2, 6 ὑδρίας... χωροῦσαι ἀπὸ μετρητὰς δύο ἢ τρεῖς. Genr. of a place, c. acc. of thing, Mark 2, 2 ὥστε μηκέτι χωρεῖν sc. αὐτοῦς. John 21, 25 οὐ... τὸν κόσμον χωρήσας τὰ γραφ. βιβλία. Sept. of a vessel, for חֲדָרָא I K. 7, 25. 2 Chr. 4, 5; genr. for חֲדָרָא Gen. 13, 6. So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6; genr.

Jos. B. J. 6. 2. 5 τὴν δυν. μὴ χωρομένην τῷ τόπῳ. Ael. V. H. 1. 3. Thuc. 2. 17. b) Trop. *to receive, e. g. a doctrine, matter, to admit, to assent to*, c. acc. Matt. 19, 11 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον. Acc. impl. v. 12 bis. (Act. Thom. § 50. Plut. Cato Min. 64 οὐδὲ τὸ Κάτωθεν φρόνημα χωροῦσι.) Also persons, *to receive to one's heart, affection*; 2 Cor. 7, 2 χωρήσατε ἡμᾶς, in allusion to c. 6, 11. 12. 13. So Chrysost. ad h. l. φιλήσατέ με.

χωρίζω, f. ἴσω, (χωρίς,) 1. *to put apart, to separate, to sunder*, c. acc. Matt. 19, 6 et Mark 10, 9 ἀὶ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω. With ἀπὸ c. gen. *from any thing*, Rom. 8, 35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39. Pass. Heb. 7, 26.—Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4; c. ἀπὸ Wisd. 1, 3; χωρισμός ἀπὸ Plato Phaedo 12.

2. Mid. χωρίζομαι, and Pass. aor. 1 ἐχωρίσθην as Mid. *to separate oneself, to depart*, e. g. from a person; c. ἀπὸ, 1 Cor. 7, 10 γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. Absol. v. 11. 15 bis. Philem. 15. (Of a wife, Isseus 73. 2; genr. Sept. for חָרַץ Neh. 9, 2. Xen. Cyr. 6. 1. 8.) From a place, i. q. *to go away, to depart*, c. ἀπὸ, Acts 1, 4 ἀπὸ Ἱερου. μὴ χωρίζεσθαι. Also c. ἐκ, Acts 18, 1 χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν. v. 2. So c. ἐκ, Pol. 3. 90. 2; c. εἰς, 2 Macc. 5, 21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

χωρίον, ου, τό, (χώρος, χώρα,) dimin. in form but not in sense, comp. Buttin. § 119. n. 15; a *place, spot*, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26; a *country, region*, Luc. D. Deor. 20. 5. Xen. Hell. 5. 1. 7.—In N. T. like Engl. *place*, i. q. a *field, farm, possession*; Matt. 26, 36 et Mark 14, 32 εἰς χωρίον λεγόμενον Γεθσημανῆ, comp. John 18, 1 where it is κήπος. John 4, 5. Acts 1, 18 ἐκτίσαστο χωρίον. v. 19 bis. 5, 3. 8. Plur. τὰ χωρία, *possessions, estates*, Acts 4, 34. 28, 7. Sept. for חָרַץ I Chr. 27, 27.—Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. Hell. 2. 4. 1.

χωρίς, adv. and prep. (obs. χάω, kindr. χώρος, χώρα,) *apart, separately, asunder*; Buttin. § 146. 3. Winer § 58. 6.

1. Adv. John 20, 7 χωρίς ἐντετυλγμένον.—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

2. Prep. c. gen. see Buttin. and Winer l. c. *apart from, without*. a) Genr. Matt. 13, 34 et Mark 4, 34 χωρίς παραβολῆς, *without a parable*. Luke 6, 49 χωρίς θεμελίου. John 1, 3 χωρίς αὐτοῦ ἐγένετο οὐδὲ ἐν. 15. 5. Rom. 3, 21 χωρίς νόμου. v. 28. 4, 6. 7, 8. 9.

10, 14. 1 Cor. 4, 8. 11, 11 bis. [2 Cor. 12, 3.] Eph. 2, 12. Phil. 2, 14. 1 Tim. 2, 8. 5, 21. Philem. 4. Heb. 4, 15 χωρίς ἀμαρτίας, yet without sin. 7, 7. 20. 21. 9, 7. 18. 22. 28. 10, 28. 11, 6. 40. 12, 8. 14. James 2, 18. 20. 26 bis. So Luc. Parast. 17 οὐτε ἠπνεύειν χωρίς ἵππου. Diod. Sic. 3. 34 bis, χωρίς ὑποδέσεως... χωρίς πυρός. Xen. An. 1. 4. 13. b) without, besides, exclusive of; Matt. 14, 21 et 15, 38 χωρίς γυναικῶν καὶ παιδίων.

2 Cor. 11, 28. Sept. for ἡβῆ Gen. 46, 26. Num. 16, 49; 17 ἡβῆ 1 K. 5, 16. So Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Cæs. B. G. 5. 7. See Adam's Rom. Ant. p. 548.—In N. T. meton. the north-west, the quarter whence *Corus* blows, Acts 27, 12.

ψ.

ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψάλλ' ἔπειραν Æschyl. Pers. 1062; also a string, to twang, e. g. the string of a bow, τόξου νεύραν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; espec. of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω ηἰκτίδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parast. 17 οὐτε γὰρ αὐλεῖν ἐνὶ χωρίς αὐλῶν, οὐτε ψάλλειν ἀνευ λύρας. Plato Lys. 209. b. More general than καταρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor. 25 pen. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for ἡβῆ 1 Sam. 16, 23. 18. 10. 19, 9.—In Sept. and N. T. to sing, to chant, pr. as accompanying stringed instruments; absol. James 5, 13; c. dat. pers. to or in honour of whom, Rom. 15, 9 τῷ ὀνόματι σου ψαλῶ. Eph. 5, 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14, 15 bis, ψαλῶ τῷ πνεύματι... τῷ νοῒ. Sept. often c. dat. pers. for ἡ ἡβῆ! Judg. 5, 3. 2 Sam. 22, 50. Ps. 9, 3. So Psalt. Sal. 3, 2 ὕμνον ψάλλειν τῷ θεῷ.

ψαλμός, ου, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τόξου Eurip. Ion 173 or 175; of stringed instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 267; tone, melody, measure, as played, ψαλμὸν Λύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pr. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξῆδεν αὐτόν. Plut. Alex. M. 67 μούσα συνίγγων καὶ αὐλῶν, φῶδης τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T.

1. a psalm, a song, in praise of God;

1 Cor. 14, 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5, 19 ψαλμοῖς καὶ ὕμνοις καὶ ψαλμοῖς πνευματικαῖς. Col. 3, 16. So Sept. for ἡβῆ! Ps. 95, 2; ἡβῆ! in superscript. Ps. 3. 4. 5 sq.—Psalt. Sal. 15, 5 ψαλμὸν καὶ αὐτὸν.

2. Spec. Plur. the Psalms, the book of Psalms, as a part of the O. T. Luke 20, 42 ἐν βιβλῳ ψαλμῶν. 24, 44. Acts 1, 20. Once Sing. Acts 13, 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in προφήτης no. 1. b, and νόμος no. 2. c.

ψευδαδελφός, ου, ὁ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, a hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11, 26. Gal. 2, 4.

ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11, 13.

ψευδής, έος, ους, ὁ, ἡ, adj. (ψεύδομαι,) false, lying, deceiving; Acts 6, 13 μάγιστρος ψευδεῖς. Rev. 2, 2. Sept. for ἡβῆ! 1 K. 22, 23. Prov. 12, 23. 19, 5. 9. So Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—Spec. false towards God, wicked, ungodly, Rev. 21, 8 εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι. Sept. for ἡβῆ! Prov. 28, 6; 33, 7.

ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) a false teacher, one who teaches false doctrines, 2 Pet. 2, 1.

ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) speaking falsely, lying, spoken of false teachers, 1 Tim. 4, 2.—Genr. Luc. de Electr. 3 p. ἀνθρώπος. Pol. 32. 8. 9.

ψεύδομαι, see ψεύδω.

ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) a false witness, Matt. 26, 60 bis. 1 Cor. 15, 15.—Plut. Rep. ger. Præc. 29. Plato Gorg. 472. b.

ψευδομαρτυρέω, ῶ, f. ἴσω, (ψευδομάρτυρ,) to bear false witness, e. g. κατ'

αὐτοῦ Mark 14, 56. 57. Absol. μὴ ψευδομαρτυρήσῃς, *bear not false witness*, Mark 10, 19. Luke 18, 20; also οὐ ψευδομαρτυρήσεις, *thou shalt not bear false witness*, Matt. 19, 18. Rom. 13, 9; all quoted from Ex. 20, 16 et Deut. 5, 18 where Sept. for קִשְׁפוּ דֵּבַר רֵעֵךְ אֱבֹ. For the difference, comp. in μὴ I. 6. c; espec. οὐ no. 1. b.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

ψευδομαρτυρία, as, ἡ, (ψευδομαρτυρέω,) *false witness*, Matt. 15, 19. 26, 59.—Dem. 846. ult. Andocid. 10. 22. Plato Legg. 937. b.

ψευδοπροφήτης, ου, ό, (ψευδής, προφήτης,) *a false prophet*, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher; comp. in προφήτης no. 2. Matt. 7, 15. 24, 11. 24. Mark 13, 22. Luke 6, 26. Acts 13, 6. 2 Pet. 2, 1. 1 John 4, 1. Rev. 16, 13. 19, 20. 20, 10. Sept. for קִשְׁפוּ Jer. 6, 13. Zech. 13, 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

ψεύδος, eos, ους, τό, (kindr. ψύζος, ψυζής,) *falsehood, lying, a lie*; John 8, 44 εἶπεν ἀλήθην τὸ ψεύδος. Eph. 4, 25 comp. Col. 3, 9. 2 Thess. 2, 9 σ. καὶ τέρασσι ψεύδους, genit. of qual. false, deceiving. v. 11. 1 John 2, 21. 27. Sept. for כִּשְׁפוּ Ps. 7, 7; קִשְׁפוּ Is. 44, 20. Jer. 5, 2. So Æl. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—Spec. *falsehood, toward God, wickedness, ungodliness*; so ποιεῖν ψεύδος, *to do falsehood, to commit wickedness*, Rev. 21, 27 ποιεῖν βδελύγμα καὶ ψεύδος. 22, 15; comp. in ποιεῖν no. 2. a. 8. Rev. 14, 5 in later edit. for δόλος. Sept. and ὡς Hos. 7, 3. 12, 1 [11, 12].—Meton. of *false religion, idolatry*; Rom. 1, 25 μετέλλαξαν τὴν ἀληθειαν τοῦ θεοῦ ἐν τῷ ψεύδει. Comp. in ἀδικία no. 2. So Sept. of false gods, for קִשְׁפוּ, Jer. 3, 10, 13, 25.

ψευδόχριστος, ου, ό, (ψευδής, Χριστός,) *a false Christ, a pretended Messiah*, Matt. 24, 24. Mark 13, 22.

ψεύδω, f. σα, (ψεύδος,) *to speak falsely, to lie to any one, to deceive*, τινά Soph. Œd. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. *to be deceived, disappointed*, c. gen. Thuc. 4. 108.—Usually and in N. T. only Mid. depon. ψεύδομαι, f. εἰσομαι, *to speak falsely, to lie, to deceive*; absol. Matt. 5, 11. Rom. 9, 1 ἀληθεῖαν λέγων, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. 11, 31. Gal. 1, 20. 1 Tim. 2, 7. Heb. 6, 18. James 3, 14 κατὰ τῆς ἀληθείας. 1 John 1, 6. Rev. 3, 9. Also c. acc. pers. Acts 5, 3 ψεύσασθαι σε τὸ

πνεῦμα τὸ ἅγιον. With εἰς τινά *to deceive any one*, Col. 3, 9. Sept. for כִּשְׁפוּ absol. Prov. 14, 5; c. acc. Is. 57, 11; שָׁרִיט absol. Lev. 19, 11; c. acc. Deut. 33, 29. So absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36; c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10; πρὸς τινά Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. *to lie to any one*, Acts 5, 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ. So Sept. for כִּשְׁפוּ Ps. 78, 36. 89, 36; כִּשְׁפוּ Ps. 18, 45. Comp. Winer § 31. 2.

ψευδώνυμος, ου, ό, ἡ, adj. (ψυδής, ὄνομα,) *falsely named, falsely so called*, 1 Tim. 6, 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. θεούς. Plut. Rep. ger. Præc. 14. Æschyl. Prom. vinct. 716.

ψεύσμα, atos, τό, (ψεύδομαι,) *a being false, falsehood*, Symm. for קִשְׁפוּ Job 13, 4; כִּשְׁפוּ Ps. 61, 3. Luc. Tim. 55. Plut. Artax. 13. Plato Men. 71. d.—In N. T. spec. *falsehood toward God, wickedness, ungodliness*; Rom. 3, 7 ἐν γὰρ ἡ ἀλγεία τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν, comp. v. 3. 4. 5. Comp. in ψεύδος, ἀδικία no. 2.

ψεύστης, ου, ό, (ψεύδω,) *one false, a liar, deceiver*, John 8, 44. 45. 1 Tim. 1, 10. Tit. 1, 12. 1 John 1, 10. 2, 4, 20. 5, 10; also of a false teacher, impostor, 1 John 2, 22, comp. v. 18. So Eccles. 25, 2. Diod. Sic. 1. 76. Dem. 404. 5.—Spec. *one false towards God, an apostate, wicked person*, Rom. 3, 4; comp. in ψεύσμα. Sept. for כִּשְׁפוּ Prov. 19, 22, opp. δίκαιος. So Eccles. 15, 8 ἄνδρες ψεύσται, parall. ἄνδρες ἀμαρτωλοί v. 7.

ψηλαφάω, 6, f. ἦσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*. c. acc. Luke 24, 39 ψηλαφήσατέ με. Heb. 12, 18. 1 John 1, 1. Trop. *to feel after*, c. acc. Acts 17, 27 εἰ ἄραγε ψηλαγήσωσιν αὐτὸν καὶ εὐροῖεν. Sept. pr. for ὡς Gen. 27, 12. 21. 22. Judg. 16, 27.—Aristoph. Eccl. 315 ὅτε δ' ἦδ' ἐκεῖνο ψηλαφῶν οὐκ εὖδὲν ναιμην εὐρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

ψηφίζω, f. ἴσω, (ψηφός,) pr. *to count or reckon with pebbles or counters, ψηφοί, upon the abacus*, Pol. 5. 26, 13; see Dict. of Antt. art. Abacus.—In N. T. genr. *to count up, to reckon*, c. acc. Luke 14, 28 ψηφίσει τὴν δαπάνην. Rev. 13, 18. So Aquil. for קִשְׁפוּ Ps. 48, 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεκρεῖς ἱητροῖς μισθόν, καὶ τί νοσῶν δαπάνη.—In the classics also Mid. *'to give one's vote, to vote for, to decree'*, Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. Hell. 1. 5. 18.

ψῆφος, οὐ, ἡ, (ψάω, ψέω,) a small stone, pr. as worn smooth by water, a pebble, Lat. *calculus*, genr. Sept. Ex. 4, 25. Lam. 3, 16. Eccus. 18, 9. Pind. Ol. 10, 13. ib. 13, 66; any polished stone, Pind. Ol. 7, 159; the stone or gem of a ring, Artem. 2, 5. Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5, 26, 13. Aristoph. Vesp. 656. Diod. Sic. 12, 13; see Dict. of Antt. art. *Abacus*. Also of dice, lots, used in a kind of divination, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3, 10, 2, 9, p. 274. Most freq. a vote, spoken of the black and white pebbles used in voting, viz. the white for approval or acquittal and the black for condemnation; Æl. V. H. 13, 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλει ἀντὶ τῆς λευκῆς ψήφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψήφον φερόντων, ἐκίνοι μόνον ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν αἰεὶ καὶ σώζουσιν φέρεις. Æschin. 57, 10. See Potter's Gr. Ant. I. p. 119. Dict. of Antt. art. *Psephus*.—Hence in N. T.

1. Meton. a vote, voice, suffrage; Acts 26, 10 κατήνεγκα ψήφον, I gave my vote, sc. with alacrity, zeal; see in καταφέρω no. 2.—Jos. Ant. 10, 4, 2 τὸ μὲν θεῖον ἦδη κατ' αὐτῶν ψήφον ἤνεγκε. Æl. V. H. 1, 34 τὴν καταδικάζουσιν ἀγαγεῖν ψήφον. Dem. 362, 1. Xen. Mem. 1, 1, 18.

2. Perh. i. q. *tessera*, a die, token; Rev. 2, 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψήφον λευκὴν καὶ ἐπὶ τὴν ψήφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the public spectacles are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' and the like, and whoever obtained one of these tokens received whatever was thus marked upon it; see Xiphillin. de sumt. Tituludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. But this accounts neither for the *white* stone nor the *mystic* name.—Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. But the idea of lot or choice has here no place.—In any case, the λευκὴ ψῆφος was a symbol of good-fortune and prosperity; Hesych. λευκὴ ψῆφος παροιμία ἐπὶ τῶν εὐδαιμόνων . . . ζώντων.

In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψήφον αὐτοῖς ὑπάρχειν, ὡς ἀγαθοῖς καὶ θεοῖς τὴν φύσιν ἀμφοτέροισι. See further in Elsner l. c. p. 443. Wetst. N. T. II. p. 758. De Wette in loc.

ψιθυρισμός, οὐ, ὁ, (ψιθυρίζω,) a whispering, Plut. de rect. Rat. audiendi 13 fin. Luc. Amor. 15.—In N. T. *whispering*, *secret slander*, *detraction*, 2 Cor. 12, 20. So Plut. Conjug. Præc. 40.

ψιθυριστής, οὐ, ὁ, (ψιθυρίζω,) a whisperer, a secret slanderer, detractor, Rom. 1, 30.—Dem. 1358, 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

ψυχίον, ου, τό, (dim. of ψίξ; ψίω, ψάω,) a little bit, crumb, of bread, meat, food, Matt. 15, 27. Mark 7, 28. Luke 16, 21.—Only in N. T.

ψυχή, ἡς, ἡ, (ψύχω,) pr. the breath, Sept. for שָׁחַ Job 41, 13. Gen. 1, 30.—Usually and in N. T. the vital breath, Lat. *anima*, *life*, through which the body lives and feels, i. e. the principle of life manifested in the breath, Heb. שָׁחַ.

1. Pr. the soul, as the vital principle, Lat. *anima*, i. e. the animal soul, the vital spirit, *life*. a) Genr. Luke 12, 20 ταύτη τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts 20, 10 ἡ γὰρ ψυχή αὐτοῦ ἐν αὐτῷ ἔστι. Of beasts, Rev. 8, 9 τὰ [κτίσματα] ἔχοντα ψυχάς. Sept. and שָׁחַ Gen. 35, 18, 1 K. 17, 21. So Hdian. 2, 13, 16. Plut. Romul. 28. Xen. Cyr. 8, 7, 19 sq. Mem. 1, 2, 53 τῆς ψυχῆς ἐξελθούσης sc. τοῦ σώματος. b) Meton. and genr. *life*; Matt. 6, 25 bis, μὴ μεριμνᾶτε τῇ ψυχῇ . . . οὐχὶ ἡ ψυχή πλείον ἔστι τῆς τροφῆς; Luke 12, 22, 23. Matt. 20, 28 et Mark 10, 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον. Mark 3, 4 et Luke 6, 9 σῶσαι τὴν ψυχὴν. Luke 14, 26, 21, 19 see in κτάσθαι. Acts 15, 26, 20, 24, 27, 10, 22. Rom. 16, 4. Phil. 2, 30, 1 Thess. 2, 8. Rev. 12, 11. So τίθεναι τὴν ψυχὴν, to lay down one's life, John 10, 11, 15, 17, 13, 37, 38, 15, 13, 1 John 3, 16 bis; comp. in τίσημι no. 2, d. Also ζητεῖν τὴν ψυχὴν νικῶς, to seek one's life, Matt. 2, 20. Rom. 11, 3; so Sept. and שָׁחַ Ex. 4, 19, 1 Sam. 20, 1. Sept. genr. for שָׁחַ Gen. 17, 19, 44, 30. Ex. 21, 23. Æl. V. H. 13, 20. Pol. 28, 9, 4. Eurip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δίδωμι ἑκούσα. Xen. An. 4, 6, 4, ib. 3, 3, 44.) In some antithetic declara-

tions of Jesus, ψυχή refers not only to natural life, but also to life as continued beyond the grave; John 12, 25 bis, ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐτήν (for τὴν ψυχὴν) refers to eternal life; so Matt. 10, 39 bis. 16, 25 bis. Mark 8, 35 bis. Luke 9, 24 bis. 17, 33. Also as including the idea of life or the spirit both natural and eternal, Matt. 16, 26 bis. Mark 8, 36. 37; comp. Luke 9, 25. c) Of a departed soul, ghost, shade, separate from the body; spoken in Greek mythology of the shades, manes, ghosts, inhabiting Hades; Passow no. 2. Rev. 6, 9 τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ. 20, 4. Acts 2, 27. 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾧδου, quoted from Ps. 16, 10 where Sept. for ψῆς. So Wisd. 3, 1 δικαίων δὲ ψυχαὶ ἐν χειρὶ Θεοῦ. Jos. Ant. 6. 14. 2 γύναιον... τὰς τῶν τεθνηκότων ψυχὰς ἐκκαλούμενον. ib. καλεῖται τὴν Σαμουήλῳ ψυχὴν ἀναγαγεῖν. Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib. 17. 1.

2. Spec. the soul as the sentient principle, Lat. animus. a) As the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts; distinguished in the Pythagorean and Platonic philosophy from the higher rational nature, ὁ νοῦς, τὸ πνεῦμα, belonging to man alone; see espec. Læstner Obs. e Philon. p. 381, 503. This distinction is also followed by the LXX, and sometimes in N. T. see in πνεῦμα no. II. 2. So 1 Thess. 5, 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the whole man. Heb. 4, 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Luke 1, 46 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἀγαλλίασε τὸ πνεῦμά μου. As distinguished from διάνοια, Matt. 22, 37. Mark 12, 30. Luke 10, 27; from σύνεσις Mark 12, 33. (So Wisd. 15, 11. Jos. Ant. 1. 1. 2 ἐπλάσεν ὁ Θεὸς τὸν ἄνθρωπον αὐτὸν ἀπὸ τῆς γῆς λαβὼν, καὶ πνεῦμα ἐνῆκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.) Simpl. the soul, i. q. the mind, feelings; Matt. 11, 29 εὐρήσετε ἀνάπαντι τὰς ψυχὰς ὑμῶν. Luke 2, 35 σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John 10, 24. Acts 14, 2. 22. 15, 24. Heb. 12, 3. 1 Pet. 1, 22. 2 Pet. 2, 8. 14. Sept. for ψῆς Ex. 23, 9. 1 Sam. 1, 15; 2̄ 1 K. 11, 2. Is. 44, 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμῶν, ἀφορμῶν, ὁράγεσθαι, κτλ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ᾗ τῇ ψυχῇ with all the soul Matt. 22, 37, and ἐξ ὧν τῆς

ψυχῆς id. Mark 12, 30. 33. Luke 10, 27; so Sept. and ψῆς Deut. 26, 16. 30, 2. 6. 10. 2̄ 2 Chr. 15, 15. 31, 21. (So ἐξ ὧν ψυχῆς M. Antonin. 3. 4. ib. 4. 31; ὡς τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) Also ἐκ ψυχῆς, from the soul, heartily, Eph. 6, 6. Col. 3, 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) Spec. μία ψυχὴ εἶναι, to be of one soul, unanimous, united in affection and will, Acts 4, 32. Phil. 1, 27. So Diog. Laert. 5. 11 ἐρωτῆσεις τί ἐστὶ φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.—To the soul, ψυχή, as the seat of the desires, affections, appetites, is often ascribed that which strictly belongs to the person himself; Matt. 12, 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26, 38 et Mark 14, 34 περιλυπὸς ἐστὶν ἡ ψυχὴ μου. Luke 1, 46. 12, 19 bis. John 12, 27. Heb. 10, 38. 3 John 2. Rev. 18, 14. Sept. and ψῆς Gen. 2. 19. Is. 1, 14; 2̄ Is. 33, 18. So Ecclus. 7, 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8. b) Genr. the soul of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties; Matt. 10, 28 bis, μὴ φοβείσθε ἀπὸ τῶν... τὴν ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήσθε μᾶλλον τὸν θυ. ψυχὴν καὶ σῶμα ἀπολίσαι ἐν γένῃ. 2 Cor. 1, 23. 12, 15. Heb. 6, 19. 10, 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. 13, 17. James 1, 21 τὸν λόγον, τὸν δυναμένον σῶσαι τὰς ψυχὰς ὑμῶν. 5, 20. 1 Pet. 1, 9 σωτηρίαν ψυχῶν. 2, 11. 25. 4, 19. So Wisd. 1, 4. 11 σῶμα καταψευδόμενον ἀναιρεῖ ψυχὴν. Jos. Ant. 18. 1. 3 ἀνάστων ἰσχύϊν τὰς ψυχὰς εἶναι. Hdian. 3. 14. 5. Diod. Sic. 16. 20. Plato Phædo 28. p. 80. a, ἐν τῇ αὐτῇ ᾧσι ψυχὴ καὶ σῶμα... τῇ δέ, ἄρχειν καὶ δεσπόζειν... ἡ μὲν ψυχὴ τῷ θεῷ ζοῖκε κτλ. Xen. Mem. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κτλ.

3. Concr. a soul, a living thing, animal, in which is ἡ ψυχὴ life; like Heb. ψῆς. a) Genr. and from the Heb. 1 Cor. 15, 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. a living soul or creature, in allusion to Gen. 2, 7 where Sept. for נֶפֶשׁ ψῆς. Rev. 16, 3 καὶ πᾶσα ψυχὴ ζωὴς (for ζῶσα) ἐπέθανεν ἐν τῇ θαλάσῃ. So Sept. and נֶפֶשׁ Gen. 1, 24. 2, 19. 9, 10. 12. 15. See Heb. Lex. art. ψῆς no. 4. b) Oftener of man, a soul, a living person, man, πᾶσα ψυχὴ. every soul, every person, every one, Acts 2, 43. 3, 23. Rom. 13, 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου, every soul of man, every man, Rom. 2, 9; ψυχὰς ἀνθρώπων, men, Luke 9, 56 Rec. Sept. and ψῆς

genr. Gen. 17, 14. Deut. 24, 7. Lev. 5, 1. 2; ψυχή ἀνθρώπου for עֲרֵץ 'n Num. 19, 11. 13. (Eurip. Phœn. 1314 φόναι ψυχαι.) Also in enumerations; Acts 2, 41 ψυχαι ὡσεὶ τρισχίλια. 7, 14. 27, 37. 1 Pet. 3, 20. Sept. and עַרְבִּי Gen. 46, 15. 18. 26. 27. Ex. 1, 5. Deut. 10, 22. So 1 Macc. 2, 38. Pol. 8. 5. 3 μία ψυχή. Eurip. Hel. 52 ψυχαι δὲ πολλαί. Comp. Plut. Symp. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἀνθρώπον εἰώσαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι. c) Spec. for a *servant, slave*; Rev. 18, 13 ψυχὰς ἀνθρώπων, *men's souls*, human persons, slaves, perh. more emphatic than the preced. σώματα; in allusion to Ez. 27, 13 where Sept. for עֲרֵץ עַרְבִּי id. see in ἀνθρώπων no. 2. e. Simpl. Sept. ψυχὴ and עַרְבִּי Gen. 12, 5. So 1 Macc. 10, 33. Test. XII Patr. p. 715 κλέπταις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragm. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχὰς.

ψυχικός, ἡ, ὄν, (ψυχή.) 1. *breathing, living, animal*, possessing animal life; so of the body, σῶμα ψυχικόν, *an animal body*, having breath and animal life, physical, natural; 1 Cor. 15, 44 bis. 46; opp. τὸ σῶμα πνευματικόν, see in πνευματικός no. 1.—Diod. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

2. Spec. of the soul, mind, *animal, natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in ψυχή no. 2. a, and πνευματικός no. 2. 1 Cor. 2, 14 ψυχικὸς ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3, 15 ἡ σοφία ψυχική.—Comp. ψυχή Ecclus. 5, 2; comp. also ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

ψύχος, εὐς, οὐς, τό, (ψύχω,) *cold, frigus*, John 18, 18 ὅτι ψύχος ἦν. Acts 28, 2. 2 Cor. 11, 27. Sept. for חָרָא Gen. 8, 22;

חָרָא Ps. 147, 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

ψυχρός, ἄ, ὄν, (ψύχω,) *cold, cool, fresh, refreshing*, e. g. ποτήριον ψυχροῦ (ὑδατος) Matt. 10, 42. So Plut. de Garrul. 17 ὡς Ἡράκλειτος... λαβὼν ψυχροῦ κῶλκα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold, cold-hearted, indifferent*, spoken of a person without decision or firmness of Christian character, οὕτε ψυχρός, οὕτε ζεστός, Rev. 3, 15 bis. 16. So Plato Euthyd. 284. e. Xen. Cyr. 8. 4. 22, 23.

ψύχω, f. ὕσω, Pass. aor. 2 ἐψύγην Butt. ὁ 100. n. 8; *to breathe, to blow*, Hom. Il. 20. 440; c. acc. *to blow upon*, and hence *to cool*, Sept. Jer. 6, 7. Plut. Symp. 6. 6. 2. Plato Tim. 46. d.—In N. T. Pass. ψύχομαι, fut. 2 ψυγήσομαι, *to be cooled, to grow cold*, trop. of affection, Matt. 24, 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. So pr. Jos. Ant. 7. 14. 3. Plut. de Sanit. tuend. 2. Plato Phædo 71. b.

ψωμίζω, f. ἴσω, (ψωμός, ψώω, ψάω,) *to feed by bits, morsels*, as one does children or sick persons, Aristoph. Thesm. 692. Plut. Quæst. Rom. 21.—In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. 12, 20. With acc. of thing, *to feed out*; 1 Cor. 13, 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. So fully with two acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμίει κρέα, for עֲרֵבֵנוּ Num. 11, 4. Ecclus. 15, 3. Winer ὁ 32. 4. Butt. ὁ 131. 5; with acc. of pers. or animal, Porph. de Abst. 3. 23 ψωμίζουσι τὰ μέτνια. Plut. Symp. 5. proem.

ψωμίον, ου, τό, (dim. ψωμός,) *a bit, morsel, mouthful*, John 13, 26 bis. 27. 30.—Ding. Laert. 6. 37.

ψάχω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6, 1.—Nicand. Th. 629. Etym. Mag. ψάχοντες· ἐρύπτοντες, λεπτύνοντες. Comp. the Ionic κατασάχω Hdt. 4. 75.

Ω.

Ω, o *mega*, the last letter of the Greek alphabet; hence poet. for *the last*, i. q. δ ἔσχατος and τέλος, Rev. 1, 8 [11]. 21, 6. 22, 13. See in lett. Α.

ὦ, interj. *O!* before the Voc. in a direct address; Matt. 15, 28 ὦ γύναι. 17, 17. Mark 9, 19. Luke 9, 41. 24, 45. Acts 1, 1

ὦ Θεόφιλε. 13, 10. 18, 14. 27, 21. Rom. 2, 1. 3. 9, 20. Gal. 3, 1. 1 Tim. 6, 20. James 2, 20. So Sept. Jer. 4, 10. Ceb. Tab. 2, 3, 4. Xen. Hell. 1. 7. 16.—Once in admiration, Rom. 11, 33 ὦ βάθος κτλ. *O the depth!* in this sense sometimes written Ω, Butt. ὁ 117. n. 5. Sept. for וְיֵאֵל Ia. 6,

δ; נָח Nah. 3, 1. Zeph. 3, 3. So Soph. Ajax 372.

Ὠβήδ, δ, indec. Obed, Heb. עֹבֵד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1, 5 bis. Luke 3, 32. Comp. Ruth 4, 13 sq.

ὥδε, demonstr. adv. (ὅδε, see Buttm. § 116. 7, and n. 7.) pr. *thus, so*, in this way or manner, Hom. Il. 1. 181. Palæph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. —In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. *to or in this place*, viz.

1. *hither, to this place*, after verbs of motion; Matt. 8, 29 ἤλθες ὥδε. 14, 18 et 17, 17 φέρετέ μοι αὐτούς ὥδε. 22, 12. Mark 11, 3. Luke 9, 41. 14, 21. 19, 27. John 6, 25. 20, 27. Acts 9, 21. Rev. 4, 1. 11, 12; ἔως ὥδε Luke 23, 5. Sept. for עֵדָה Ex. 3, 5. Ruth 2, 14.—Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Plato Prot. 328. d.

2. *here, in this place*, after verbs implying rest and the like: a) Pr. Matt. 12, 6 ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὥδε. v. 41. 42 πλεῖον Σολομῶνος ὥδε. 14, 8. 17. 16, 28. 17, 4 bis. 20, 6 τί ὥδε ἐστίγκατε ἀργοί; 24, 2. 26, 38. 28, 6. Mark 6, 3 ὥδε πρὸς ἡμᾶς, *here in our city*. 8, 4. 9, 1. 5. 14, 32. 34. 16, 6. Luke 4, 23. 9, 12 ὥδε ἐν ἐρήμῳ τόπῳ. v. 27. 33. 11, 31. 32. [15, 17. 16, 25.] 22, 38. 24, 6. John 6, 9. 11, 21. 32. Acts 9, 14 ὥδε, *here in this city*. Heb. 7, 8 et 13, 14 ὥδε, *here on earth*. James 2, 3 κάθου ὥδε, and so Sept. for רַחֵ Ruth 4, 1. 2. 2 K. 7, 3. Opp. to ἐκεῖ, Mark 13, 21. Luke 17, 21. 23. James 2, 3; or repeated, ὥδε... ὥδε id. Matt. 24, 23; τὰ ὥδε *the things done here* Col. 4, 9. Sept. genr. for רַחֵ Gen. 19, 12. Num. 32, 16. Judg. 19, 9. So Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin. b) Trop. *herein, in this thing*, Rev. 13, 10. 18. 14, 12 bis. 17, 9.

ὠδή, ἦς, ἡ, (contr. for δοιδή; αἰδῶ, αἶδω,) *an ode, song*, e. g. in praise of God, Eph. 5, 19. Col. 3, 16. Rev. 5, 9. 14, 3 bis. 15, 3 bis. Sept. for נָחֵ Judg. 5, 12. 1 K. 4, 32. Ps. 42, 9.—Ecclus. 39, 19. Jos. Ant. 7. 12. 3 ὠδὰς εἰς θεὸν καὶ ὕμνους. Genr. Luc. Bis. Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4.

ὠδίν, ἴνος, ἡ, (kindr. ὀδύνη,) *a very late form of the nominative, 1 Thess. 5, 3. Sept. Is. 37, 3; instead of the usual ἡ ὠδὶς, ἴνος*, see Winer § 9. 2. 1; comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41. n. 4.

1. *a throe, pain, pang of a woman in travail*; 1 Thess. 5, 3 ἀλγος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ. Sept. for עֵדָה

Jer. 22, 23. Hos. 13, 8.—Æl. V. H. 2. 7. Plut. Thes. 20. Plato Theæt. 6. p. 149. d.

2. Trop. *pain, sorrow, calamity, of the severest kind*; Matt. 24, 8 et Mark 13, 9 ταῦτα ἀρχὴ ὠδίνων. (Sept. and עֵדָה Job 21, 17; נָחֵ Ex. 15, 14; נָחֵ Nah. 2, 11.) So Acta 2, 24 λύσας τὰς ὠδίνων τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18, 5 where Sept. ὠδίνων θανάτου for Heb. עֵדָה עֵדָה, which the LXX refer to עֵדָה a throe, pain, instead of עֵדָה a band, enare, comp. v. 6. The phrase λύειν ὠδίνων occurs also in Greek writers, e. g. Lycophr. Cass. 1198 σφὲ ὠδίνων ἐξέλυσε λαβραίας γονύς. Æl. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίῳ αἱ γυναῖκες... τὴν ὠδίναν ἀπολύσασαι καὶ ἐξαναστᾶσαι κτλ. Strabo 16. p. 763 λύει δὲ κεφαλᾶλγας θυμαστώς, sc. the balsam of Jericho. Comp. Sept. Job 39, 3.

ὠδίνω, f. ὠώ, (ὠδὶς,) *to be in the throes, to travail in childbirth*, absol. Rev. 12, 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. 4, 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, who art barren, i. q. ἡ στείρα. Sept. for נָחֵ Is. 23, 4. 26, 18. 66, 7. 8; עֵדָה Cant. 8, 5. So Hom. Il. 11. 269. Luc. Somn. s. Gall. 19. Plut. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with any one*, in spiritual birth, Gal. 4, 19. Comp. γεννάω no. 1. b.

ὠμος, ου, ὁ, (kindr. Lat. *humerus*,) *a shoulder*, Matt. 23, 4. Luke 15, 5. Sept. for עֵדָה Gen. 21, 14. Is. 9, 6; עֵדָה Num. 7. 9. Is. 49, 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

ὠνησάμην, οὔμαι, f. ἡσομαι, Mid. depon. with aor. 1 ὠνησάμην *a form condemned by the Atticists, instead of which Attic writers used ἐπράμην*, comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin. *To buy, to purchase*; c. acc. et gen. of price, Acts 7, 16 δ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνησάμην, καὶ τροποπῆρα δύο δόλων. ib. Hermot. 81; c. acc. Æl. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

ὥον, οὔ, τό, an egg, Lat. *ovum*, Luke 11, 12. Sept. for עֵדָה Deut. 22, 6. Job 39, 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87. Plato Conv. 190. e.

ὥρα, as, ἡ, Lat. *hora*, Engl. *hour*, pr. *a limited time, season, a definite space or division of time recurring at fixed intervals*, as marked by natural or conventional limits; e. g. *a season of the year*, ὥρα τοῦ θέρους

Æl. V. H. 3. 1. Xen. Venat. 9. 20; ώρα χει-
μῶνος Æl. V. H. 7. 13. Thuc. 4. 6; ἡ τοῦ
ἔτους ώρα Hdian. 8. 4. 3. Æl. V. H. 1. 15;
αἱ κατ' ἐνιαυτὸν ώραι Diod. Sic. 1. 16. Plato
Legg. 906. d. Trop. of a season of life,
the fresh full bloom and beauty of youth,
the ripeness and vigour of manhood, bloom,
beauty, vigour; Jos. Ant. 4. 6. 8 ώρα τοῦ
σώματος. Plut. Marcell. 2. Æschin. 19. 4
κάλλει καὶ ώρα. Thuc. 6. 54 ώρα ἡλικίας.
Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἀν μάλι-
στα ώρα διαλάμπει.—In N. T. of shorter
intervals, a time, season, hour, viz.

1. Of the day generally, day-time, day;
Matt. 14, 15 ἡ ώρα ἦδη παρήλθε. Mark 6,
35 bis, ἦδη ώρας πολλῆς γενομένης, κτλ. 11,
11 ὀψίας ἦδη οὐσης τῆς ώρας.—Pol. 5. 8. 3
πολλῆς ώρας. Dion. Hal. Ant. 2. 54 ἄχρι
πολλῆς ώρας. Dem. p. 541 pen. Xen. Hell.
7. 2. 22 ἦν μὲν τῆς ώρας μικρὸν πρὸ δύντος
ἡλίου.

2. Of a definite part or division of the day;
in earlier writers used only of the greater
divisions, as morning, noon, evening, night,
ἑως, μεσημβρία, ἑσπέρα, νύξ, as νυκτὸς ἐν
ὥρῃ Hom. H. in Merc. 155; or also morn-
ing, noon and evening, ἄρδρος, καιρὸς με-
σημβρινός, κ. δειλινός, κ. ἑσπερος, Sturz
Lex. Xen. ώρα no. 3. So Xen. Mem. 4. 3.
4 bis, ὁ ἥλιος φωτεινὸς ὦν τὰς τε ώρας τῆς
ἡμέρας ... σαφρίζει ... ἄστρα, ἀ ἡμῖν τὰς
ώρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de
Comp. Verb. 3 ώρα ἑωδινή.—In N. T. an
hour, one of the twelve equal parts into
which the natural day and also the night
were divided, and which of course were of
different lengths at different seasons of the
year; prob. introduced by astronomers, and
first so used by Hipparchus about B. C.
140; see Ideler's Chronol. I. p. 239.
Adam's Rom. Ant. p. 333 sq. Dict. of Ant.
art. Hora.

a) Pr. and genr. Matt. 24, 36 περὶ δὲ ἡμέ-
ρας καὶ ώρας οὐδεὶς οἶδεν. 25, 13. Mark 13,
32. Luke 22, 59. John 4, 52 ἐπύθετο παρ
αὐτῶν τὴν ώραν. 11, 9 οὐχὶ δώδεκα εἰσι
ώραι ἡμέρας. Acts 5, 7 ὥς ὥρων τριῶν διά-
στημα. 10, 30 μέχρι ταύτης τῆς ώρας. Rev.
9, 15. Dat. c. ἐν, of time when; Matt. 8,
13, 24, 50 ἐν ἡμέρᾳ ... καὶ ἐν ώρα ᾗ οὐ γι-
νώσκει. Luke 12, 46. John 4, 53. Accus.
of time how long; Matt. 20, 12 μίαν ώραν
ἐποίησαν, see in ποιέω no. 2. b. 26, 40 μίαν
ώραν γρηγορήσαι. Mark 14, 37. Acts 19,
34 ὥς ἐπὶ ώρας δύο. With a numeral
marking the hour of the day, as counted
from sunrise; Matt. 20, 3 περὶ τὴν τρίτην
ώραν. v. 5. 6. 9. 27, 45 bis, ἀπὸ δὲ ἔκτης
ώρας ... ἕως ώρας ἐνάτης. v. 46. Mark 15,

25. 33 bis. 34. Luke 23, 44 bis. John 1,
40. 4, 6. 52. 19, 14 ώρα δὲ ὥσει ἔκτῃ.
Acts 2, 15 ώρα τρίτῃ τῆς ἡμέρας. 3, 1
ώραν τῆς προσευχῆς, τὴν ἐνάτην. 10, 3. 9.
30. So of the hours of the night, as
counted from sunset; Acts 16, 33 ἐν ἐκείνῃ
τῇ ώρα τῆς νυκτὸς. 23, 23 ἀπὸ τρίτης ώρας
τῆς νυκτὸς.—Jos. B. J. 6. 2. 6 ἀρξάμενοι
τῆς νυκτὸς ἐνάτης ώρας, ὑπὲρ πέμπτην τῆς
ἡμέρας διελύθησαν. ib. ἡ 8 περὶ ὥραν ἐνδεκά-
την τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ
δεκάτης ώρας. Luc. Epigr. 17 ἐξ ώραι.

b) Trop. for a short time, a brief interval,
as acc. μίαν ώραν Rev. 17, 12; dat. μὴ
ώρα Rev. 18, 10. 16. 19; πρὸς ώραν John
5, 35. 2 Cor. 7, 8. Gal. 2, 5. Philem. 15;
also πρὸς καιρὸν ώρας id. 1 Thess. 2, 17.

3. Meton. and genr. an hour, time, period,
spoken of any definite point or space of time.

a) With adjuncts; e. g. an Adj. or Pron.
ἀπὸ τῆς ώρας ἐκείνης Matt. 9, 22. 15, 28.
17, 18. John 19, 27; so Dat. of time
when, αὐτῇ τῇ ώρα Luke 2, 38. 24, 32.
Acts 16, 18. 22, 13; ποῖα ώρα, ἡ ώρα,
Matt. 24, 42. 44. Luke 12, 39. 40. (Sept.
Dan. 3, 6. 18.) ἐν αὐτῇ τῇ ώρα id. Luke
7, 21. 10, 21. 12, 12. [13, 31.] 20, 19;
ἐν ἐκείνῃ τῇ ώρα Matt. 10, 19. 18, 1. 26,
55. Mark 13, 11. Rev. 11, 13. So Rev. 3,
3. 1 Cor. 4, 11 ἄχρι τῆς ἄρτι ώρας. 15, 30
πάντα ὥραν all the time. (Sept. for "בְּכָל
רֹעַ Ex. 18, 22. 26.) With an adverb or
relative, etc. John 4, 21 ἔρχεται ώρα, ὅτε κτλ.
v. 23. 5, 25. 28 ἔρχεται ώρα ἐν ᾗ κτλ. 16,
25. So c. ἵνα, see in ἵνα III. 4, John 12,
23. 13, 1. 16, 2, 32. With gen. of thing
to be done or to happen; Luke 1, 10, comp.
Sept. Dan. 9, 21. Luke 14, 17 τῇ ώρα τοῦ
δείπνου, the time of the supper or feast. Rev.
3, 10. 14, 7. 15; impl. Luke 22, 14; c. inf.
Rom. 13, 11 ώρα ἡμῶς ἦδη ἐξ ὑπνῶ ἐγερθεῖ-
ναι. (So c. gen. Sept. for רִצָּה 2 Sam. 24, 15.
Dan. 9, 21. Diod. Sic. 13. 94; c. inf. Sept.
Gen. 29, 7. Æl. V. H. 1. 21.) With
gen. of pers. one's time, i. e. appointed to
him, in which he is to do or suffer, Luke
22, 53. John 16, 21; elsewhere of Christ,
John 2, 4. 7, 30. 8, 20. 13, 1.

b) Simply, ἡ ώρα, the time, as spoken of
or otherwise understood; Matt. 26, 45
ἤγγικεν ἡ ώρα. Mark 14, 41. John 16, 4.
1 John 2, 18 bis, see in ἔσχατος no. 2. b.
(Xen. Mem. 2. 1. 2.) Emphat. John 17, 1;
and so spec. the time or hour of trial, sor-
row, suffering, Mark 14, 35. John 12,
27 bis.

ώραϊος, a, ov, (ώρα,) timely, seasonable,
tempestivus, as fruits, like Engl. 'fruits of

the season,' *Æl. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Æl. V. H. 4. 1. Xen. Cyr. 4. 6. 9.*—In N. T. trop. *fair, comely, beautiful*, spoken of things; see in *ἄρα* init. *Matt. 23, 27 τάφους...οἷτινες ἔξωθεν μὲν φαίνονται ἁγίοι. Rom. 10, 15, see in πούς* lett. e. Sept. of things, for *τῆς* Gen. 2, 9, 3, 6; of persons, for *τῆς* Gen. 24, 17, 39, 6. So of things, *πλόος ὥρ. Anthol. Gr. I. p. 168; πρόσωπον* Hdian. 5. 6. 24; of persons, *Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14.*—Spoken of a gate of the temple, *Acts 3, 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ἁγίαν*, and v. 10 *ἐπὶ τῇ ἁγίᾳ πύλῃ*, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the *ναός*, called by the Rabbins the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; *Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthæo præm. c. 30; espec. Wetst. N. T. II. p. 471 sq.* But from *Acts 3, 3. 8*, it would seem to have been one of the external gates, leading from without into the area of the temple or court of the Gentiles, on the east side of which also was Solomon's porch, v. 11; see in *ἱερὸν* no. 1, also in *σπῶδ.* We are left, however, without definite information as to these external gates; for the *porta Shushan* and *porta Hulda* (שֻׁשַׁן הַחֲדָשָׁה) mentioned by the Rabbins have no historical weight; *Lightf. Hor. Heb. in Acts 3, 2. Disq. Chor. Johanni præm. c. 6. § 1.* Most probably one of the external gates was so called because of its architectural decorations; possibly the present Golden gate on the east, or the still more ornamented one on the south; see *Bibl. Res. in Pal. I. p. 437, 477. Biblioth. Sac. 1846. p. 626; also Biblioth. Sac. 1843. p. 19 sq. Traill's Josephus Vol. I. App. Plates.*

ὠρύομαι, ὤσομαι, Mid. depon. (kindr. *ὀρύγω, ἰρεύγομαι*), *to roar, to howl*, as beasts of prey from rage or hunger; e. g. a lion, *1 Pet. 5, 8 ὡς λέων ὠρύμενος. Sept. of a lion for λέων Judg. 14, 5. Ps. 22, 4.*—*Apolon. Rh. Arg. 4. 1339; of wolves, Theocr. 1. 71; of dogs, id. 2. 35. Luc. D. Mort. 10. 13.*

ὥς, relat. adv. (*ὅς*), correl. to *πῶς, τὴν ὁδόν*, *Buttm. § 116. 4. 5; pr. in which way, in what way*, and hence genr. *as, so as, how*; sometimes equivalent to a conjunction, see be-

low in no. 3; see *Passow* in *ὥς*. *Buttm. § 149 init. Matth. § 628.*—For *ὥς ἄν*, see in *ἄν* II. 1. b, c; also IV.

1. In *comparisons*; see *Matth. l. c. p. 1283.* In Attic writers *ὥς* is the prevailing word in this usage; *Passow* in *ὥς*.

a) Pr. fully, with a corresponding demonstr. adv. as *οὕτως* or the like, either preceding or following; e. g. *οὕτως...ὥς, so...as*, *Mark 4, 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος κτλ. John 7, 48. 1 Cor. 3, 15; ὡς...οὕτως, as...so, Acts 8, 32 ὡς ἀμύδι...οὕτως οὐκ ἀποίγεται κτλ.* quoted from *Is. 53, 7* where Sept. for *י...שׁ*. *Acts 23, 11; ὡς γὰρ...οὕτως Rom. 5, 15. 18. 2 Cor. 7, 14. 11, 3. 1 Thess. 2, 7. 5. 2. So ἵσως...ὥς Acts 11, 17; ὁμοίως καὶ ὡς Luke 17, 28. Also ὡς...καί*, where *οὕτως* is strictly implied, comp. in *καί* no. 2. b; *Matt. 6, 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7, 51. Gal. 1, 9. (So οὕτως...ὡς Xen. An. 7. 1. 27; ὡς...οὕτως Sept. Ecc. 11, 5. 1 Macc. 3, 60. Æl. V. H. 4. 17. Plut. de cohob. Ira 8; ὡς...καί Plut. Mor. II. p. 9. Hdot. 7. 128. Thuc. 8. 1 ult.)* More freq. *οὕτως* is omitted, and then *ὡς* may often be rendered *so as*, or simply *as*; *Matt. 6, 29 οὐ [οὕτως] περιεβάλετο ὡς ἐν τούτων. 10, 25 ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ἐὶ διδάσκαλος αὐτοῦ. Mark 1, 22 ἦν γὰρ διδάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke 6, 10. 40. 21, 35. Acts 7, 37. Rom. 4, 17. 5, 16. 1 Cor. 14, 33. Gal. 4, 12. 1 Thess. 5, 6. Heb. 1, 11. 1 Pet. 2, 25. 1 John 1, 7. Rev. 20, 8. al. ssep. (Hom. II. 13. 389. Palæph. 31. 2.)* Sometimes the whole clause to which *ὡς* refers is omitted, as *Mark 4, 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστὶ, comp. v. 30. Mark 13, 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ, or ἐγὼ εἰμι, comp. v. 26.*

b) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. *Buttm. Lexil. I. p. 239. Matth. 10, 16 φρόνημοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περὶ στερᾶι. 13, 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος. 28, 3. Mark 6, 15. Luke 10, 3 ἀποστείλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 22, 31. John 15, 6. Acts 11, 5. 1 Cor. 3, 10. Heb. 6, 19. James 1, 10. Jude 10. Rev. 1, 14. 8, 10. 10, 1. 22, 1. al. ssep. So Sept. for *שׁ* *Judg. 8, 18. 1 Sam. 25, 36. (Hom. II. 2. 144. Eurip. Phœn. 848 sq. or 852. Palæph. 53. 6. Hdian. 1. 17. 19.)* Here too the construction is often elliptical; e. g. where a participle belonging to the noun before *ὡς*, is also implied with the noun*

after ὡς, as Luke 10, 18 τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3, 16. Mark 1, 10. So where the noun before ὡς is also implied after it, as Rev. 1, 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνήν] σάλπιγγος. 16, 3. Sept. and ᾤ Jer. 4, 31. (Palaph. 7. 1 σῶμα ἔχον, ὡς κυός.) Sometimes the noun after ὡς is implied before it; Rev. 6, 1 ἤκουσα ἑνὸς... λέγοντος [φωνῇ] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes something like itself, a person or thing like that which the noun signifies, Engl. as *it were*; Rev. 4, 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη, pr. something like a sea of glass, as *it were* a sea of glass. 15, 2. 8, 8 ὡς ὄρος μέγα, as *it were* a great mountain. 9, 7 ὡς στίφαι χρυσοί. Accus. Rev. 19, 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice, etc. v. 6. So Sept. and ᾤ Dan. 10, 18 ἡψατό μου ὡς ὄρασις ἀνθρώπου, see Heb. Lex. art. ᾤ B. 1. a. So Act. Thom. ὁ 40 ἀπήντησέ μοι ὡς ἀνθρώπος τις.

2. As marking *quality*, character, circumstances, known or supposed to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) Before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, as, as *if*, as *though*; Passow C. Matth. ὁ 568. Buttm. ὁ 145. n. 7.

a) Before a Nominat. as referring to a preceding subject; Luke 16, 1 οὗτος διαβλήσῃ αὐτῷ ὡς διασκορπίζων κτλ. as *wasting his goods*, i. e. being so accounted. Acts 23, 20 ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι, as *though* they would inquire. 28, 19 οὐχ ὡς τοῦ θένους μου ἔχων τι κατηγορήσαι, not as *having*, i. e. not supposing that I have. Rom. 15, 15. 1 Cor. 4, 7. 5, 3. 7, 25. 2 Cor. 6, 9 ter. 10 bis. 10, 14. 13, 2. Col. 2, 20. 1 Thess. 2, 4. Heb. 11, 27. 13, 3 bis. 17. James 2, 12. al. With Part. impl. Eph. 6, 7 δουλεύοντες ὡς [δουλείοντες] τῷ κυρίῳ. 1 Pet. 4, 11. Sept. for ᾤ Gen. 27, 12. So 2 Macc. 3, 8. Ceb. Tab. 1. Plato Menex. 241. d. Xen. Cyr. 1. 1. 1. β) Before a Genit. referring to a preceding noun; Heb. 12, 27 ὁμοίᾳ τῶν σαλευομένων τὴν μεταβάσειν, ὡς πεποιμένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohob. Ira 9 init.) Often before a genit. absol. 1 Cor. 4, 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιάζεσθαι times, i. e. they supposing that I shall not come. 2 Cor. 5, 20. 1 Pet. 4, 12. 2 Pet. 1, 3. So after προφάσει Acts 27, 30; comp. 2 Macc. 3, 8.

See Matth. ὁ 568. 2. Buttm. ὁ 145. n. 7. Winer ὁ 67. 6. So Ael. V. H. 4. 12. Hdout. 8. 69. Xen. Mem. 3. 5. 20 ὡς οὐκ εὐτάκτων ζῶντων Ἀθηναίων. γ) Before a Dat. referring to a preceding noun; Acts 3, 12 ἡμῖν τί ἀνενίσετε ὡς... πεποιμένοι τοῦ περιπατεῖν αὐτῶν. 1 Pet. 2, 14. So Xen. Mem. 1. 2. 35 ὡς οὐκ ἔχοντες οὐσί. δ) Before an Accus. referring to a preceding object; comp. Matth. ὁ 568. 1. Buttm. l. c. Acts 23, 15 πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κτλ. Rom. 6, 13. 2 Cor. 10, 2. Rev. 5, 6. Ellipt. John 1, 14 δόξαν ὡς [δόξαν] μονογενοῦς κτλ. So Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10, 9 ἵνα μὴ δόξω ὡς ἂν [βουλόμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. ὁ 545. So Plato Crit. 3. p. 44. b, καὶ πολλοῖς δόξω, ὡς, οἷός τ' ὦν σε σώξω... ἀμελήσαι, alii ἀμελήσαιμι. See in art. ἂν IV. Winer ὁ 43. 6.

b) Before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, as, as *if*, as *though*. Here the part. ὦν, ὅσα, ὅν, or the like, may always be supplied; and the construction is then the same as in lett. a, above; comp. Matth. ὁ 568. n. a) Before a Nominat. as referring to a preced. subject; 2 Cor. 6, 4 συναστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι. 11, 15. Eph. 5, 1. 8 ὡς τέκνα φωτὸς περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6, 6. Col. 3, 12. 22. 23. Heb. 3, 5. 6. James 2, 9. 1 Pet. 1, 14. 2, 2. 5. 16. 4, 10. Rom. 3, 7 τί ἔτι ἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; i. e. as *though* I were a sinner. 2 Cor. 6, 8. 10. 13, 7. 1 Pet. 4, 15. 16. Once preceded by τοιοῦτος, Philem. 9 τοιοῦτος ὦν, ὡς Παῦλος πρεσβύτης, being such an one as Paul the aged, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. So 1 Esdr. 8, 7. Act. Thom. ὁ 39. Hdian. 8. 1. 6. Hdout. 3. 156; c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότητάν ἐστι τοιοῦτος ὦν, ὡς εἰκους τῷ δήμῳ τοὺς λόγους ποιεῖται. β) Before a Genit. as referring to a preceding noun; 1 Pet. 2, 12 ὑμῶν ὡς κακοποιῶν. 3, 16. With a genit. absol. comp. above in lett. a. β. γ) Before a Dat. as referring to a preceding noun; 1 Cor. 8, 1 τερ, ὑμῖν ὡς πνευματικοῖς κτλ. 10, 15. 2 Cor. 6, 13. Heb. 12, 5. 7. 1 Pet. 2, 13. 3, 7. 4, 19. 2 Pet. 1, 19; impl. 1 Pet. 1, 19 αἵματι ὡς [αἵματι] ἁμνοῦ κτλ. So Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὡς πολέμιος

αὐτοῖς χρώνται. δ) Before an Accus. as referring to another object; Matt. 14, 5 *ὅτι ὡς προφήτην αὐτὸν εἶχον*. Luke 6, 22, 15, 19 *ποιήσόν με ὡς ἓνα τῶν μουσίων σου*. Acts 17, 22 *ὡς δεισιδαιμονιστίους ὑμᾶς θεωρῶ*, sc. than others. Rom. 1, 21 *οὐχ ὡς θεὸν ἐδόξασαν* sc. αὐτόν. 1 Cor. 4, 9, 14, 8, 7. 2 Cor. 11, 16. Heb. 11, 9; also οὕτως ὡς 2 Cor. 9, 5. So Hdian. 3. 11. 18. Xen. An. 6. 6. 9. Hell. 2. 1. 7.

c) Before Prepositions with their cases, in the same manner as before Participles, see above in lett. a; since a participle may usually be supplied before the preposition; see Passow C. II. a) So with *δία*, 2 Thess. 2, 3 *μήτε δι' ἐπιστολῆς δι' ἡμῶν* sc. *γεγραμμένης*. With *ἐν*, John 7, 10 *οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ* sc. *ἀναβὰς*. Rom. 13, 13. With *ἐκ*, Rom. 9, 32 *οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου* sc. *διώκων*, comp. v. 31. 2 Cor. 2, 17 *βία*, 3, 5. 1 Pet. 4, 11. With *ἐπί*, Gal. 3, 16 *οὐ . . . ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός* sc. *λέγων*. Matt. 26, 55 *ὡς ἐπὶ ληστῇν* as *though agaisin a robber*. So Xen. Cyr. 7. 5. 25 *ὡς ἐν κόμφ*. Hdot. 8. 101 *Ἰέρξης ὡς ἐκ κακῶν ἐχάρη*. Philo de Joseph. p. 545 *σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν*. Xen. Cyr. 4. 6. 8 *αὐτὸς μεθύσκετο . . . ὡς ἐπ' εὐτυχίᾳ*. An. 4. 3. 11.

β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, as *if to, i. e. towards, in the direction of*, leaving it undetermined whether one arrives at the place or not; comp. Butt. § 149 init. Matth. § 628. 3 fin. Wiener § 67. 6 fin. In N. T. only once c. *ἐπὶ*, Acts 17, 14 *πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν*. So Arr. Exp. Al. M. 3. 1. 6 *κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν*. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. Hell. 1. 6. 5.

d) Before Numerals, as *if, about, nearly*, marking a supposed or conjectural round number; comp. Butt. § 149 init. Mark 5, 13 *ἦσαν δὲ ὡς δισχίλιοι*. 8, 9. Luke 2, 37, 8, 42. John 1, 40 *ὅρα δὲ ἦν ὡς δεκάτη*. 6, 19, 21, 8. Acts 1, 15. 5, 7. 19, 34. Rev. 8, 1. al. Sept. for *π* Ruth 1, 4. 1 K. 22, 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) Emphat. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in no. 3. c. Rom. 10, 15 *ὡς ὡραῖα οἱ πόδες* κτλ. *how beautiful the feet, etc.* 11, 33. Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for *π* Ps. 73, 1. —Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 *ὡς καλὸς μοι οἱ παππῶς*.

3. As marking *manner*, before a depend-

ent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II.

a) Genr. *as, according as*; Matt. 1, 24 *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἀγγελος*. 8, 13 *ὡς ἐπίστευσας, γενεῇς σου*. 20, 14. Luke 14, 22. Rom. 12, 3. 1 Cor. 3, 5. Col. 2, 6. 4, 4. Tit. 1, 5. Rev. 9, 3, 18, 6. 22, 12. Once with οὕτως corresponding, 1 Cor. 7, 17 *ἕκαστον ὡς κέληκεν ὁ θεός, οὕτως περιπατεῖτω*. (Sept. Ezra 7, 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. Hell. 4. 2. 19; c. οὕτως Xen. Cyr. 4. 2. 19.) Here in a somewhat laxer construction, ὡς καί. like the relat. *ὅς*, serves as a connective particle; see in art. *ὅς* B. 1. Matth. § 628. p. 1282. Acts 13, 33 *ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται* κτλ. 17, 28. 22, 5. 25, 10. Rom. 9, 25. So Plut. de cohib. Ira 4. b) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. 27, 65 *ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε*. Mark 4, 27. 10, 1 καί, ὡς εἰώθε, πάλιν ἐδίδασκεν αὐτούς. Luke 3, 23 *ὡν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ*. Acts 2, 15. 1 Cor. 12, 2. 1 Pet. 5, 12. 2 Pet. 3, 9. Rev. 2, 24. So Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3.

c) Before a superlative, emphat. like Lat. *quam*; comp. above in no. 2. e. So ὡς τέχιστα, pr. 'in what way most speedily,' as *speedily as possible*, Acts 17, 15; comp. Butt. § 149 init. Viger. p. 562. So Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18; ὡς τέχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

4. Before dependent clauses expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; in *what way, how, as, according as*, often equivalent to a conjunction; Passow ὡς B.

a) Genr. *how, i. q. ὅπως* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12, 26 *οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός* κτλ. Luke 8, 47. 23, 55 *ἐδεῶσαντο τὰ μνημεῖον καὶ ὡς ἐπέβη τὸ σῶμα αὐτοῦ*. 24, 35. Acts 11, 16. Rom. 11, 2. 2 Cor. 7, 15. Pleonast. Luke 22, 61 *ἐπενήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ*. Once with τοῦτο preced. Luke 6, 3. 4 *οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσέλθεν εἰς τὸν οἶκον τοῦ θεοῦ* κτλ. (Jos. B. J. proem. § 7–10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 *καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λόγος* κτλ.) So ὡς *ὅτι*, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as ple-

onastic, but not so in strictness; comp. Winer § 67. 1. n. f. 2 Cor. 5, 19 τὴν διακονίαν τῆς καταλλαγῆς, ὥς ἐστι ζεὸς ἢ ἐν Χριστῷ κτλ. 11, 21 κατὰ δυνάμιν λέγω, ὥς ἐστι ἡμεῖς ἡσυχάζομεν, I say it to my reproach, how *that we are weak*, i. q. as though we were weak; spoken in irony. 2 Thess. 2, 2 μὴτε δι' ἐπιστολῆς ... ὥς ἐστι ἐπίστηκεν ἡ ἡμέρα τοῦ κυρίου, nor by letter ... as *that*, etc. So Dion. Hal. Ant. 9. 14 ἐπεγούς, ὥς ἐστι ἐν ἐσχάτοις εἰσίν. Dinarch. 109. 17. Xen. Hell. 3. 2. 14.

b) Before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to *ἐστι*; comp. *ἐστι* no. I. 3. Butt. l. c. Matth. § 628. 2. Acts 10, 28 ὑμεῖς ἐπίστασθε ὥς ἀξιμὸν ἐστιν κτλ. v. 38. Rom. 1, 9. 1 Thess. 2, 10. Sept. for *ἔσθι* 1 Sam. 13, 11; *ἔσθι* Dan. 1, 8.—Jos. Ant. 7. 1. 6 ἐμαρτύρητο πάντας ... ὥς οὕτε κοινωνὸς εἶη κτλ. Luc. D. Deor. 4. 5. Hdian. 3. 12. 11. Xen. Mem. 1. 1. 2.

c) Before a final clause, i. e. expressing end or purpose, *as that, so that, i. q. that, to the end that*, like *ἵνα, ὥστε*. Matth. § 628. 1. Passow B. II. Butt. l. c. So c. infin. expressing the purpose of a preceding verb, *so as to, in order to*; Acts 20, 24 ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, i. e. I count not my life dear, so *that* I may finish, etc. Also ὥς *ἔπος εἰπεῖν*, *so to speak, that* I may so speak, Lat. *ut ita dicam*, Heb. 7, 9. Comp. Matth. § 545 init.—Genr. Xen. Cyr. 1. 2. 8 κώδωνα, ὥς ἀπὸ τοῦ ποταμοῦ ἀρυσώσθαι. CEC. 11. 13. So ὥς *ἔπος εἰπεῖν* Pol. 1. 1. 2. ib. 2. 21. 8. Plato Gorg. 5. p. 460. d.

d) Before a clause expressing result or consequence, *so, so as that, so that, like ὥστε*; comp. Butt. l. c. Passow B. II. With an Indic. Heb. 3, 11 et 4, 3 ὥς ὁμοσα ἐν τῇ ὁργῇ μου, quoted from Ps. 95, 11 where Sept. for *ἔσθι*.—So c. indic. Hdot. 1. 163. ib. 2. 135. Xen. Hell. 6. 1. 4 pen. νομίζω οὕτως ἔχει, ὥς ... ἀποστήθονται αὐτοῦ αἱ πόλεις.

e) Before a clause expressing a cause or reason, *as, inasmuch as, since, because*, like *ἐπεὶ, ἐτι*; Butt. l. c. Matth. § 628. 5. 2 Tim. 1, 3 ὥς ἀδωλείπτων ἔχω τὴν περὶ σοῦ μείαν κτλ.—Plato Prot. 335. d. Xen. Cyr. 4. 2. 29 ὥς *ἔπος* ἦν.

f) Before a clause implying time, *as, when*, like *ἐπεὶ* q. v. Passow l. c. no. 5. [V.] Matth. § 628. 4. a) Genr. *as, when, in that, while*; c. Indic. Matt. 28, 9 ὥς δὲ ἐπορεύοντο ἀπαγγέλλαι. Luke 1, 41 ὥς ἤκουσεν ἡ Ἐλ. τὸν ἀσπασμόν κτλ. v. 44. 4, 25. 19, 5. John 2, 9. Acts 5, 24. 28, 4. al. ssep. Spec. *whenever, as often as*, Luke 12, 58. Gal. 6, 10. Sept. for *ἔσθι* 2 Chr. 24, 11.

So genr. Judith 15, 1. Jos. Ant. 6. 11. 4. Hdian. 2. 11. 12. Xen. Cyr. 1. 4. 23. β) Also *when, after that, postquam, c. Indic.* Luke 1, 23 καὶ ἐγένετο, ὥς ἐπληρώθησαν αἱ ἡμέραι ... ἀπῆλθεν. 2, 15. 39 ὥς ἐτέλειον πάντα ... ὑπέστρεψαν κτλ. 11, 1. John 4, 1. 6, 12. 16. Acts 7, 23. 10, 7. 13, 18. 29. al. ssep. Foll. by *τότε*, John 7, 10. Once *from when, since*, Mark 9, 21. So genr. Judith 10, 1. Test. XII Patr. p. 670 ὥς δὲ ἐπαύσατο ὁ χειμὼν. Hdian. 2. 8. 12. Xen. Mem. 2. 1. 23. γ) ὥς *ἄν, whensoever, as soon as*, with Subjunct. aor. 1 Cor. 11, 34 ὥς *ἄν* ἔλθῃ. Phil. 2, 23; ὥς *ἔάν* id. Rom. 15, 24. See in *ἄν* II. 1. c. e. So Ceb. Tab. 4 ὥς *ἄν* εἰσέλθωσιν εἰς τὸν βίον. ib. 9 ὅρῳσιν, ὥς *ἄν* παραλθῇς τὴν πύλιν κτλ. +

ὡσαννά, interj. *Hosannah!* Heb. *הוֹשַׁנָּה* *hoshana*, pr. 'save now, succour now, be now propitious!' from the Hebrew, a word of joyful acclamation; absol. Matth. 21, 9. Mark 11, 9. 10. John 12, 13; c. dat. τῷ υἱῷ Δαβὶδ Matt. 21, 9. 15. See Heb. Lex. art. *הוֹשַׁנָּה* Hiph. no. 1. Wetst. N. T. I. p. 461.

ὡσαύτως, adv. (ὥς, αὐτως, αὐτός,) *in the same way, in like manner, likewise*; Matt. 20, 5 ἐποίησεν ὡσαύτως. 21, 30. 36. 25, 17. Mark 12, 21. 14, 31. Luke 13, 3. 20, 31. 22, 30. Rom. 8, 26, comp. v. 16. 1 Cor. 11, 25. 1 Tim. 2, 9, 3. 8. 11. 5, 25. Tit. 2, 3. 6. Sept. for *ὡς* Judg. 8, 8; *ἔσθι* Deut. 12, 22.—Ceb. Tab. 3. 31. Diod. Sic. 1. 29. Xen. Cyr. 1. 2. 2.

ὥσει, i. q. ὥς *ei*, *as if, as though*, with the Opt. Hom. II. 11. 389. Od. 10. 416.—In N. T. only before a noun or adjective:

1. In comparisons, *as if, as it were*, i. q. *as, like as*; comp. ὥς no. 1. b. Matt. 9, 36 ἐρμηνεύω, ὥσει πρόβατα κτλ. 28, 3 λευκὸν ὥσει χιών. v. 4. Mark 9, 26. Luke 22, 44. 24, 11. Acts 2, 3. 6, 15. 9, 18. Heb. 1, 12. 11, 12. Rev. 1, 14. Ellipt. where a participle or infin. belonging to the noun before ὥσει, is also implied with the noun after ὥσει, e. g. Matt. 3, 16 εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὥσει περιστερὴν sc. καταβαίνουσαν. Mark 1, 10. John 1, 32; so infin. Luke 3, 22. See in ὥς no. 1. b, and comp. Luke 10, 18.—Sept. for *ἔσθι* Job 28, 5. 29, 25. Dion. Hal. Ant. 6. 86.

2. Before words of number and measure, *as if, as it were, about, something like*; comp. ὥς no. 2. d. So before numerals; Matt. 14, 21 ἄνθρωποι ὥσει πεντακισχίλιοι. [Mark 6, 44.] Luke 1, 56 ὥσει μῆνας τρεῖς. 3, 23. 9, 14. 28. 32, 59. 23, 44. John 4, 6 ὥρα ἦν ὥσει ἔκτῃ. 6, 10. 19, 14. 39. Acts 2, 41.

4, 4. 5, 36. 10, 3. 19, 7. Of measure, Luke 22, 41 ὥς ἐλθὼν βολήν. Sept. for π Judg. 3, 29. Neh. 7, 66.—Xen. Hell. 1. 2. 9. ib. 2. 4. 25.

Ἰση, indec. Osee, Heb. שׁוּעִי (deliverance) Hoshea, Hosea, pr. n. of a prophet of the O. T. Rom. 9, 25. See Hos. 1, 1.

ὥσπερ, adv. i. e. ὥς strengthened by enclit. περ, pr. wholly as, just as; genr. as, like as, according as, Passow s. v. Matth. § 629. In N. T. only in comparisons; also in Attic writers the prevailing particle in this usage; see Passow s. v.

1. Pr. as introducing a comparison, followed by a corresponding clause with οὕτως, or the like; as, just as, like as; Matt. 12, 40 ὥσπερ γὰρ ἦν Ἰωνᾶς... οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου κτλ. 13, 40. 24, 27. 37. 38. Luke 17, 24. John 5, 21. 26. Rom. 5, 19. 21. 6, 4. 19. 11, 30. 1 Cor. 11, 12. 15, 22. 16, 1. 2 Cor. 1, 7. Gal. 4, 29. Eph. 5, 24. James 2, 26. Once with οὕτως omitted in anacoluthon, Matt. 25, 14; or suspended by a parenthetic clause, Rom. 5, 12, comp. v. 18. Once also with καί, for οὕτως καί, 2 Cor. 8, 7; comp. in καί no. 2. b.—Sept. Ecc. 5, 16. Hdtan. 2. 9. 15. Xen. Cyr. 1. 4. 21. Mem. 1. 6. 14.

2. Genr. and without οὕτως corresponding, as, just as, like as, Matt 5, 48 ἔσεσθε σὺν ὑμῖς τέλει, ὥσπερ ὁ πατὴρ ὑμῶν κτλ. 6, 2. 5. 7. 16. 20, 28. 25, 32. Luke 18, 11. Acts 2, 2. 3, 17. 11, 15. 2 Cor. 9, 5 Rec. 1 Thess. 5, 3. Heb. 4, 10. 7, 27. 9, 25. Rev. 10, 3. Matth. 18, 17 ἔστω σοὶ ὥσπερ ὁ ἐθνικός, let him be to thee as a heathen, etc.—Cebet. Tab. 25. Hdtan. 1. 4. 8. Diod. Sic. 1. 3. Xen. Cyr. 5. 3. 5.

3. After a hypothetical proposition, as asserting or confirming its truth and reality, as indeed; comp. Matth. § 629. p. 1288. 1 Cor. 8, 5 καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ... ὥσπερ εἰσὶ θεοὶ πολλοὶ κτλ. [10, 7.] —Epict. Ench. 1. 3 ἐάν δὲ τὸ σὸν μόνον οἰκῇς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, κτλ. Hdot. 5. 53.

ὥσπερ εἰ, adv. (ὥσπερ, εἰ), just as if, as if it were, 1 Cor. 15, 8; also 4, 13 in some edit. for ὥς.—Jos. Ant. 3. 7. 1. Diod. Sic. 3. 40. Xen. Cyr. 4. 3. 3.

ὥστε, i. e. ὥς strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; pr. adv. like ὥς, ὥσπερ, used in comparisons, as, like as, Hom. Il. 2. 289. ib. 16. 3.—Genr. and in N. T. as a conjunction, so as that, so that, before a clause expressing an event, result, consequence, whether real or supposed;

and followed usually by an Infinitive, but also by the Indicative; comp. in ὥς no. 4. d. Passow s. v. Butt. § 149. m. 2. § 140. 4. Matth. § 629. § 531. n. 2. § 532. n. 1. Winer § 42. 5. n. 1. § 45. 3. n.

1. With an Infin. c. acc. expr. or impl. so that. a) Fully, preceded by a demonstr. as οὕτως, τοιούτος; Acts 14, 1 καὶ λαλήσαι οὕτως, ὥστε πιστεῦσαι... πολλὸ πλῆθος. Matth. 15, 23 ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον. Comp. Butt. § 140. 4. So preceded by οὕτως Aesch. 12. 16. Xen. Mem. 1. 3. 5; τοσούτος Diod. Sic. 4. 71. Xen. Hi. 3. 9. b) Simply, without a preced. demonstr. Matth. 8, 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. v. 23. 10, 1 ἔδωκεν αὐτοῖς ἐξουσίαν... ὥστε ἐκβάλλειν αὐτά ec. τὰ πνεύματα 13, 54. Mark 1, 27. 45. Luke 5, 7. Acts 1, 19. 16. 26. Rom. 7, 6. 15, 19. 1 Cor. 5, 1. al. sep. Sept. Gen. 9, 15. Josh. 10, 14. So Luc. D. Deor. 13. 2. Diod. Sic. 1. 5. Xen. Cyr. 1. 4. 1, 10. c) Rarely, instead of an actual result, ὥστε c. infin. serves to mark a purpose, like ἵνα, ὅπως; e. g. Matth. 27, 1 συγκρούσας λαβὼν... κατὰ τοῦ Ἰησοῦ, ὥστε θανατώσαι αὐτόν. Luke 4, 29. 9, 52 non al. Comp. Matth. § 629. p. 1286. Sept. for ὥ c. inf. Num. 8, 11. Gen. 15, 7. So Xen. Hell. 2. 4. 8 ἐβουλήθησαν ἑλενοῦνα ἐξελῶσθαι, ὥστε εἶναι σφίσι καταφυγήν. An. 3. 4. 21.

2. Foll. by an Indic. so as that, or simpl. that; with οὕτως preced. John 3, 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κτλ. Simpl. Gal. 2, 13.—So c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

3. Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, so that, consequently, therefore, wherefore; comp. Matth. Butt. ll. cc. Winer § 42. 5. n. 1. So with Indic. Matth. 12, 12 ὥστε ἔξεστι τοῖς σάββασι κοῦως ποιεῖν. 23, 31. Mark 2, 28. 10, 8. Rom. 7, 12 ὥστε ὁ μὲν νόμος ὄγιος κτλ. 1 Cor. 3, 7. 7, 38. Gal. 3, 9. 24. al. With Imperat. 1 Cor. 3, 21. 15, 58. Phil. 2, 12. 4, 1. 1 Thess. 4, 18. James 1, 19. 1 Pet. 4, 19. al.—Wisd. 6, 25. Diod. Sic. 11. 6. Xen. An. 1. 7. 7; c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει +

ὠτάριον, ου, τό, (dim. οὖς,) an ear, i. q. ὠτίον, Mark 14, 47 καὶ ἀπέκλειν αὐτοῦ τὸ ὠτάριον, so Lachm. for ὠτίον in Rec.—Luc. cill. 17, in Anth. Gr. III. p. 32. See Lob. ad Phryn. p. 212.

ὠτίον, ου, τό, (dim. οὐς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phryn. p. 211 sq. Matt. 26, 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark 14, 47. Luke 22, 51. John 18, 10. 26. Sept. for וְאֵז 1 Sam. 9, 15. 20, 2. Am. 3, 12.—Eccclus. 43, 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον.

ὠφέλεια, ας, ἡ, (ὠφελίω,) *help, aid, succour*, in war, 2 Macc. 8, 20. Thuc. 1. 35; from a physician, ἱατρικὴ ὠφέλεια Plato Lys. 217. a.—In N. T. *use, profit, advantage*; Rom. 3, 1 τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for עֲשֵׂה Job 22, 3. Ps. 30, 10. So Eccclus. 20, 30. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

ὠφελέω, ᾶ, f. ἥσω, (ὄφελος,) 1. *to help, to aid, to profit, to be of use*, absol. Rom. 2, 25 περιτομὴ μὲν γὰρ ὠφελεῖ. (Xen. An. 5. 1. 12.) With two accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 5, espec. 8 and n. 12. Matth. § 415. n. 3. Mark 8, 36 τί γὰρ ὠφελήσεται ἄνθρωπον, εἰάν κτλ. 1 Cor. 14, 6. Gal. 5, 2. Acc. of pers. simpl. Heb. 4, 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27, 24. John 6, 63. 12,

19. Sept. c. acc. pers. for ἡγῆσθαι Prov. 10, 2. Is. 30, 5. 6.—So c. dupl. acc. Wisd. 5, 8. Ceb. Tab. 35. Xen. Mem. 1. 2. 61; acc. of pers. Xen. Mem. 1. 3. 1; acc. τί Arr. Epict. 1. 2. 22. AEl. V. H. 3. 47. Xen. Mem. 3. 4. 11.

2. Mid. or Pass. *to be profited, to have advantage*; with acc. neut. τί, οὐδέν, μηδέν, see above in no. 1; and for the passive construction see Buttm. § 134. 6. Matt. 16, 26 τί γὰρ ὠφελείται ἄνθρωπος, εἰάν κτλ. Mark 5, 26. Luke 9, 25. 1 Cor. 13, 3. (Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Xen. Mem. 1. 7. 2.) With ἐκ c. gen. *to be profited of or by* any one, c. neut. 3, Matt. 15, 5 δῶρον, δ' εἰάν ἐξ ἐμοῦ ὠφελήσῃς. Mark 7, 11. (Sept. Jer. 2, 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελείται. Xen. Mem. 2. 4. 1.) With ἐν c. dat. Heb. 13, 9 ἐν οἷς οὐκ ὠφελήσθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. So Xen. Ath. 1. 3.

ὠφέλιμος, ου, ό, ἡ, adj. (ὠφελίω,) *helpful, profitable, useful*; with πρὸς τι, 1 Tim. 4, 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς δλίγον ἐστὶ ὠφέλιμος, κτλ. 2 Tim. 3, 16; c. dat. Tit. 3, 8.—Ceb. Tab. 37; πρὸς τὸ παρόν Hdian. 2. 5. 6; εἰς τὸν βίον Xen. OEc. 5. 11; c. dat. AEl. V. H. 12. 54. Xen. Mem. 2. 7. 9.

ADDENDA.

THE following words, which are read in some manuscripts of the New Testament, and most of which appear also in the edition of Lachmann, were omitted in their proper order:

ἀγγέλλω, f. εἰῶ, to bring word, to announce, to tell; c. dat. et ὅτι, John 20, 18 Lachm. ἀγγέλλουσα τοῖς μαθηταῖς ὅτι κτλ. Rec. ἀπαγγέλλουσα.—Hdian. 6. 5. 14. Xen. Hell. 1. 1. 27.

ἀηδία, as, ἡ, (ἀηδής; a priv. ἡδος,) a being ill pleased, displeasure, dislike; Luke 23, 12 οὐτε ἐν ἀηδίᾳ. Rec. ἐν ἔχθρᾳ.—Dem. 401. 18. Plato Legg. 802. d.

ἀκατάπαστος, ου, ὁ, ἡ, adj. (a priv. κατὰπαστος; πάσσω,) pr. unbesprinkled, unbestrewn; hence trop. not satisfied, insatiable; 2 Pet. 2, 14 Lachm. ὀφθαλμούς... ἀκαταπαύστους ἁμαρτίας. Rec. ἀκαταπαύστους.—Found in no Gr. writer or lexicon.

Ἀλασσα, as, ἡ, Alassa, Vulg. Thalassa, pr. n. of a city in Crete; Acts 27, 8 Lachm. for Λασιλία Rec.

ἀμφιάζω, f. ἄσω, (ἀμφί,) to put around or on, as garments, to clothe, c. acc. et οὕτως, Luke 12, 28 Lachm. for ἀμφιέννυμι Rec. Sept. for עָבַד Job 29, 14. So Eryc. 12, in Anth. Gr. III. p. 12.—Some Mss. read ἀμφίξω id. as also Sept. Job 31, 19. Plut. C. Gracch. 2.

ἀναπάομαι, f. παῖσομαι, Mid. depon. (πάομαι,) to possess largely, to have large fruit, c. ἐκ τίνος, Rev. 14, 13 Lachm. ἵνα ἀναπαύσονται ἐκ τῶν κ. αὐτῶν. Rec. ἀναπαύσονται.—Not found elsewhere, and wholly anomalous; see Buttm. § 114 πάσασθαι.

ἀνάπειρος, ου, ὁ, ἡ, adj. (ἀναπεῖρω to pierce through,) pierced, wounded; so

Lachm. ἀναπείρους Luke 14, 13. 21. Rec. ἀναπήρους.—Not found elsewhere.

ἀναπηδάω, ᾶ, f. ἦσω, (πηδάω,) to leap up, to spring up; Mark 10, 50 Lachm. ἀναπηδήσας ἦλθε. Rec. ἀναστὰς ἦλθε. Sept. for עָרַב 1 Sam. 20, 33.—Dem. 403. 5. Plato Conv. 213. b.

ἀνέλεος, ου, ὁ, ἡ, adj. (a priv. ελεος,) without mercy, stern, James 2, 13 Lachm. for ἀνίλεως Rec.—Not found elsewhere.

βαθεώς, adv. (βαθύς,) deeply; Luke 24, 1 Lachm. ὄρθρου βαθείως. Rec. βαθείος see in art. βαθύς.—So of sleep, Plut. J. Cæs. 63.

δεξιοβόλος, ου, ὁ, (δεξιὰ, βόλος, βάλω,) one throwing with the right hand; perh. a spearman, lancer; Plur. Acts 23, 23 Lachm. δεξιοβόλους διακοσίους, Vulg. lancearios. Rec. δεξιολάβους.—Not found elsewhere.

ἐγκακέω, ᾶ, f. ἦσω, (ἐν, κακέω,) to behave badly or cowardly, in any thing, c. acc. Pol. 4. 19. 10.—In N. T. to be faint-hearted, to faint, to fail, ἐν ταῖς ἐλπίσεσι Eph. 3, 13; absol. Luke 18, 1. 2 Cor. 4, 1. 16. Gal. 6, 9. 2 Thess. 3, 13. So Symm. Gen. 27, 46. Num. 21, 5.—In all the above passages Rec. has ἐκκακέω q. v.

ἐγκανχάομαι, ᾶμαι, f. ἦσομαι, Mid. depon. (ἐν, κανχάομαι,) to glory in, to boast in; c. ἐν τινι, 2 Thess. 1, 4 ἐν ὑμῖν ἐγκανχᾶσθαι. Rec. κανχᾶσθαι.—Sept. Ps. 106, 47. 74, 4.

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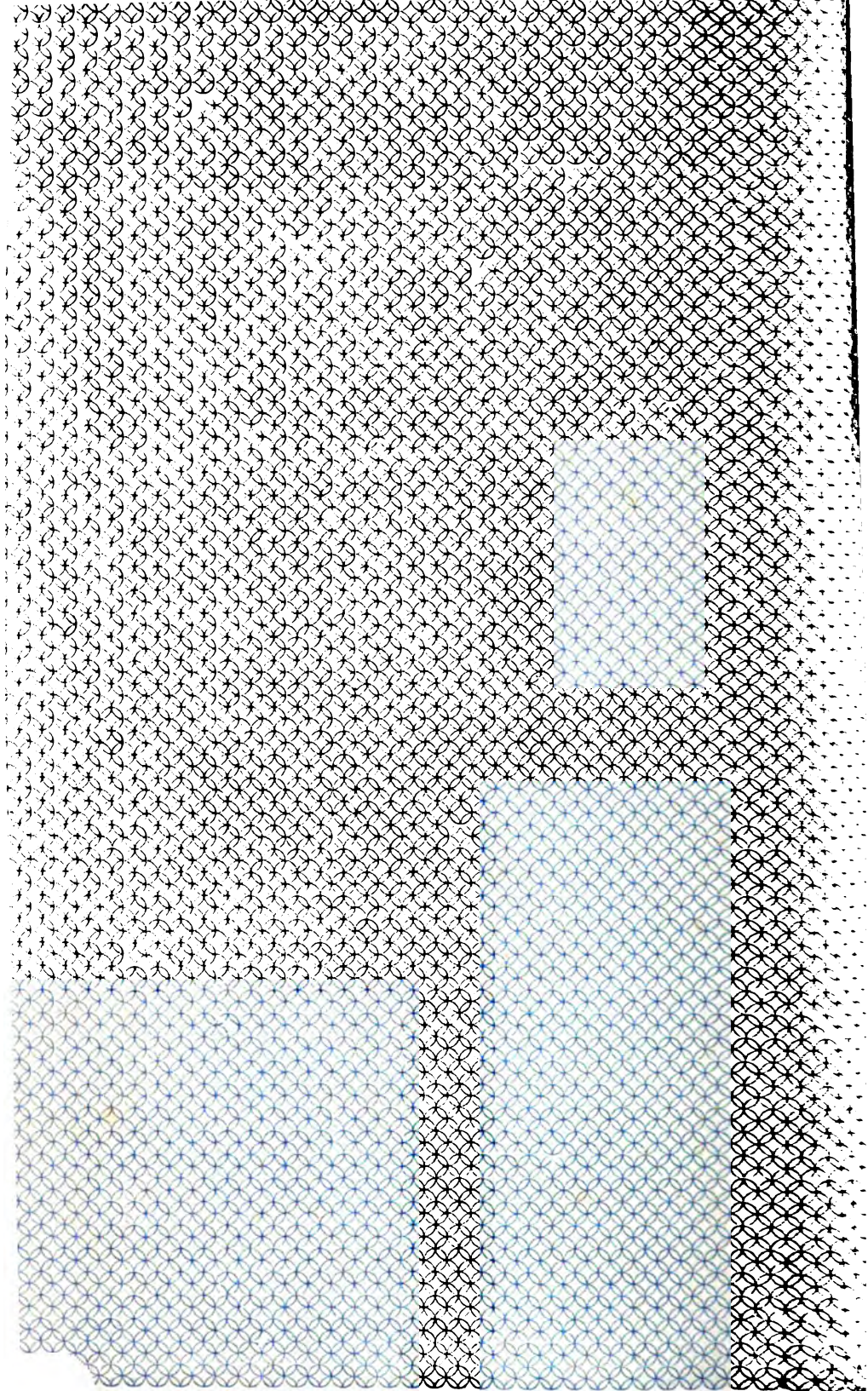
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